THE AUSTRALIAN FREE PRESBYTERIAN

JANUARY 15, 1943.

EDITOR: Rev. NEIL MACLEOD.

A WORD ON COVENANTS – OLD AND NEW

The word covenant is a well worn – almost a sweated word of the post world war era. It was the outward symbol of complete complacency; the spiritual coin of the multitudes in the Valley of Decision who had given up the Revelation of God, and had pitched their faith in the new ideology of saving the known world by a League of Nations. Humanism would pave the way to heaven; science would lift our homes – and our hearts – up on high; aeroplanes would give us wings, and wireless contraptions would enable our voices to be heard up in Heaven.

Amid the schemes of re-planning there was one tremendous reconstruction that our post war generations stubbornly refused to take any account of – the personal entrance of God into Humanity – the coming of One who is Himself the Surety of a better covenant and for a Light to the nations. We are watching once again our post-war world being blasted into a thousand fragments, and the Cross once more a symbol of Eternal Truth. Redemption takes on a new meaning in a world in which Rationalism has denied it a place. Evolution has failed us, and the world still needs a Redeemer and a new and better covenant than the old. Surely we are learning anew the meaning of vicarious sacrifice, and here we dwell safely among our own people, because “over there,” in rainy jungle, in sand-swept desert, in sleet-riven steppe, there are others who are laying down their lives for us. The value of their sufferings is not merely the quantum of the agony involved, but in the ethical elements involved in their grim discipline and obedience unto death. The nations are finding out that neither Germany nor America can live alone – can exist outside the bond of a genuine family circle, for “none of us liveth unto himself, and none of us dieth unto himself.” There is an economic, political, and moral, as well as a biological solidarity about the race, for we are learning afresh that willingness to suffer for another, gladly to bring on oneself pain, labour, sacrifice, shame and penalty for others is the supreme proof of love. “Greater love hath no man than this, that a man lay down his life for his friends” (John 15: 13). Altruism is a sorry spectacle here. Hedonism has clearly failed; everywhere and all through the piece we can witness the failure of humanity to extricate itself from the deadly and the vicious circle of Sin. There is only one place where this age can find peace and security, and that is at the nail pierced feet of the crucified Saviour.

The League covenant was but a “shadow” – the Instrument and the Image of “good things to come,” but the Gospel is itself the Image, the Instrument, and the Ideal of all good things in this life and in the life to come. The League covenant was a badly stitched patch on the old sin ridden garments of humanity “a bandage for the skin that would not stay the bleeding of the heart,” but the Divine and better covenant was one written in willing and obedient sacrifice of Christ’s holy life. God was dealing with the heart of man in a sovereign and saving fashion. Emil Brunner was right when he said some time ago – “The world has, as far as we can see, one single chance left – a really living Christianity: that is, the changing of the conditions of society through the changing of individuals, on a colossal scale.” All things are possible in a new and better covenant, when the enthroned God gives the promise – “As for thee, by the blood of thy covenant, I have set forth thy prisoners out of the pit wherein is no water.”
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FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the
printers, Messrs. J. Bell & Co., 51 William Street, Sydney,
and from the Editor, 16 Faraday Avenue, Rose Bay

All communications connected with the Literary
Dept., and books for review should be addressed to the
Editor at the above address, and should be sent previous to
the first day of each month. MSS cannot be returned unless
accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/-
per annum, post free, and to be forwarded to the
Rev. JOSEPH HARMAN,
The Manse, Campbell Street,
Wauchope, N.S.W.

All other remittances, money orders and cheques to
be sent to the Church Treasurer,
MR. H. NICOLSON,
17 Anderson Street, Westmead,
N.S.W.

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.

All correspondence re change of address,
discontinuance or non delivery to be addressed to
Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W.

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From My Study Window

My Dear Readers,

The last year was one of sadness, threatening,
and uncertainty, but the dawn of 1943 is a blood red
one of splendid promise. The wise man and the
world leaders are quietly whispering of a changed
outlook, and that our goal of victory is now clearly
seen on the far horizon.

We have talked – but not really practised –
austerity, and the deplorable playing at party
politics of our governments constitutes a miserable
picture. But haven't we heard the church bells of
the Homeland ring out once again? and watched
with awe and gladness our Russian allies winning
victory upon victory and the conquered North
African shores become a new battleground for a
further heavy hammering of the Axis forces. Aye,
and on the Homefronts we have witnessed the
warding off (for a time at least) the Invasion, and
the winding up of the costly struggle in Papua,
General MacArthur, like General Havelock of old,
is under no doubt to whom these victories are due,
and the closing words of his notable citation are
significant: – “To Almighty God I give thanks for
that guidance which has brought us to this success
in our great crusade. His is the honour, the power,
and the glory forever. Amen.”

Of course, we are not so foolish as not to realise
that 1943 still means austerity, sacrifice, and
unremitting struggle, for an aggressive and
formidable enemy, “possessing a marked superiority
of resources and potentialities in the areas of
campaign and combat,” stands in our Northern
Gateways.

Let us make it the aim of our lives this new
year to press forward – looking unto Jesus, the
Pioneer and Perfecter of our faith, that so, in a
darkened world, our lives might be illumined with
the grace of God, and that others in the shadows
might well thank God for our light. Confide fully in
the Son of God.

Put your entire case and your
eternal destiny into
His hands. Don't be continually
looking down into the deep, dark well of your own
personal helplessness and guilt. Keep looking up –
looking up unto Him “in whom dwells the Fullness
of the Godhead bodily.” That look is faith
– that faith will save:
That this “Real Presence of
the Ever-living Christ haunt and rule in the
inner reaches of your life” is the heart felt
prayer of your friend.

THE EDITOR.

A Reminder

Owing to the great difficulty of manpower
and the fact that printers do not work on Saturdays,
and that there has been an extraordinary pressure
on our printing office in particular, we appeal to all
our correspondents, and especially our Victorian
ones, to have all their contributions (Magazine and
Sunbeam alike) sent to the Editor so as to reach
him not later than the 3rd of each month.

A Silent Heaven and a Hidden God
The words of this verse of Scripture may sound rather strange in our ears. Other passages of Scripture assure us that “Everyone that asketh receiveth,” and that God “heareth the cry of the afflicted.” But our text informs us that some shall call upon God and He will not answer them. We are elsewhere told that those who seek shall find, and particularly that those who seek God early shall find Him. But according to the words of our text, some shall carry out this early search and yet their search will prove a fruitless one. Do the words of our text, then, contradict numerous other passages of God's Word, and must they, therefore, be regarded as untrue? Far from it. If we study this passage of Scripture carefully, I think that we will find that it is as true and as reliable as any other portion of Scripture. And that it is in complete harmony with passages which seem at first to contradict it.

The words of our text specify the time when those who call upon God will not find Him. “Those who seek shall find, but those who call in vain shall call in vain.” Does the word “then” refer to a time of prosperity and ease, and is it because the people mentioned have no consciousness of need that God will not answer their call? Ah, no! The time is a time of calamity. Fears clutch at their hearts. Destruction sweeps upon them with whirlwind force. Distress of soul and anguish of spirit are theirs. They all to God, but heaven is silent. They rise early and seek God, but their search meets with no success. I suppose we have all seen a child in trouble, calling for its mother and running here and there frantically searching for her; yet the cry met with no response and the search was unavailing – the mother was not at hand. The scene was a pathetic one; but it was no more pathetic than the one painted for us in our text, “Then shall they call upon Me, but I will not answer: they shall seek Me early, but they shall not find Me.”

The picture of God which is set before us is rather a dark picture. In fact it is so dark that some may be inclined to say that this is simply the idea of God which possessed the minds of the unenlightened people of Old Testament times. Jesus they may say, gave us an entirely different picture of God. Jesus showed us God as a loving father whose delight it is to hear the call of men and to be found of them. But a close study of the New Testament will show how utterly false are such statements. Even in the Sermon on the Mount – that portion of Scripture considered by so many to be more charitable in its attitude towards men – yes, even there Jesus made it plain that many who thought that they had a right to enter the kingdom of heaven, and who came pleading their case, would be met with a flat refusal – “I never knew you; depart from Me ye that work iniquity.” In fact, the picture here painted is one which we must see if we are to understand aright the nature and character of God. God is a God of love – One whose delight is in mercy. But God is also a God of justice – One who must needs pronounce judgement upon those who spurn His proffered mercy. A jewel possesses brilliance in itself, but that brilliance is enhanced by the setting in which it is placed. God's mercy is beautiful in itself, but its beauty, its majesty, its splendour, is enhanced and intensified when we see it set against the dark background of His judgement. We would never appreciate fine weather if it were always fine. We would never appreciate mild weather if it were never cold nor hot. We can never realise the greatness of God's mercy unless we realise that He is also a God of justice and of judgement.

God is revealed in our text not as One pouring out heaped up wrath and fury upon men. He is shown as One who sits silent in heaven. The agonising cry of men ascends, but it meets with no response save the echoes of its own agony. The frenzied search of men meets with no success. We might be able to understand God refusing to speak to those who do not call to Him and refusing to force His presence upon those who do not seek Him, but it may seem strange that He does not answer those who call upon Him, and that He is not found of those who seek Him early. However, if we consider our text in the light of its context, we will find that there are reasons, and good reasons, for God's attitude. The people whom God refuses to answer are people who have refused to answer Him when He called to them. “I have called,” He says, “and ye refused.” God has called to all men. He has called no all men in a language which each can understand. “The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.” God calls in the earthquake. He speaks in the storm. The voice of conscience bears His message to the sons of men. 4

But He has spoken more distinctly and more explicitly in His Word than He has in the works of nature, or through conscience. The voice of prophets and apostles, the voice of Jesus Himself, has called. Those who shall call in vain to God are
Those to whom God has called in vain. He called and they refused. When they call He will not answer. God has not only called. “I have stretched out My hand.” He says that His words to men have been accompanied by appropriate gestures, assuring them of a welcome if they will respond to His call. Those who turn their eyes upward may see God with outstretched arms, beckoning them heavenward, entreating them to come to Him. They are as welcome to His bosom as is the babe to its mother’s breast. But God says of those to whom the words of our text refer, that when He stretched out His hand, no man regarded. They took no notice. And so He will take no notice when they cry to Him.

God has counselled men. Some men hear His call. They look up and see His outstretched hand, and the sight is one which pleases them. But they do not respond at once to the hand which beckons them upward, offering to lift them to a higher plane of life. They are too engrossed in the things of the world. Later they may respond and be embraced by those outstretched arms, but not just yet. And now God counsels them. He tells them that they will never obtain lasting satisfaction and happiness in the way in which they are going. “Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?” He pleads with them to come and drink of the water of life. He offers them wine and milk without money and without price. He reminds them that delay is dangerous. “Now is the accepted time, now is the day of salvation.” But those concerning whom the words of our text are written, cast this counsel to one side as being worthless. They set it at nought. They will go their own way. They will seek God in their own time. They will accept God’s proffered mercy when it suits them to do so. But when they call, God answers not. When they seek, God is not to be found.

God has reproved men. If the mercies of heaven are not sufficient to draw them thither, it may be that the fears of hell will drive them. And so God warns them. “Except ye repent ye shall perish. I am angry with the wicked every day.” The voice which woos sinners is tender and compassionate. God could not plead with them more earnestly or more sincerely. He could not offer them more than He does. But when His pleadings are disregarded, His voice warns, and warns loudly, of wrath to come. Jesus was tender and compassionate in His dealings with sinners. He received those whom even His disciples thought He should reject. But His voice also spoke of a hell of unquenchable fire, “where the worm dieth not and the fire is not quenched.” The same lips which invite, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,” also repel, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

God calls. Men have ears to hear, but they block their ears and refuse His call. God stretches out His hand. Hard hearted men disregard His loving gesture. God counsels. Worldly men set His counsels at nought. God reproves. Hardened sinners will have none of His reproof – it only fills their hearts with hatred towards God. Time passes. Calamities befall such men. Fears unnerve them. Destruction threatens them. Distress and anguish come upon them. They try to turn to God – to that God whose call they have refused, whose outstretched hand they have disregarded, whose counsels they have set at nought, whose reproof they would have none of – but they find that they cannot turn to Him. They call; but their call is not the call of faith; it is a cry of despair. It is the cry of those who have been awakened too late. It is a cry like to that of Esau who, having despised his birthright, afterwards sought unsuccessfully to obtain it. Heaven is silent. God answers not. A thousand echoes alone reply. They seek God. But their search is in vain; they seek in the dark, for the sun has set, and set for ever, upon the day of their opportunity.

Oh, how many men there are who, times without number, reject the overtures of God’s mercy, wilfully run on in sin, and pay no heed to God’s warnings; yet when trouble comes they expect God to come to their aid immediately. They refuse God; but they consider that God has no right to refuse them. How foolish they are! A farmer neglects his farm. He neither ploughs nor sows. Would he not be foolish if, seeing his neighbour harvesting a bountiful crop, he went to his own field, hoping that he, too, would have such a crop to harvest? Yet how many neglect the soil of their soul – they plough not, they sow not, yet they expect to reap. Let us not be so foolish. Maybe, as children, we have written words, using lemon juice as ink; and then, holding the paper to the fire, we have watched for 5 the written words to appear. The heat of the fire has made the words quite distinct. Many men write their sins in lemon juice. The heat of hell’s fires brings their sins to light. In their despair they try to turn to God. But having formed a definite habit of neglecting and refusing God, they find that they
cannot afterwards call to Him in faith. They call, but the call is a cry of despair. “Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me.”

God is a God of love and mercy. But He is also a God of justice and judgement. If you, my friend, have had sufficient interest to read this sermon so far, this is an evidence that God is still offering you mercy. If you have not yet responded to His call and been folded in the arms of His love, respond now. He counsels, “Now is the accepted time, now is the day of salvation.” He warns of wrath to come if you continue to reject Him. Call out to Him now. Seek Him now – tomorrow may be too late. “Seek ye the Lord while He may be found. Call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord; and He will have mercy upon him; and to our God, for He will abundantly pardon.”

**Church Family Circle,**
**ST. GEORGES CHURCH, SYDNEY**
**Missionary Gift Afternoon**

_**St. George's Women's Missionary Society**_

The Gift Afternoon of St. George's Missionary Society was held in the Fellowship Hall of the Bible House on 21st November. There were about forty friends present.

Rev. Neil McLeod, M.A., B.D., occupied the chair and, after devotional exercises, introduced the guest speaker, Miss Monica Farrell, who expounded 26th Chapter, Ezekiel, with much profit and benefit to her hearers. Mrs. L. Colville, the Secretary of the Society, spoke of the needs and problems of the fields in South America, India, South Africa and among the Jews.

Our own supporters seem to be alive to the necessity of contributing to the Lord's work, as the envelope (church) collection taken in July yielded a record amount of £17/13/6.

In anticipation of the time when our own missionary, Dr. Campbell Andrews, will be in the field, St. George's Society have opened a fund to buy his instruments. This stands at £24/3/6.

She also appealed for a more prayerful support of the church's work, because in this way, we lay hold of the vast resources of God and bring them to bear on human need.

Mrs. Neil MacLeod, President of the Society, moved a vote of thanks to Miss Farrell, which was seconded by Miss Marjorie Davis, and carried unanimously.

The offering received for missionary work was £59/5/9. Afternoon tea was then served and the meeting closed with the singing of Psalm 121, and the benediction. – L. COLVILLE, Secretary.

**TAREE FREE PRESBYTERIAN CHURCH REPORT**

The Free Presbyterian Church report by Rev. M. C. Ramsay is as follows: –

This brief report has reference to the activities of the local Free Presbyterian Church during the last four months, with particular reference to the month of special effort – November. Owing to his preaching places being very numerous, the minister is precluded from conducting more than one service in Taree on the Lord's Day. This is supplemented by the Elders conducting one service each month in Taree and numerous services elsewhere. In Taree, each Sabbath, from 7 p.m. to 7.30 p.m., a prayer meeting is held, and it is gratifying to see a steadily increasing attendance. At 7.30 p.m. the service is held which is, approximately, of seventy five minutes duration, and is followed by a season devoted to singing practice.

During the period covered by this report, in addition to the minister's work, the pulpit has been occupied by Rev. E. J. Telfer, President of the United Aborigines Mission of Australia; Rev. J. C. Andrews, M.A., M.B., Ch.B., and Rev. M. L. Loane, M.A., Vice Principal of Moore College and chaplain to the forces.

The absence on military service of five men of our parish has had various effects on our church life. In some cases it has led to a quickened interest in spiritual things. Also it has deprived us of a number of young men who used to conduct church services.

The singing class and the Fellowship meet on alternate Thursday evenings. Many of the Fellowshippers lead in prayer and take an active part in the work of their association.

The Sabbath school meets regularly each Lord's Day at 2.30 p.m. Last Saturday, in ideal weather, the annual picnic in connection with the Sabbath school was held at Old Bar and was highly successful. As usual the Sabbath school made its annual gift to the Purfleet missionaries.

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The Ladies Associations have been very active. The Ladies Auxiliary held its annual meeting last month and reported that its annual income was exceptionally high. The Ladies Missionary Society recently held its annual meeting and the results for the year were satisfactory. When disbursing their fund the Purfleet Aborigines Auxiliary was remem-bered as usual.

In all departments of our Church's work the Scriptural principle of freewill giving is observed.
strictly, and no appeal for financial help is made to the people of other churches.

During the month of November, the congregations were urged to be more active in praying and witnessing, and stress was placed on the value of these efforts. The preaching and the services throughout were ordered in such a way as to lead to, by Divine grace, the conversion of the unsaved and the spiritual growth of the saved.

There were increased attendances and signs of increased interest. The results of the months special efforts were deemed so encouraging as to warrant the extending of the period of special effort to include the two next Sabbaths. A special address to the young people is given usually at each service.

To the seventy five men of our local congregations who are engaged in military service, our Session, on behalf of the congregation, sent letters of greeting, assuring them of our prayerful interest in them. It is refreshing to read their many appreciative replies, with their deeply spiritual tone.

We make grateful acknowledgement of God's goodness to us, and we go forward hopefully, with reliance on His promises. M. C. R.

“Schism,” says Dr. Hodge, “is separation from the Church without adequate cause. It is a breach of Christian fellowship and subjection, enjoined by Christ on His people. This has ever been regarded as a great sin. No man is justifiable in thus breaking up the unity of the Church, unless he is required to profess or do something which the Bible condemns as false or wrong; or else he is prohibiting from professing or doing what the Bible commands.”

THE LIFE OF FAITH
To go into the darkness unafraid,
If God shall bid me, knowing well that there,
As in the light, my life shall be His care;
To face life’s terrors and be undismayed –
That is the life of faith.
To bear the burdens that God lays on me,
With trust unfaltering, and quiet heart;
To dread no sorrow, save that He depart,
Nor seek to understand life's mystery –
That is the life of faith.

To know that “in His will is all my peace,”
“The good, acceptable, and perfect will,”
Of One Who only seeks my cup to fill
With brimming mercies that shall never cease –
That is the life of faith.
To count no service that He asks too hard,
To find in chance and change new cause for praise;
To know that He is with me all the days
And in His smile to find life's rich reward –
That is the life of faith.
My Saviour grant to me, in life and death,
Thy grave, that I may live the life of faith.

– FRANK J. EXLEY.

TAREE FREE KIRK FELLOWSHIP
Recently, at the home of Mr. and Mrs. W. McDonald, the Fellowship members gathered to fare-well Miss Ruth Morton, who has been transferred to the Burwood branch of the E.S. & A. Bank, when the President, Mr. Alistair Ramsay, explained why the Fellowship had met that evening, and he wished Ruth every success in her new sphere of life. Several members also supported the President's remarks. The President then, on behalf of the Fellowship, presented Ruth with a hat case. Ruth suitably responded, thanking all for their kind gift and good wishes.

After the singing of Psalm 100, Rev. M. C. Ramsay offered a brief prayer, and a happy gathering was brought to a close.

The last two meetings of the Taree Free Kirk Fellowship have been held fortnightly and have opened in the usual way, with Prayer, Praise and Bible Reading.

Both meetings proved very interesting. We were very fortunate to have Rev. Marcus Loane from a military camp to give an address at the former, and the subject for the latter was an address by one of our members. The meetings were closed with Prayer and the Benediction.

– OLIVER MURRAY, Secretary.

“Back to God” Campaign - Taree
United Service of Witness

Sunday last concluded the month set apart for the “Back to God” Campaign. All the churches were well attended and there was every evidence that the work of the month had met with much success. The after church service in the Boomerang Theatre was really an opportunity for a “United Witness,” and our oneness in Jesus Christ, and it was an inspiration to see the large congregation assembled.

After each minister had given a brief report of the activities of the churches they represented, the
Rev. M. C. Ramsay gave the address and took for his text a portion of verse 3 of Acts 9, “A light from heaven,” and said: “It is not my purpose to recount the well known facts in reference to the conversion of Saul of Tarsus, but I wish to emphasise that the shining of that 'light from heaven' into the darkened soul of Saul revolutionised his life, because he, for the first time, beheld himself as he really was, a rebel against God, guilty, spiritually blind, and needing Divine pardon and renewal. In the light that shone from heaven, Saul 'beheld that glorious One whom he had hated and persecuted. Never again did Saul declare that Jesus of Nazareth was an impostor, for did he not hear Him lovingly appealing to him: 'Saul, Saul, why persecutest thou Me?' In the light of that vision given to Saul outside the walls of Damascus, he perceived the significance of Christ's sufferings, and understood their value, for those sufferings had atoning worth.

As the divinely appointed substitute, Christ endured the penalty of our wrongdoing. Saul came to see that salvation did not arise among men, but originated in the heart of God. Also, because the light continued to shine into his soul, he saw that the death of the Lord Jesus was not a dismal failure, as he had been wont to represent it, but was a glorious success, for thereby Christ had obtained eternal redemption for all His people.

By Divine grace the rebel became submissive, the proud Pharisee became a humble Christian. Thus he experienced pardon, peace and power: the pardon of all his sins, and the peace which was consequent on that pardon, for the Spirit witnessed to him that he was pardoned; also he experienced power – the power to live a new life. It was divinely testified of Saul, 'Behold he prayeth,' and that was the beginning of a life of prayer – of very close fellowship with God.

Saul made remarkable progress in the Christian life because he made full use of his God given opportunities. That light which shone from heaven revealed to him the extent of his privileges. All these privileges are afforded every believer in the Lord Jesus. Did not Saul have direct access to God through the living Mediator, and was he not privileged to plead Christ's merits?

Our fault is that we do not make fuller use of our opportunities. Such a life of nearness to God as was lived by Saul was inevitably fruitful in blessing, not only to himself, but to others. Did not the Lord Jesus declare, He who abideth in Me, and I in him, the same bringeth forth much fruit? Neither here nor anywhere can you find a person living near to God whose Life is not fruitful in blessing to others, however restricted that person's opportunities of service may appear to be.

Paul's life of service was the outflow of his life of communion with God. There are those who find in the Apostle Paul's courage, diligence in preaching the Gospel and his calm endurance of severe persecutions, the secret of the success of his work. Such an explanation is partial. Paul's successes were conditioned by his close walk with God, and in response to his faith and in answer to his prayers the Holy Spirit came – 'the light from heaven shone into dark-ened hearts and minds, and people were delivered from the degradation and misery of heathenism and became the humble, happy and holy disciples of the Lord Jesus.'

As Paul himself expressed it: 'God, who commanded the light to shine out of darkness, hath shone into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ.'

We see that the Risen Lord had a dual purpose in causing the light to shine into Paul's soul. First, that Paul should be saved eternally, and, second, that Paul should render a life of service to God. Those two are ever linked in the purpose of God. If the light has come to you, it is for that twofold purpose. Paul's beliefs were definite, for they were based on the facts of God's Word and on his personal knowledge of the Risen Redeemer. Paul's preaching and teaching were definite; he never dealt in uncertainties. Also the results of his work were definite. Tens of thousands were turned from darkness to light and from the power of Satan unto God. This was not the work of the Apostle Paul. He preached, and in response to his prayer, came the light giving and life giving Spirit. Also thousands of believers were greatly upbuilt in the faith as a result of Paul's labours.

The growth in grace of God's people was one great objective of Paul. When he and Barnabas had completed an extensive missionary enterprise and a chain of Christian churches marked the route they had taken, Paul said to his fellow labourer: 'Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do.' It was not that they who composed those churches were unsaved, or unrenewed, but Paul wished them to grow in grace and in the knowledge of the Saviour, for Paul knew that the Christians power for good is commensurate with his spiritual growth, and that God's people can never be the influence for good they should be, until they make spiritual progress.

How fervently and how wisely did the Apostle pray for the spiritual upbuilding of believers. Most of
Paul's epistles, which comprise a large portion of the New Testament, were written for the expressed purpose that they might contribute to the spiritual nourishment and growth in grace of God's people.

“I trust that, during this month, to some extent there has been reproduced in each of our congregations in Taree those great attainments of Apostolic days – the conversion of the unsaved and the upbuilding of God's people in faith and holiness, and consequent fitness for service in the Kingdom of Christ.” M. C. R.

The Lord's Controversy

On the occasion of the Exchanges of Pulpits on November 1st, as part of the scheme of the “Back to God” Campaign, the Rev. S. Arthur Eastman, of the Dulwich Hill Petersham Presbyterian Parish, occupied the pulpit of the Free Presbyterian Church, Castlereagh Street, Sydney, taking as his subject “The Lord's Controversy,” and basing his sermon upon Hosea, 4th Chap., and verse 1, “Hear the Word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.” Mr. Eastman delivered a timely message. After presenting the salient points of the domestic history of the Prophet Hosea, as portrayed in the prophecy, the preacher went on to say that “Hosea, in representing Israel as an unfaithful wife, occasioning the consequent breaking of the marriage tie, impresses the sense of the broken heart of God. Previously God had been spoken of as a King, Judge and Law giver, but there is something new in the revelation of the character of God when Hosea conceives God as a husband. In this writing there enters the love note, the wooing note. . . .” In the New Testament, the idea of Christ as bridegroom and the Church as a bride is given prominence. In monogamous marriage the marriage tie is singular. In the marriage tie, as we know it under the New Testament, with the twain becoming one flesh, there is something beyond that of a partner merely becoming a possession. . . .

When Gomer became the wife of another or others, Hosea's love bleeds for her, so much so that he is willing to buy her back at the price of a slave; and in that restitution make her his wife again. On this basis, the Prophet pleads with Israel to return from unfaithfulness, and God, the HUSBAND, will freely forgive and freely love. . . .

All this is so apposite to this special month in this campaign which bears the name of “Back to God.” One could accept the text for today as if it were written this week, seeing it is so applicable. Australians could well be spoken of in the language of our text, “The Lord hath a controversy with the inhabitants of the land” – with this land, with this Australian people. We have caused the heart of God to throb, in that we have turned our backs upon Him and we have joined ourselves to the paramours of sin. In Colonel Bell's pamphlet, “The Shadow of Catastrophe,” there is “a case made out” wherein undoubtedly “God hath a controversy” with us.

Ministers are sometimes thought to be over stating the facts of sin and iniquity and accused of presenting bogeys to the people. Surely the controversy is not that of the ministers. It is the LORD'S CONTROVERSY.

What are the points on which the Lord hath a controversy with the people?

(1) Hosea emphatically charges Israel on political grounds. We are living under a political creed which bears the name of “democracy.” If “autocracy,” as a system, is in the hands of a bad man, there may yet be a saving virtue in the people; but if “democracy” loses its savour, the whole can be “a godless scandal.” Read chapter 7, verses 3, 4, 5, for an expression of lewdness, deceit, uncontrolled passion and alcoholism. When the leaders in the politics of a nation are not good men, then it augurs ill for the State. We all feel a divine security when on the throne, in royal palaces, parliaments and in places of public trust there are men who fear God and keep His Commandments. Nine times in his short prophecy, Hosea rings out the words, “They have forgotten Me.”

(2) The Lord hath a controversy with Israel on the grounds of their religion (Chapters 6: 9, 8: 2 and 8: 5, 6). Preaching is unsatisfactory if there be some idol or seed of wickedness at the heart of things. Hosea found the people saying to God, “We know Thee,” when at the same time they were joined to their 9 "idols. They held religion in form, but denied the essential holy conception of the character of God. They said one thing and acted another. “Ye cannot serve God and Mammon.” There can be no divided heart in the presence of God and life. The weakness of their religion and influence is manifest in that "idol." Whenever people become neglectful and careless respecting prayer and worship, and indifferent toward God, there is usually some “idol” which is “breaking down the sense of God” in their life. The idol must be cast away; the “Agag” must be “hewn to pieces before the Lord.” The Lord hath a controversy with His Church today on this insidious matter. There are no small sins. Any sin, whether it be omission or commission, can strangle the spiritual life of any believer and make him powerless for witness.
The final word in regard to this “controversy” of the Lord is that a form of religion cannot suffice for the Christian experience. Israel said, “We know Thee.” We remember that there is a parable in the New Testament, wherein a claim was made for recognition in the kingdom, on the grounds that those making the claim declared that they had “taught in the streets in His Name; had cast out devils; and had done many wonderful works. We know Thee.” But Jesus replied, “We don’t know you.”

He calls only “His own sheep by name.” “They that have my spirit, these saith He are mine.” God has a controversy with each of us. Your heart is bare in His all searching presence. There is only one safe and satisfactory conclusion to the controversy and that is the message that I bring to you this morning. It is that “We must return to God.”

Confess your sin and you shall be redeemed. Remember, however, that this redemption will place you under a tremendous obligation. “FORGIVEN GREATLY” YOU WILL “GREATLY LOVE.”

It was tragic for God to forgive, but for us it was a terrific experience. Amen.

Sea, Wind and Spirits
By Rev. GRAHAM MILLER, B.A,
Tongoa, New Hebrides

(One of the unfathomable mysteries about the native Christian is his dual allegiance. Side by side with an earnest profession of Christ, he holds to the beggarly elements of heathenism.)

We were on Epi at the time, awaiting an opportunity to return to Tongoa. Our party comprised three elders, two teachers, one other man and the writer. Less than an hour after the last gathering of our itinerary had concluded, I was told by one of these teachers, whom I have found entirely trustworthy, that as the wind was contrary, the rest of Wednesday would be a “Walkabout.”

“Good!” I replied. “We shall see how the wind is this evening.”

Half an hour later I learnt that two of the men were about to set off on a fifteen miles journey to North Epi to enlist the services of a wind charmer. This information was alarming, as it meant that the expedition had the cognizance and support of the elders.

I gathered the men together for a talk. “I would like to hear some more about this art of wind charming; how is it managed?”

William Tariliu, the senior elder, answered on behalf of the others. “I have seen men practising it, but have never done so myself. They take a branch of a certain tree and throw it into the sea. That is all. Plenty of men believe in it and some white men, too.”

“And when you want a south wind or a west wind, you use a different kind of tree?”

That was a point which had not been given serious thought.

“Has the branch a spirit, or has the sea a spirit, or has the wind a spirit? For if anything is to happen, one of these elements must understand what you purpose by your actions. And if you believe one of these dead things has a spirit, then you are telling me about a new god, a nasupe. And if you believe in this nasupe, what is the difference between it and a nasupe that is carved out of a tree?”

It was quite clear that they had not thought out the implications.

“Our catechism tells us that it is Jehovah who supports and governs everything; the wind and the sea obey Him. Yesterday we confessed Christ as Lord in the Communion Service. Shall we today acknowledge another god?”

The men began to whisper under their breath, but it was possible to catch the drift of what they were saying. “We can’t do any more.” “Leave it at that.”

They at least recognised that they had blundered, but how far they went with me in the discussion I cannot say.

Now this incident is simply an illustration of the fact that the universal phenomena which we dub 10 “harmless superstitions” do really trench up on sacred things. A native Christian may sail his canoe for hours without getting the wind he wants. But he never despairs of the efficacy of whistling—a monotonous, canary like chirp which at first strikes one as entertaining, and later becomes a nuisance.

The lineage of these superstitions is not difficult to trace, since most, if not all of them, seem to be tied to natural phenomena, such as the rain, the wind, and the sea. Professional rainmakers and wind charmers are not restricted to Epi, which the slightly complacent Tongoans look upon as a kind of Devil's Half Acre. They are on Tongoa, too.

And other more sinister vestiges of a heathen way of life and thought are there, too. If you are afraid of an enemy's power over you, the common course is to secure a charmstone which gives you a safe conduct through thick and thin. If you are given a slow poison in your food, the charmstone will protect your life. Conversely, it is a force for the downfall of your adversary. Here on Epi another
charmstone has to do with love making. But the spell is patent, inasmuch as all these charmstones, whatever their particular functions may be, are potent only when the prospective victim knows that they are being used against him – or her.

For the conscientious Christian native this should show the whole business up for what it is. But the heathen heritage is strong in the minds of the people and the subjective effect is nearly always strong enough to give the impression of a real power resident in the charmstone.

Linked to these observations let us append another. Up in the Epi bush village of Napuka, around the smouldering fire of a native hut, the entire population of twenty nine gathered for evening worship. Three men prayed, two of them in the Tasiko language, which I could not follow, and the third in the Tongan language. One petition imprinted itself on my mind – “Deliver us from devils and demons.” That is the only place where I have heard such a petition. Perhaps the reason lies in the fact that there have been two mysterious deaths in the village within six months. On 15th December, 1941, the chief, Savea, died under circumstances suggesting poison. On 20th March the chief who succeeded Savea was buried, after a slow decline. Both were relatively young men. I do not know how much to believe about the prevalence of poisoning.

In dealing with the more harmless superstitions, one has to bear in mind the credulity of the white man in the year of grace, 1942. All the black man's curious and inscrutable ideas stand in favourable comparison with the civilised craze for cup reading and fortune telling, not to mention the confident prognostications of certain familiar publications which enter the average home.

On such questions as wind charming and the like, where it can be shown that violence is done to essential Christian truths, there can be no compromise. Condominium legislation aims at stamping out all extreme heathen practices as, for example, witch doctoring, but the Christian Church in the New Hebrides must tackle the problem from the other end and seek to secure the purity of Christian doctrine in a way which will show up the real incompatibilities in the heathen tradition with a view to their final elimination.

TINONEE FREE KIRK FELLOWSHIP

On Thursday evening, 11th June, the Tinonee Fellows gather at the home of Mrs. Murray, “Glencoe,” for the purpose of entertaining her son, Pte. D. R. Murray, who has enlisted in the A.I.F. Prior to supper our President spoke of the loss sustained by the Fellowship by Don’s enlistment. For practically two years he had attended to the secretarial duties and was one of our most valued members. Rev. M. C. Ramsay said not only would they miss Don from the Fellowship, but also for his continued interest in the church. He had always taken an active part in Fellowship services. They had met that evening to entertain Don, because they appreciated him. Other members also extended best wishes and spoke in appreciation of their guest. Then Miss Milligan, on behalf of the Fellowship, presented him with a writing case.

Pte. Murray, in replying, said he was sorry to be leaving the Fellowship, but he was glad that he was going to serve his country. He wished he had been able to go sooner, and hoped it would not be long before he, along with the other boys who have gone from the Fellowship, would be back again to carry on the good work. He thanked the Fellows for their gift and good wishes.

The singing of Psalm 121 and prayer concluded the meeting.

The annual meeting of Tinonee Free Kirk Fellowship was held on Wednesday, 4th November, at 8 p.m. Mr. R. Muldoon (Vice President) presided over a good attendance and the meeting opened with Praise, Prayer and Scripture Reading.

The annual report and balance sheet disclosed that the year had been a successful one. The election of office bearers resulted as follows: – President, Mr. R. Muldoon; Vice–Presidents, Mr. J. Milligan and Miss Ellis; Secretary, Miss J. Murray; Treasurer, Miss M. Milligan.

Our usual Bible Study was continued, several members reading papers, after which the meeting closed with prayer.

JOYCE MURRAY, Hon. Sec.

11

General Henry Havelock (1795-1857)
A Warrior Saint

Henry Havelock was for forty three years a fighting soldier. Having nothing but his pay, he took his profession seriously, and made himself familiar with the great generals of the past. Wherever fighting was going on he tried to be there. He served in Afghanistan in that miserable and unnecessary war, narrowly escaping the dreadful fate of the army of occupation. Instead he was shut up with Broadfoot in Jellalabad, and witnessed the arrival of Dr. Brydon, sole survivor of the fifteen thousand who left Cabul.

Havelock was a strange mixture of piety and strict discipline. He has even been described as “a military Tartar.” One of his officers says “he was always as sour as if he had swallowed a pint of vinegar, except when he was being shot at, and then he was as blithe as a schoolboy out for a holiday.” He learned his lesson young, during the seven years he spent at Charterhouse. So much did young Havelock admire the stern discipline of Dr. Raine that when a new Headmaster proceeded to introduce some relaxations the young Spartan asked his father to remove him from the school! No wonder that when he found himself in control of soldiers he became the stern disciplinarian, and so remained until the end of his life.

His piety also was an early growth. To his mother
he owed much. When he went to school, with unusual strength of character he gained four of his companions to unite with him in daily prayer. When he joined the Army he was accustomed to get together such of the men under his command as were willing, for religious exercises. They were scoffed at, and jeered at, as “Havelock's Saints.” “I wish the whole regiment were Havelock's Saints,” said the Colonel, “for I never see a saint in the guardroom.”

When the Mutiny broke out Havelock was in Persia, or Iran, as it is now called, where we had just concluded a short war. Sailing to Calcutta with speed, he was immediately presented to the Viceroy, Lord Canning, as the man the hour needed. He was put in command of the relieving force, with orders brief and insistent – Relieve Wheeler at Cawnpore, and Henry Lawrence at Lucknow, not a moment to be lost.

Havelock himself was not the man to waste time, and he had officers serving under him who were absolute tigers for action. Colonel Neill, who brought the First Madras Fusiliers to Calcutta, started them for the front the same day. Arriving at Benares with one company, he promptly disarmed a sepoy regiment and restored order by his ruthless determination. Hearing of trouble at Allahabad, he hurried thither, and, with the help of Brasyer and his Sikhs, reduced the place to submission in four days. Brasyer was a sergeant, who had earned promotion. Hearing that his Sikhs were on the borderline of mutiny, he seized a red hot iron, stood over the magazine, and swore by all their gods that if the men did not at once fall in and obey orders he would blow the whole lot to pieces. The argument was convincing.

The whole force which Havelock had at his disposal – “Havelock's Ironsides,” as they came to be called – never amounted to more than about fifteen hundred men in any battle. But they were the finest fighting men to be found in the Army. Of the 78th Highlanders, a most remarkable regiment, every man was a hero. The Madras Fusiliers had their colours covered with battle honours. They were later to be renamed the Dublin Fusiliers, who covered themselves with glory on the beaches of Gallipoli, and are now only a name.

“May God give me wisdom,” Havelock wrote to his wife the day after his appointment, “to fulfil the expectations of Government, and restore tranquillity to the disturbed districts.” Never did he congratulate his soldiers on a victory without ascribing the success of their arms to Him Who holds the issue of battle in the hollow of His hand.

The burning sun of July smote them on the march, but never a halt except for food or sleep. At Fattehpore they met the mutineers from Cawnpore, five thousand strong. “At the double, forward!” and the Highlanders were upon them. “We fought,” wrote Havelock, “and in ten minutes time the affair was decided. But away with vain glory! Thanks to Almighty God, Who gave us the victory!”

On they pressed through the cruel heat. Cholera, too, that dreaded scourge, was busy. But Nana Sahib and his cutthroats were in front; that was the only thought in every breast. They encountered the enemy just outside Cawnpore. Nothing could withstand the furious onslaught of the Highlanders and the Fusiliers. Nana and his dupes fled helter skelter to save their skins, and Cawnpore was relieved. But alas! in vain. Even while the fight was in progress the last and most terrible deed of infamy was being wrought. The women and little children who were left were done to death amid scenes of indescribable cruelty.

On to Lucknow, though the hospital tents were full, and the wail of the pipes in the “Flowers of the Forest” was continuous. The need for haste was desperate. Gallant Henry Lawrence, after making such provision for the siege as made defence possible, had already fallen.

The first attempt was not successful, and Havelock was compelled to retire to Cawnpore, and await reinforcements. These arrived under the command of General Outram, who, though senior in rank, chivalrously offered to waive his position so as to allow Havelock to complete the relief which he had so well begun. Accordingly Outram served as a volunteer until they entered Lucknow.

But before their goal was reached there was hard and bitter fighting to be done, especially in the outskirts of the city. To reach the famous Residency, into which the garrison had been withdrawn by Lawrence, the narrow streets, filled with sepoyos firing from windows and roofs, had to be forced. But forced they were, and the Bailey Guard Gate of the Residency was reached.

We can picture the scene – fear distraught women and children, more than four hundred of them, crowding round their rescuers, sobbing out their gratitude. The fate of Cawnpore was in every mind. “Rarely has a man been so fortunate as to relieve by his success so many aching hearts, and reap so rich a reward of gratitude,” wrote Lord Canning about Havelock.

The next day General Outram took over the command. Even now he was not strong enough to take the field, and was forced to remain shut up in Lucknow for seven weeks, until the arrival of Sir Colin Campbell. It was then that the three Generals had their historic meeting, which the painter has made famous.

Havelock, now sixty-three years old, had suffered much from the privation and hardship of the campaign. He fell sick, and died a few days later.

Facing death, lying in a doolie under the trees, he was no whit afraid. “I have for forty years so ruled my life,” said he to Outram, “that when death came I might face it without fear.” – T. C. D. From “The Bulwark.”

The Assembly of
The Free Presbyterian Church of Australia
The General Treasurer has pleasure in acknowledging the following amounts: –

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SPECIAL NOTE:

It would be of great assistance to your Treasurer if contributors would bear in mind two matters:

(I) All cheques to be crossed and payable to the Free Presbyterian Church of Australia.

(II) All money orders and postal notes to be made payable at Broadway.

SUBSCRIPTIONS FOR DECEMBER,

N.S.W.
Mr. Ian Elder, 4 Hood Ave., Five Dock, Sydney, 5/- to 31/12/43 (new subscription).
Mr. E. J. Huckett, Kindee, 5/-, to 31/12/43.
Mr. Duncan Graham, Wauchope, £1, to 31/12/51.
Mr. Jock Graham, Wauchope, 10/-, to 1/9/43.
Miss J. McCredie, Singleton, 5/-, to 30/9/43.
Sgt. McCredie, Australian Forces, 3/-, to 31/8/43.
Mrs. J. McKenzie, Paddington, 5/- to ———.
Mrs. F. McPherson, Ruthven, 15/-, to 31/12/44.
Mrs. G. M. Neil, Penrith, 10/-, to 30/6/43.
Mr. Alex McKinnon, Kindee, 5/-, to 31/12/43.
Extra Sales, 6d.

VICTORIA
Mrs. M. J. McPherson, Warrnambool, 10/-, to 31/8/44.
Mrs. E. McFarlane, Sale, 5/-, to 31/12/47.
SOUTH AUSTRALIA
Mr. T. Leslie, Mitcham, 5/- to 31/12/43.

OBITUARY

Mrs. M. A. McLACHLAN
At her home, Bellevue Hill, Sydney, on the 12th November, Mrs. Marion A. McLachlan passed away from this life at a comparatively early age. She was a daughter of Mr. and Mrs. Frederick Brown, and was born at Palmer's Island, Clarence River, N.S.W. Her early years were spent as a nurse in hospitals in Melbourne and Sydney. About twenty years ago she was married to the late Mr. J. A. McLachlan, of “Laurel Bank,” near Grafton, where she resided until the death of her husband, after which she removed to Sydney. She was an intensely conscientious lady and, during the years of ill health of her husband, she nursed him with assiduous care. It was always the delight of her heart to be doing good, and she abounded “in good works and alms.” She was a member of the Grafton congregation and was greatly interested in its spiritual and temporal welfare. For the last three years or so she was a most diligent and devoted worshipper in the St. George's Church and, during her last illness, was always so appreciative of the pastor's visit to minister the Word of God. She gave evidence of being one who had a deep and abiding love for the Saviour, and she exercised a great influence for good on those with whom she came in contact. Her life bore testimony to the fact that she loved to walk with her Saviour, and the Bible was the constant companion of both herself and her husband. Their home was one that was beautified by a sense of the presence of the Master whom they loved and served. “Say ye to the righteous that it shall be well with him.” (Is. 3: 10).

THE CHILDREN'S PORTION

THEY'RE ALL MacLEODS
Taken when the Editor and his wife were guests of Ex-Principal John MacLeod, D.D. and his wife Dr. Isabel MacLeod, in Edinburgh, 1933.

THE CHILDREN'S SERMON.

TRUE WISDOM

“Thy Word have I hid in mine heart, that I might not sin against Thee.” – Psalm 119: 11.

I. The Most Valuable Thing: – God's Word. The Bible is the most valuable thing because it is God's Word. By it we know His will and what He wishes us to do. It is the only aid we have, other than the Holy Spirit, to help us to be saved. So we should pay great attention to it. If we believe, it will effect this. It is called by various names: Light to shine on our dark path; a Sword to slay our enemies; a Hammer to break our hard hearts; Food
to feed our souls; Water to wash away our sin; Balm to heal the wounded spirit; Milk to nourish our weak faith. It is called the Word of Truth because of its veracity; the Word of Reconciliation because it wins us to God; the Word of Prophecy because it tells us what will be in the future; and the Word of Life because by it we truly live.

II. The Safest Place. – “In my heart.” The Word of God is such a treasure that we should secure it in the safest place. The heart is the safest place because men can take things out of our hands, but they cannot out of our hearts. The heart is the most available place for use. We can draw it from there as a sword from the scabbard. The heart is the most secret place. No one knows what is there but God. The heart is the holiest place. We only keep our best of all things there.

III. The Best Reason. – That we might not sin against God. We are always in danger of doing this. The Word keeps us from sinning against God. It acts like a soldier on guard. It puts us under examination. It acts like a witness making us tell the truth. It mirrors our lives to us, letting us see that we are not as good as we think we are. It detects the least inconsistency in our lives by its truth. It acts like a witness making us tell this. The Word keeps us from sinning against God. We are always in danger of doing this.

The Word of God is such a treasure that we should secure it in the safest place. The heart is the safest place because men can take things out of our hands, but they cannot out of our hearts. The heart is the most available place for use. We can draw it from there as a sword from the scabbard. The heart is the most secret place. No one knows what is there but God. The heart is the holiest place. We only keep our best of all things there.

WELFARE OF YOUTH WORK FOR 1943

Prizes and certificates will be given for successful work in the following sections for the year ending December 31st, 1943:

SEARCH WORK

Junior. – 9 years and under. A prize for the two best.
Intermediate. – 10 to 12 years. A prize for the two best.
Senior. – 12 years and over. A prize for the two best.

SHORTER CATECHISM

Infants. – A certificate for the child that can repeat correctly answers to questions 1 to 10.
Junior. – A certificate for the child that can repeat correctly answers to questions 11 to 30.
Intermediate. – A certificate for the child that can repeat correctly answers to questions 31 to 62.
Senior. – A certificate for the child that can repeat correctly answers to questions 63 to 107.

Word Perfect Repetition. – A special certificate is offered for the person that can repeat word perfect all the questions of the Shorter Catechism.

ESSAY

A prize will be given for the best essay on “THE DISRUPTION.”

SCRIPTURE PORTIONS

Junior. – A certificate for the child that can repeat correctly Proverbs 4: 1-13; John 17: 1 to 11.
Senior. – A certificate for the child that can repeat correctly Proverbs 4: 1 to 13; John 15: 1 to 11; Romans 8: 28 to 39.

METRICAL PSALMS

Infants. – A certificate for the child seven years and under that can repeat correctly Psalms 23 and 121.
Junior. – A certificate for the child that can repeat correctly Psalms 100; 121; 91: 1-12.
Senior. – A certificate for the child that can repeat correctly Psalms 100; 91: 1-12; 114; 124.

SINGING

Junior. – A certificate for the child under 12 years of age that can sing correctly the following tunes without any musical accompaniment: – Bedford, Denfield, Tiverton, Hampton.
Senior. – A certificate for the child 12 years and over that can sing correctly the following tunes without any musical accompaniment: – Bedford, Denfield, Tiverton, Hampton, New London or Newtoun, Huntingtower, Old 124th, Artaxerxes.

SABBATH SCHOOL WORK

Tiny Tots Text: “The gift of God is Eternal Life.”

PRAYERS FOR THE OPENING OF EACH CLASS

February 14 – “Teach us to number our days that we may apply our hearts unto Wisdom.” Psalm 90: 12.
February 28 – “Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer.”

LESSONS FOR FEBRUARY

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February 7th

Hearing the Word

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” – Hebrews, chap. 2: 1.

In the Book of Proverbs we read: “Happy is the man that findeth wisdom and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all things thou canst
desire are not to be compared unto her.” Boys and girls, these words tell us how precious God's Word is, and how we should hear and receive God's Word with all readiness of heart, praying that God might open our hearts to receive the Word with meekness (that is, the engrafted Word), which is able to save our souls. The “Word” really means the “Gospel.” The word “Gospel” is derived from the Anglo Saxon “godspell” or good message. It has been aptly summed up as: G = God, O = offers, S = sinful, P = people, E = everlasting, L = life. The Gospel reveals to us Christ as the Saviour of the world.

I trust, boys and girls, you will be earnest hearers, because the Gospel brings to you an assurance of pardon and peace, through the atonement of Jesus Christ, and ushers in the hope of everlasting life, through His victory over death.

Read 1st Peter 1, vs. 22 to 27. 
February 14th

“Great Salvation”
Hebrews 2: 3

How precious is redeeming grace so freely offered to us in the Gospel. It is called “Great Salvation” and this “Great Salvation” comes to us through the “Great Love” of God. God, who is rich in mercy, for His “Great Love,” wherewith He loved us, etc. (Ephes. 2: 4-8). Why was this “Great Salvation” necessary? Because, betwixt us and God, a “Great Gulf” was fixed, a gulf of sin and misery. The object in ushering in this “Great Salvation” (which was first brought from God to man by Angels) was that the Gulf of Sin might be bridged. This Christ, our salvation, did for us when He died for our sins. God speaks to us in these last days by His Son and the message He brings is styled the Gospel of Salvation (meaning the eternal salvation of the soul) (Ephes. 1:3). The “Word of Salvation” (Acts 13: 26). The “power of God unto Salvation” (Rom. 1: 16). “The grace of God which bringeth salvation” (Titus 2: 11). The time of the Gospel is also called “The day of Salvation” (2 Cor. 6: 2). Ministers of the Gospel are used of God to show us the way of Salvation (Acts 16: 17). God says, “How shall we escape if we neglect so ‘Great Salvation’?” How blind are all who trust to any other means of salvation than the Gospel. The secret in knowing this “Great Salvation” lies in the fundamental principle of Christian life. “He that cometh after me, etc.” (Matt. 16: 24).

February 21st

Jesus
Heb. 2: 9 – “We see Jesus.”

How blessed all those who have had a vision of Jesus. The name Jesus means “Saviour,” “Our Saviour.” It is the name which God Himself gave to His Son, for at the conception of Christ an angel from God said to Mary, “Thou shalt call His name Jesus” (Luke 1: 31). Also note the number of times and occasions and circumstances which surround the name Jesus: Luke 2: 1, 2; 27, 2; 43, 2; 52; John 1: 45, 6; 42, 12; 21, 18: 5, 7; Matthew 3: 13, 13: 32, 18: 5; Acts 1: 11; Luke 24: 15; Rom. 8: 11; Acts 19: 15. 

“Christ is a true Saviour” (Heb. 8: 2).

“Christ is a perfect Saviour (Heb. 7: 27).

“Christ is the only Saviour” (Acts 4: 12, Isa. 43: 5).

“Christ is an Everlasting Saviour” (Heb. 13: 8, Rev. 13: 8, Heb. 7: 24).

Christ invites all to come to Him and He says “Him that cometh, etc.” (John 6: 37).

February 28th

Christ Our Faithful High Priest
Heb. 2: 17

The word priest in the Hebrew verb generally means “to minister.” The noun also signifieth “a minister.” When God set up the priesthood in the Old Testament days, the priest was taken from among men. Christ became bone of our bone and flesh of our flesh. “It behoved Him to be made like unto His brethren.” Christ, who was to all eternity God, forsook the glory that was His 15 and came down into this world that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people (v. 17). We see in this Christ's humiliation, also His humanity, His Deity, and His faithfulness unto death, for that was the end for which He assumed our human nature “that through death He might destroy Him that had the power of death.” “Christ is the one mediator between God and man” (1 Tim. 2: 7). A priest offereth up sacrifices, “wherefore, etc.” (Heb. 8:3). “He hath given Himself for us an offering and a sacrifice to God or a sweet smelling savour” (Ephes. 5: 2). “A Priest offereth for sins” (Heb. 1: 3).

The priests of Old Testament times were types of Christ and as such they could not perform indeed what was typified by them as to make atonement, to take away sin, to satisfy justice, to pacify wrath, to reconcile to God; they all pointed to a priest to come, who would indeed perform all that belonged to a priest. This was Jesus Christ.

Why art thou cast down, O my soul? Hope thou in God. – Psal. 42: 5.

As though he were two men the Psalmist talks to himself. His faith reasons with his fears, his hope argues with his sorrows. These present troubles, are they to last for ever? The rejoicings of my foes, are they more than empty talk? Why this deep depression, this faithless fainting, this chicken hearted melancholy? As Trapp says, “David chideth David out of the dumps.” And herein he is an example for all desponding ones. To search out the cause of our sorrow is often the best surgery for grief. A clearer view will make monsters dwindle into trifles. – C. H. Spurgeon.

FAITHFULNESS IN CHRISTIAN SERVICE
Chester E. Shuler

Faith in a great subject and much has been written and spoken concerning it. But faithfulness is another great virtue and one which is of great value. Indeed its possessor is most valuable to others as well as to himself.

Faithfulness in an employee is almost invaluable to a modern day employer. It isn't always valued correctly, and sometimes the faithful worker goes on for years without due recognition. But more often his quality of dependability borne of faithfulness is noted and brings to
him greater responsibilities and remuneration.

Charles Swab, the great steel magnate, of Pennsylvania, once told this incident: “I know a young man in New York,” he said, “who has built for himself a business of huge proportions; yet he used to be a poorly paid clerk in a department store. His big moment came one rainy day. The clerks had gathered in a bunch to discuss baseball. A lady came into the store. She was wet and dishevelled. The baseball fans did not disband. But my young friend noticed her entrance, left the circle and said, courteously; ‘what can I show you, madam?’ Securing the desired article, he smilingly and intelligently explained its merits to her. When the lady left she asked for his card. Later the firm received a letter ordering complete furnishings for an estate in Scotland. 'I want one of your men, Mr. ———, to supervise the furnishing personally.' She named the clerk who had been courteous and faithful to his duty. “But, madam,” wrote the head of the firm in response, ‘this young man is one of our youngest and most inexperienced clerks. Hadn't we better send Mr. ———?' But the reply came back, 'I want this young man and no other.' So the courteous young clerk, who was faithful to his work, was sent across the Atlantic to direct the furnishing of a Scotch palace – for his customer, that rainy day, was Mrs. Andrew Carnegie. The estate was Skibo Castle.”

I once heard a touching and pointed story which was told by an American soldier who fought in the First World War in France. It has to deal with this great matter of FAITHFULNESS. It seems that in his company there were twin brothers. They were alike in appearance and in character, and as is often the case with twins, they were inseparable. Then one day in a battle with the foe, a German bullet wounded Joe. He fell in No Man's Land. Tom, back in the trenches, saw his brother fall. Tom went at once to his captain and begged permission to rescue Joe.

The officer hesitated. “Your brother seems to be dead,” he said. “I see no point in risking your own life at this time. Why not wait until the enemy is driven back?”

But Tom pleaded so hard that his captain finally gave him leave. At the risk of instant death Tom crawled to the spot and finally dragged and carried his wounded twin back to the trench. Just as they reached safety, Joe died.

“See,” said the captain, “I told you it was no use. You risked your life for nothing.”

“No, sir,” Tom answered. “I did what he expected of me, and I now have my reward. When I crept up to him and took him in my arms, he said, “Tom, I knew you would come – I just felt sure you’d come.”

All of which reminds us that someone is expecting something of us. That “someone” may be our pastor, some members of our church, some of our relatives, perhaps our parents, our sons and daughters, our employer, our fellow employee or schoolmate. And Someone, the Lord Jesus Christ, too, is expecting something of you and me.

Faithfulness will enable us to fulfil that expectation.

“As Young People's Delight.”

Surely goodness and mercy shall follow me all the days of my life. – Psa. 23: 6.

Godet points out that in the Shepherd chapter in John we have a picture of the day – from the first to the seventh verse a morning picture; from the seventh to the tenth an afternoon picture; and from the eleventh to the eighteenth an evening picture. Only in the 23rd Psalm you have a picture of the whole day, from the early dawn to the dark. At the end of the Psalm you have “goodness and mercy shall follow me all the days” that is to say, just as they have followed me today, and then, “I will dwell in the house of the Lord for ever.” – W. Y. Fullerton.

SAFELY LED

“He led them forth by the right way,
I am leading My child to the heavenly land,
I am guiding her day by day,
And I ask her now as I hold her hand
To come home by a rugged way.
It is not a way she herself would choose,
For its beauty she cannot see,
But she knows not what her soul would lose
If she trod not the path with Me.”

Let us hold fast the profession of our faith without wavering, for He is faithful that promised. – Heb. 10: 23.

Let men laugh at us, and try to turn us away as much as they please. Let us calmly and humbly say to ourselves at such times, “After all, to whom can I go if I leave Christ? I feel within that He has words of eternal life. I see that myriads find them meat and drink to their souls. Where He goes I will go, and where He lodges I will lodge. In a dying world I can see nothing better. I will cling to Christ and His words. They never failed any one who trusted them, and they will not fail me.” – Canon Ryle.

Trust in Him at all times . . . pour out your heart before him. – Psa. 62: 8.

Expectancy and hope ring out in Psalm 62. Salvation is spoken of, and the Psalmist confidently proclaims that God is his Rock and his Salvation. Whilst his enemies may devise mischief against him, and use all the arts of their hypocrisy to bring him low, he looks right away to the covenant keeping God, who can and does frustrate the wicked imaginings of his enemies. He is on the Rock, therefore, although the storms roar and the waves beat high his foundation standeth sure. “At all times” He is to be trusted. – Archibald MacFadyen.

What time I am afraid, I will trust in Thee. – Psa. 56: 3.

David turns to God from man. His heart trembles and misgives amid the many that fight proudly against him; yet he contrasts fear with faith, arguing with himself as to the baselessness of his dread, and contrasting man's might with God's supreme power. Thus he climbs up out of the weltering waves, his feet on a rock, a new song in his mouth, the burden of which is, “I will not be afraid.” Oh, happy soul, who hast learnt to take thy stand on God as thy Rock and Fortress. – F. B. Meyer.

BIRTHDAYS

Many Happy Returns

“By this shall all men know that ye are My disciples, if ye have love one to another.” – John 13: 35.

Jan. 2 – Mary Murray, Wingham

* 3 – Ross Sommerville, Doubtful Creek
3 – Ruth Sommerville, Doubtful Creek
4 – Neilina McNeill, Newcastle
7 – George Cromarty, Bobs Farm
5 – Margaret Wilson, Moonee Ponds
6 – Bill Paterson, Sydney
6 – Phillip Brain, St. Kilda
7 – John MacSwan, Maclean
7 – Algie Child, Maclean
7 – Ivan MacKay, Maclean
9 – Beryl Morris; Hamilton
9 – Patricia Andrews, Wauchope
11 – Norma Cox, Wherrol Flat
11 – Beverley Turner, Bunyah
12 – Ruth Cowan, Firefly Creek
13 – Ivan Rees, Hamilton
13 – Helen Ramsay, Taree
13 – Neil Campbell, Mullumbimby
13 – Lorraine Baker, Maclean
14 – Neville Ferguson, St. Kilda
16 – John Rinkin, Taree
17 – Jill Stewart, Taree
17 – Valerie Wadsworth, Wherrol Flat
20 – Alistair Archinal, Maitland
20 – Wilma McKinnon, Kindee
20 – Lindsay Bird, Beechwood
20 – Patricia Paterson, Bunyah
21 – Marie Elbourne, Tinonee
21 – Valerie Murray, Browns Creel;
21 – Janice Bell, Maitland
21 – Vivian Marr, St. Kilda
22 – Heather Beaton, Bobs Farm
22 – Nancy Dooley, Sydney
22 – Dawn Steele, Wauchope
22 – Donald Paterson, Bunyah
24 – Derek Hamson, Maitland
24 – Rhoda Hannah, Maclean
25 – John Anderson, Harwood Island
26 – Marion Walter, Hamilton
26 – Nita McDonald, Nelsons Plains
26 – Colin MacKay, Maclean
26 – Lesley Booth, St. Kilda
27 – Hilary Murray, Bunyah
28 – Gloria Murray, Bunyah
28 – Keith Munro, St. Kilda
29 – George Dooley, Sydney
29 – Janette Colwell, Forbes River
29 – John Stitt, Taree
30 – Arthur Upton, Bob’s Farm
30 – James Chamberlain, Tinonee
30 – Ruth Steele, Wauchope
30 – Ruth Graham, Hamilton

Search Work in 2 John, 3 John, Jude and Revelation

1. Who does John say is a deceiver and an antichrist?
2. What does John say he has “no greater joy than?”
3. Find a prophecy of Enoch.
4. How many times is the word “overcometh” mentioned in Revelation, chapters 2 and 3?
5. Find mention of an angel with a rainbow upon his head.
6. What name was written on the vesture of the man on the white horse?

7. How many times is the word “Come” mentioned in Revelation 22?

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

J. BELL & CO., 51 William Street, City.
THE HOUR OF RETRIBUTION

The old Greeks had the figure of Nemesis, the daughter of Night, and her advent was the “one event that befalleth alike to all.” Hesiod is among the prophets when he says that the seeds of our own punishment are sown at the same time as we commit sin. And is there not Retribution awaiting us as a Church and as a people?

The richest blessing that any people can enjoy here is the health and joy of the Christian religion—a full measure of principle, piety, and quiet power. Christ is the cure for all our human ills and His Word and Way the only sure safeguards of high moral standards. Godliness has the promise of the life that now is, and is the only preparation for a happy eternity. In proportion to the greatness of the gift so much the more is our guilt and obstinacy in despising and abusing it.

This land, despite its unfortunate origins, is a land in which the light of Divine Truth has shone, and everywhere in her broad acres and crowded city streets are there those who can testify to the saving and keeping power of God’s Sovereign Grace: and we are the lineal descendants of Empire builders who have executed a profound and abiding influence upon every land in the World.

But who does not see that we have not given glory to God despite our democratic institutions and the freedom of our national life. Nay, we have not even rendered according to the benefits which we have received. We have the rather shamelessly trusted in the arm of flesh, in our democratic standards, in our pacific strategies, and shallow statesmanship to maintain our riches and our place in the sun. As a people we have been far too covetous of wealth, and animated by a terrific thirst for pleasure. We have failed to consecrate a due proportion of all our gains to the Lord of the whole earth—nay, rather how tragically apparent it is that we have “sacrificed to our own net and burned incense to our own drag.”

We have broken down the barriers set up by the fathers, and gaily removed the ancient landmarks that they so wisely set up—and we have created for ourselves these restless and frustrated conditions. Everywhere there is prevalent a dislike to simple scriptural truth: a contempt of the Divine Authority: an undreamed of desecration of the Lord’s Day, and an all round decline in moral standards. We are self satisfied and self complacent and continue in our hearts to say “I am, and there is none beside me: I shall not sit as widow, neither shall I know (keenly) the loss of my children.”

But surely there is law in the spiritual world that is equally true in the case of peoples as in the case of persons that the sowing of the wind, means harvesting the whirlwind. Surely there is a God that judgeth in the earth! aye, and His work of judgement has even already begun. The flames of war and the savage crash of destruction have already flashed around us. The Angel of Death maybe has smitten our firstborn. Drought and disease and bad harvests have come upon us. But we heeded not! What cared we for these warning voices so clear and impressive—“Your hearts are not right with God, and evil has gone out from Him against you.”

Why are our churches so empty? Why is the much sought and oft prayed for Revival so long in coming? The Judge is standing at the door. He will not be in haste, for He is slow to anger and of great kindness, but He will by no means clear the guilty! The time of our visitation will surely come—and is it not a fearful thing to fall into the hands of the Living God.
THE AUSTRALIAN
FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and from the Editor, 16 Faraday Avenue, Rose Bay.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor at the above address, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free, and to be forwarded to the
Rev. JOSEPH HARMAN,
The Manse, Campbell Street, Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,
MR. H. NICOLSON,
17 Anderson Street, Westmead, N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to
Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W.

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From My Study Window
My Dear Readers,
This year into which we have entered is one of special interest to all Free Presbyterians in Australia. It is just one hundred years on May 18th that the Free Church of Scotland was founded, and the Disruption Centenary ought to be commemorated in all our congregations. As the children of the Reformation, this heritage has remained intact in our possession since the formation of the Synod of the Presbyterian Church of Eastern Australia in 1846. Between that date and the year 1865, there was a most cordial relationship between the mother Church and her daughter out in the colony. In 1900, the faithful minority that constituted the true Free Church of Scotland entered into and assumed the old and cordial relationship that existed in the older days. To the Evangelical traditions of the Free Church we owe our all, and to the home Church our hearts go out in gratitude for many kindesses, and the presence of our students in her theological halls in Edinburgh is a real bond of Christian unity and love between us.

In another year of war (1914), the Moderator of our own Assembly, the late Rev. John Sinclair, commenting on the fraternal relationships that existed, quoted the deliverance of the Free Church Assembly of May, 1847 . . . “The G.A. sympathise with the faithful brethren in Australia who, surrounded by many difficulties, have declared their determination to adhere to the principles of the Free Church; and they instruct the Colonial Committee to take the interests of this colony into their special consideration and make the best provision which circumstances may permit for meeting their special wants.”

It is surely fitting that our small Presbyterian Zion, which is still stoutly adhering to the form of doctrines laid down in the standards of the Kirk of Scotland, maintaining the principles embodied in our National Covenants, should still more earnestly strive for the strength, simplicity and spirituality of Reformation times. Politically, the Disruption meant that the civil magistrate must not only own, but also uphold, the true religion exhibited in the Westminster Confession of Faith. Ecclesiastically, it was an Evangelical movement that insisted on no pastor being forced on the flock, and surely May, 1943, ought to show to all Australia that we have not forgotten. The secret of maintaining the Disruption Testimony is to be found, not in slogans, but in that grace which bears upon the honour of the Lord Jesus Christ, the advancement of His Kingdom, and the eternal welfare of souls. If there is not this zeal for the cause at home and abroad, there is a very great danger that the Disruption Centenary will become very much what the Brazen Serpent became in a latter day Israel – an object of Idolatry!

– THE EDITOR.

3 When The Bride's Relations are Forgotten.
By the Rev. H. W. Ramsay, Free Church, Grafton, N.S.W.
“HEARKEN, O DAUGHTER, AND CONSIDER AND INCLINE THINE EAR; FORGET ALSO THINE OWN PEOPLE AND THY FATHER’S HOUSE.” – Psalm 45: 10.

The former part of this psalm refers to the Heavenly Bridegroom, the latter part to the Bride which He brings to Himself. The union between an earthly bridegroom and bride is here taken as a symbol of the glorious union between Christ and His redeemed people. Here in this portion of the Word we see what Christ came to earth to do, to seek a people for Himself, who should be united to Him in the bonds of an everlasting covenant. Blessed is the soul that is thus united to Christ. This is the great end of the gospel ministry, to win souls for Christ, as Eliezer sought a bride for his master's son. One great reason for the existence of the church on earth is that souls might be brought to the Saviour, and so be saved from sin and the evil to come, and find everlasting peace and blessedness in union with the Lord. For this great purpose Christ established His Church here, and instituted the means of grace. For this great purpose the Father gave the Son, and for this purpose also the Holy Spirit is given to men.

Let us notice THE BRIDE. Where is she from? Surely she must be of some noble family, of royal blood, of high degree. She must surely be renowned for her beauty, grandeur of life, excellency of purpose. Is this so? No. The sacred writer asks concerning her (Song of Sol. 8: 5), “Who is this that cometh up from the wilderness, leaning upon her beloved?” So she is from “The Wilderness.” From the most unexpected part, from the last place from which we would expect the Royal Bridegroom to seek His bride.

When the call of the gospel comes to a soul, that soul is far off from the Saviour, far away in a desert land, far off in the wilderness of sin. The Bride to be is not found as a daughter of a king, but as a poor slave put to work in the brick fields of Satan. There is nothing fair and comely about her. She is not beautiful, but black with the service of sin, defiled with iniquity. Not fair, not lovely, but dark and ungraceful. He Who could have chosen the holy angels of glory as the recipients of His greatest love and favour, chose to look for His bride in the tents of sin. It is upon the children of men that He has bestowed the greatness of His wondrous love. It is from the depths of iniquity and degradation, from worldliness and sin, that every redeemed soul is brought to Christ. It is from thence that all His ransomed come. Ah! Here is love, love unspeakable, love unmerited, love unsought for. And it is from there, in that strange land, far removed from God and holiness and life, that every soul will have been brought that hereafter will adorn the Palace of the King. And, solemn thought, it is in that land of darkness and of the shadow of death, far off from God and holiness and peace, that every soul will perish that refuses the gospel of redeeming love. That is the land of their nativity, the place in which their heart is, where their kinsfolk and comrades are, and where death will find them, if they do not repent and turn to Christ. But to those the call goes out today, to hearken and regard and incline the ear, and turn unto Christ and live. Let me remind you, dear unconverted one, that Christ came not to call the righteous but sinners to repentance. That He came, not to seek His own among those who had never sinned, but to find His chosen among those who were far off from God; that He might cleanse them from their sins, that He might cover them with the mantle of His own wondrous righteousness, and bring them to Himself in grace. That He might put His own beauty upon them, and make them His own Royal Bride. Is it not then worth thy while to leave the tents of sin, the abodes of iniquity, and close with the offers of redeeming love?

Let us consider more closely now THE CALL ITSELF.

It is a call “to consider and incline the ear.” And surely this call is worth considering. You will never find anything so worth your consideration as this. And it is a call to “Incline thine ear.” Thus it is said elsewhere, “Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.” And again He says (Is. 1: 18), “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.” If you will not incline your ear you will perish, if you will incline your ear and hearken and regard, you will have eternal life.

“Forget also thine own people and thy father's house.” There is to be no half hearted allegiance to Christ. It is to be all or nothing. He will never consent to accept the allegiance of a divided heart. It is an insult to offer Him such. It will utterly be contemned by Him. He Who gave His life for His own, expects their all in return. The bride is to make her own among those who had never sinned, but to find His chosen among those who were far off from God; that He might cleanse them from their sins, that He might cover them with the mantle of His own wondrous righteousness, and bring them to Himself in grace. That He might put His own beauty upon them, and make them His own Royal Bride. Is it not then worth thy while to leave the tents of sin, the abodes of iniquity, and close with the offers of redeeming love?

He that taketh not his cross and followeth after Me,
is not worthy of Me.” (Luke. 14: 33): “Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.” Ah, Friends, this is what conversion means. It means the transference of the heart, with all its desires, affections and obedience, from the world and sin unto Christ and holiness. There must be a rending away of one's self from sin, both in practice and in heart, and a progressing in holiness and in the love of God. One who wins a bride rightly demands the first place in her regard and affections, so also Christ must have that first place. No other can hold that place but Him. If it is otherwise, you cannot be His disciple. And that you should yield Him this is but your reasonable service, for He left heaven and His companions in Glory for you, and you should be prepared to leave the world, and worldly companions, for Him.

The Bride must determine to be His, and His alone. Christ must have no rival in her affections. The world does not acknowledge Him as its king, therefore she must leave it. The ways of the world are to be her ways no longer. She is not to be guided by its customs or regulations. Neither is she to seek after its goodwill, for (Jas. 4: 4) “The friendship of the world is enmity with God.” She is not to seek its approval or admiration, but to seek to so live as to please her glorious Lord. Happy is that heart that finds its delight in so doing, and can say, “Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever” (Ps. 73: 25). The psalmist has here set before us the glories of the Royal Bridegroom, and then he asks in effect, “Is anything too good for such an One as He is? Is any sacrifice too great, any expenditure of love too rich to be lavished upon Him? Is He not worthy of all that we can bring?” As another has said, “Love so amazing, so divine, demands myself, my love, by all.”

Some draw near to Christ, and linger for a little in His company, and turn away, like Orpah who went back “to her people and her gods.” Like the young Ruler, who went away sorrowing, because he had great possessions, and he put them before Christ. These were not prepared to leave their father's house, and cast in their lot with the Saviour. So some are moved for a while when they come in contact with the Redeemer. Their hearts are stirred within them. They have not found comfort in the world, but only “vanity and vexation of spirit.” But they do not make the great decision. They turn back. They have not made the full surrender. They have desired to keep back part of the price. There is no real affection in their hearts for the Saviour, for they love the things of self and of the world more than they love Him. And unless they come to a better state afterward, they perish in their sins. They will never enter into the peace and blessing of God until that which divides their heart is put away. There can be no true peace until Christ reigns supreme in the heart.

But where there is full compliance with the claims of Christ, there is peace and blessing and joy. There are no regrets in connection with yielding the heart to Christ. His love recompenses a thousandfold for all that is left behind for His sake. Think of the wondrous welcome that awaits the soul that turns to Him:

“They shall be brought with gladness great,
And mirth on every side,
Into the palace of the King,
And there they shall abide.”

Hearken, then, to the words of admonition in our text, “Hearken, O daughter, and consider, and incline thine ear: forget also thine own people and thy father's house.” Then you will have an inheritance in the House not made with hands, eternal in the heavens.

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, at 7.30 p.m. on Thursday, 15th April, 1943.

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

PRAYING FOR WIND

Dr. Hudson Taylor tells of his drifting towards a cannibal coast. They could see the coast in the distance, and the sea was as calm as a mirror, not a ripple on the waves. There were several Christians on board, and Hudson Taylor said to them, You go down into your rooms and ask the Lord to send us a breeze.” He said to the mate, “Put up your sails.” “What is the use of putting up sail?” “We are praying for wind,” was the reply, When he came up the sails were fluttering, and within a few minutes they were spread before the wind and the vessel was sailing out of danger. – Dr. A. C. Dixon.

Memorial Minute Concerning the Late James Ross, Esq.

The following memorial minute was adopted at the last meeting of the Assembly, and is published at the request of the Assembly.

James Ross was born at Palmer's Island on the Clarence River, New South Wales, on September 7th, 1876. He was the youngest son of Alexander Ross,
who died on the 26th of May, 1905, and his wife, Joanna Hill Garven, who passed away in June, 1910. One sister, Margaret, still resides in the old home at Palmer's Island.

The late Mr. Ross received his early education at the Primary School, Palmer's Island, and later at Grafton Grammar School. Brought up under the faithful ministry of the late Rev. Duncan McInnes of Maclean Free Church, for whom Mr. Ross had an affectionate regard, he early received a love for evangelical truth which in later years was greatly deepened, making him a zealous advocate of those principles which in 1843 led several hundred ministers in the Church of Scotland to forsake their church, their manses and their livings, and form a separate denomination called the Free Church of Scotland. Very reluctantly did these good men depart from the church of their upbringing and of their love, but they felt no sacrifice too great that Christ, the only Head of the Church, might have the preeminence in all things. Although the body in Australia holding identical principles with the Free Church of Scotland has never been a large and influential organisation, yet the late Mr. Ross to the end was never ashamed, in public or in private, to own his membership of that body, and to advocate the distinctive principles which gave to it, and made necessary, its separate existence as a branch of the Christian Church.

In the Maclean Free Church in 1915, he was ordained an elder. Two years later he was appointed Session Clerk, but resigned from this office after serving for a term of six years. During the whole period of his membership of the Maclean session Mr. Ross rendered valuable service to the church. In the absence of the minister, or during vacancies, he was ever ready to do his part in maintaining the services of the sanctuary.

In November, 1903, James Ross married Evelyn McLachlan, daughter of the late Mr. and Mrs. McLachlan, of Ulmarra, Clarence River, and of this marriage there survives one daughter, Marjorie, wife of Rev. Neil MacLeod, B.D., of St. George's Church, Castlereagh Street, Sydney, and one son, Alexander, of Palmer’s Island.

For many years the late Mr. Ross carried on business as a general merchant at Palmer's Island. Having land he was also closely associated with farming pursuits. When he retired from business he resided chiefly in Sydney, although spending part of his time on the Clarence River.

In St. George's Church, Sydney, he was inducted to the eldership and for 15 years was a tower of strength to that congregation. His unsparing kindness, tender sympathy, generous hospitality and winsome personality made him a conspicuous figure in the congregation. It was his joy to serve as elder in Sydney under the valued ministry of the late Rev. Wm. McDonald, then under visiting ministers from Scotland, and for the last few years under his own son-in-law, the Rev. Neil MacLeod.

But perhaps the greatest service rendered to the Free Presbyterian Church of Australia by the late Mr. Ross was in his capacity as General Treasurer of the Church. This office, along with that of Treasurer of the Synod of Eastern Australia, he held for approximately 20 years, discharging his duties most efficiently and without charge of any kind to the church. His magnificent work in this respect called forth annually the General Assembly's enthusiastic plaudits and grateful thanks.

The weak state of church finance gave him much concern for several years before his death and, despite natural modesty and reluctance to do anything in the nature of canvassing for money, at the unanimous request of the Assembly he undertook the inauguration of a fund, which, if successful, would greatly relieve the financial position and make more or less adequate provision for those dependent on the church, and at the same time facilitate efforts at church extension. With a view to discharging this mission, he visited all the congregations of the church. His gentlemanly bearing, friendly disposition and pleasing personality, along with his unquestioned zeal and devotion to the Free Church cause, made him a welcome visitor throughout our congregations, and there was promise of good success in connection with this effort, but in the midst of it, and shortly after the conclusion of the Assembly in 1940, illness laid him aside, and when it was hoped he was well on the way toward recovery, very suddenly he was called into his Master's presence on the 7th of August, 1940.

His body was laid to rest in the Maclean cemetery, the minister of Maclean and several other ministers of the church officiating at the burial.

The Assembly laments the departure of a very able servant of the church, a highly respected office bearer, and a much loved member of Assembly.

To his sorrowing widow and to his devoted daughter and son the sincere sympathy of the church is extended.

6

The Death of Christ and Faith

Now, there are two eminent advantages which always attend our expectation of succour from Jesus Christ:

(1) It engages him to a full and speedy assistance. Nothing doth more engage the heart of a man to be useful and helpful to another than his expectation of help from him, if justly raised and countenanced by him who is to give the relief. Our Lord Jesus hath raised our hearts, by His kindness, care, and promises, to this expectation; certainly our rising up unto it must needs be a great engagement
upon Him to assist us accordingly. This the Psalmist gives us as an approv-ed maxim, “Thou, Lord, never forsakest them that put their trust in Thee.” When the heart is once won to rest in God, to repose himself on Him, He will assuredly satisfy it. He will never be as water that fails; nor hath He said at any time to the seed of Jacob, “Seek ye My face in vain.” If Christ be chosen for the foundation of our supply, He will not fail us.

(2) It engages the heart to attend diligently to all the ways and means whereby Christ is wont to communicate Himself to the soul; and so takes in the real assistance of all graces and ordinances whatever. He that expects anything from a man, applies himself to the ways and means whereby it may be obtained. The beggar that expects an alms lies at his door or in his way from whom he doth expect it. The way whereby and the means wherein Christ communicates Himself is, and are, His ordinances ordinarily; he that expects anything from Him must attend upon Him therein. It is the expectation of faith that sets the heart on work. It is not an idle, groundless hope that I speak of. If now there be any vigour, efficacy, and power in prayer or sacrament to this end of mortifying sin, a man will assuredly be interested in it all by this expectation of relief from Christ. On this account I reduce all particular actings, by prayer, meditation, and the like, to this head; and so shall not farther insist on them, when they are grounded on this bottom and spring from this root. They are of singular use to this purpose, and not else.

Now, on this direction for the mortification of a prevailing distemper you may have a thousand “probatum est’s.” Who have walked with God under this temptation, and have not found the use and success of it? I dare leave the soul under it, without adding any more. Only some particulars relating thereunto may be mentioned: –

Firstly: Act faith peculiarly upon the death, blood, and cross of Christ; that is, on Christ as crucified and slain. Mortification of sin is peculiarly from the death of Christ. It is one peculiar, yea, eminent end of the death of Christ, which shall assuredly be accomplished by it. He died to destroy the works of the devil. Whatever came upon our natures by His first temptation, whatever receives strength in our persons by His daily suggestions, Christ died to destroy it all. “He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works,” Tit. 2: 14. This was His aim and intendment (wherein He will not fail) in His giving Himself for us. That we might be freed from the power of our sins, and purified from all our defiling lusts, was His design. “He gave Himself for us, that He might be freed from the power of our sins, and purify unto Himself a peculiar people, zealous of good works,” Tit. 2: 14.

for the church, that He might sanctify and cleanse it; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish,” Eph. 5: 25-27. And this, by virtue of His death, in various and several degrees, shall be accomplished. Hence our washing, purging, and cleansing is everywhere ascribed to His blood, 1 John 1: 7; Heb. 1: 3; Rev. 1: 5. That being sprinkled on us, “purges our consciences from dead works to serve the living God,” Heb. 9: 14. This is that which we aim at, this we are in pursuit of – that our consciences may be purged from dead works, that they may be rooted out, destroy-ed, and have place in us no more. This shall certainly be brought about by the death of Christ; there will virtue go out from thence to this purpose. Indeed, all supplies of the Spirit, all communications of grace and power, are from hence; as I have elsewhere showed. Thus the apostle states it; Rom. 6: 2, is the case proposed that we have in hand: “How shall we, that are dead to sin, live any longer therein?” – “Dead to sin by profession; dead to sin by obligation to be so; dead to sin by participation of virtue and power for the killing of it; dead to sin by union and interest in Christ, in and by whom it is killed: how shall we live therein?” This he presses by sundry considerations, all taken from the death of Christ, in the ensuing verses. This must not be: verse 3, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?” We have in baptism an evidence of our implantation into Christ; we are baptized into Him: but what of Him are we baptized into an interest in? “His death,” saith he. If indeed we are baptized into Christ, and beyond outward profession, we are baptized into His death. The explication of this, of one being baptized into the death of Christ, the apostle gives us, verses 4, 6: “Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Knowing this, that 7 our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.” “This is,” saith he, “our being baptized into the death of Christ, namely, our conformity thereunto; to be dead unto sin, to have our corruptions mortified, as He was put to death for sin: so that as He was raised up to glory, we may be raised up to grace and newness of life.” He tells us whence it is that we have this baptism into the death of Christ, verse 6; and this is from the death of Christ itself: “Our old man is crucified with Him, that the body of sin might be destroyed”; “is crucified with Him;” not in respect of time, but causality. We are crucified with Him meritoriously, in that He procured the Spirit for us to
mortify sin; efficiently, in that from His death virtue comes forth for our crucifying; in the way of a representation and exemplar we shall assuredly be crucified unto sin, as He was for our sin. This is that the apostle intends: Christ by His death destroying the works of the devil, procuring the Spirit for us, hath so killed sin, as to its reign in believers, that it shall not obtain its end and dominion.

Secondly: Then act faith on the death of Christ, and that under these two notions – firstly: In expectation of power; secondly: In endeavours for conformity. For the first, the direction given in general may suffice; as to the latter, that of the apostle may give us some light into our direction, Gal. 3: 1. Let faith look on Christ in the gospel as He is set forth dying and crucified for us. Look on Him under the weight of our sins, praying, bleeding, dying; bring Him in that condition into thy heart by faith; apply His blood so shed to thy corruptions: do this daily. I might draw out this consideration to a great length, in sundry particulars, but I must come to a close.

2. I have only, then, to add the heads of the works of the Spirit in this business of mortification, which is so peculiarly ascribed to Him.

In one word: This whole work, which I have described as our duty, is effected, carried on, and accomplished by the power of the Spirit, in all the parts and degrees of it; as –

(1) He alone clearly and fully convinces the heart of the evil and guilt and danger of the corruption, lust, or sin to be mortified. Without this conviction, or whilst it is so faint that the heart can wrestle with it or digest it, there will be no thorough work made. An unbelieving heart (as in part we have all such) will shift with any consideration, until it be overpowered by clear and evident convictions. Now this is the proper work of the Spirit: “He convinces of sin,” John 16: 8; He alone can do it. If men's rational considerations, with the preaching of the letter, were able to convince them of sin, we should, it may be, see more convictions than we do. There comes by the preaching of the word an apprehension upon the understandings of men that they are sinners, that such and such things are sins, that themselves are guilty of them; but this light is not powerful, nor doth it lay hold on the practical principles of the soul, so as to conform the mind and will unto them, to produce effects suitable to such an apprehension. And therefore it is that wise and knowing men, destitute of the Spirit, do not think those things to be sins at all wherein the chief movings and actings of lust do consist. It is the Spirit alone that can do, that doth, this work to the purpose. And this is the first thing that the Spirit doth in order to the mortification of any lust whatsoever – it convinces the soul of all the evil of it, cuts off all its pleas, discovers all its deceits, stops all its evasions, answers its pretences, makes the soul own its abomination, and lie down under the sense of it. Unless this be done all that follows is in vain.

(2) The Spirit alone reveals unto us the fullness of Christ for our relief; which is the consideration that stays the heart from false ways and from despairing despondency, 1 Cor. 2: 8.

(3) The Spirit alone establishes the heart in expectation of relief from Christ; which is the great sovereign means of mortification, as hath been discovered, 2 Cor. 1: 21.

(4) The Spirit alone brings the cross of Christ into our hearts with its sin killing power; for by the Spirit are we baptized into the death of Christ.

(5) The Spirit is the author and finisher of our sanctification; gives new supplies and influences. For grace for holiness and sanctification, when the contrary principle is weakened and abated, Eph. 3: 16-18.

(6) In all the soul's addresses to God in this condition, it hath supportment from the Spirit. Whence is the power, life, and vigour of prayer? whence its efficacy to prevail with God? Is it not from the Spirit? He is the “Spirit of supplications” promised to them “who look on Him whom they have pierced,” Zech. 12: 10, enabling them “to pray with sighs and groans that cannot be uttered,” Rom. 8: 26. This is confessed to be the great medium or way of faith's prevailing with God. Thus Paul dealt with his temptation, what-ever it were: “I besought the Lord that it might depart from me.” What is the work of the Spirit in prayer, whence and how it gives us assistance and makes us to prevail, what we are to do that we may enjoy His help for that purpose, is not my present intendment to demonstrate. (JOHN OWEN. Vol. 6.)

8

Prayer – It's Importance and Power

By a Member of Maclean Free Kirk Fellowship

In these days of war and trouble, prayer and the prayer are being put to the test. Many are experiencing the importance and power of prayer for, perhaps, the first time. It is important that we should pray, for when our Lord was on earth He taught His disciples to pray, using what is called “The Lord's Prayer.”

To receive an answer to our prayers they must first be earnest. Think of Abraham praying for Sodom and Gomorrah, of Elijah on Carmel, of Paul praying for the churches. These prayers were vehement and importunate. It is the fervent prayer which avails much. There must also be united prayer. There should
be prayer meetings as well as personal, solitary supplications. “Gather the people together, men and women and children,” is the injunction to Joshua. When the disciples “continued with one accord in prayer and supplication” the Spirit descended and Pentecost resulted. We must remind ourselves of what the Lord's right hand has done in the past. Do we not hear a voice, “I am the Lord, I change not.” “Men ought always to pray and not to faint,” and “Pray without ceasing,” are New Testament injunctions. Our prayers must then be earnest, united and definite if we seek after prosperity.

Unanswered prayer cannot always be accounted for by saying that there is sin in the prayer. It may be God does not answer in order that He may prevent an injury to us or to others. God displays His wisdom and love in refusing to answer some of our prayers, even as He does in fulfilling others. The power and necessity of prayer is realised today by the leaders of the Democracies. On many occasions has the nation been called to prayer – to set a day aside for intercession – since the war began. President Roosevelt called the U.S.A. to set aside the first day of this year to ask pardon for past sins and to pray for God's intervention in the war. In the last war France did not learn the lesson of God's intervention – there was no Christ consciousness in her streets. She did not return to the Prince of Peace by her leaders calling the nation to prayer, but rather did she rely on her own power. The British nation did otherwise. Our king publicly confessed our need of God by calling our nation to set aside Sunday, May 26th, 1940, as a day of prayer for God's almighty intervention. In the evacuation from Dunkirk shortly afterwards a triple phenomenon occurred. A violet storm over Flanders made it impossi-ible for German planes to operate effectually against formations moving on foot to the coast. Then came a fog so dense that it entirely confounded the German bombers and, like the cloud of the Exodus, it hovered over the ships. Then the waters of the straits of Dover became like a millpond; the fishermen of Dover, with their launches, towed their row boats to Dunkirk, returning with them laden with evacuated soldiers. Some may ask why God did not give complete victory, then, against the world dominating ambitions of Hit-ler. Because there was not complete compliance with the conditions of God in humiliation and prayer. On May 26th there was public prayer, but not public humiliation. Part compliance, part deliverance. It must be recalled that the history of God's dealings with erring man reveals that suffering and strife cease when the nation humbles itself and in repentance turns to the great Triune God in prayer. Then will the battalions of heaven be sent to fight, and the mad craving for world dominion shall be driven back, and peace restored.

On Sunday, September 8th, 1940, another day of national prayer was observed at the call of our king. In “The Sydney Morning Herald” of Sept. 25th, 1940, there was a report of events for the week ended Sept. 14th, which gave a further clear indication of God's intervention in response to that day of prayer.

“Hitler lost between 50 and 60,000 picked troops as the result of a storm and bombardment which scattered his invasion fleet on Sept. 16th. The Channel storm was fierce and the R.A.F. bombardment merciless. The German High Command had previously decided to make new dispositions because the troops had already suffered heavily from British bombing. The invasion fleet, consisting of thousands of barges, was taken out of its ports and moored along the lone-ly Flanders coast. The fleet was ready to cross the Channel on Sept. 14th, but because of terrific losses of German planes that day, orders to sail were de-layered. Southwest gales then swept the Channel and tugs desperately tried to tow the barges to safety, but many overturned, drowning thousands of men. The flat bottomed motor boats and heavily laden transport ships were driven helplessly before the wind.”

Surely we see the importance and the power of prayer.

A REMINDER

In view of the proximity of the next General Assembly of our Church, and that the Church Financial Year closes on the 28th of February, would all Congregational Treasurers please post audited balance sheets of their respective congregations so that they might be in the hands of the General Treasurer not later than the 9th of March (prox.). HARALD NICOLSON, Treasurer.

The Conversion of a Sailor Lad
Who was early gathered home

It was with deep regret that word was received on Monday, the 7th October, 1940, of the death of Donald Campbell, 11 Adabrock, Ness, Isle of Lewis, at the early age of 20, through the sinking of his ship by enemy action. His strong athletic build and winsomeness of disposition had since boyhood earned for Donald a place of general esteem. As a naval reservist he joined the Colours at the outbreak of war. No known deeds of daring can be placed to his account, but the firm grasp he had of the righteousness of our cause, the steady devotion shown to King and country, and his death in their defence, deserve that a more than passing tribute be paid to his memory.

At the beginning of last year, when on a
voyage to Australia, he came under soul concern. In a letter in which he gives an account of his conversion, he writes: “I reached Australia without hope and without God in the world, and with my conscience giving me no rest. I would go to a picture house and to the public house, but felt so restless, as if the roof were about to fall on top of me. One night in Sydney the chaplain of the Mission to Seamen came down to our ship and told us they had a nice picture on. Well, I said to myself, they keep services there, and so there can be no harm in going to see this picture. I went, but a hot war was raging inside me all night. It got so hot that I had to leave halfway through. I left New Zealand, homeward bound, till wallowing in the ‘miry clay’ and very uneasy at heart. I had a small Testament (which, by the way, my beloved sister, Mary, now I believe at her rest, put into my kitbag), and it I used to read it in bed every night, but when anyone appeared at the door, the Bible got thrown under the blanket. I spent the lookout hours praying on my knees, that if there was a Saviour, He would take me out of this miserable and sinful state.”

Donald’s conversion was not of the stony ground type. Experimentally he was to learn that by the works of the law no flesh can be justified, and whatever other faith man by nature can lay claim to, he is altogether destitute of that faith which is “the gift of God.” Like all who are taught of God, Donald was convinced that he could not believe, convinced, too, that he was on the broad road which, as he puts it, leads to “destruction and damnation”; and from that road no carnal, self produced faith could deliver him. But “the time to favour Zion, yea, the set time,” had come at last. “One night,” he continues, “when on the lookout, convinced that ‘the wages of sin is death,’ and that of myself I could do nothing, I saw as if it were in front of me Jesus with His arms outstretched. I enquired of Him if He was waiting for me, and suddenly on the foc’sle head of the ship in the middle of the Pacific the promise came with power, ‘Gather My saints together unto Me: those that have made a covenant with Me by sacrifice’ (Ps. 1: 5, quoted in Gaelic). For the rest of the night I felt as if I were talking to my Saviour face to face. Two hours on the lookout in the middle of the night after that were a pleasure to my heart; in fact, they would pass too quickly.”

The following extracts from his letters reveal how closely Donald walked with his Lord: “I have dull moments at times, and often think that my darkness cannot be dispelled, but it is in my blackest moments that my Lord’s love and brightness shine forth on me again. I have a small closet to which I go for secret prayer, and, oh! many a happy meeting I have with Him in this closet. Tears fall from my eyes that I would give anything for at other times, when my mind is taken away by worldly affairs. Indeed, I can often say in this closet, ‘A day in Thy courts is better than a thousand.’

I must say that worldly pleasures are nothing compared to even a small glimpse of His love. Oh! what a blessing to my soul when I get a minute of His presence amid the din and roar of a worldly crowd.

I want to have such love to my Saviour that I could always meditate with Him. But oh: I lack that love; I lack it in a way that I break down sometimes when I think of my coldness to such a blessed Saviour whose head was bowed in agony for my sake. Oh! that I could show a bit of gratitude to Him for His mercies. They are so precious, we cannot pay Him for them. We show Him nothing but wickedness and stubbornness. Pray for my coldness.”

In his spare time he was in the habit of translating sermons into Gaelic and memorising the Shorter Catechism in Gaelic. Its great truths about man’s lost and ruined condition by the Fall, the scheme of redemption and the work of the Holy Spirit in effectual calling had now become living realities, precious and satisfying to his soul. Christ says, “If ye love me, keep My commandments.” That love Donald manifested perhaps in no clearer way than in his great regard for the Sabbath. His self denial to preserve the sanctity of God’s day even amid the exigencies of war cannot be passed over, for self denial in whatever walk of life calls for commendation. On two occasions he sacrificed the tender ties of home and mother to meet the perils of war by curtailing his leave rather than do any unnecessary travelling on the Sabbath. A fellow sailor remarked that he never knew a more godly fellow than Donald Campbell.

Shortly before his death he wrote: “I would praise God that, although I am suffering from the darkness of night, nevertheless, He is giving me ‘songs in the night,’ for when I get short beams of His light, I am compelled at once to sing to His praise, and it is from these songs I am having hope for His sudden return, which will make me cry out: ‘My Beloved is mine, and I am His.'”

His Beloved did return suddenly, and Donald’s ransomed soul entered the house of many mansions, where his sun shall no more go down. “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” The sympathy of the community goes out to his widowed
mother, brother, and sisters in their sore bereavement. – W. M. (Reprinted from the “Friendly Companion”)

* This touching account is sent by Donald's
former schoolmaster. – EDITOR.

HOLD MY HAND
(Original)

Hold my hand, oh Saviour mine,
Hold it closely clasped in Thine;
Fold it tightly to Thy breast,
Cherished, sanctified and blest.

Dangers lurk on every side,
Paths for me Thou dost provide.
Naught but perils they reveal;
Only Thou art near and real.

Not a friend beside to aid,
Fighting on and oft afraid,
Trusting, clinging to Thy hand,
Only in Thy strength I stand.

Down to valley springs, Thou lead'st,
Grant'st refreshing for my needs,
Then uphill we toiling climb,
Striving for the heights sublime.

Weary is the hill and long,
But the hand that grips is strong,
Will not let me stop to rest,
Drives me on, my doubts suppressed.

Lo, at last the summit won,
Toils forgotten, labour done,
Joyful then Thy hand I press,
Stammer praise and thankfulness.

– Joyce McCredie

MANNING RIVER CONGREGATION

The Manning River F. P. Women's Missionary Association held meetings during the past year, but, owing to illness of members and adverse circumstances, the attendance was not so good as in previous years. However, the sum of £18 was raised and a gift of £2/2/- was donated to the local Aborigine's Mission.

The Annual United Meeting was held at Taree and both branches were well represented. It was again decided to retain almost the whole of the year's proceeds, to assist Dr. Andrews in his work, should such need arise. – M. J. McD.

WINGHAM FELLOWSHIP

This branch held its final meeting for the year on the 9th December last.

Office bearers chosen for the ensuing twelve months are: –

Allan Murray, President.
Janet Coombes, Vice President.
Don. Stewart, Secretary and Treasurer.

A presentation was made to Edith Cameron prior to her marriage and departure from the district. This was the tenth presentation made to departing members during the year and indicates that our membership has been greatly depleted. Three other former members are unable to attend now owing to petrol restrictions. Nevertheless, the remaining members agreed to keep the flag flying and appointed a committee to draw up a programme for the next twelve months. Also in order that the Fellowship should have the pleasure of hearing John Stewart, of Armidale University, narrate his experiences at that seat of learning with special references to spiritual teaching there, it was arranged that the Fellowship meet next in the second week of January.

DON. H. STEWART, Sec.

TAREE FREE KIRK FELLOWSHIP

On Thursday evening, 29th January, the Taree Free Kirk Fellowshippers made a surprise visit to the home of Rev. and Mrs. M. C. Ramsay, Crescent Avenue, Taree, to entertain their past President, Alistair Ramsay, who has joined the R.A.A.F. Games were played, and after supper, Jack Rinkin. (Vice-President), spoke of the valuable services Alistair had rendered while a Fellowshpper, and on behalf of the members (almost all of whom were present) gave Alistair a beautiful leather wallet. Other members having spoken words of appreciation, Alistair suitably responded. The singing of Psalm 121 and prayer brought to a close a very hearty meeting.

OLIVE MURRAY, Secretary, Taree F.K.F.

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TINONEE FREE KIRK FELLOWSHIP

The last meeting of Tinonee Free Kirk Fellowship was held on Wednesday, 3rd February, and opened in the usual way, with Prayer, Praise and Bible Reading. A paper was prepared and read by one of our members and a very interesting discussion followed. The meeting closed with prayer.

On a recent occasion the Tinonee Fellowshippers paid a surprise visit to the home of Mr. and Mrs. Middlemiss with a view to entertaining the son, Pte J. R. Middlemiss, who was on leave. The earlier hours of the evening were devoted to games and social converse.

The President spoke of the loss sustained by the Fellowship in that Raymond and other members were on active service. Rev. M. C. Ramsay in his speech dwelt upon the name of their guest, John, and said that both his grandparents bore that name. In earlier days John Middlemiss conducted services every Lord's Day, for in those days the visits of ministers were very infrequent. Also on his mother's side was John Robinson, who was noted for his Godliness and faithful adherence to the Word of God. Besides, the good work and godly example of Raymond's parents was well known and no doubt they had given their son valuable counsel and were offering many prayers on his
OBITUARY NOTICES

Richmond River

The death of Mrs. Hector McPherson in a private hospital, Lismore, on 3rd January, 1943, came as a sad blow to her husband, relatives and friends. The late Mrs. McPherson was a daughter of the late Mr. and Mrs. J. McPherson, Oakband, Richmond River. She was born on the Shoalhaven and came to the Richmond River early in life with her parents, later marrying Mr. Hector McPherson, an esteemed elder of the Richmond Brunswick Congregation.

The sound religious training which she received in her early years greatly influenced her after life, for the late Mrs. McPherson was a woman of a very gracious spirit, kind hearted and most sympathetic. She was highly esteemed throughout the district, enjoying to an unusual degree the love and esteem of young and old. She most willingly gave assistance and loving sympathy to any around her who were in trouble.

The late Mrs. McPherson was greatly attached to the Cause of Truth, and was a faithful member of the Free Presbyterian Church.

The funeral took place the following day at Tucki, and was conducted by Rev. Trotter, M.A., assisted by Dr. J. C. Andrews.

We extend our deepest sympathy to the husband and relatives.

– J. A. H.

Word was received in Lismore late in December that Pte. Allan Lobban, grandson of Mrs Lobban, Little Keen Street, Lismore, had been killed in action in the fighting in the New Guinea area. Allan joined the A.I.F. when he was about seventeen years of age, and after a short period of training, served with the Forces in the Middle East. He returned to Australia with his unit some months ago, and was but a short time in the northern battlefield when word was received that he had been “killed in action.” The late Pte. Lobban was highly esteemed by those who knew him.

We extend our sympathy to the bereaved relatives.

– J. A. H.

Hastings River

The infant son of Mr. and Mrs. D. McKinnon, Kindiee, passed away on 18th December, 1942, in “Wildfels” Private Hospital, Wauchope.

Shortly after birth he became ill and lived only for the short period of three weeks. The funeral took place the following day at Ellenborough.

We extend our deepest sympathy to the bereaved parents and children. J. A. H.

Home Call

AN APPRECIATION

The death of Mr. G. C. Lindsay, Huntingdon, at his home on 30th December, 1942, occasioned a widespread feeling of loss. The late Mr. Lindsay had not been well for some months, but his death was most unexpected. He was a loyal and useful elder of the Australian Presbyterian Church, but his usefulness and sympathy went further afield than his own Church. He was attached to those who loved the Lord, and was ever ready to assist in any work that was for the advancement of the Cause of Truth. The Free Presbyterian Church on the Hastings River has lost a good friend in the home call of the late Mr. G. C. Lindsay. He was usually with us, along with his wife, during Communion Seasons. He regularly attended our Fellowship at Huntingdon and took an active part in the meetings. He was also the Precentor at our services at Huntingdon. The late Mr. Lindsay had occupied the position of Secretary to the local branch of the British and Foreign Bible Society for a number of years. He had the pleasure of seeing that worthy Cause prosper throughout the district. The well-being of this Society occupied a deep place in his heart.

His body was laid to rest at the “Crossroads” Cemetery, the service being conducted by his own minister, Rev. J. Walker, assisted by Rev. J. A. Harman. The funeral was large and there were many other indications that the deceased was highly esteemed and greatly beloved.

To the wife and relatives we extend our sympathy.

– J. A. H.

During the latter half of the past year, several deaths occurred in the Maclean congregation. Amongst these was that of Mr. ARCHIBALD McKINNON, of the South Arm. His sister, Miss Isabella McKinnon, passed away less than 12 months previously.

Mr. McKinnon was a man of deep integrity, and he was highly respected in the community. A successful farmer, he took a prominent part in the affairs of the Lower Clarence Agricultural Society. Interested in the well being of the sick and the afflicted, he served for many years as a director of the local hospital, where he himself was cared for in his last illness. Though he was not a regular attendant at the church services, Mr. McKinnon deeply appreciated the visits of his minister when he was laid aside, and it was noticed that a word of prayer often brought peace to his soul.

The congregations sympathy is extended to his bereaved wife and daughter.

After a very brief, but severe, illness, CHARLES WHITTON McSWAN, of the Serpentine, Chatsworth Island, passed away on 25th July, 1942. The mainstay of his widowed mother, he was cut off in the midtime of his years. Though he did not enjoy good health, he was a very hard working man. Well read and thoughtful, he was of a reserved disposition and a retiring nature. Stricken down suddenly, he was removed to hospital, where he passed away two days later. After his death it was noticed that his Bible held pride of place amongst his books.

To his sorrowing mother and sister we extend our deepest sympathy.

Mr. DONALD CAMERON, of the Serpentine, Chatsworth Island, passed away on 9th September, 1942. Though he had passed his four score years, Mr. Cameron enjoyed a good measure of health and was working on his farm a week before his death.

Born on the Manning River, Mr. Cameron removed to the Serpentine in his boyhood days, and he resided there for the remainder of his life. A member in full communion in our congregation, Mr. Cameron delighted in the services of the Sanctuary. On a communion Sabbath his eagerness to confess his Lord, and to feed by faith on that bread which came down from heaven, was manifest by his arrival at the church a considerable time before the service was due to commence. As in life, so in death he testified that he was trusting in the Lord.

We commit his aged brother and sister who survive
him, and also his son and three daughters, to the God of all grace and all comfort.

Many a heart was wrenched when it was learnt that **PRIVATE JOHN DUGAL ALEXANDER McDONALD** had met his death whilst serving with the A.I.F. in New Guinea on 16th November, 1942. He was the only son of Mr. and Mrs. R. J. McDonald, of Woodford Park, Maclean, who, having reared a family of four to manhood and womanhood, have had the sorrow of seeing three of the four cut off by the hand of death.

For 34 years Mr. R. J. McDonald rendered yeoman service as secretary of the Maclean congregation. Though Jack had not made a public profession of his faith before his enlistment, he was a regular attendant at the church services and an active member of the fellowship, and his pastor looked forward confidently to the day when he would follow in his father's footsteps. By his upright character and his friendly, cheery nature, he won for himself a host of friends, both in civil life and in the army. He was a school teacher by profession, and amongst the hundreds of expressions of sympathy received by his parents were some from old associates and pupils who, though unknown to the parents, testified to the help they had received from Jack, and to the good influence he had had upon their lives.

After a brief illness, **MRS. ELSIE MCKAY**, wife of Lieutenant Charles McKay, passed away on Sabbath, 22nd November, 1942. Delicate from her earliest years she was spared to reach middle life. Her two young children have lost the care of a devoted mother who sought to teach them the way of truth and to lead them in the path of life. Her husband has lost one who did him good and not evil all her days. May God sustain them in their sorrow.

**MRS. EVA GREEN**, of Woodford Leigh, wife of Mr. C. J. Green, one of our elders, passed very peacefully to her eternal rest on Sabbath evening, 3rd January, 1943. The previous Sabbath she had waited on God in His earthly tabernacle. A week later we verily believe that she had seen the King in His beauty in the land of far distances.

Mrs. Green was a woman of taste and talent. Her hands were ever active doing good. The multiplicity of her activities was astonishing. Though she was in the world she was not of it. Loyal to Christian principles wherever she went, she was yet possessed of such a sweet Christian disposition that even those who did not think as she thought and believe as she believed, found it difficult not to esteem her and even to love her. She ably supported her husband in the office which he holds in the church. The grief manifested by the girls of her Sabbath School class since her death bears eloquent testimony to the deep impression which her saintly character and her simple teaching has made on their young minds. Her home was a Bethel and a Bethany – a place where God was worshipped, and where the servant of the Lord was ever a welcome guest. She reared a family of two sons and three daughters, who must surely rise up and call her blessed.

The Scriptures assure us that they who love God's law have great peace, and that the latter end of the, righteous is peace. It would be difficult to imagine a more peaceful passing than that which occurred when Mrs. Green fell asleep in Jesus.

The Minister had the uncommon and unpleasant experience of being called on to officiate at the funerals of two elders' wives on the same day – Mrs. Hector McPherson's at Tuckurimba and Mrs. Green's at Maclean. At the latter funeral the gathering at the church and grave was the largest for many years. The tears of young and old of all ranks and all denominations were mingled in a common wave of sorrow, but blessed be God, the Christians sorrows not as those who have not hope, for those who fall asleep in Jesus will God bring with Him.

Many a heart beats in loving sympathy with Mr. Green, with his son Errol, who is an R.A.A.F. prisoner of war in Germany, with the other son Alvan, who is in the R.A.N., and with the three daughters.

**Subscriptions Received for December, 1942**

N.S.W.

- Mrs. Jas. Berry, Snr., Barrington, 5/- to 31/12/43.
- Miss M. Murchison, Wollstonecraft, 10/- to 31/12/44.
- Mr. C. J. Green, Maclean, 10/- to 31/12/44.
- Mrs. Jas. Murray, Jnr., Bunyah, 5/- to 31/12/44.
- Mr. R. J. McDonald, Maclean, 10/- to 31/12/45.
- Mrs. Richards, Canberra, £1/10/- to 30/4/45.
- Mrs. S. Shaw, Huntingdon, 10/- to 31/12/44.
- Mr. W. K. Shearer, Maclean, 5/- to 31/12/43.
- Mr. D. Smith, Bondi, 5/- to 31/12/43.
- Mrs. J. Webber, Maclean, 5/- to 31/12/43.

Victoria

- Mr. R. W. Johnstone, East St. Kilda, 5/- to 31/12/44.
- Mr. C. H. Johnstone, Colac, 10/- to 31/12/44.
- Mr. D. MacDougall, Harriet Ville, 5/- to 31/12/43.
- Mr A. F. McRae, Gippsland, 10/- to 28/2/43.
- Miss M. Nicolson, Durham Lead, 10/- to 28/2/44.
- Mrs. A. Robertson, Horsham, 5/- to 31/12/42.
- Miss N. E. Taylor, East St. Kilda, 10/- to 30/4/43.

South Australia

- Miss M. E. Anderson, Clarence Park, £1 to 28/2/47.

Sunbeam Fund

Taree Sabbath School, £1.

**THE CHILDREN'S PORTION**

Preaching the Gospel to the Children of Sydney
THE CHILDREN'S SERMON

“From a child thou hast known the Holy Scriptures.” – 2 Tim. 3: 15.

Timothy is a splendid example for children to imitate. As a boy he seems to have taken great interest in studying the Word of God. Whenever you see boys or girls spending time reading and studying their Bible you can depend upon it they are going to come to something good. It is most likely that Timothy knew that the Scriptures “make wise unto salvation,” so he made sure work of being saved. If we are ever going to be saved we must make a real business of it. Half measures will not do.

There is a great benefit in being early acquainted with the Scriptures, for youth is the impressionable period of life. It is easier to learn them and so retain what we earn. Our youthful impressions usually remain with us through life.

Youth is the most formative period as well. We lay the foundation in childhood of what we are going to be in later life. Youth is a preparation for serious work. The older we become the more fixed our ideas become. Elderly people seldom change. This is why it is so important to get a good knowledge of the Word of God in infancy. Growth in grace then is more natural.

It has been noticed that those who are early pious often become the most useful believers. Obadiah, John Baptist, Timothy, Jeremiah and Samuel were all trusting in God from childhood. Matthew Henry, the well known commentator, was converted at the age of seven years. Earl Cairns (who became Lord Chancellor of England) at the age of 10 years. He heard a preacher say “God claims you,” and he replied, “He has a good claim.” Richard Baxter, Philip Dodderidge, John Owen, Isaac Watts and George Whitfield were all converted when young. David Livingstone repeated the whole of Psalm 119 at the age of nine years with only five mistakes.

Timothy had a great advantage in possessing a godly mother and grandmother. They helped him a great deal, I am quite sure. We should all try and help one another to get saved. I wonder when you grow up will people say of you, that from a child you knew the Scriptures which are able to make wise unto salvation. – J. C. R.

WINGHAM RURAL SCHOOL
1942 Results

Again the children of our Church did well at the yearly examinations.
First Class: Sam Stewart, second in class.
Second Class: Norma Hammond, first in class.
Third Class: Ross Stewart first in class.
Fourth Class: Janet Harris, third in class.
Fifth Class: Dorothy Wamsley, second in class.
Sixth Class: Margaret Harris, second in class.

THE PRODIGAL SON

A painter undertook to depict the Prodigal Son returning to his father and looked about for a suitable model. In his walks he one day met with a wretched youth. He had a good figure, but his hair was matted, his face besmeared with dirt, and his clothes in tatters. “What a fine model for my painting of the Prodigal!” thought he. He addressed the youth, inviting him to his studio to get his portrait taken, and promised to pay him for his loss of time.

At the appointed time the young man presented himself, but to the utter disappointment of the artist, his appearance was completely changed. His face was washed, his tangled locks were smoothed, and he had arranged and cobbled up his clothes, so as to hide the rags as much as possible. Disappointed, the painter could only say to him, “You may go away; you are of no use for my purpose now; you have completely spoiled yourself.”

THE WORLD'S PERSECUTION

Do not fear the frown of the world. When a blind man comes against you in the street you are not angry at him; you say he is blind, poor man, or he would not have hurt me. So you may say of poor worldlings when they speak evil of Christians – they are blind. – McCheyne.

A GRAIN OF MUSTARD SEED

Whereunto shall we liken the Kingdom of God or with what comparison shall we compare it? It is like a grain of mustard seed. (Mark 4: 30-34.) The main point of this parable is the striking contrast between the tiny seed and what it ultimately becomes. Great things often have small beginnings.

Sabbath School Work
Tiny Tots Text: “Seek and ye shall find.”

Prayers for opening of each class
March 7 – Psalm 17: 5: “Hold up my goings in Thy paths that my footsteps slip not.”
March 14 – Psalm 17: 8: “Keep me as the apple of the eye; hide me under the shadow of Thy wings.”
March 21 – Psalm 86: 11: “Teach me Thy way, O Lord; I will walk in Thy truth, unite my heart to fear Thy Name.”
March 28 – Psalm 119: 28: “Strengthen Thou me according to Thy Word.”

Lessons for March

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LESSON NOTES
by The Rev. J. A. Webster (East Maitland)
March 7
Samuel: Brief Historical Introduction
Read 1 Samuel, verses 1-28.
Samuel, the son of Elkranah the Ephrathite, is one of the most interesting characters in the Old Testament. His name has been interpreted in various ways; for instance, “the name of God;” “the asked of God;” and “the heard of God.” He was the last Judge, the first of a regular succession of prophets, and the founder of the monarchy. With the birth, and

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call of Samuel, a new era begins in Israel. Between the death of Joshua and the anointing of Saul, king of Israel, a dark and unsettled period of 350 years lay. Every man seemed to be a law unto himself (Judges 17: 6), and there seems to have been no unity between the tribes. Conditions were rapidly approaching a time when, if evil continued unchecked, it might again be said of man “that every imagination of the thoughts of his heart was only evil continually.” Faith in God had waned, the worship of God neglected, and even idolatry was practised. At this time, God in His goodness raised up judges, the first of these being Othniel, Gideon, Jephthah, etc. (Children might learn the names of the judges.) These judges were to be the leaders of the people. With Samson and Eli, who fought the Philistines, the line of judges was drawing to a close. Samuel was the last, but he was not only a judge, but a priest and a prophet.

With Samuel the prophetic office, which became so powerful, took its rise (Acts 3: 24). With Samuel the nation’s life became more prosperous, gathering unity and strength under Saul, and rose to its greatest glory in the reigns of David and Solomon. It is significant that the revival of Israel’s national and religious life began in the heart of a Levite’s wife, who dedicated her unborn child (God’s gift to her) to God. We see in Samuel the value God places on children, even little children; does God really care for children? Has He need of them? Read about Joseph (Gen. 37: 2), David (1 Sam. 16: 11-12), Josiah (2 Kings 22: 1-2), Jeremiah 1-5, John the Baptist (Luke 1: 80), 2 Timothy (3: 15). What did Jesus say about little children? Mark 10: 13-16.)

Points of note in Samuel’s life:
Consecrated to God by his parents (1 Sam. 1: 24-28).
A wonderful childhood (1 Sam. 2: 18-21).
Like that of Christ (1 Sam. 2: 26).
Heard God’s voice in boyhood (1 Sam. 3: 18).
Courageous (1 Sam. 15: 16-29).
Man of prayer (1 Sam. 7: 9).
Inspired prophet (1 Sam. 3: 19-21, 8: 22).
Circuit judge (1 Sam. 7: 14-15).

March 14
Samuel – The Little Priest
1 Sam. 2: 1-21
Samuel’s birth was an answer to prayer. His mother, a godly woman, was noted for her zeal and piety. She was almost a Nazirite (i.e., one separated unto God by a special vow) (note 1 Sam. 1: 15), and a prophetess in her gifts (1 Sam. 2: 1). She prayerfully sought a child from God. Her very soul yearned with passionate longing that God might hear and answer her prayer. Her prayer was answered, and the promise of a child given, hence the name Samuel, the asked or heard of God. In the fulfilment of her vow (what was Hannah’s vow?) Hannah made Samuel over to Eli for the service of the Lord (1 Sam. 1: 25-28). Samuel was now a little priest; he wears the sleeveless coat of the priest. Who made this little coat each year for him? (1 Sam. 2: 19). What other clothes did Samuel wear? (1 Sam. 2: 18). Samuel now lives in the Tabernacle. Inside the Tabernacle were (1) the courts where the people worshipped, (2) the Holy Place, where the priest officiated, (3) the most Holy Place, where God dwelt between the Cherubim over the Mercy Seat. In the forecourt of the Tabernacle was the Altar, where the offerings and sacrifices were laid, and it was the duty of the priests to present offerings to God on behalf of the people. In the Tabernacle God revealed Himself as a gracious and forgiving God, and the sacrifices and the priesthood foreshadowed Jesus, who is our Perfect Sacrifice for sin and our unchangeable High Priest. (Heb. 9: 11-14).

The Tabernacle was a sacred place, and there Samuel, as a little priest, performed sacred duties. There would be so many duties for him to carry out that life in the Tabernacle would be full of interest. No doubt he would assist at the sacrifices, fetch the censer for the incense, lay fresh fuel upon the altar, fill the lamps with oil, his special duty was to put out the sacred candlestick and to open the doors at sunrise. The Tabernacle contained the Ark, the symbol of Divine presence. The Divine presence thus in the midst of the people denoted the grand mark and token of their separation and distinctiveness as a peculiar people, the peculiar and chosen people of God.

It is interesting to note that this truly wonderful structure was known by several names: Tent, Tabernacle, Dwelling Place and Sanctuary. I am sure Samuel would join wholeheartedly in singing with Psalm 84. “How lovely is Thy dwelling place, O Lord of hosts to me, etc.”

March 21
Little Prophet
1 Sam. 3, 7

Samuel now called to perform a higher office still. The office of a priest in the Old Testament was the office of a mediator between God and man. The priest offered sacrifice and offerings for sin before God, not only on behalf of the people, but also for himself. (Lev. 16: 16-17). The office of a prophet 15 denotes one who speaks to man for God, who makes known to man what God reveals to him of His Will, “God Who at sundry times and in diverse manners spake in time past unto the fathers by the prophets.” (Heb. 1: 1.) Samuel’s call to the prophetic office is full of interest. One night as Samuel lay awake on his little bed situated within the Tabernacle near where Eli slept, the stillness of that dark, eastern night was broken by a gentle voice which called, “Samuel, Samuel!” “Samuel immediately ran to Eli’s side, saying, “Here am I, for thou calledst.” What did Eli say? Three times the call came, then Eli perceived that the voice was the Lord’s, “Therefore, Eli said unto Samuel, go and lie down and it shall be, if He call thee that thou shalt say, “Speak, Lord; for Thy servant heareth.”” So Samuel went and lay down in his place, and the Lord came and stood and called as at other times, “Samuel, Samuel.” Then Samuel answered, “Speak, for Thy servant heareth.” (1 Sam. 3: 9-10) From this moment the prophetic character of Samuel was established. The voice which called Samuel was the same voice that called Adam in the garden, Abraham from Ur of the Chaldees, Moses in the burning bush, and on the Mount, which Elijah also heard at Horeb, and which was heard by Jesus on the banks of Jordan and on the Mount of Transfiguration. It was the voice of the living God. God knows His people by their names. What a moment of joy it must have been to Samuel’s heart when he heard the voice of God. God is speaking loudly today, not only to men and women, but to boys and girls, and what does God say? “Look unto Me all the ends of the earth and be ye saved.” (Isa. 45: 22.)


Points worthy of note:
Samuel’s obedience to God’s call (1 Sam. 3: 10).
Samuel had a hearing ear (1 Sam. 3: 10).
“Today if ye will hear His voice, harden not your hearts.” (Heb. 4: 8.)

5 March 28
Samuel – The Man of God
1 Sam. 7

In the overthrow of the Sanctuary, which followed
shortly on God's revelation to Samuel, we hear nothing of him until some time after the return of the Ark by the Philistines. He suddenly appears, and gathering the people at Mizpeh, calls upon them to repent of their idolatry and turn to God (chap. 7: 3-6). The people performed a symbolical rite, denoting their deep humiliation, and fasting, entreated Samuel to cry unto the Lord for them, that He might save them out of the hands of the Philistines. And Samuel took a sucking lamb and offered it for a burnt offering wholly unto the Lord. And Samuel cried unto the Lord for Israel, and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel, the Lord thundered with a great thunder, discomforting the Philistines, who were smitten before Israel. (1 Sam. 7: 6-10.) This shows in its most graphic sense the value of an unshaken confidence in God and displayed by a leader of the people.

Samuel recognised the mighty hand of God in Israel's deliverance, and in token of God's goodness took a stone and set it up between Mizpeh and Shen, and called the name of it Ebenezer (The Stone of Help), slaying, "Hitherto hath the Lord helped us." (1 Sam. 7: 12.)

Samuel's life was characterised by implicit faith in God and an unswerving loyalty to all that was noble and best.

His well merited rebuke to Saul should be our watchword.

To obey is better than sacrifice.
Points to remember:
That the Israelites saw that without God they were helpless and wretched.
They resolved to put away their sin and return to God.
We should pray for the Holy Spirit's help to enable us to remain faithful to God.

ACKNOWLEDGMENTS
BIRTHDAY FUND TO DATE, 2/2/43

Mrs. Stacheel, South Grafton 2 0
Mrs. Jas. Bain, Wauchope 6 0
Misses M. E., E. and W. Nisbet 4 0
Hilary Murray, Bunyah 2 0
Heather and Janice Blyth, Wauchope 2 0
Carmel Cromarty, Dubbo 3 0
Janice and Malcolm McLean, Brighton 4 0
Mrs. Graham, Wauchope 3 0
Mary McPherson, Warrnambool 5 0
Miss Belle McDonald, Chatsworth 5 0
Margaret and Jean Campbell, Mullumbimby 10 0
Mr. Hector MacPherson, Tuckurimba 20 0

AFFILIATION FEES TO 2/2/43
Taree, per Miss I. Rinkin ............... 5 0
Tinonee, per Miss M. Milligan 6 0

VICTORY

"Now thanks be unto God Who always leads us forth to triumph with the Anointed One, and Who diffuses by us the fragrance of the knowledge of Him in every place." (2 Cor. 2: 14, literal translation.)

When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, because thereby counted worthy to suffer for Christ – that is victory.

When your good is evil spoken of; when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence – that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God – that is victory. When you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality, or any annoyance – that is victory.

When you never care to refer to yourself in conversation or to record your own good works, or to itch after commendation; when you can truly love to be unknown – that is victory.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured it – that is victory.

When, like Paul, you can throw all your sufferings on overcoming grace; and can say from a surrendered heart: Jesus, thus converting it into a means of knowing His "Most gladly, therefore, do I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake – that is victory. (2 Cor. 12: 7, 11.)

To love equally as much the grace that comes through being "instructed how to be hungry" and to suffer, as you love the faith required to know how to be "full" and to abound in health – that is victory. (Phil. 4: 12.)

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When death and life are both alike to you through Christ, and to do His perfect will, you delight not more in one than in the other – that is victory: for, through Him you may become able to say: "Christ shall be magnified in my body, whether it be by life or by death." (Phil. 1: 20; 1 Cor. 15: 54.)

The perfect victory is to "put on the Lord Jesus Christ," and thus to triumph over one's self. (Rom. 13: 14.)

"In all these things we are more than conquerors through Him that loved us." (Rom. 8: 37.)
He knows, He loves, He cares – Nothing this truth can dim;
And does the very best for those Who leave the choice with Him.

But thanks be unto God which giveth us the VICTORY through our Lord Jesus Christ. (1 Cor. 15: 57.)

FIVE POINTS FOR YOUNG CONVERTS
Five things, if remembered, will help you each day:
Obeved, they will keep you from going astray;
Though Satan may tempt you and trials betide, You surely will conquer, and in Christ abide.
"KEEP LOOKING TO JESUS," He never can fail,
"PRAY WITHOUT CEASING." This will bring you to Him
"READ DAILY YOUR BIBLE," if you would be strong To witness for Jesus and overcome wrong;
"The Author," "The Book," and "the doer" abide, But they who neglect it will surely backslide.
"CONFESS HIM TO OTHERS." Be bold for your King To those who are lying in darkness and sin; What help can you better to all recommend, Than this Blessed Jesus – the needy one's Friend?
"DO SOMETHING FOR JESUS." He did all for you; Your joy find in willing HIS sweet will to do So seeking to please Him through life day by day, His presence shall gladden each step of your way.

Dr. TORREY.
Many Happy Returns

“We believe that through the grace of the Lord Jesus Christ we shall be saved.” – Acts 15: 11.

1943.

Feb. 1 – Kenneth Ramsay, Lismore.
" 1 – Leith Taylor, Barrington.
" 1 – James Murray, Bunyah.
" 1 – Elaine Murray, Taree.
" 2 – Lilian Dick, Beechwood.
" 3 – Flora MacRae, Clunes.
" 3 – Sidney Dickson, Sydney.
" 3 – Shirley Eagleton, Maclean.
" 4 – Joseph MacQueen, Raymond Terrace.
" 5 – Donald Campbell, Mullumbimby.
" 5 – Joan Killen. Hamilton.
" 5 – lan Waite, Mitchell's Island.
" 6 – Lilian Dick, Beechwood.
" 6 – Flora MacRae, Clunes.
" 6 – Sidney Dickson, Sydney.
" 6 – lan Waite, Mitchell's Island.
" 7 – Betty Suttie, St. Kilda.
" 8 – Margaret Beaton, Bob's Farm.
" 8 – Joan Cole, St. Kilda.
" 8 – lan Case, Grafton.
" 8 – Hugh Murray, Bunyah.
" 9 – Merle Atkins, Barrington.
" 9 – Joan Noble, Grafton.
" 9 – lan Waite, Mitchell's Island.
" 10 – Heather Hodges, Maitland.
" 10 – Len Bennett, St. Kilda.
" 10 – Alison Shechan, Maclean.
" 11 – lan Case, Grafton.
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" 16 – lan Waite, Mitchell's Island.
" 17 – Eve Robinson, Anna Bay.
" 17 – lan Waite, Mitchell's Island.
" 18 – John McPherson, Maclean.
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SEARCH WORK IN GENESIS 1 TO 25

(1) Where is it said, and on what day, “Behold, it was very good?”

(2) How many times in chapter 5 is it said, “And he died
(3) What law did God make concerning murder, and why?
(4) What relative of Abraham was taken prisoner at Sodom in the
first war mentioned in Scripture?
(5) Of whom was it said. “God opened her eyes?”
(6) Where is it said, “I being in the way, the Lord led me?”
(7) Who was it “despised his birthright?”

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

P. S. – Students can commence at any time to do the Search
Work, but require to answer all the questions correctly to win a
prize. Two prizes are given for the two best 9 years and under; two
best 10 to 12 years and the two best 12 years and over. Children
who do this work become familiar with the Word of God.

Printed by J. Bell & Co., 51 William St, Sydney.
Looking to the Horizon

We are living in a bewildering world of war, besetment, and amazing speed, and everywhere men and women live at a most terrific pace. So many post war and present war plans and problems to attend to, so many societies with their respective blueprints for the New Order, so much vigorous, active, and sustained effort that one would really think that men and women were truly awake, and were on tip-toe looking earnestly for the dawn of a new and millennial day.

But how deceptive it all is! When the Divine Revelation is switched on, many of these things in which we boast are but vain illusions, and we find that a profound spiritual slumber has settled down on the eyes and hearts of our people. The real root of this terrific complacency is our hypocrisy. As it was true in Judea long ago, so it is more tragically true in Australia of today – “Forasmuch as this people draw near Me with their mouth and with their lips do they honour Me, but have removed their heart far from Me and their fear towards Me is taught by the precept of man.” (Isa. 29: 13). This then is our strange and tremendous judgement for “God hath poured out upon them a spirit of deep sleep and hath closed their eyes.” Silently and cheerfully thousands around us have sunk into a false security, and with an abnormal moral apathy we are become infatuated with little visions and pleasant dreams. The tradition of men is of more value and validity to us than is the Law of God or the Light of Calvary. Our new politics of cheating God and robbing Him of His Day is a sad and wicked business, and the modern attempt to revise the Ten Commandments and do away with religious sanctions is the path that dips down to Hell. The vast un concern that prevails in our midst about the welfare of our souls and the interests of eternity” is one that fills the true Christian soul with the utter misgiving. The countless numbers, we see around us, who are worried to death with worldly cares, or who have been buried in a worthless profession, or who are utter strangers to a real experience of God in Christ show quite clearly that they are worshipping at Idol altars – aye that our patter of sermons, prayers, and sacraments can be only an affront to Him of Whom it is written: “God is a Spirit and they that worship Him, must worship Him in spirit and in truth.”

Another effect of this strange spirit of slumber is that our spiritual perceptions are vitiated, and we find a real aversion to the Word of God. There is so little judgement in our religious life. A strange hocus-pocus of spiritual and secular, of light and darkness, of hum-drum and holy is offered to us instead of the clean and well defined Evangelical doctrines of God’s Word. The Red Danger Signals are not hard to read – sexual promiscuity, drunkenness, increase in venereal disease, alcoholism, decline in morals, increase in divorce, neglect of God’s altars at home and in the Sanctuary, real wives and “de facto wives” etc., etc. This spirit of slumber renders us deaf to the clear call of commonsense and we refuse to suspect that anything is wrong – we are only awaiting the New Era and the New Order.

How timely the advice General Smuts gave to the South African Church last year: “We need no New Orders! Let us hold fast to the Eternal Message, follow the Light which has once shone before as, the greatest Light that has ever arisen on our human horizon, and which can surely lead us to the better world for which we are longing. In the twilight of today I see on that horizon – not the man of Moscow, nor the man of Munich nor the man of Rome, but the MAN OF GALILEE!”
THE AUSTRALIAN FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and from the Editor, 16 Faraday Avenue, Rose Bay

All communications connected with the Literary Dept. and books for review should be addressed to the Editor at the above address, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free, and to be forwarded to the
Rev. JOSEPH HARMAN,
The Manse, Campbell Street,
Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,
MR. H. NICOLSON,
17 Anderson Street, Westmead,
N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to
Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W.

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From My Study Window
My Dear Readers,

This month our minds are filled with memories of the great victory in the Bismarck Seas, and well ought we lift up our hearts in thanksgiving to God. With the more celebrated Kaspar we verily agree that “twas a famous victory.” Anew the old familiar words of childhood, with their deep undertone of sorrow, come back to us – “We thank Thee for our preservation.” Our rejoicing is all the more hearty because of the significant words of our great and godly leader, General Douglas MacArthur. Oh, would that the great men in our land would so openly and so graciously acknowledge the aid of the Most High.

But in what spirit do we really give thanks? Is it in the selfish and complacent mood that deems we are a chosen and favoured nation – a superior breed of humanity? A selfish Te Deum that, while other islands are crushed down, our island continent is still inviolate. Our peril is not yet over, and it would become us to look to the Rock whence we are hewn and the Hole of the Pit out of which we have been dragged. (Isa. 51: 1). Grateful memories like these would make us more humble, and there would be increase in wisdom and courage as well as the building up within ourselves of a stronger and more spiritual foundation for the days that are yet to come. Let us pray that we shall ever be spared the miserable spirit which pleads: “We are doing splendidly, when we are so clever at looking after ourselves.” Taking care of ourselves is reasonable and our duty, but does it mean taking care of our character or of our skin? Shall we sit here in peace and let others cross the oceans to battle for us in the hour of crisis? This deadweight spirit of ignorance and selfishness will do much to crush out the free spirit of a greater Australia, which did so nobly for the cause of humanity and liberty, who sent her bravest sons on all fronts to make the supreme sacrifice so that Honour, Goodness, Justice, and Mercy might not perish from the earth. In days like these, battles can be lost in the mines, in the canning sheds, in the munition annexes, just as well as on land or sea or air. And when “a trumpet has sounded from on high,” our trust is defined and our task is clear and we cannot leave our watch and ward until God Himself gives the signal.

We thank Thee, for our preservation means the resurgence of a deep hope that we shall soon see, by the grace of God, this evil thing hurled back whence it came, and it means our steadfast intention of giving ourselves wholeheartedly to the common cause and for the betterment of the great commonwealth of mankind. It means that we should be quite ready to offer these lives spared to the service of God for.

THE EDITOR.

Australian Aborigines
The Story of a Disinherited Race
It is believed that in remote times native tribes migrated to Australia in two separate streams, one from the coast of Africa, the other from the shores of India. One bore the characteristics of the negroid family, the other of the Dravidians of India. How long the first tribes occupied Australia no one knows, but it must have been a long period for they left traces behind extending to comparatively recent times.

Missionaries acquainted with the present natives of Australia and Dravidians in India, declare that they are people connected with one family, so much are they alike in their habits and ways. The people of the second migration were evidently superior in intelligence and valour, for they waged war against their predecessors and eventually overwhelmed them. They spread themselves out fanwise over the vast spaces of a new continent, making their strongholds in the portions of the country which were well supplied with food and water. The people became settled eventually in definite tribal boundaries, and were governed, not by kings or chiefs, but by the old men of the tribe. A kind Providence had provided in this new land sufficient animal food, fish, and fowl to supply their needs. Their customs, laws, practices, and language became varied as the groups settled in tribal boundaries, but in the main one pattern remained, and similar means of intercourse were established between the whole race.

Number of Aborigines when Colonization Began.

Some statisticians are fond of placing the number of these people at a million, but the general view is that they comprised a half million souls when in 1778 Captain Cook planted the British flag on the shores of Australia. Historians date the beginning of the decline of the aborigines of Australia from the time they came into contact with the white race, but there is reason to believe that a decline had begun before the white man arrived. Some of the most able missionaries to the aborigines, who worked among them from the very foundation of Australia, have left records behind which show that some amount of disintegration was at that period at work among the tribes. They declared that the native system carried within itself the seeds of decay, and could only survive by the coming of a new order. They saw in native life and practices an illustration of Paul's lines “They that live after the flesh shall die.” But this decline was increased when settlement began in the country, and has been so much accelerated that out of the half million native people in Australia, existing when settlement first began, only 76,000 now remain. The decline of the native race in Australia is put down to cruelty towards them, but this is not by any means the full explanation of the situation. That there have been many sad tragedies caused by Government officials and exploring parties in Australia, none can deny, but the worst of these have not occurred in modern times. The early period of colonization provided the occasion for the worst tragedies, for then white and black came into fierce collision. When the white invader began to push into the interior in order to form pastoral holdings and settlements, trouble between the two races became intensified.

Clashes Between White and Black.

This clash between white and black meant disaster to the natives who could not withstand the white man and his advance by the use of primitive weapons. At first the aboriginals welcomed the white settlers, little dreaming of the ultimate result of pastoral holdings being established among them. It soon, however, became evident that the natives could not live as formerly where cattle stations were formed, for the stock required their soakages and wells, while the cattle devoured and trampled down a good deal of their natural food supply. The natives soon found themselves changed from “lords of the soil” to that of “mendicants,” and were made to feel that their former tribal inheritance had passed to the white man forever. In many cases they were forbidden to cross former territory as it was asserted by the newcomers that the cattle would stampede at the smell of the black man. The new proprietors were backed up by the laws of the land, and when breaches occurred natives were taken by the police hundreds of miles to stand in law courts with utter bewilderment to give an account of themselves in “pidgin English” instead of their own native tongue. All this is now changing since better methods are being tried to deal with the natives.

Aborigines on the Cattle Stations.

It should be pointed out, however, that the founding of cattle stations created an opportunity for the most active aborigines to become boundary riders, drovers and stockmen. In these departments they have arrived at such proficiency that their work is absolutely indispensable on the stations. It can be claimed that few dividends would be paid by the great pastoral companies without the service of the aborigines. Around these stations members of the tribe to which these workers belonged, gathered and endeavoured to readjust themselves to a new environment. The killing of a bullock occasionally for their benefit helped to soften the aspersities of the leaders, and helped to reconcile them to an entirely new situation.
much time and attention to meeting the physical needs of the burden placed upon them in having to give so much time and attention to the station, and as time advances take up residence there. This then creates a movement as to prevent them settling down in idleness around the station. The missionaries know quite well that the future of the tribe lies with the children, so that they concentrate on them, and try to educate and train them. But parental instincts are very strong in the aborigines, so that the older people keep in close proximity to the station, and as time advances take up residence there. This then creates a problem of food supplies, and missionaries complain of the burden placed upon them in having to give so much time and attention to the physical

Three Aspects of the Aboriginal Problem.

Now there are really three aspects of this aboriginal problem. There is the question of how to deal with the full-blooded aborigines living in remote places on the continent. Anthropologists and missionaries alike favour the policy of leaving them undisturbed for the present, allowing them to carry on their tribal customs and practices without the interference of the white man, so as to preserve their tribal integrity as long as possible.

The de-tribalised natives are in a different category, for these represent a growing section who have broken away from the original stock and cut themselves adrift from both the customs and restraints of their tribes. These are in a pitiable condition, for they have lost their anchorage. With their corroboree and other sacred rites gone, a void is created which can only be filled by the establishment of some new way of life, and here lies the opportunity for mission work to be done among them.

The half-castes now becoming so numerous in Australia form another section which must receive attention, for they come into closer contact with civilised centres than the other classes, and strange to say, make a stronger appeal by being the offspring of white fathers. Efforts are being made by educational processes to fit them for citizenship, for the general view is that their future destiny lies in their assimilation with the white race.

Co-operation Between Governments and Missions.

Now to make any effort worth while to save the native there must be sympathetic co-operation between the various Governments and the missions. There are hopeful signs that this will come as time advances. It is significant that the States which include the majority of the aborigines, have declared that the best method of dealing with the natives is to work through Christian missions. This is the right conclusion, and it is in accord with the proclamations made at the founding of the States, that the natives were to receive the benefits of civilisation as well as the blessing of the Christian religion. Along these lines lies the path of true progress.

Better Training of Missionaries.

To meet the present situation the whole missionary programme is being reviewed with the...
concerning the aborigines. It is realised that some knowledge of the language of the natives is necessary in order to get down to the roots of their thinking, as well as some acquaintance with the tribal laws and customs of the people concerned, if successful work is to be done. The average citizen asserts frankly that the care of the natives is a Government concern, and he is content to leave the whole matter in the hands of the authorities. In educational circles the interest in the aborigines is mainly intellectual, and centres round the art and handicraft, lore and legend of the native race. But much more than this is needed if there is to be any satisfactory future for the aborigines.

Bringing the Native into Citizenship.
Justice demands that every consideration be given to a dispossessed people. The white man has completely shattered the whole fabric upon which the native system rested, and the loss of his hunting grounds, his ceremonial, ritual and sacred places, has brought the aboriginal mental complexity, so that he is in a maze and acts like a man lost in the bush.

The call of duty comes fresh to the Christian community to guide the aboriginal in his perplexities and help him to pass from the old order to the new, and finally bringing him into citizenship. The idealist and realist may well co-operate in such a task, and thus render a worthwhile service in assisting to give perpetuity to one of the most interesting races of mankind. – Reprinted from the “Aborigines Friends Association” Report.

NOTICE.
The Synod of Eastern Australia will meet (D.V.) on Tuesday, 13th April, 1943, in St. George's Church, Sydney, at 7.30 p.m.
J. A. HARMAN, Clerk.
Owing to Military Duties, the General Treasurer regrets his inability to report on monies received.
FULL REPORT NEXT ISSUE

THE DISRUPTION
The Disruption Centenary
The Victorian Presbytery has decided, God willing, to commemorate the Centenary of the Disruption in the Church of Scotland, which took place on May 18th, 1843. To this important event the Free Church of Scotland, and later the Australian Free Church, owe their origin. The Rev. H. W. Ramsay, of Grafton, New South Wales, has been asked to visit Victoria in connection with the commemoration and conduct special services in all the congregations. The official commemoration, however, will take place at Hamilton, and the programme as planned, is here given.

List of Services and Meetings
10.30 a.m., Public Service.
7.45 p.m., Public Service.
May 14 – Friday: 3 p.m., Meeting for Prayer.
May 15 – Saturday: 3 p.m., Preparatory Service.
May 16 – Sabbath: 11 a.m., Communion.
7 p.m. Evangelistic Service.
May 17 – Monday: 7.45 p.m., Public Meeting.
Two Addresses:
(2) Revivals Preceding the Disruption. – Rev. I. L. Graham.
May 18 – Tuesday: 12 noon, Public Meeting.
Two Addresses:
(1) Other Great Contendings in the History of the Church. – Rev. A. Allen.
2 p.m., Welcome Luncheon to Visitors.
7.45 p.m., Public Meeting. Two Addresses:
(1) Vital Principles of the Disruption Church.
(2) Disruption Blessing – Rev. A. Allen.
All the above Public Meetings will be under the auspices of the Victorian Presbytery of the Free Presbyterian Church and the Moderator will preside.
May 19 – Wednesday: 10.30 a.m., Thanksgiving and Prayer.
Everybody is invited to attend this important commemoration. The Hamilton Congregation will endeavour to provide hospitality for all Free Church Visitors coming from a distance. Will all intending visitors please notify Rev. I. L. Graham, 11 Gray St., Hamilton, by May 1st, so that accommodation and luncheon arrangements may be completed.

6
The Church and the Open Air Work
TALKS FOR THE TIMES BROADCAST
By Rev. N. MacLeod, M.A., B.D., of the St. George's Free Church, Castlereagh Street, on behalf of the Council of Churches in N.S.W.
I have been entrusted by the Council of Churches to speak to you on their behalf with regard to the open air witness in connection with the “Back to God Campaign,” which is to be conducted this month. Already we have had a good meeting at the Town Hall last Thursday week, and for the month of November special evangelistic efforts are being
made.

(1) The new Primate of the Church of England, Dr. Temple, has on more than one occasion given us a splendid lead, in a recent presidential address to the Upper House Convocation, he said: “The Church must go to the people more than we have done instead of expecting only that the people come to us.” There was, he explained, a necessity for more services outside the churches, and we must consider how to bridge the gulf between our traditional habits of worship, and those holding the widespread view that what goes on in our churches seems artificial. There is no sign of any considerable return to regular attendance at our church services.

It was to answer this questioning that the Council of Churches insisted on seeking to meet the men and women quite outside the usual church movements. Critics of the Church can be generally divided into 2 classes: (a) the greater part who never darken a church door and who mainly criticise the church because it does not do just what they wish it to do, (b) the small minority within the church, who have a right to criticise, and their voice should be listened to. In regard to the former and larger class these speak in general terms – “Why does not the church do something practical? Why should not the church settle economic differences, and end wars and elect the best candidates?” And the answer to that is simple – because the church is engaged in a far greater business – for the supreme work of the church is not to “be a judge and a divider” even among brethren, but to make the human soul right before God. That is the high task given to her, and just in proportion as she redeems men to God, and gives another heart to the community so does she fulfil her mission. When the human heart is at peace with God there will be no wars and strikes, no outrages in the world. And let us not forget that the noblest life of this Commonwealth, and indeed all Christendom has its deepest roots in our Christian faith. The best things in our civilisation are the direct fruit of Christian teaching and the very standards by which outsiders criticise the church are really the gifts and inspiration of the churches they condemn.

The church also recognises that there are very valuable and virile Christian organisations outside it, yet in very definite alliance with it. Evangelistic crusaders, city missions, open air campaigners, etc. Not a few are to be found within the confines of our cities and towns, and with Gospel Wagon, with voice and pen they preach the same imperishable gospel of Redeeming Grace. To these organisations the churches owe a deep debt of gratitude for their loyal cooperation and hearty assistance. We propose to concentrate on the following items of open air and personal witness.

(1) Concentrate on the open air activities already in existence, and by our voice and presence cheer these dauntless workers as they from week to week, and Sabbath Day to Sabbath Day take their well known stand in the crowded city streets or in the stuffy little halls where as of old there moves the Master of men; sometimes there will be those who are glad for the message, sometimes there will be those who will be bitter and hostile at the Word of God, but always the Master will meet with them as in the days of His Galilean ministry when as sheep without a shepherd they moved Him to a profound compassion. Often here, too, we discover cases of bitter loneliness, for in the surging crowd of careless humanity that throng our pavements in aimless fashion or in futile haste there are lonely broken hearts, and often, often I ween the voice of the open-air preacher is as the Voice of the Angel of God to many a lost and erring heart. In these well known places of Gospel ministry countless thousands hear the Word of God, and many lost, and fallen, and backsliding souls are lifted up by Grace Divine and made to live and love as children in the blameless family of God – ah, yes.

“Touched by a loving Hand,
Wakened by kindness,
Chords that were broken, vibrate once more.”

The challenge of the open air is for each person by the Grace of God “to mend his own life,” and fighting dark and difficult battles within his personality to bear his own cause to victory.

(2) Work, too, is carried on in the industrial areas, in the factories. This work will be intensified, if possible, when ministers and church workers will join forces with these agencies already at work in declaring the gospel to these hundreds of workers during their lunch hour. An attempt will also be made to open up, where possible, new work in some of the suburbs where no such factory work among the employees as yet obtains.

(3) On the beaches, also amid the crowd of pleasure seekers, the Word of God is faithfully declared on each Sunday afternoon, and outside Primary schools on the weekdays, rallies for young people are held, and your prayers are sought for God's richest blessing on these ministries of love.

(4) It is also our purpose to hold open air “Back to God Demonstrations” in suburban areas, and parks (where available) and with the assistance and cooperation of the local churches to proclaim the Evangel of Christ.
(5) Already there are movements of great united gatherings sometimes in the form of after church services in local halls or theatres, and some six or seven suburbs have notified their complete agreement with the scheme and are already at work. Our desire is to have some form of “spiritual blitz” on these certain suburbs and then move on to a fresh locality.

(6) In some suburbs enthusiastic ministers have conducted a door to door evangelism, and in some cases souls have been converted, and general interest in the church and in the things of God awakened. In other suburbs open air Sunday Schools have been formed, and one minister told me that 90 per cent. of his class was composed of boys, and there is another such Sunday School in the northern suburbs that has between 50 and 80 pupils.

(7) We would urge on all churches – especially those in the suburban areas to initiate an open air witness and the Council of Churches shall only be too glad to assist in the organisation of the meeting, and the furnishing of selected speakers from our central committee.

In conclusion, we would like also to express our grateful appreciation and profound indebtedness to the civic and suburban authorities, to the Austerity Council, and especially to Inspector H. D. MacKenzie, of the Traffic Department, for their unfailing courtesy and willing help on every occasion that the Council of Churches approached them in connection with the “Back to God Campaign.”

This open air witness is no new thing; it is the simple and scriptural way of reaching the masses outside the church, – the defeated, the distracted, the disinherited – an ideal way to reach the churchless, and the unchurched. Noah used it thousands of years ago as he hammered his rivets to his slogan of “Repentance and Judgement to come” before a generation that had largely forgotten God. Elijah on the slopes of Mount Carmel was a dramatic open air preacher; Ezra read and preached “in the street that was before the Water Gate”; Peter preached to thousands in Jerusalem on the day of Pentecost in the open air; our Lord Jesus Himself loved the green hillsides and lake-sides of Galilee and His pulpit the bow of a boat on the dancing blue waves of the sea; John Wyclif sent his preachers with the open Bible into the busy market places and the quiet green lanes of old England; the Scottish Covenanters stood and worshipped God knee deep in the braes of red heather. It was the constant open air preaching of the old Evangel of God's Great Love to dying men and women by the Wesleys and George Whitfield that fanned the wee spark into a splendid blaze! Besides we must begin at Jerusalem – begin where our Lord is crucified the most! Aye, offer to the hand that drove the nails, the sceptre of forgiving grace, and tell the mob that howl-ed out, “Crucify Him, crucify Him,” that “the same Lord over all, is rich unto all that call upon His Name.” It is for the church to read again her commission – “Go out quickly into cross-roads, into the lanes and back alleys of the city – and into the highways and hedges and beaches and compel them to come in.”

This open air witness will add to our strength and experience as the commissioned of Christ; promoting a new brotherhood, it will present a united front that is so absolutely necessary if Christianity is to play its great part in unifying and transforming society. There is need for a revival of the “foolishness of preaching,” and out of the fullness of personal experience, other souls may well enter into a new experience of God's grace. St. Luke writes to say that all the members of the Church in Jerusalem went forth preaching the Word. What a terrific difference that would make in our midst!!! Every Christian a witness and each member striving to bring others to the Truth!

The religion that the world needs is this religion of Jesus Christ, for we are standing on tip-toe awaiting the dawning of a new age. The church has a splendid opportunity. It must leave its trenches and the only way forward is to attack. We must vitalise our doctrines and recapture and reconsecrate the Lord’s Day. Our whole horizon needs the cleansing and purifying trade-winds from Eternity. Atheism and Agnosticism have never contributed anything efficient or constructive, and they only ushered in a reign of terror. In the faith of the Gospel – this Death-con-8 quering Word of God – is to be found the religion that the world needs, and for which men are waiting. Let us seek God's blessing on these special preparations on these services of open air witness that they may be effective in leading men and women to a living faith in the Lord Jesus, and of edifying and strengthening the faith of the church in these dark and difficult days, so that –

"Liberated man
All difference with his fellowman composed,
Shall be left standing face to face with God.”

Amen.

The Personal Passion for Christ
(By Mrs. H. STRACHAN)

“To what profit is it that we dwell in
Jerusalem, if we do not see the King's face?"

The above luminous sentence from Dr. McIntyre's—"Hidden Life of Prayer"—sums up a thought that has been with us for some time. It seems just to be this: that there is a passion for Christ which it has been given to very few to possess, but which has set those who have it apart from ever from their fellow men.

Is not this the quality which separates between Christian and Christian, which marks out some—the rare ones—as beings apart from the rest of us? Is it not this quality in the writings of the mystics which, as in no other spiritual literature, pulls at our heart strings and creates a pain of longing? Those marvellous "friends of God" had the personal passion for Christ. Samuel Rutherford had it too, and in his bleak prison he could write, "One smile of Christ's face is now to me as a kingdom."

The trouble with the rest of us is that we are content to dwell in Jerusalem without seeing the face of the King. We are hard at work for Him, the freighted hours rush by leaving us scarcely time to give a thought to the Lover of our souls who is longing for our friendship. And when we do go into the audience chamber we are burdened with requests—business that must be put through, guidance we need here, help there, petitions on behalf of this one or that. All important, all urgent, all worthy but—just business after all.

Amidst the terrific onrush of the apostasy, amidst the swirl of pleasure which is engulfing the majority of those who call themselves Christians, God has His own. His seven thousand, "all the knees which have not bowed to Baal, and every mouth which hath not kissed him." They are men and women whose faith and zeal burn brighter as the world's darkness deepens. They are ready to die at Jerusalem, or anywhere, for their Lord. They are valiant for the truth and wield the sword lustily on His behalf. Nevertheless few have that passion for Christ which Paul expressed in the words: "To me to live is Christ." There is so much splendid orthodoxy that leaves people cold, so much preaching of "the simple Gospel" that excites no enthusiasm. People can sit and listen to the story of Calvary with dry eyes and no quickened heartbeat. In the telling of that story there is no ring of personal passion for the One from "Whose head, and hands, and feet, sorrow and love flowed mingled down."

But now and again—at rare intervals—one meets with someone who, like Paul, has looked into the matchless face of Jesus and who henceforth sees nothing any more save the face of his Beloved. There is a radiance about such an one, a glory shining forth, a wonderful quality of voice and handclasp, a fragrance unmistakable. "The smell of their garments is as the smell of Lebanon with all chief spices." These keep company with their Beloved in the place where there are a "fountain of gardens, a well of living waters, and streams from Lebanon."

What Makes the Difference? It is not knowledge, for knowledge puffeth up. We have knowledge in abundance nowadays. God has given us great teachers of His word. Many of us have gotten to the place where we think we are competent to pass judgement upon others, and where we say, though not as the Psalmist said it, "I have more knowledge than all my teachers." But too often our knowledge is a "form of godliness," the power of which we are denying because we do not possess it. No, it is not knowledge that makes the difference, nor is it orthodoxy, nor zeal, nor works.

What was it that made Moses the law giver, the interpreter of Sinai's thunder, as keenly appreciative of the grace of God as was even Paul himself? Moses was the incomparable "friend of God" because he possessed the passion for God in an unusual degree. That passion had consumed every last vestige of personal ambition so that when God off-ered him something that might legitimately tempt him, especially as coming from the source it did, it made no difference to the man to whom God's good name meant more than all else besides. Is there anything so sublime anywhere in sacred story as Moses refusal to go on without God? As a concession to his pleading on behalf of the people who had so deeply sinned against God, an angel had been promised to guide them in the way. The Lord had said unto Moses, "Depart and go up hence . . . I will send an angel before thee . . . I will not go up in the midst of thee . . . lest I consume thee by the way." But Moses had long companied with God and it was unthinkable that now the wondrous Presence should be withdrawn. An angel might be all right for other people but not for the man who was accustomed to talk to God, "face to face, as a man talketh to his friend." And so in a marvellous argumentation Moses put the matter before the Lord, carrying his point step by step until he reached the place where he dared to say "no" to God. "If thy presence go not with me, carry us not up hence." In the grief of that sad day how glad God must have been to find one man who at all costs wanted the best, and how
gladly He must have said, “Moses, I will do this thing also, that thou hast spoken. My presence shall go with thee and I will give thee rest.” God never forgot it. The time came when that friend failed Him, nevertheless, at the end they went both together up the slopes of “Nebo's lonely mountain,” communing as they walked, and there God gave His beloved sleep, and with His own hands laid him away to rest until the great resurrection day. God did not consider angelic ministration good enough that day for the man who in his lifetime would have nothing less than God Himself.

David also possessed in a marked degree that passion for God. His flesh and his heart cried out for the living God. His Psalms reveal this passion ever throbbing in his soul. Only in the light of that passion can the comminatory Psalms be rightly understood. David hated with a perfect hatred them than hate God, and counted them his enemies. Sin to him – his own or others – held its deepest stain and its sharpest sting because it was done “against thee, against thee only.” When we possess the passion for God that David had we too shall know “the exceeding sinfulness of sin.”

In the New Testament Paul is the outstanding example of the man who is dominated by the passion for Christ as apart from his devotion to the cause of Christ. That passion was surely born in those three days in. which he was beholding “the glory of God in the face of Christ Jesus,” – sightless days but filled with radiance. Paul might easily have hardened and become critical and bitter in the stress of controversial conflict. The passion for the person of Christ, as apart from loyalty to His cause, kept him from that, and so speaking after the manner of men, we see him “fighting with the beasts at Ephesus,” and anon homesick to “depart and be with Christ, which is far better.” The great tender heart of love in Paul that made him the “nursing father” of the infant churches, had its fountainhead in his all absorbing personal passion for Christ, to know the love of Whom – its breadth, and length, and depth, and height – is to be “filled with all the fullness of God.”

There were others also. Two humble women were admitted into that innermost circle of the “lovers of Jesus.” Mary of Bethany and the Magdalene knew something of that priceless intimate relationship with our Lord. It was Mary's devotion to the person of Christ that led her instinctively and unerringly to do the thing that pleased Him. In contrast to her love is the cold orthodoxy of the disciples who would have been satisfied if the ointment had been sold for two hundred pence and given to the poor. Alms giving, according to the Pharisees, was the chief element in righteousness. There would be always time for that “The poor ye have always with you,” said Jesus, and His heart was comforted by the love of Mary, fragrant as her poured out ointment. What a privilege was hers to comfort Him in the days when “His soul began to be sorrowful, even unto death!”

It was that same passion for Christ which held Mary Magdalene weeping by the empty tomb when the colder disciples had gone away unto their own homes. And how wondrously she was rewarded! Not only vision of angels but Christ Himself, to gladden her heart and dry her tears; and it is written for ever that “He appeared first to Mary Magdalene.”

In our zeal for the better, are we missing the best? The word of our Lord to us is still, “He that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him.” Up there “His servants shall serve Him, and they shall see His face,” but it is blessedly true that He will manifest Himself to those who love and serve Him here. There is reward for the obedient disciple, there are power and authority for the faithful disciple, there is glory of achievement for the zealous disciple, but there is the whisper of His love, there is the joy of His presence, and the shining of His face, for those who love Him for Himself alone. And “to what profit is it that we dwell in Jerusalem, if we do not see the face of the King?” – Selected.

10

Letter of Farewell

Written by a 22 year old Dutch Boy to his Father before his execution by a Nazi firing squad.

Dear Father:

It is difficult for me to write you this letter, but I must inform you that the German military court has pronounced a severe penalty upon us. I suggest that you first read this letter by yourself and then cautiously inform mother.

When I wrote you the previous letter February 14, we already were aware that the court had condemned us to death, but I refrained from giving you this information then, since I saw no need why also you should pass through this period of anxious waiting as did we. (You see, a petition for clemency had been sent to Paris in our behalf, and we thought we had a good chance to succeed, seeing our case involved no crime but only an effort inspired by our patriotic sense of duty.)
I said it was a time of anxious waiting, but not of fear or terror. No fear, because I have been engaged in much prayer and because God has given me the firm faith that, in case the death penalty came, I could confidently trust in the sacrificial death of Christ and hence look forward to heavenly bliss. It is a source of great comfort to me to know that you also possess this faith that God after all directs all the actions and decisions of men and that hence we can confidently entrust ourselves to Him, knowing that all things, come what may, will be for our good.

I know that in a situation like this men stand helpless, and yet I want to express my gratitude to you for having nurtured me in that faith which I know God has given me – that faith which will sustain me in the face of death, knowing as I do for certain that God will receive me up into His glory.

Presently, at five o'clock, it is going to happen. And that is not so terrible. It will only be a moment, and then I shall be privileged to be in the presence of God and of Jesus in heaven. Then there will be no more pain or sadness, no more of the terrible miseries and sorrows of this earth. Surely that transition is not to be dreaded. On the contrary, faced in God's strength, it can be glorious. God revealed all this to us in His word, and has given us the assurance that He will never forsake us if we ask Him for these things in prayer. I have a deep sense of the nearness of God these days and am perfectly prepared to die. May this knowledge comfort you.

I know it is a pity. We are still so young. But God knows that ours is a righteous cause and He is the Judge who will pronounce sentence. It is much worse for you than for myself, because I know that I shall be in the presence of God in heaven. Pray God for that assurance; I have confessed all my sins to Him and have perfect peace. May He sustain me! God is unto us a God of deliverances, and unto Jehovah the Lord belongeth escape from death. (Ps. 68: 20.) Therefore do not mourn, but trust in God and pray for strength. I am sorry that I have not taken leave of you, but in the end we shall meet again in a much happier way. Let us pray for this.

Mother, dear Mother, let me embrace you. Forgive me any wrong I may have done. Do not weep, Mother dear, but be courageous. You still have many children – unlike Mrs. B. I know that I shall see all of you again. One last tender kiss from your son Kees.

Father, forgive me also. Be strong in the faith, which I know you have as well as mother. Do not mourn, but thank God for His grace to me in giving me this certainty that I am going to heaven. Do not say, "Because you are gone, peace, when it comes, will be no joy for us any more," but remember, I died for my country, as do so many these days. It is much better and I am much happier thus. Give me a firm handclasp. I commend you to God. A final greeting with thanks for everything, from your son Kees.

Jan, Bep, El, and Fien, my greetings to all of you. Be strong and pray to God for fortitude. Trust in Him and He will make all things well. Be kind to father and especially to mother. Big kisses from your brother Kees. Say goodbye for me to all the little brothers and sisters. They may not understand, but teach them also to believe. Greetings to all, especially to Uncle Pete and Aunt Marie. Thank them for all they have done for me. Receive the greetings also from the rest of us.

We are full of courage. Be likewise. Finally, do not sorrow too much: all is well. The Lord is with me, what shall I fear? They can only take the body; the spirit is in God's hand. That is sufficient consolation.

When my remains are brought to Holland, I know you will bury me in the family grave. Now I go. Till we meet again in the heavenly Father's home. God grant it. May He bless you all. Foster no hatred. I die without hatred. God directs all things.


11

KINDEE FELLOWSHIP REPORT. 1942

The Kindee branch of the Free Kirk Fellowship has completed another successful year – the fourth since this branch was formed.

Our membership was not as large as usual, but the attendance at the meetings was very good. The maximum attendance was 33 and the minimum attendance 10.

Throughout the year we held 24 meetings, and our Minister was present at almost every one of these meetings. His presence and help in our studies was very much appreciated. On the completion of our study of the Gospel of Luke, we commenced to study the Book of Acts. The study of this Book was alternated with a special subject, such as the lives of outstanding missionaries, e.g. Mary Sless-or, Mackay of Uganda, etc. We also had other subjects: “Our duty to God's Word,” “Working for Christ,” etc. There was an average of four papers for each meeting, and at some meetings we had as many as seven.

In addition to the 24 meetings, the Fellowship conducted two church services in the absence of
Rev. J. A. Harman. A presentation of a Testament was made to Pte. Walter McKinnon, who was one of our foundation members. Cards, with the seasonal greetings, a text of scripture, and a verse of devotional poetry, were sent to Fellowshippers in the Services.

We experienced keen disappointment when the proposed rally in our district had to be postponed. Nevertheless, throughout the year we have many blessings to be thankful for and I am sure we all trust that this new year which we have just commenced will be more richly blessed by God, Who is over all.

At the annual meeting, the following office bearers were elected for 1943: President, Mr. J. E. Huckett; Vice Presidents, Messrs. J. H. and W. J. McKinnon; Secretary and Treasurer, Miss Joyce McKinnon; Assistant Secretary and Treasurer: Miss Norma McKinnon.

— J. E. H.

“He hath sounded forth the trumpet that shall never call Retreat.
He is sifting out the hearts of men before the Judgement Seat.
Oh, be swift my soul to answer Him,
Be jubilant, my feet
Our God is marching on.”

ST. GEORGE’S FELLOWSHIP

If you had looked in at the session house at 6.30 on the 11th February you would have seen our Fellowship gathered round for tea before commencing the more serious business of the evening.

At 7 o’clock the meeting proper commenced with Rev. N. MacLeod in the chair. Our attention was concentrated on the appointment of office bearers for this year and the following were elected:

Patrons, The Moderator, Mr. R. Allen.
Hon. Presidents, Mrs. C. McDonald, Mr. H. Nicolsen.
President, Mr. A. Aitchison.
Vice Presidents, Mr. A. MacKenzie, Mr. J. Farrar.
Secretary, Miss E. J. Nisbet.
Treasurer, Miss B. Anderson.
Correspondent to “Free Presbyterian,” Miss D. MacKinnon.

From the 18th February, the Fellowship is to meet on the third Thursday of every month, thus doing away with the combined Bible Class and Fellowship, which was not completely satisfactory. Bible class still meets on Sabbath morning at 10 o’clock as usual.

During this year an effort is to be made to have more addresses by members of the Congregation.

On the 18th we had a most inspiring talk by our Patron, Mr. R. Allen. The subject was: “The Bible and Science.” Mr. Allen read in Job, chapter 26, and as he proceeded we marvelled anew at the manifestations of divine hands in the world about us. On being thanked by Rev. MacLeod and various members, Mr. Allen assured the Fellowship that he would be pleased to co-operate at any time that he could be of service.

A social evening was spent recently at the home of Mr. and Mrs. Aitchison, at Five Dock. Our numbers are sadly depleted owing to the war, but all expressed their delight at such an enjoyable gathering. To Misses N. Cahill, B. Cahill and N. Dooley we extend a welcome to the Fellowship.

— D. MacK.

STUDIES IN ROMANS CONDUCTED BY ST. GEORGE’S BIBLE CLASS

CHAPTER I

(Based on Hodge's Commentary)

(To be read with open Bible.)

This chapter consists of two parts. The first extends to the close of Verse 17 and contains the general introduction to the epistle. The second commences with Verse 18 and extends to the end of the chapter. It contains the argument of the Apostle to prove that justification can only be obtained by faith – this is true even with regard to the heathen.

DOCTRINE OF PART I.

(1) The apostolic office, except what is peculiar and extraordinary, being essentially the same with the ministerial office in general, Paul teaches (i.) that ministers are the servants of Christ deriving their authority from Him and not from the people; (ii.) that their calling is to preach the gospel to which other avocations must be made subordinate; (iii.) that the object of their appointment is to bring men to obedience of faith; (iv.) that their fold is all nations; (v.) that the design of all is to honour Christ, vers. 1-5.

(2) He is the proper object of prayer and the source of all spiritual blessing, ver. 7.

(3) He is the Mediator through whom our prayers and thanksgiving must be presented to God, vers. 8-10.

(4) The servants of Christ are bound to preach the gospel to all men, for it alone is adapted to meet the needs of all men. The wisdom of men, during four thousand years previous to the advent of Christ failed to discover any adequate means for the moral
renovation of their hearts, and the pardon of their sins, vers. 14-16.

(5) The power of the gospel lies not in its pure theism or perfect moral code, but in the Cross, in the doctrine of justification by faith in a crucified Redeemer.

DOCTRINE OF PART II.

(1) The punitive justice of God is an essential attribute of His nature. This attribute renders the punishment of sin necessary and is the foundation of the need of a vicarious atonement for the pardon of sinners. This doctrine the apostle assumes as a first principle and makes it the basis of his whole exposition of the doctrine of justification, ver. 18.

(2) God has never left Himself without a witness among his rational creatures. Both in reference to His own nature and to the rule of duty He has, in His works and in the human heart, given sufficient light to render impiety and immorality of men inexcusable, vers. 19, 20, 32.

(3) The heathen who have only the revelation of God in His works and in their hearts, need the Gospel. The light which they enjoy does not lead them to God and holiness, vers. 21-23.

(4) Error (on moral and religious subjects) has its root in depravity. Men are ignorant of God and duty, because they do not like to retain Him in their knowledge, vers. 21, 28.

(5) God often punishes sin by abandoning the sinner to the commission of others. Paul repeats this idea three times, vers. 24, 26, 28. God does not impel or entice to evil. He ceases to restrain. He says of the sinner, “Let him alone,” vers. 24-28.

(6) Christ is the only true foundation and the only effectual safeguard for morality. Those who abandon God, He abandons. Irreligion and immorality, therefore, have ever been found inseparably connected. The most profligate sinner carries about with him a knowledge of his just exposure to the wrath of God. Conscience can never be entirely extirpated, vers. 28-32.

(To be continued.)

—A. W. A.

SUBSCRIPTIONS RECEIVED FOR FEBRUARY, 1943

N.S.W.
Mr. H. D. Andrews, Wauchope, 5/- to 31/12/43.
Mr. Angus Beaton, Barrington, £1, to 31/12/46.
Mr. James Bain, Wauchope, 5/- to 31/12/43.
Mr. L. Campbell, Koree Island, 5/-, to 31/12/43.
Mr. A. Dick, Koree Island, 10/-, to 31/12/43.
Mrs. M. A. Harris, Hornsby, 10/-, to 31/12/44.
Mrs. Bertram, Lewisham, 5/-, to 30/11/43.
Rev. J. A. Harman, Wauchope, 5/-, to 31/12/43.
Miss Lobban, Wauchope, 5/-, to 30/9/44.

Miss Olive Murray, Taree, 5/-, to 31/12/43.
Miss McKay, Wauchope, 5/-, to 31/5/43.
Mr. Joseph McKinnon, Kindie, 5/-, to 31/12/43.
Mrs. H. McPherson, Maroubra, 5/-, to 31/1/44.
Mr. D. L. McLeod, Comboynie, 10/-, to 31/12/43.
Miss McSwan, Leura, 10/-, donation.
Rev. H. Paton, Drummoynie, 5/-, to 31/1/44.
Mrs. Ross, Vauchlese, 5/-, to 31/12/43.
Mrs. Stacheel, South Grafton, 5/-, to 31/3/44, and 5/-, donation.
Mr. R. N. Shaw, Wauchope, 5/-, to 1/11/43.
Mrs. L. Sunderland, Bellevue Hill, 5/-, to 28/2/44.
Mrs. M. Stewart, Taree, 5/-, to 31/12/44.
Hastings Congregation, £2/4/-, donation.

VICTORIA

Mrs. A. Aldwinckle, Hamilton, 5/-, to 31/12/43.
Mrs. Angus Cameron, Coleraine, £1, to 31/12/43.
Miss Mary Cooper, Dandenong, 5/-, to 28/2/44.
Miss Lang, Wangaratta, 10/-, to 31/12/44.
Mrs. E. P. Muir, Macarthur, 5/-, to 31/12/43.
Miss K. A. McAndrew, Goolong, 5/-, to 31/3/44.
Miss S. V. McFarlane, Box Hill, 5/-, to 31/12/42.
Miss S. Nicholson, Camberwell, 5/-, to 28/2/44.
Miss M. Nicholson, Clunes, 10/- to 31/12/44.

SCOTLAND

Miss C. Grant, Balmain, 5/-, to 30/11/43.
Nurse Clarke, Tain, 5/-, to 31/1/44.

THE CHILDREN’S PORTION

THE POSTAL SUNDAY SCHOOL AT WORK

Thousands of boys and girls of all ages in country homes throughout the length and breadth of the Commonwealth have the opportunity of learning the Scriptures through the Postal Sunday School Movement. The present enrolment of scholars totals over 15,000.

These young people live in about 8,000 homes on sheep and cattle stations, dairy and mixed farms; in
the wheatlands and the timber country; in lonely lighthouses and remote boundary fence camps. No matter how far from town or city, they are reachable through the POSTAL SYSTEM.

A much used P.S.S.M. slogan reads as follows: – “If no Sunday School be near, Then be quick and link up here; All are welcome, there's no fee, Write right off, for all is free.”

How delightful it is to know that even the loneliest young people in the remotest place can have the wonderful privilege of studying the Word of God.

Your prayers are invited on behalf of this work of making known the Scriptures which are able to make “Wise unto Salvation through faith which is in Christ Jesus.”

THE CHILDREN’S SERMON
A Good Name

Solomon was a very wise man and gave utterance to many excellent things. He speaks several times of a “good name.” He knew this was a great blessing. He had experienced what a priceless heritage had come to him through his godly father, David, whose name was precious in Israel. He sought to maintain that high standard of living which was so commendable in the sight of God and man.

He said “a good name is better than great riches.” This is an important truth, coming as it does from one who was immensely wealthy. He regarded a good name as more valuable than material wealth. A good name has this to commend it, that it has both present and permanent value, and if we do nothing to mar it, it increases in value. It is so precious that money cannot buy it, and so valuable that no one would think of selling it, for the whole of our life stands or falls with it. When the large and wealthy firm of Connebeare Bros., in Flinders Lane, Melbourne, who had built up a large and important commercial concern over many years through integrity and honesty, went out of business, they were offered many thousands of pounds for the use or their good name, but they would not entertain the idea. A good name is really the fruit of holy living. It is too valuable to sell.

In another place Solomon remarks, that “a good name is better than precious ointment.” He here is directing our attention to the precious fragrance that flows from it. Its aroma and influence will pervade a whole community, and sometimes become the most distinguishable feature of the community, such a case was that of Bethany, described as “the home of Mary and her sister Martha.” A good name has an undying fragrance, “the righteous are had in everlasting remembrance.” How often families have benefited by their parents’ good name. They are, as the Scripture says, “beloved for the father's sake.” We should all so strive to live and act that we shall leave a good name behind us. The making of a good name reminds me of a beautiful piece of cloth being woven. The threads are insignificant in themselves, but when all woven together they make a beautiful whole. Let us not forget though, that the faults and defects of the thread, however, small, are woven into the fabric, and when woven there they leave their mark throughout it. So we do well to remember that the little faults and failings of life if not corrected, will be woven into and form part of our character. The making of a good name is the living of a good life. The best way to acquire a good name is to let the Lord work in and through us. – J. C. R.

ROYALTY

It is a delight to hear a royal utterance that is still loyal to the King of kings. Queen Wilhelmina, of Holland, after 40 years’ reign, closes a broadcast with these words: “I hope to remain faithful to my last breath to the words, ‘Christ before everything else.’”

SABBATH SCHOOL WORK

Tiny Tots Text – “Pray without ceasing.” (Thess. 5: 17.)

PRAYERS FOR THE OPENING OF EACH CLASS 1943.

April 4 – “Hear my prayer, O God; attend unto my prayer.” (Psalm 61: 1.)

April 11 – “Make haste, O God, to deliver me; make haste to help me, O Lord.” (Psalm 70: 1.)

April 18 – “In Thee, O Lord, do I put my trust: let me never be put to confusion.” (Psalm 71: 1.)

April 25 – “Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee.” (Psalm 73: 25.)

LESSONS FOR APRIL 1943

April 4 The Passover History Exod. 12: 1

April 11 The Passage thro’ The Red Sea Exod. 14

April 18 The Brazen Serpent Numbers 21: 4 John 3: 14, 15

April 25 The Passage through Jordan Joshua 5 & 6 & John 3: 14

LESSON NOTES

by The Rev. J. A. Webster (East Maitland)

4th April

The Passover

Reading, Exod. 12: 1-30 and 1 Cor. 5: 7,8.

Memory Text: 1 Cor. 5: 7,8.

To the Israelites a night never to be forgotten was the last night spent in Egypt, 430 years before Jacob had gone down into Egypt to take up residence at the request of the then ruling monarch, whose name was Pharaoh. Now grown into a great people, and no doubt much feared by the new king, another Pharaoh “who knew not Joseph,” and who set over the Children of Israel hard taskmasters who laid upon them burdens grievous to be borne, their little ones were slain, and
life became intolerable, in consequence the people sighed and cried unto God by reason of their bondage, and God heard their cry and was moved with compassion for them. Nine terrible plagues were visited upon Pharaoh (note the plagues), these only served to further harden his heart, God then said to Moses, “Yet will I bring one plague more upon Pharaoh and upon Egypt: afterwards he will let you go hence.” The tenth plague, the most dreadful of all made Pharaoh not only willing, but eager for the departure of the Israelites.

The Passover v. 1-11 (Exod. Chap. 12) Called the Passover because on that memorable night God was going to pass through the land of Egypt and smite all the first born, both man and beast. Moses was commanded to speak unto all the congregation of Israel, saying on the tenth day of the month they shall take unto them every man a lamb, v. 3, without blemish (explain), a male of the first year, v. 5. On the houses of Israel a sign was required to preserve the inmates from harm. The lintel and two side posts had to be sprinkled with blood, the purpose being that when the Lord passed through the and of Egypt the blood would be a sign or token of safety to those in the home. The sign was blood. It was to be a mark of separation, the promise was to be fulfilled to Israel which had been spoken to Pharaoh. “I will put a division between my people and thy people.” 8: 23. “I will sever in that day the land of Goshen in which my people dwell;” (8: 22). The mark of separation was the blood. The blood of Christ is the mark which denotes separation in the Christian, “Ye are not your own, ye are bought with a price, even the precious blood of Christ, as of a lamb without blemish and without spot.”

It was also a mark of Safety. “When I see the blood I will pass over you.” In that great day the blood of Christ will be the security of God's people. Another noticeable feature was the absence of leaven. Leaven is used in Scripture to denote evil (or type of) and those who love the Lord must hate evil and put it away. The Apostle Paul calls Christ “our Passover” sacrificed for us; he also bids us keep the Lord’s Supper, not with the old leaven, neither the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. (1 Cor. 5: 7,8). (Teacher may enlarge). (Exod. v. 24, 27, v. 29.30.)

Lesson (1) We are saved not by anything we are or anything we can do, but by Christ our Passover sacrificed for us.

Lesson (2) The blood was sprinkled on the side posts and lintels, not on the threshold. In connection with this, read Heb. 10: 29.

The Passage Through the Red Sea


God deals with us sometimes in ways that seem to be strange to our poor finite minds, but we must ever remember that God is Infinite, and knoweth all things, and that “His ways are not our ways, nor His thoughts our thoughts.” Moses at the urgent request of Pharaoh, had left Egypt with that great host of people numbering 600,000 men, including women and children, a responsibility that was tremendous, humanly speaking, but trusting in God, Moses had no fear, yet when the Israelites arrived at “Pihahiroth, between Migdol and the sea” where they were to encamp for the second night (Etham being the first place they encamped at), God said, that Pharaoh would say, that the Israelites (because of their southward march from Etham), were entangled in the land and the wilderness shut them in (v. 3). Vainly imagining that the Israelites, hemmed in by mountains on either side, and the Red Sea in front, would afford an easy prey to his army, he pursued with the intent to destroy them, but he left God out of his thoughts. Yet, the Israelites delivered as they had been by the mighty power of God, feared greatly when they saw this great Egyptian host bearing down upon them, and cried unto the Lord. (v. 10, 12.)

Israel Fearful: There was really no reason for this fear because protecting them from behind was an impenetrable cloud of darkness. How often it is that we are needlessly fearful; the reason is often found to be lack of faith. Moses, strong in faith, said unto the people, “Fear ye not, stand still and see the Salvation of the Lord, which He will show to you today, etc.” (v. 13). What was to the Egyptians an impenetrable cloud of darkness was to the fear stricken Israelites a pillar of fire to give light. God has provided an unfailing light for all His children and that light is His Word. This is the sure word of prophecy: where unto ye do well that ye take heed as unto a light that shineth in a dark place. (2 Pet. 1: 19).

Deliverance of Israel: God said to Moses “Speak to the people that they go forward (v. 15.) But lift up thy rod and stretch out thine hand over the sea and divide it, etc. (v. 16) Dry ground appeared and the Israelites passed safely over, which the Egyptians determined to do and were engulfed in the depths. This wonderful deliverance produced a great effect upon Israel, “they believed in Jehovah and His servant, Moses.” (v. 31.)

Remember: God's way is the right way and the best way, but it is not always a short way. (Psalm 107: 7.)

18th April

The Brazen Serpent


Leaving Mount Hor the Children of Israel journeyed by way of the Red Sea towards the land of Canaan, en route they wished to pass through the land of Edom. (The people who lived in the land of Edom were the descendants of Esau.) But the Edomites refused to allow them to pass, the Israelites were not allowed to attack because God had given this land to them for a possession. This refusal compelled the Israelites to travel a long way round by the land of Moab, hence they went round the borders of the land of Edom, through the country of Moab, and the soul of the people was much discouraged because of the way. (v. 4). So the people spake against God and against Moses, etc. (v. 7). God punished them for their wickedness by sending fiery serpents among them which bit them, and many died. (v. 6.) The people then realising the result of their sin came and told Moses they had sinned and asked him to pray unto the Lord that He would take away the serpents, etc. (v. 7) Moses prayed for them and God heard the prayer of Moses, and God told Moses to make a serpent of brass and place it upon a pole; the object was, that those who had been bitten by the serpents might look upon it and live. It is interesting to note that the brazen serpent was preserved for a long time, but was afterwards destroyed by King Hezekiah (2 Kings 18: 4) because the people worshipped it. The brazen serpent was a type of Christ, our Lord refers to it in John 3: 14: That as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish but have everlasting life. (John 3: 14, 15.)
Lesson (1) Suffering is meant to humble us and bring us to God.
Lesson (2) To be saved we must look unto Jesus, and if we look in, faith we shall be saved.
Lesson (3) We have all been bitten by the serpent of sin. We all need healing and must all look unto Him who lifted up to die for our sins. “Believe on the Lord Jesus Christ, and thou shalt be saved.”

25th April
The Passage Through Jordan
Reading: Joshua Chaps. 3 and 4.
Memory Text Rom. 12: 1, 2.

The event which stood out in memorable significance in the experience of the people of Israel was the crossing of the Jordan, though attended with much joy in the hearts of those who crossed, yet out of that great multitude which left Egypt only two crossed the Jordan into the promised land. Who were they? How tragic, why was it so? Because of the hardiness of their hearts. Boys and girls, when God speaks to us let us be swift to hear, and instant in obeying His will for God says, “Whoso hearkeneth unto me shall dwell safely and shall be quiet from fear or evil.” (Prov. 1: 33.)

The Israelites were commanded to sanctify themselves (v. 5.) This shows the necessity of spiritual preparedness before we can enter into the Heavenly Canaan, this can only be effected by Jesus who alone can fit us by His grace. The waters of the river were divided when the feet of the priests touched it, there was no magical power in the feet of the priests, the dividing power was of God of whose presence the ark (of the Covenant) was an instituted sign and token. This shows in its most graphic sense the value of an unshaken confidence in God. The true attitude for every Christian should be, “Lord I will follow Thee whithersoever Thou goest.” Read how God honoured Joshua and how Joshua exalted and honoured God in the presence of the people, also what memorial was set up and, the object of it. The Israelites now safely across camped at Gilgal. Here the first Passover in the experience of the people of Israel was the crossing of the Jordan, though attended with much joy in the h

Lesson (1) We can never show to the full our gratitude to God for His wonderful preservation of us.
Lesson (2) That the best memorial of our gratitude is a life fully consecrated to God in Christ. (Roms. 12: 1, 2).

INSPIRATION

A marvellous and subtle proof of inspiration is how the Scriptures can speak to a people in its own language. We British are accustomed to believe that no version ever existed to compare with our Authorised, and the Germans (we understand) assume the same of Luther's version. But a widely travelled writer says: “A Zulu Kaffir once said to me: 'White men are especially favoured. They have railways, telegraphs, breech loading rifles, fine clothes, wisdom, and wealth; but they lack one advantage which we enjoy, namely, the Gospels in Zulu language.' I replied, 'Our translation is splendid; it is next to the Greek.' The Zulu shook his head and said to me, 'It cannot equal ours.' I thought no more of it until a Malay said to me: 'The Malay language is the most eloquent in the world; look at our translation of the Scriptures.' This set me thinking. Now Chinese is one of the most horrible languages conceivable. I cannot speak it, but I am quoting from the opinion of experts. A Chinese Christian to my face deplored the privation Europeans endured in not having access to the Chinese version of the Scriptures. This gave me further light. I am now convinced that the Scripture is unique in that it will bear translation into any language without losing one atom of its force. The finest passages in Shakespeare, if translated into German or French, the finest passages of Goethe, if translated into French or English, the finest passages of Horace, if translated into English, German or French, all lose their rhythm or three fourths of their power; but the Bible translated into every language under Heaven retains its force and beauty, for it speaks not to the ear alone, but to the soul.” — Sel.

THE GOLDEN GATE

At a certain point in the eastern wall of Jerusalem there is the outline of what was once a gate, whose opening is now completely closed up with solid masonry. It is called the Golden Gate, and is believed to be the gate of the Triumphant Entry of Christ. Why was this gate closed? For many years there has been a Moslem tradition that one day a conqueror would enter by this gate and take Jerusalem from the Moslems. The Moslems further believed that Jesus entered Jerusalem through this gate when He cleansed the temple, and that when He returns, He will come through the portal and take Jerusalem from them. Consequently, the Turks walled up this gate over four hundred years ago. Not satisfied, they kept a guard there until Lord Allenby took possession of Jeru-

Where did the Moslems get this idea that Christ at His return would come through the Golden Gate? On reading the book of Ezekiel, we find the probable source is one of his prophecies: “This gate shall be shut, It shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord, he shall enter by the way of the porch of that gate, and shall go out by the way of the same” (Ezekiel 44: 23). Fearing the return of Christ, the Moslems walled up this entrance and thus fulfilled the prophecy which says that “it shall be shut.” — Professor J. P. Free.

BIRTHDAYS

Many Happy Returns

“It is your Father's good pleasure to give you the kingdom.”


1943.
March 1 – Edward McDermid, Wingham.
1 – Ewen Phillips, St. Kilda.
1 – Mario Whitta, St. Kilda.
1 – James Gollan, Tinonee.
3 – Eion Agnew, Hamilton.
3 – Pauline Murray, Bunyah.
4 – Beth McDonald, Chatsworth Island.
4 – Donald Bell, Maitland.
4 – William Cox, Wherrol Flat.
5 – Ian Bathgate, Maclean.
5 – Jean Kennedy, St. Kilda.
6 – Bexley Hammond, Tinonee.
6 – Marjory Goodchild, Sydney.
7 – Victor Oborn, Ceduna.
7 – Paul McPherson, Warnambool.
7 – Geoffrey Munro, Maclean.
7 – Rennie Mullard, Comboyne.
8 – Peter Cameron, Maclean.
9 – George Rinkin, Taree.
9 – Jessie Margaret Walter, Hamilton.
9 – Heather Munro, Maclean.
9 – Geoffrey Dobson, Tinonee.
10 – Arthur McLeod, Comboyne.
10 – David Kinnon, Maclean.
10 – Herbert Cox, Wherroll Flat.
10 – Audrey Booth, St. Kilda.
11 – Bruce Baker, Maclean.
13 – Clive Robinson, Anna Bay.
14 – Aisla Neil, Penrith.
14 – Allan Blair, Taree.
16 – Ray Hunt, Tuckurumba.
16 – Helen McKay, Maclean.
17 – Bruce Pleasants, Taree.
18 – Joan Ramsay, Lismore.
APOSTOLIC SUCCESSION

Whoever supposes that the bishops of the first golden age of the church corresponded with the bishops of the following centuries, must blend and confound characters which are very different. For, in this century and the next, a bishop had charge of a single church, which might ordinarily be contained in a private house; nor was he its lord, but was in reality its minister or servant; he instructed the people, conducted all parts of public worship, and attended on the sick and the necessitous in person. All the churches in those primitive times were independent bodies, none of them subject to the jurisdiction of any other. For though the churches which were founded by the apostles themselves frequently had the honour shown them to be consulted in difficult and doubtful cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is clear as the noon-day that all Christian Churches had equal rights, and were in all respects on a footing of equality. – Mosheim.

FAITH

Well I remember my futile attempts to begin. One Sunday morning I made up my mind to be a Christian, and never doubted that I knew what to do. I must leave off this evil thing, I thought – and already evil things had place in my life – I must do this good thing, I must read my Bible more, and pray more, and repent, and weep if possible. That evidently was the proper way. So I began. On Sunday I prospered well, and on Monday and Tuesday I almost succeeded, but on Wednesday and Thursday I made some serious slips, and gave it up in despair on Friday and Saturday. But that was the less matter, for I began again the next Sunday; in my self-confidence I thought I knew where I had gone wrong, and that I could guard against the danger. So I read my Bible more diligently, and prayed with increasing devotion, prayed until sometimes I fell asleep on my knees beside the bed. I watched more carefully, and imagined I repented more deeply. Often I wept and hid the tears. Then came the wonderful Sunday afternoon when the new minister was to give his first address to the Sunday School. He said many things, no doubt, but I can only remember one sentence, and that was the living word for me: “All you have to do to be saved is to take God's gift, and say 'Thank You.'” Here was a new and great light. Hitherto I had been trying to get God to take my gift, and trying to make it great enough to be worthy of His acceptance; and lo! it was I who had to take, and it was His to give. Simply and quietly that Sunday afternoon my heart turned to God, and I took the gift for which I have been trying to say “Thank You” ever since. I have not yet learned to say it well, but I keep on trying to say it better, and some day, by infinite grace, I believe I shall have learned to say it perfectly. – W. Y. Fullerton.

Search Work in Genesis 25 to 50

(1) Who said “I am weary of my life because of the daughters of Heth?”
(2) Who exclaimed “Surely the Lord is in this place, and I knew it not?”
(3) To whom did God say in a dream, “Take heed that thou speak not to Jacob good or evil?”
(4) Who said “I do remember my faults this day?”
(5) Who went surety for Benjamin?
(6) Where is it said, “The man in whose hand the cup is found shall be my servant?”
(7) What man was embalmed?

All answers to be sent to Miss C. McLean, 92 Alma Road, St. Kilda, S.2.
Bushido or the Bible in Our Schools

The ordinary folk of New South Wales were amazed to read in the morning papers of recent date the utterances of the Professor of Philosophy in Sydney University with regard to Religion and Education. “To talk about Religion and Education is like talking about snakes in Ireland – they have nothing in common; education is concerned with development, inquiry, and investigation, whereas religion is concerned with the limitation of inquiry. It would be better,” says this unique propagandist, “if religion were banished from our schools, or if it be taught, let is be taught in a secular manner, the gospels as folklore and divorced from all notions of sacred authority.”

It's all so absurd, and that a Scottish professor of philosophy should fulminate against Religion and make such crude and baseless charges is as singular as it is rare. To say that Religion vetoes the spirit of research and inquiry is surely to blink at the fact that the world's highest scientific and cultural development is pursued most ardently under the aegis of the Christian faith and in the historic Christian centres. It was one of the axioms of the Protestant Faith “to prove all things and to hold fast that which is good.” The Reformers felt that Education was the hand maiden of the Lord, and wherever the influence of Geneva was established, there Education, Arts, Science, Philosophy took a new lease of life. All the discoveries of the Renaissance were explored and tested in order that they might be “new bottles” for the recently discovered new wine of the Kingdom of God. The highest form of truth was spiritual and only in the teaching of Scripture could there be true interpretation and explanation of God, Man, and the Universe, and the ultimate basis of this life was the Word of God. The tragedy of our day is that this precious Word of God is dethroned in University, College, School, and State, and that religious teaching and religious idealism is crucified and set at nought – the foundation stone which the experts refused. Besides, in the last analysis Education and character training are one, and the deepest instincts, aspirations, and visions of humanity are neither intellectual nor even moral, but spiritual; and the spotlight of the spiritual focuses on the Christian faith – on the Life, Death, and Resurrection of our Lord Jesus Christ. “What I ought to do” is quite as serious a problem to tackle as “What must I know?” and a system that leaves the learner but ill equipped for a handling of the complex moral problems that the world flings at him – problems of personal character and conduct – fails in its first principle and can be nothing else but an educational fiasco!

The Japanese must be a very wise and educated race, for they scrupulously keep their religion away from their State schools. A formal code of morals which is a severe “ethical system of a most practical and individual character training embracing swimming, riding, fencing, jiu-jitsu, reading (Philosophy?), writing, music, works, etc.,” says Professor Nagaoka. So the Japanese sense of honour, of justice, of fair play, their breadth of sympathy and cultured outlook are thus nurtured along Professor John Anderson’s policy for the schools of New South Wales. Why not have purely secular schools with this high code of “Bushido?”

New South Wales would have better citizens if we opened our schools with a period of Bible Study and Prayer, the Bible to be read aloud by the teacher; and these citizens around us would be building up a new and greater Australia were it inculcated at school that “man's chief end is to glorify God and to enjoy Him for ever.”

2
THE AUSTRALIAN FREE PRESBYTERIAN

Office: St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and from the Editor, 16 Faraday Avenue, Rose Bay.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor at the above address, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free, and to be forwarded to the

Rev. JOSEPH HARMAN,
The Manse, Campbell Street,
Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,

MR. H. NICOLSON,
17 Anderson Street, Westmead,
N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to

Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W.

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From My Study Window

My Dear Readers,

Last week here in Sydney the Churches were asked to have special intercessory services for the Jewish people, and it is well that these poor and "eternal" people have remembrancers before God. Well might her modern prophets, poets, and writers take up the ancient strain of Lamentations (1: 12), “Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me Wherewith the Lord hath afflicted me in the day of His fierce anger.” As then, so now. Jerusalem is still a ruin, the House of God a memory, and the exile grim and murderous. The long tale of woe is not yet over: sobbing and sighing and deep sorrow is the portion of modern Judea as she sits desolate in her unparalleled agony. Indeed the bitterness of that anguish is the more keenly intensified by the callous disregard of the spectator nations. Yet the amazing Jew holds the promise of the future, and by the promise of the Eternal, Israel shall once again be grafted into the true Vine and dwell in her own land. Here are a people greatly favoured. They were the Chosen Race; from them sprang the Saviour Who was Mary's Son: In the streets of her cities One spake of God's Love and Revelation as never man spake: and to her prophets, statesmen and people pertained the covenants and the oracles of Divine Truth. Here are a people greatly exalted, for although Jewry is but 1% of the world's population, the Jew is one of the most prominent individualists on the planet and his commercial importance and business efficiency are out of all proportion to the smallness of the race: “The Vine from Egypt” has grown great and powerful branches casting its shadow over all lands. Literature, Art, Science, Music, Medicine, Finance, Politics, Scholarship are all studded with the fire, energy and genius of the sons of Jacob. Despite cursing, and persecution, and brutal decimation the Jewish nation has survived and triumphed. “The Jew has stood by the grave of each of his conquerors in turn,” and that will be as true in the case of the Fuehrer as it was in the case of Pharaoh. Here are people deeply visited by the Divine Wrath, yet they will overcome in virtue of God's faithfulness and the Divine Word of promise. From Pharaoh to Nebuchadnezzar, from Roman Titus to Spanish Torquemada, from Pope Innocent to King John of England, from the Czarist regime to the Hitlerite gangsters Jewry has suffered agony yet she lives on hated, scourged, and persecuted, often times without a cause. Two million Jews have already in one way or another perished as a result of Nazi rule and crime. “The agony, the torturing, the mass murders, the cruel starvation that is inflicted on these people in Europe today is a tale of horrors, not only unknown in the annals of men, but never even imagined by the fertile mind of Dante.”

THE EDITOR.

Sweating the Gold

By PROFESSOR DAVIDSON, D.D., Glasgow, Scotland

I believe it was an ancient artifice practised in unscrupulous circles to take a bag of sovereigns and
so belabour it till, by the heavy friction, a gold dust was discarded which was carefully collected and sold. This process was termed “sweating the gold.” So much was it in vogue that the banks were compelled to weigh each sovereign before acceptance, just as today our defaced silver coins are rejected, even the tram conductors refusing the little threepenny pieces if they have holes.

I am thinking of the pure gold of the Gospel. I wonder if we take a red face when passing on the bad coins of the spiritual realm. I am not sure if we know we are daily handling sweated gold. It is not proposed here to delineate the causes of moral and intellectual depreciation. It is not even to be suggested that we have fallen on evil days in comparison with “the good old times.” It is the fact of inferior circulation that grips me. I know we have sweat-ed evangelical phrases such as “Get right with God,” “Come to Christ,” and “Believe and be Saved.” These are bandied about often with little meaning. I know we have thin theological ideas attached to outworn symbols which are preached with complete complacency. The vim has vanished. The force has fled. Why it is so I do not here essay to say. I question my habit of thought and for ever. It was this eternal and unchangeable and immovable aspect of all the saving grace of Jesus Christ is more appreciated than now. The Christ is indispensable to all without distinction. A Christian Faith which impressed Bunyan when he declared that his righteousness was above and not in himself. Christ and all that He means to us are realities outside of us and independent of our attitudes and moods. There are two movements which have vital contact with this objective reality. One is American Humanism. This is a purely subjective philosophy, which evolves its own realities. It can create by the progressive development of mankind its own God. It begins with nothing and ends with something. It has no definite historical revelation, merely an evolutionary emergence. Now this self sufficient philosophy has its repercussions everywhere. All thought is like a pool sensitive to the disturbing stone. Such ideas give strength to all who are living as if this world were everything, and truth, beauty and goodness mere expedients of a higher life. I am convinced there is no more arresting or fruitful presentation of the Gospel of Jesus Christ than just this insistence upon the real and objective nature of the articles of faith. The other movement to which I refer is that of Karl Barth. We are here in a different atmosphere. It is the opposite pole to which this modern school has gone. The objective reality of Christ is overemphasised. There seems to be no room for subjectivism. After all, if Christ exist apart from me and my faith or unfaith, yet I too exist. The tremendous reality of Christ does not oust me from my legitimate place in the universe, nor does it still the voice of nature, animate or inanimate. I confess there is something noble in the over-reality of Christ, but the pure gold of the gospel is a real Saviour Who does homage to my personality and Who stands at the door and knocks.

Another thing which has been much with me of late is the

INDISPENSABLENESS OF CHRIST.

I am often unconscious of passing on the sweated gold of great ideas. I find myself the slave of the vision splendid of one Church for Scotland, but one Church without one Christ as King and Head and Everything is a debased coin. I am not alone in hailing the leaders of conspicuous gifts in art and music and literature, the public men who devote themselves to the amelioration of society and whose patriotic purpose is to leave their native bit of the world a little better than they got it. We all welcome such as the savours of mankind. And there may be hidden the Saviour of the World. To look at the matter from another angle, there is no more common conception than to imagine that the Gospel is very good for the class of people among whom the Salvation Army work, and that its effect upon the cultured classes are different in kind as well as degree. The saving grace of Jesus Christ is more needed in the one case than in the other. Hence the evangelical efforts of the Church are directed mainly towards the alleged blots and not the alleged blessings of society. But my habit of thought must change. Christ is indispensable to all without distinction. A personal experience of contact and communion with Christ is a necessity apart from which no individual can realise full personality.

The clamant need of the hour is a return to the full gold standard of New Testament thought and direction, to be satisfied with nothing less than the mind of the Spirit, Whose guidance is never contrary to the faith once delivered to the saints, and to be critical of the truths by which we profess to live. Some things have impressed me recently as belonging to the pure gold of the gospel, without which there is no gospel and apart from which, on the best construction, our common Christian Faith is sadly impoverished.

The first is the

OBJECTIVE REALITY OF CHRIST.

The Saviour is a real person, quite apart from my cognisance of Him. Whether I exist or not, He remains. Whether I believe or not, He is the same yesterday, today and for ever. It was this eternal and unchangeable and immovable aspect of all the Christian Faith which impressed Bunyan when he declared that his righteousness was above and not in himself. Christ and all that He means to us are realities outside of us and independent of our attitudes and moods. There are two movements which have vital contact with this objective reality. One is American Humanism. This is a purely subjective philosophy, which evolves its own realities. It can create by the progressive development of mankind its
Christianity is a way of life and the only way of life. “I am the way and the truth and the life” was no idle affirmation of Jesus. His is the one victorious method. It was to give point to the universality of the need of His gospel that Jesus singled out three types for special invitation – the weary, the thirsty, and the imperfect. Nobody doubts today that Jesus challenges the whole world. The gospel for the gospel sensitive only is a passing phase. The Saviour of the World confronts us all and demands a personal allegiance.

Now there are two gold pieces in common currency which I fear are badly sweated in this particular of the indispensableness of Christ. Still they are sovereigns, damaged as they may be. One is Morality. I take off my hat to the clean living young man of high character and lofty ideals. He is an asset to any community. He is the pride of his father's eye and the joy of his mother's heart. He is especially lovable. But I seem to hear a voice, “One thing thou lackest; sell all that thou hast and come and follow Me.” This is the pure gold of the gospel. Perfection is impossible apart from Christ, and not to acknowledge the necessity for the Saviour is somehow to miss the way.

The other emaciated sovereign is nominal Church membership. Said a man once to me, as he proffered a donation, “You know, I’m not a great church goer, but I believe that the churches should be kept up.” He was more honourable than some. But I am ready to own the worth of every soul upon the communion roll of the Christian Church. But would not Samuel Rutherford have had early morning prayers for any such in his flock who knew the Church, but did not know Christ? What about the attitude of Thomas Boston, the Ettrick shepherd, to the members who dutifully appear in the House of God twice yearly at the Sacrament of the Lord's Supper? O Scotland, Scotland, this idea of safety in the bosom of the Church is but the sweated gold of the gospel.

There is another thing which much not be filched from us to the deterioration of our common Faith. It is the CHRISTLIKE LIFE.

I was just about to phrase it “the life of Holiness.” I hesitated because it is so open to misunderstanding and misrepresentation. But the Keswick School stands for a great reality in insisting upon holiness in life. It has fastened upon something embedded in the early estimate of Christianity that we are saved by faith and also sanctified by faith. The apostle Paul always addressed his converts as “the saints that are at . . .” or viewed them habitually as “called to be saints.” It is beyond any cavil that when God revealed His way unto Moses and His acts unto the children of Israel, the end of that redemptive process was holiness. It is said that this is the age of sincerity. We are far removed from hypocrisy. It is well perhaps that the cloak of religion is thrown off. It is simply an indication that we must at all costs have a real holiness and not that holiness which is outwith life.

Now I lay down my sword. If you have an objection to the term holiness, take it away. I am outside of the arena when I insist upon the Christlike life. He was the ideal Man. He has left us an example that we should walk in His steps. The sub Christian attitude is the divorce of religion and morality, worship and life, faith and works. Nothing is plainer in the New Testament than just this consummation of saving grace as a life full of beauty, goodness and truth. Jesus went about doing good and all His disciples must be like their Master. The root idea of that evangelical term “grace” is gracefulness. Grace issues in gracefulness. I hold no brief for deadly doing, but for the doing of life which is the outcome of a new creation.

Have we really sweated this idea of a high standard of Christian life? Sometimes it appears as if the old harmful idea of the double standard were in vogue. This medieval theory postulated a higher and a lower sainthood. The superior saints were called to chastity, poverty, humility and obedience, to the renunciation of the world and the acceptance of the Church. The inferior saints were called to live in the world and rest upon the Church for salvation. So we expect today ministers and all who make any sort of profession to be better than the commonalty. Even the so called man in the street is very pleased to walk on the low road of mediocre Christian achievement.

Again, some say quite jauntily, “I make no profession.” The point is that they fancy themselves freed from a life of holiness by disclaiming the full content of the name “Christian.” They want to wear the livery, but not to accept the responsibility. I was handed recently the following lines which come from Cleveland, U.S.A.: –

“If a man would be a soldier, he'd expect, of course, to fight;

And he couldn't be an author, if he didn't try to write.

So it isn't common logic, doesn't have a real true ring.

That a man, to be a Christian, doesn't have to do a thing.

“If a man would be a hunter, he must go among the trees;

And he couldn't be a sailor, if he wouldn't sail
the seas.

How strange for any member of a church to think that he
Can stay away from worship and a worthy member be.”

There is another thing which is in the air just now and concerning which many shades of opinion pass as standard gold. I mean the

PRESENCE OF CHRIST.
That the risen Lord is present with His people and present in His universe is a spiritual fact of definite promise and experience. It is an integral part of the Gospel. It is an essential of the Christian Faith. It is a great positive. It is indeed axiomatic. But how vague the sovereign which symbolises the Divine Presence. Its pure gold is sweated. But it is good even to see the coin pass from hand to hand. Some call it the Divine Immanence. Others the Spirit of all things good and true. Others the Ubiquity of the Lord. Others identify it with the sacramental experience of the Lord's Supper. Others feel it in the hallowed precincts of an old cathedral. Brother Lawrence practised the Presence in the commonplace of life and felt he was as near Jesus in the kitchen as at the altar. Mystics demand no media to reach the Person of Christ. Some of another type make a stairway of every means of grace. I only want to say that the pure gold of the Gospel regarding the Presence of Christ is to be found at least in three things. The Presence is definitely anchored to the historical Person of Jesus; the Presence is inseparable from the Holy Spirit as the Spirit of Jesus, as well as the Spirit of the Father; and the Presence is apprehended by the whole human personality, being not a matter of feeling alone, but an experience at once of emotion, intellect and volition. These tenets shed many loose conceptions concerning the Presence and form a guide to a real fruitful fellowship. Behind the whole question, however, is the acceptance of Jesus as a personal Saviour. Till I am able to say Rabboni, my Master, I have little hope of realising His Presence in my life. – (From an “O.S. Magazine”)

REFORMED THEOLOGICAL REVIEW


“The quality of the articles is encouragingly high. . . . The reviews suggest that, in our own Church, we are better off with minds trained in Theology than we were aware.” – “The Messenger” (Melbourne).

“Will be read with interest and profit. . . . Amid present perplexities and speculations it serves to recall us to the fundamental realities of the Christian Faith and experience.” – “The Australian Christian World.”

“Dogmatic in the best and most friendly sense of that term – it is modern, convenient, well got up, and powerfully evangelical.” – “The Australian Free Presbyterian.”

The two books can be obtained for 4/- (post free) from the Editor, the Rev. Arthur Allen, 8 Myers Street, Geelong, Vic.

The “Review” is published by the Calvinistic Society of Australia.

John Gillies, President.

F. Maxwell Bradshaw, Secretary.

PRESSED
Pressed out of measure and pressed to all length;
Pressed so intensely, it seems beyond strength;
Pressed in the body and pressed in the soul,
Pressed in the mind till the dark surges roll:
Pressure by foes, and pressure by friends;
Pressure on pressure till life nearly ends,
Pressed into knowing no helper but God;
Pressed into loving the staff and the rod:
Pressed into liberty where nothing clings;
Pressed into faith for impossible things.
Pressed into living a life in the Lord,
Pressed into living a Christ life outpoured.

– Author Unknown.


World View

FREE CHURCH MISSION. CENTRAL INDIA
Annual Report
At the time of submitting the last annual report, we were in camp near the village of Saipani. With the near approach of the hot season, the time came when we ordinarily move in from camp to the central Mission Stations. We were much in prayer about this very matter and we were definitely led to break away
from use and was by continuing the work in Sajpani.

When the weather became too hot to continue to live in tents, I hired a house in the village and moved in with my family just before an unusually hot spell of weather came upon us. The native houses are, however, so unfitted for occupation by us that we decided to purchase a house in the centre of the village and make such alterations as were absolutely necessary to fit it for our use in the hot season. A suitable house – built with mud walls and native tile roof – was purchased for about the equivalent of £15, which price included about half an acre of ground. After heightening the doorways and putting in some windows, fitting a bamboo and mud ceiling and retiling the roof with double native tiles, we still hadn’t spent as much as would be required to purchase a family size tent!

The idea behind all this was that, in this way, we might be able to stay on in the village in much the same circumstances as the people themselves. Our aim was – and is – to try to win these village folks for the Lord Jesus by “sitting where they sit,” and so honestly endeavouring to bridge the terrible gulf which seems ever to separate them from us, and us from them.

We very soon got good numbers of them to attend our early morning worship in Hindi, and from the beginning considerable numbers also came to our Sabbath and midweek services. This in itself was a great encouragement, for in neither Lakhnadon nor Chhapara do we ever have more than an occasional visitor to our worship services. Day by day the work was continued among them and the nearby villages and at night we had only to go in any one of four directions to find in one or other of the different “mohallas” (or quarters) of the village goodly groups of people who readily listened to the Word of the truth of the Gospel.

With the advent of the hot weather, came the need for the family removing to the safety of higher altitudes. Both of our boys, Alistair, then aged six and a half, and Morrison, who was not yet five, began school in the great American school, called Woodstock. Their schooling was not destined to last long, however, for they both fell victims to whooping cough!

Early in May, having arranged for one or other of the Catechists to carry on the work in Sajpani during my absence, I joined my family in Landour for the annual hot weather holiday. While there it was a joy to take part with some others in arranging for meetings which were held weekly during the latter part of the season for British troops stationed there. We also had some open air meetings for the hill coolies. During a considerable part of my stay there my wife was in the hands of doctors. A long-standing and very insidious disease caused by amoeba was detected and treated. This involved hospital treatment for about a fortnight, in addition to a series of preliminary injections. Very great weakness continued for some considerable time after the completion of the treatment.

Leaving my family in the hills, I returned to Lakhnadon and early in the rains I moved out to Sajpani to resume work there. I now found it a great advantage to be right out in the villages, for ordinarily we find it most difficult to carry on evangelistic work among the villages during the rains, as the roads are usually impassable. But here I had ample opportunity for work and witness right at my door. It was during this period that a young lad, Dimag Das, by caste a Panka, came to a saving knowledge of the Lord Jesus. Aged about 17 and having read up to the fourth class, he had from the time of our first coming to the village been keenly interested in the message. Being not yet 18 years of age, he was not baptised, but urged to pray and work for his parents conversion. The wisdom of this course has not, up to the time of writing, been proved, for the parents and his caste fellows have made every effort to turn him aside from following the Lord. Their latest effort was made about ten days ago, when they sent him off to a distant village with an uncle. We continue to uphold him in prayer.

Shortly after my family returned from the hills, we had our Communion season in Lakhnadon. A week or two later, I returned to Sajpani, accompanied by my family. A compounder who had been with us on probation for about a year, left at this time to go to a better paid position in a small native state. This meant that the medical side of the work would suffer loss. But as the cold weather was now upon us, and as the ladies had decided to return to the Sajpani area for village work, this important task was taken up by Miss Gillies.

Early in November it was my privilege to take part in the annual Saugor Convention by giving the daily Hindi Bible readings. The Convention was notable this year for the remarkable blessing attending the ministry of the Rev. Russell Graham, of Canada, in the English Bible readings. It was for many, including the present writer, a time of refreshing from the presence of the Lord.

For some considerable time it had been evident that our work in Sajpani was being opposed by the Headman among the Gonds, a land owner with an unsavoury reputation. This opposition became still
more evident during the period immediately under review. This has meant that our effort to bring the Message home especially to the Gonds was made increasingly difficult. Yet none, perhaps, show such stark, pitiful need as these people.

With the return of our colleagues to Chhapara toward the end of December, my wife took over the task of daily ministering to the physical needs of the people. This has continued to prove a very blessed auxiliary service and, by constantly demonstrating the outworking of the Gospel in practical love, it makes the task of preaching the Word so much the more effective. It has meant the setting aside of many household tasks, not least of which is the daily teaching of our boys, but it is only one of many tasks that a missionary's wife is called upon to do.

While giving oneself largely to the evangelistic task in and around Sajpani, every effort has been made to see to it that the needs of the other centres were met. Services every second or third Sabbath in Lakhnadon involved a return journey of about 44 miles by cycle over very bad roads. On these occasions, the Saturday and Monday were always given to the oversight of the various matters that always require attention. It is fitting (at this point) to pay tribute to the splendid co-operation of Dr. Mackay. Without her willing handling of many onerous duties that lay quite outside the orbit of her already sufficiently many sided activities, it would have been quite impossible for me to give the time required to this continuous evangelistic endeavour. In addition to her medical and zenana work, she carried on evangelistic work in the nearby villages.

Recently one of our few remaining Catechists left the Mission service to take up war work. That leaves only two with whom to share the work. One of these is stationed at Chhapara, and the other – who is also a trained Compounder – is in Kahani, which is about 15 miles from Lakhnadon, and eight from Sajpani. The Catechist, to whom I referred above as having left Mission service, was stationed at Ghan sore. We are therefore urgently in need of workers.

Much more critical is the situation in regard to the Missionary staff. Both Miss MacLeod and Miss Gillies are preparing to return at the earliest opportunity to Scotland – the return of both being, indeed, much overdue. With their departure only Dr. Mackay will be left to maintain the women's side of the work. Obviously, then, there is a crying need for reinforcement in that department. Similarly, in regard to the men's work, my furlough would ordinarily fall due in about a couple of months from the time of writing and, even though it can be deferred for a time, owing to the exigencies of the situation here, yet it must, sooner or later, be provided for. It is therefore necessary to urge the need for a man being sent out at the earliest possible moment, for even after arrival, he will not for some considerable time be able to take over entire charge.

It is scarcely necessary to do more than refer in passing to the critical times through which India has been – and still is – passing. Danger both from without and within have threatened the peace and security of this great land. But up to the present time, it is to be recorded to His praise that out of them all the Lord delivered us.

Their many friends at home will be glad to know that our former colleagues – formerly the Misses Anna and Edith Stewart, but now Mrs. C. R. Stewart Thomson and Mrs. Jack Dain – both of whose husbands are officers in H.M. Forces, are fully occupied in buying up priceless opportunities of service and witness among officers and men with whom they are in daily contact. In asking for your prayers for each of us on the job out here in the Lakhnadon Chhapara Mission field, I would urge that they and their husbands be included, for theirs is a wonderful opportunity and a very hard task.

Yours in fellowship of service,

M. MURRAY MACLEOD

THE JESTER

It is related of a certain king who had a jester that pleased him so well he gave him a golden staff, saying, “Keep this till you find a greater fool than yourself.” Soon after the king was dying; his jester came to see him and, asking after his health, the king informed him he was going on a great journey to another world. The jester inquired as to the provision he had made for the way, and on being told that the king had made no preparation whatever, he handed him the golden staff, believing he had now met a greater fool than himself.

A Cromwellian Soldier Speaks

Nearly 300 years ago there was published a little book which, despite the march of time, is of particular interest to us today. It deals with problems which are still ours, and though to the modern reader not all the answers seem devoid of irrelevance or prejudice, they are certainly the outcome of earnest Christian conviction and much study of the Bible. The book is entitled “The Souldiers Catechisme; Composed for the Parliaments Army; Written for the Incouragement and Instruction of all that have taken up Armes in this Cause of God and his People; especially the common Souldiers.” Two texts are quoted on the title page, 2 Samuel 10: 12, and Deuteronomy 23: 9, and the date is 1644. I have before me a reprint in facsimile, from one of the existing copies which is in the British Museum.
The book is thought to be the work of Cromwell's Advisers in Council, of whom the poet Milton was one, rather than that of a single writer. It consists of twenty eight pages and is in the form of a catechism, the answers being given by a soldier of the Parliamentary forces. The first part deals with “the justification” and the second with “the qualification of our soldiers.” Frequent scriptural references are made to prove the points stated. The catechism begins with the question, “What profession are you of?” to which the answer is “I am a Christian and a Soldier.” “Is it lawful for Christians to be soldiers?” demands Question 2, which evokes the assertion, “Yea, doubtlesse,” with ten reasons to support it. These include the fact that “Abraham had a Regiment of 318 trained men,” that “David was employed in fighting the Lords battels,” that “The New Testament mentioneth two famous Centurions” and that “The Baptist doth not require the soldiers to leave their profession.” Luke 3: 14. What then of the much discussed passage, Matthew 5: 39? Naturally, no thought of pacifism was in the mind of Cromwell and his generals. “What does our Saviour meane then by those words?” is answered thus, “Christ there onely forbids private revenge and resistance.” Presently comes a lost of things which “move a solldier to take up armes,” the most important being, the love he bears his country, “the defence of our Relig- ion,” “the preservation of our Parliament, Laws and Liberties” and “the necessity that now lies upon all that feare God in the Land.” These are also our war aims, and indeed no nation should dare to make war without such compulsion. Much is made of the “goodnesse of the Cause” and the fact “that all faire and Christian waies have been attempted before wee tooke up Armes.” To the query, “What hopes have you of prevailing in this Cause,” the soldier makes eight statements, one being “from the assistance of our Brethren of Scotland,” who are later described as “a couragious and warlike Nation.” The question of civil war is difficult. “Is it not a lamentable thing that Christians of the same Nation should thus imbue their hands in one anothers blood?” “I confesse it is. But as the case now stands, there is an inevitable and absolute necessity of fighting laid upon the good people of the Land. Is it not high time to stand upon our guard, when our enemies have drawn their Swords upon us, to invade our persons and whatsoever is dear to us?” This last sentence might well be a motto for us today! A fierce condemnation of the “Popish party” and “the rotten Clergie with all the Prelaticall party” may suggest to some readers the pen of the author of “Lycidas.”

The second part of the book states that the principal qualities in a soldier are “that hee bee religious and godly, courageous and valiant, skilfull in the Militarie Profession.” The order is significant! Evidently Cromwell considered that military training could and should produce these results, for “a well ordered camp is a Schoole of Vertue” wherein is taught “Preparation to death, Continencie, Vigilancie, Obedience, Hardnesse, Temperance, Humilitie, Devotion.” Soldiers fighting in a holy war must be worthy of their calling. Offences such as immorality, swearing, drunkenness and looting are no more tolerable in them than in other men. Col. 3 ult. Could there be higher ideals for an army?

Regarding the iconoclastic methods that seem to us unfortunate but that the fervour of their faith appeared to demand from the Cromwellians, we read, “Is it well done of some of your Souldiers to break down Crosses and Images?” Answer, “I confesse that nothing ought to be done in a tumultuous manner. But . . . I thinke it not amisse that they should demolish those Monuments of Superstition and Idolatry, especially seeing the Magistrate and the Minister that should have done it formerly, neglected it.” An illuminating little section treats of relations between officers and men. Officers should behave to their soldiers “religiounfully, lovingly, not in a sterne rugged manner, considering that their Command is not over Beares, but men.” (!) They must also be discreet and just. Soldiers are “most strictly tyed to obedience” and as for those given to “mutining” they are “as dangerous cattell as can belong to an army.“ Great stress is laid on training, experience and courage Officers need “great wisdome, policie and experience,” and soldiers “no lesse skill and dexterity.” Want of faith will make a man's heart fail him as much as “want of 9 metall” and “want of experience,” but “Faith feares not in the valley of the shadow of death.” Psalm 23: 4.

The catechism closes with two interesting questions and two excellent answers. “How ought souldiers to be encouraged and rewarded?” “They ought to be highly honoured, well maintained with sufficient allowance. . . . They that have received any hurt orr losse by the warres ought to be liberally provided for and comfortably maintained all their dayes by them that sent them forth.” We are still striving to realise these ideals of three centuries ago! Finally, the answer to the question asking the reasons for such honour and respect is that “They that fight against the Churches Enemies are Gods helpers . . . . the Instruments of justice . . . and true lovers of their Countrey . . . . No men undergoe such hardships and hazzard as the souldier doth. None deserve better than they, either of Church, Commonwealth, or Posterity.”

Until that blessed time “when war shall be no
If you open the door and let Christ in
He will come as a courteous guest;
He will take the space that you give to Him,
And will leave you all the rest;
If you crowd Him out of your largest room,
And give Him a corner small
If you scarcely remember that He is there,
And speak to Him not at all –
Ah then He may grieve when He sees your mind
By the cares of the world possessed.
When your feet have strayed, and your soul is faint,
And your heart by grief oppressed;
But He cannot comfort and lift and guide
And help as He longs to do –
Where He sits apart in your house of life –
For you have not asked Him to.
Oh, make Him the Master of all you have,
The Lord of your heart and soul;
Yield all yourself for His dwelling place
And let Him take the whole.
He will reign in your life alone,
He will do with you, He will work for you,
He will reign in your life alone,
And you'll find the blessing that you have missed
And the Joys you have never known.

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Let him give, not grudgingly or of necessity; for God loveth a cheerful giver 2 Cor. 9: 7.

CHEERFUL GIVING

Thomas Carlyle tells us that when he was six years old, an aged man came to the house to beg. His heart was touched by the old man's appeal; so he went to his own little penny bank, broke it open and gave the entire contents to the beggar. In looking back upon that act, Carlyle used to say: "I never knew anything in all my life that gave me so much pleasure." Giving with the cheerful spirit always brings satisfaction in the retrospect.

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Lakhnadon,
Chhindwara Dist., C.P.,
India,
22nd Jan., 1943.

Dear Mr. Editor,

When preparing my annual report, it occurred to me that you might welcome a copy for publication in your Church Magazine. We do appreciate the splendid help we get from several congregations of your Church, including your own.

In these critical days it is all the more necessary that we strengthen one another's hand and hearts in God. It is a great joy and relief to us to know that, by the good providence of God, both your great land and ours here in India have been thus far preserved from the enemy. At present, too, the prospect of continued preservation seems much brighter. We trust that the day of victory may not be so far distant as some of us in moments of discouragement are inclined to think.

Would that the nations, with whom the Lord so manifestly has a controversy, would awake to that fact, and turn again and live.

When you have a moment, I should be glad to have a word from you about the condition of things in Australia religiously. Meantime, please take an early opportunity of conveying to the members of your congregation, who are back of us in this work, our warm thanks and hearty greetings.

I close with kind regards to yourself.
Yours in fellowship of service,
M. MURRAY MACLEOD.

ST. KILDA

The annual congregational meeting of the St. Kilda Free Presbyterian Church was held on Wednesday evening, 3rd February, a fair number of members and adherents being present. After devotional exercises conducted by the Minister (Rev. J. Campbell Robinson), the Treasurer presented the financial statement which disclosed a very satisfactory position. Contributions to all the Church funds had been well maintained, and after payment of all current expenses and further reducing the mortgage on the manse by £300, there remained a credit balance of over £60 to carry forward. Miss McPherson reported on the activities of the Women's Missionary Union. Meetings had been held monthly throughout the year and had been addressed by representatives of various societies. Over £20 had been contributed by the members to 10 Free Church and other missions, and in addition a box of gifts had been sent to the Aboriginal Mission Station at Moonah Cullah. During 1942 a Boys and Girls Mission Band had been formed with the object of interesting our young people in missionary work. Mrs. Harriss, in presenting this report, stated that, as a result of the efforts of the members of the Band, articles of clothing, scrap books and other gifts had been sent to the Moonah Cullah Mission Station. In addition 17/- in cash had been contributed for missionary work. The report of the Free Kirk Fellowship presented by Miss E. McLean disclosed that meetings had been held at somewhat irregular periods owing to several of the members being engaged in war work of one kind or another. A series of essays on the Life of Moses had been very helpful to all. As in previous years, £5 sterling had been contributed for the support of an orphan child in the care of the Free Church Missionaries in India. In reviewing the activities of the Church as a whole, Mr. Robinson said it was a matter for thanksgiving that, despite the unsettled nature of the times brought about as a result of the war, it had
been possible for the Church to continue to function in all its departments so satisfactorily. He urged all members of the Church to exhibit greater loyalty and zeal on behalf of the Church and the Kingdom of God. In going forward into another year of service for the Master, he exhorted one and all to rest their confidence in the faithfulness of God and so say with the Psalmist, “The Lord of us hath mindful been, and He will bless us still.”

– C. McK.

ST. GEORGE’S FELLOWSHIP

It was the 18th March and Fellowship night had come round again, the ninety fifth meeting to be exact. Tea over, Mr. A. Aitchison occupied the chair and we commenced with the strains of the 121st Psalm.

“I to the hills will lift mine eyes,
From whence doth come mine aid;
My safety cometh from the Lord,
Who heav'n and earth hath made.”

The reading was taken from Psalm 19, verses 1 to 14. The President then led us in prayer. This time we were fortunate to have as speaker Mrs. John McLean, who took us with her through the flowering fields of the English downs. Mr. Aitchison welcomed Mrs. McLean to our midst, and Mr. J. Mackenzie and Miss M. Nisbet, on behalf of the Fellowship, expressed gratitude for an enjoyable evening.

We have been urged by our Minister, Rev. N. Macleod, to attend the Psalmody Classes every Sunday night before Church at half past six. Since these classes have been commenced there is a definite improvement in the singing, which goes to show that practice does indeed make perfect, which is encouraging.

It was decided that Sunday, April 4th, be set apart for a Youth Service.

Until you hear from us again we pray that God be with and bless you.

Dorothy MacKinnon.

TAREE FREE KIRK FELLOWSHIP

Annual Report. 1942

The year 1942 has been quite successful.

The subjects for our meeting have varied considerably. Addresses by various members of the Fellowship have been given. We have also been fortunate in having Rev. M. Loane, Mr. Dingle, and Rev. M. Ramsay to address us. All these proved very helpful and interesting. At other meetings we have had Bible Study, Debates and Question Nights, which have all proved beneficial. Meetings were held regularly throughout the year and members have led in prayer at almost every meeting. The Fellowship, with the assistance of the congregation, financed the erection of a Notice Board in front of the Church which has greatly improved the appearance of our Church.

Although 1942 can be looked upon as being quite successful, we are looking forward to 1943 bringing forth more spiritual benefit and more looking up to God for His blessing and guidance on our work.

The annual meeting of the Taree Free Kirk Fellowship was held on the 25th February, 1943.

The meeting opened with Prayer, Praise and Bible Reading. The Secretary and Treasurer submitted the Annual Report and Balance Sheet respectively, which were received and adopted. The election of office bearers for 1943 resulted as follows: – President, Mr. J. Rinkin; Vice Presidents, Mr. Ross Shaw and Miss H. Ramsay; Secretary, Miss O. Murray, re-elected; Treasurer, Miss B. Murray.

Miss J. Rinkin then gave a very interesting and helpful address on the Missionary – Mrs. Adoniram Judson.

The meeting closed with prayer and the pronouncing of the Benediction.

Olive Murray, Sec.

Studies in Romans

Exposition of Chapter 2

The object of the 2nd Chapter is to establish the same charges against the Jews that had just been proved against the Gentiles (in Chapter 1), to show that they also were exposed to the wrath of God. This chapter may be divided into three parts.

1. Verses 1-16 contain an exhibition of those simple principles of justice upon which all men are to be judged.

2. Verses 17-24 are an application of those principles in the case of the Jews. 3. Verses 25-29 define the true nature and design of circumcision, intended to show that the Jews could not expect exemption on the ground of that right.

Doctrine of Part 1.

1. The leading doctrine of this part is that God is just. His judgements are according to truth. He asks not whether a man is Jew, Gentile or Greek, but what is his true character. (Verses 1, 2.)

2. The goodness of God has both the design and tendency to lead men to repentance. If it fails, the fault must be their own. (Verses 4, 5.)

3. None but the truly good, no matter what the profession, will be saved; none but the truly wicked, whether Jew, Gentile or Heathen will be lost. (Verses 6-10.) 4. The goodness which the Scriptures approve consists in a great degree in the pursuit of heavenly things; it is a seeking after glory, honour and immortality, eternal life. (Verse 7).
5. The heathen are not to be judged by a revelation of which they have never heard. But as they enjoy a revelation of the divine character in the works of creation, and the rule of duty in their own hearts, they are inexcusable. They can no more abide the test by which they are to be tried than we can stand the application of the severer rule by which we are to be judged; therefore, both classes need a Saviour. (Verse 12.)

6. The moral sense is part of our constitution not the result of education. He who died for the sins of men is to sit in judgement upon sinners. This is a just ground of fear to those who reject this offered mercy and of confidence to those who trust in His righteousness. (Verses 14-16.)

Doctrine of Parts 2 and 3.

1. The Jews before the Advent were members of the true and only Church, and yet Paul teaches at they were not on this account the more acceptable to God. The sins and refuges of men are alike in every age. Just as the Jew expected salvation because he was a Jew, so does the Roman Catholic because he is a Roman Catholic, and so of others. Were it ever so certain that the Church to which we belong is the true Church, it remains no less certain that without holiness no man shall see God. (Verse 17.)

2. Mere knowledge cannot commend us to God. It neither sanctifies the heart nor of itself renders men more useful. When made the ground of confidence, it is perverted and destructive. (Verses 18-20.)

3. Superior knowledge enhances the guilt of sin and increases the necessity, certainty, and severity of punishment without in itself increasing the power of resistance. It is therefore a great mistake to make knowledge our sole dependence in promoting the moral improvement of men. (Verses 21, 22.)

4. Christians should ever remember that they are epistles of Jesus Christ, known and read of all men; that God is honoured by their holy living and that His name is blasphemed when they act wickedly. (Verses 23, 24.)

5. According to the Apostle, the true idea of a sacrament is not that it is a mystic rite, possessed of inherent efficacy; but that it is a sign or seal to confirm our faith and to illustrate some great spiritual truth. Wherever true religion declines, the tendency to lay undue emphasis on external rights is increased. The Jews, when they lost their spirituality, supposed that circumcision could save them. The Christian Church, when it lost its spirituality, taught that water in baptism washed away sin; hence many nominal Christians rest all their hopes on the idea of the inherent efficacy of external rights. (Verses 25, &c.)

6. Religion and worship, to be acceptable to God, must be of the heart. There is an external homage which is of no account. (Verses 28, 29.) – A. W. A.

(To be continued.)

Let your speech be always with grace, seasoned with salt.

Speaking in Grace

Literally, it reads, in grace. The topic of conversation will not always be of grace, but it should be in grace: that is, grace should be its characteristic element. This quality of speech means restraint, modesty, sympathy, and courtesy.

The second quality of speech is salt. This has a double purpose: to give flavour to the speech and to preserve from corruption. “Let no corrupt communication proceed out of your mouth.” This salt of speech means truth, purity, courage, and common sense. – Frank V. Mildred.

Obituary

The intimation of the death in action of Gunner Stewart, third son of Mrs. (relict) Alec Shaw, of Wopra, Craven Park, via Barrington, came as a profound shock to all in the Gloucester district, where he was held in the highest esteem. Well known in pastoral circles as a coming stockman, he was a keen breeder of cattle, but as soon as war broke out Stewart’s primary thought was the defence of his native land, and he was never happy till his ambition was realised. Soon he was en route to the Middle East, from which campaign he emerged unscathed. Towards the end of last year he left for New Guinea, where conditions unprecedented were experienced, and Stewart, in company with other members of his battery, was engaged in landing operations for the relief of their comrades when enemy action from the air brought about his untimely end. Stewart was in his early thirties, a young man for whom the writer had great admiration, having known him for many years, and because Stewart was the type of young man who was willing to give Christ a place in his life; his seat in Church was rarely vacant, and he was not ashamed to contend earnestly for the faith early instilled in his boyhood mind by his mother, a devoted and humble follower of Christ. We can imagine Stewart saying, in the spirit at least of Bunyan’s man in armour at the gate, “Put my name down, sir, for I too am to be one of the Host of the Lord.”

“Greater love hath no man than this, that a man lay down his life for his friends.”

And hath he not high honour,
The hillside for a pall;
To lie in state, where angels wait,
With stars as tapers tall?
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him He loved so well. – (C. F. Alexander.)

To his sorrowing mother, brothers and sisters we extend our deepest sympathy.

The passing of Mr. Robert Bell, Snr., of Tenambit, via East Maitland, at the age of 67 years, left a great blank in our East Maitland congregation.

Mr. Bell’s end came, after a brief though discomforting illness, in November of last year. A native of Aberdeen, Scotland, Mr. Bell came to Australia some thirty years ago.
For many years he was associated with our East Maitland Church, and previous to that was a regular attendant at our Raymond Terrace Church, where he came under the influence of the late and highly esteemed Rev. W. N. Wilson, and for whom he had a profound regard. During the period of supply by the Rev. Galbraith, Mr. Bell became a member of our Church at East Maitland, for which Church he evinced a keen interest to the end. A man of exemplary character, and one whose word was his bond, he was eminent in his kindliness, and many good deeds that he has done shall be recorded only in heaven; he commanded the esteem of a very wide circle of friends, by whom he will be greatly missed.

To his sorrowing and devoted wife and family we extend our warm sympathy.

Why should we mourn departed friends
Or shake at Death's alarms?
'Tis but the voice that Jesus sends,
To call them to His arms. Anon. – J. A. W.

The death of Mr. John Warrall, Comboyne, who passed away suddenly at his home on 25th February, occasioned sincere regret throughout the Hastings and Manning districts.

The late Mr. Warrall had reached his 74th year, but right up to the time of his death he had been most active, both mentally and physically. He had served on the local Shire Council continuously, but for a few months, for the long period of 26 years. Mr. Warrall was widely known, and highly esteemed. He was most ready to give a helping hand to anyone in trouble.

We extend our sympathy to Mrs. Warrall and her family in their time of sorrow. – J. A. H.

The General Treasurer has pleasure in acknowledging the following amounts:

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Mr. H. Reeve:

Rent of Appin property, including exchange 3 0 6

SUBSCRIPTIONS FOR MARCH 1943

N.S.W.

Mr. G. Buchanan, Harrington, 5/-, to 31/1/44.

Mrs. Charlton, Maclean, 7/-, to 31/12/42.

Mrs. Len Carey, Bunyah, 7/-, to 28/2/43.

Mr. J. Coleman, Wherrol Flat, 5/-, to 30/9/43.

Miss M. Gregor, North Sydney, 5/-, to 31/3/43.

Mrs. E. Kennedy, Port Macquarie, 10/-, to 31/3/43.

Mrs. Frank, Maurer, Hillville, via Tinson, 5/-, to 31/3/44 (new subscription).

Mrs. S. G. Murray, Bunyah, 5/-, to 30/11/43.

Mrs. F. MacKenzie, 20 Argyle Av., Ryde, to 31/3/44 (new subscription).

Miss M. MacDonald, Waterfall, 5/-, to 30/4/44.

Mr. J. B. Nicholson, Vaucluse, 10/-, to 31/12/44.

Mr. D. Robinson, Wauchope, 5/-, to 31/3/44.

Mrs. A. Suters, Campbell Street, Wauchope, 5/-, to 31/3/44 (new subscription).

Mr. Alex. Sharkey, Upper Papinbarra, 5/-, to 31/3/44 (new subscription).

Extra sales, 3/-.

VICTORIA

Mr. Maxwell Bradshaw, Melbourne, 5/-, to 31/1/44.

Mrs. S. Harris, Windsor, S.1, 5/-, to 28/2/44.

Miss E. Moore, Wonthaggi, 5/-, to 31/12/44.

Mrs. C. Price, Condah Swamps, 5/-, to 31/1/44.

Miss Price, Geelong, 10/-, to 31/3/44.

THE CHILDREN'S PORTION

THE CHILDREN'S SERMON

Revelation 19: 12

A Crown is a symbol of Kingship. Christ is the King of kings and the Lord of lords. Earth's highest, and Heaven's greatest honour, is placed upon His Royal head.

I. There is the Crown that the Father hath given Him. “Thou settest a crown of pure gold upon His head (Ps. 21: 3). This was His eternally, as co-equal with the Father by Divine Right and as heir to the throne.

II. There is the Crown of Thorns. This was once upon His head, but it will never be there again. It was placed upon Him by cruel hands to make Him...
appear as a mock king – to do despite to the King of Grace. But no indignity could dethrone Him.

III. There is the Victor's Crown which He has won by the purity of His life and the perfection of His grace. “I saw, and behold a white horse: and He that sat on him had a bow; and a crown was given unto Him; and He went forth conquering, and to conquer.” (Rev. 6: 2).

IV. There is a glorious Crown - a double deckered crown, which is His because of redemption. “We see Jesus... crowned with glory and honour: that He by the grace of God should taste death for every man.” Heb. 2: 7. Every gem in this crown has been made resplendent by being washed in His precious blood.

V. There is the Golden Crown which He wears as sovereign ruler of the universe in His two distinct natures of God and man. “Upon the cloud one sat like unto the son of man, having on His head a golden crown, and in His hand a sharp sickle.” (Rev. 14: 14). He shows Himself as possessor of heaven and earth, and claiming the golden harvest of the earth as His inheritance.

VI. Then there is the Crown of the Redeemed, which they will put upon His head. What an honour! How careful we should be to see that it is the holiest and best of our spiritual work and bedecked with the most precious pearls of our thought, the brightest diamonds of our action, the richest stores of our praise, and the most costly jewels we possess. On His head will be many crowns.

J. C. R.

THE CONVERSION OF A JAPANESE BUDDHIST PRIEST – MR. YOHOOI

He was called to some ecclesiastic assembly at Niigata. A discussion sprang up among the priests, as to the best method of attacking Christianity. Mr. Yohoi contended that to attack it successfully they must first study its doctrines. To practise his own advice he purchased a New Testament. He even went to see a missionary, and became convinced that Christianity was not an “evil sect.”

He urged his fellow priests to more zealous efforts on behalf of Buddhism, and put away immorality and evil ways. They taunted him with being a secret Christian. He wrote to the leader stating that as his advice had not been followed, he would no longer serve under him. Returning to his temple he resigned his charge, and set off to Tokio, walking 180 miles. There he became acquainted with a Scotch missionary, Mr. Davidson. He lived in his house for some time. It was when he read the Ten Commandments, and saw how pure the lives of Christian people were, he was filled with a dread of the Supreme Being. His vision of his sins was so startling that he despaired of himself. One day when reading the Bible he came upon the passage, “Come unto Me all ye who labour and are heavy laden and I will give you rest.” (Matt. 11: 28.) He read these words ten times the same evening, and when he retired he had them off by heart. That night the priest could not sleep; he could see nothing but the words of Christ; and that night he ever after looked back upon as his birth-hour as a Christian. – Wm. Adamson.

They looked upon Him and were lightened; and their faces were not ashamed. Ps. 34, 5.

RADIANCE.

The shining face is no mystery. Centuries ago the Psalmist knew the secret, and wrote, “They looked to him and were 'radiant.'” It comes to those whose faces are always turned toward Christ, as a flower turns toward the light. It was said at the time of the Boxer rebellion that Chinese Christians could not be disguised – the light in their faces betrayed them. The pity of it, that every Christian may not be known by the shining of his face!

SABBATH SCHOOL WORK

Tiny Tots Text – “Continue ye in my love.” (John 15: 9.)

PRAYERS FOR THE OPENING OF EACH CLASS 1943.

May 2 – Psalm 119: 17.
9 – Psalm 119: 18.
16 – Psalm 119: 33.
23 – Psalm 119: 37.
30 – Psalm 119: 34.

May Subject For Reading Memory Text: Prov. 4: 23 Psalms Cate-
2 Daniel & his friends Dan. 1 Prov. 4: 23 3: 1 18
9 The Interpreter Dan. 2 Prov. 1: 33 3: 5 19
16 The Fiery Dreams Dan. 3 Matt. 10: 32 3: 7 20
23 Belshazzar Furnace Dan. 5 Eccles. 12: 1 3: 8 21
30 Daniel in the Lion's Den Dan. 6 Psalm 34: 7 4: 1 22

LESSON NOTES

by The Rev. J. A. Webster East Maitland

Daniel and His Three Friends

Read Daniel, Chap. 1 Memory Text: Prov. 4: 23
Nothing is known of Daniel's parents, but it is believed that he was a prince of the Royal family of Judah (Dan. 1: 3, 2 Kings 20: 17, 18, Isa. 39: 7). Daniel, along with other Jews, was carried captive into Babylon when Jerusalem was destroyed. Accompanying him were three young men, apparently the same rank as himself, Hananiah, Mishael, and Azariah, who we shall know better by their Chaldean names, Shadrach, Meshach, and Abednego. Daniel's name was also changed to Belteshazzar (V. 7). The king told Aspenez, the master of his eunuchs, to bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom there was no blemish, etc. (vv. 3 and 4), for the purpose of training them in the language and learning of Chaldea (v. 4) with the object that they should be fitted for the service of the court (v. 4). The king also appointed special provision for them from his own table,
meat and wine (v. 5). But Daniel purposed in his heart that he would not defile with the portion of the king's meat nor with the wine which he drank: therefore he requested Aspenaz on behalf of himself and his friends that they might not be compelled to eat the king's meat nor drink his wine (v. 8). Why did Daniel object to eating the king's meat nor drinking his wine? Because it might have been offered to idols. Now God had brought Daniel into favour and tender love with the prince of the eunuchs (v. 9). We see how the hand of God was guiding the destiny of Daniel and his friends. The prince of the eunuchs said, etc. (v. 10). Then said Daniel, etc. (v. 11). Prove thy servants ten days, I beseech thee, ten days; and let them give us pulse to eat, and water to drink (vv. 12, 13, 14) and note the wonderful result in vv. 15, 17. (Pulse, i.e., corn fruits, grain or seed of beans, pea, etc.) God gave Daniel and his friends knowledge and skill in all learning and wisdom, etc. (v. 17). At the end of the allotted time when Nebuchadnezzar saw them they were the cleverest of the captives (vv. 18 to 20).

We see in the foregoing history how trust in God never fails. If we please God He will undertake for us no matter how adverse the situation. How true it is that, “When a man's ways please the Lord He maketh even his enemies to be at peace with him.” (Prov. 16:7.) We see this great truth illustrated in Daniel, also in Joseph (Genesis 39:21, Acts 7:10), in Ezra 7:27-28, in Nehemiah: (Neh. 1: 11 and 2: 4), and it is being illustrated in the lives of Christians today. Jesus says to all His children, “Lo I am with you alway, even unto the end of the world.” (Matt. 28: 20.)

Lessons:

A changed name need not change one's character.

A day is coming when WE must stand before the King.

Daniel and his friends made their chief aim the glory of God.

Remember:

That God rewarded Daniel and his friends for their faithfulness.

That the key to Daniel's life and the secret of his success, was his trust in God.

Boys and girls, “Keep thy heart with all diligence, for out of it are the issues of life.” (Prov. 4: 23.)

9th May

Daniel as the Interpreter of Dreams

Read Daniel, Chap. 2. Memory Text: Prov. 1: 33

Daniel, while still a youth at the court of the king of Babylon, grew in favour, learning and wisdom, his personal character was untarnished; in this we are reminded of Joseph in Egypt. His knowledge and skill reminds us of Moses, who was learned in all the wisdom of the Egyptians (Acts 7: 22). Nebuchadnezzar, at whose court Daniel served, was the greatest monarch of his age. He was a great conqueror in war, and evidently he was no less competent in the arts of peace – for instance, the Hanging Gardens of Babylon, one of the Seven Wonders of the World. Inscriptions also have been unearthed showing the extensiveness of his public works. He stood in line with Pharaoh and Sennacherib as one who set himself up against the Kingdom of God. Earthly pomp and glory was their chief ambition (how like Hitler of today). But they made a great mistake as do all who leave God out of their plans. “Power belongeth unto God” (Psalm 62: 11). This was the lesson God taught Nebuchadnezzar one night in a dream. Sometimes we have a dream which is vivid and real at the moment, but when we awake we cannot recall it and so we just forget about it, but not so in those ancient days of heathenism. Dreams were believed by the heathens to be of great consequence, indicating the will of their gods, hence the distress of Nebuchadnezzar when he forgets his dream, his spirit was troubled and he could not sleep. “Then the king commanded to call the magicians and the astrologers and the sorcerers and the Chaldeans, for to show the king his dream” (vv. 2 to 4). But these men were incapable of revealing the dream to the king (vv. 4 to 7). Note what they said in v. 11. The king was wroth and decreed (vv. 12 and 13) a cruel decree, but only consistent with heathen practice. Daniel heard of the decree. Note what action Daniel took (vv. 15-18). God, Who never faileth, answered the prayer of his servants (v. 19). Daniel, on being taken into the presence of the king, first of all extolled the wisdom and might of God and with a thankful heart (vv. 20-23) attributed all his (Daniel's) wisdom and power to reveal the dream to his father's God, the God of Israel. He told the king God alone could read the heart and He only could unfold the future. Read what Daniel told the king (vv. 31-45). Those great powers which held such sway over the whole earth were to be overthrown and this will be the case of all kingdoms, no matter how great, unless they become the kingdoms of God and His Christ.

God's purpose from all eternity is revealed in the stone cut without hands. There was no noise, nor hands seen at work, quietly and imperceptibly, but surely marvellous in its effect, the stone grew out of the chaos and ruin of man's design into a great mountain that filled the whole earth. Jesus said “the Kingdom of God cometh not with observation;” but as the insignificant little mustard seed, the smallest of all seeds, grew into the great tree (Luke 13: 18-19) so Christ's Kingdom as the stone, though of small beginning, will grow into that Kingdom which is an everlasting Kingdom, and for which we pray, “Thy Kingdom come.” A voice will one day he heard at length saying, “The kingdoms of this world are become the kingdoms of His Christ, and He shall reign forever and ever.” (Rev. 11: 16.)

Remember:

God has said, “Heaven and earth shall pass away, but My words shall not pass away.”

All we have read about Nebuchadnezzar came to pass. 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, etc. (Heb. 1: 1-2). Are we listening to His voice? God says, “Whoso hearkeneth unto Me shall dwell safely, and be quiet from year of evil.” (Prov. 1: 33.)

16th May

The Fiery Furnace

Daniel, Chap. 3. Memory Text: Matt. 10: 32

Nebuchadnezzar, who in the 2nd Chap., vv. 46, 47, owed great promise, but his acknowledgement of the true God was only passing, the pride of his heart, apparently, could brook no authority higher than his own, hence he set up a god for himself. Read about the setting up of the image of god in Chap. 3, v. 17. Being a tyrant in heart he made a stern decree, that whosoever refused to comply with his command, which was to worship the golden image (vv. 5-6) would “be cast into the midst of a burning fiery furnace.” Imagine his fury when it came to his ears that certain Jews defied his command. What did he say to these Jews? He gave them another opportunity (v. 18). What was their answer? (vv. 16-18.) What happened then? (vv. 19-25.) Nebuchadnezzar's sneer in v. 15, “and who is that God,” etc, would soon be answered. God would answer, for His servants, Shadrach, Meshach and Abednego, showed indomitable courage before so powerful an adversary, but their calm reply and quiet confidence revealed their unshakeable faith in God. O that we had such faith in God in the midst of a crooked and perverse nation, to shine as they did, as lights of...
the world! God did not keep these young men out of the fiery furnace, but He was able to preserve them whilst in the midst of it. Listen to what they said to the king: “He (God) WILL deliver us out of thine hand, O king.” Note – These young men were not contemptuous of the king’s authority; to be so is not a mark of true faith (Jude 8-9, Rom. 13: 1-7, 1 Kings 2: 17); but when loyalty to God came into conflict with obedience the king their duty was plain. It is interesting to note that the only things burnt in the fiery furnace were their bonds. Is not this in keeping with the great mission of our Lord Who came “to proclaim liberty to the captives” (Isa. 61: 1) and has this not been accomplished many times by our Lord? Nebuchadnezzar had left one person out of his calculations – God, Who is mighty to save.

The noble stand of those young men was abundantly rewarded; even the proud, boastful tyrant became a humble worshipper of God, the most high God. Their trust in God not only brought them deliverance but victory, peace and honour. (Note further instances of where trust in God was rewarded – 1 Chron. 5: 20, 2 Chron. 20: 20, Psalm 22: 4-5, 34: 22, 84: 11-12.)

Lessons:

God is with His people in all their trials. We should be prepared to surrender everything for His glory – yes, even our lives. (Rom. 6: 16.)

Jesus says, “Whosoever will confess Me before men, him will I confess also before My Father which is in heaven.” (Matt. 10. 32.)

23rd May

Belshazzar

Read Daniel, Chap. 5. Memory Text: Eccles. 12:1

Belshazzar, like his father, was a proud monarch, but in wickedness he exceeded his father. He made a great feast (v. 1). Heathen feasts were attended with great impiety and excess of wine. He also thought to mock God by drinking out of the golden vessels taken out of the temple of the house of God, etc. (v. 3), thereby committing sacrilege (Lev. 10: 1). He also committed idolatry by drinking wine in praise of the gods of gold, of silver, of brass, of iron, of wood, of stone. But he, too, left God out of his calculations. Why is it that men are so prone to forget “that God is not mocked, for whatsoever a man soweth, that shall he also reap” In that same hour came forth fingers of a man’s hand, and wrote (v. 5). The king's countenance, hitherto flushed with the revelry and foolery, now became blanched with fear and he quaked exceedingly. Men who will not listen to God, and who despise Him, will one day realise the truth of those words in Proverbs (1: 24-33). Who did the king require to give an explanation? (See v. 7.) Could they do so? (See v. 8.) The king's fear grew greatly, and his lords were astonished (v. 9), they were in a dilemma. The queen sought to comfort the king's heart, by telling him of the ability of Daniel to interpret dreams, commending in Daniel his especial qualities of knowledge and understanding. Daniel was then brought in before the king (v. 13). What did Daniel tell the king? Read vv. 17: 31. Daniel pointed out that as surely as God had visited Belshazzar's father, dealings which Belshazzar had known, and ignored, so as surely would He visit Belshazzar. The self exaltation and pride of Belshazzar's heart was to be humbled and abused, his sin rebuked; in effect, he was weighed in the balances and found wanting, and in the darkness of that Chaldean night Belshazzar reaped the fruit of his devices (v. 30), a tragic close to a wasted life.

Boys and girls, how happy we should be that we have Christ for a Saviour, that for our example we have One Who is pure and holy. Daniel could have feasted royally had he so desired in the Chaldean city, but he chose the better way, that of serving the living God, and in this he was richly blessed. Boys and girls, may it be the joy of your young hearts to know Christ in the days of youth and so grow in the grace and the knowledge of Christ. (Eccles. 12: 1.)

Remember that there is no real pleasure in a life of sin.

30th May

Daniel in the Lions Den

Read Daniel, Chap. 6. Memory Text: Psalm 34: 7

Daniel was now in the service of a new monarch, Darius the Median, who, like his predecessor Nebuchadnezzar, favoured Daniel, and appointed him to the highest office in his realm (that is, made him Prime Minister) (v. 3), an act which inflamed the jealousy of the presidents and princes, who conspired together, and sought to find occasion (that is, a fault) in Daniel (v. 4). Their effort, however, was fruitless; they then said (note v. 5) this after they had examined his public conduct, probed into his private character, sifted his words and actions. His life was unblamable. Read what they did (v. 6-9). Now when 16 Daniel knew, etc. (v. 10). Herein is to be found the secret of Daniel's wonderful life of victory. “He kneeled down upon his knees three times a day and prayed” (Psalm 55: 17). Picture Daniel kneeling down as was his wont, in simple, earnest, trusting faith, undaunted by the wicked design of his enemies. He had no alternative but “to obey God rather than man.” He was willing to sacrifice his life if need be rather than dishonour God, so with his window open toward Jerusalem, where God was pleased to record His name, he poured out his heart to God.

“Then those men assembled and found Daniel praying and making supplication before his God.” (v. 11.) What did they do? (v. 12.) How did the king receive the news? (V. 14.) The men were urgent that the decree should be executed; what did the king do then? (v. 16.) Although the king failed to secure Daniel's release, God's overruling providence was at work, how true as we shall see is the truth that “The man who maketh flesh his arm is cursed, who trusteth in man, but the man who trusteth in God is blessed, whose hope is in the Lord his God.” “The king was deeply grieved and passed the night in fasting, his sleep also went from him.” (V. 18.) Read what the king did in the morning (vv. 19-20): Verily, it is said, “weeping may endure for a night, but joy cometh in the morning.” Note Daniel's reply (vv. 21-22). Daniel's deliverance was but a further evidence of the delivering power of our God. The Lord sent His angel. Angels are the ministering spirits of God sent forth to minister to them who are the heirs of salvation (Heb. 1: 14). In this record we have another evidence of the value of true faith in the living God, and the value of effectual fervent prayer.

Lesson: We should never deny God before men.

Read Psalms 37: 40, 118: 8-9, 146: 3; Isa. 26: 3.

THREE RATS

Children who are reared in homes where intoxicating drink never enters are very fortunate compared with those whose parents are drinkers, and the latter children often have to witness very unpleasant scenes as a result; but many of these young folk are able to see how wrong it is, and how it works against the peace and happiness of their home.

A certain drinking father told his family of a very strange dream that he had dreamed, and wondered what it meant. He saw three rats. One was a very fat rat, another a very thin one, and the third a blind one.

A smart boy of the family, who had been listening, said he knew what the dream meant. He said: “The fat rat is the hotel-keeper, who pockets the money that you pay for drink. The thin rat is mother, and the blind rat is you, father, for you do not see how foolish it is to spend so much on drink, which robs mother...
THE
AUSTRALIAN
FREE
PRESBYTERIAN

MAY 15, 1943.

EDITOR: Rev. NEIL MACLEOD. M.A., B.D.

The Official Organ of the Free Presbyterian Church of Australia.

ASSEMBLY AND SYNOD NUMBER

and us of the food and clothing that the drink money could buy.”

C. D. Baron
Thou hast been a strength to the needy his distress. Isa.


A REFUGE FROM THE STORM

When the human heart is full of cares and troubles such as
come to every life, and the soul is crushed by heavy burdens,
there is no sweeter and surer relief than to fly to th

THE HEAVENLY GUEST.
“That Christ may dwell in your hearts by faith.” Eph.

3: 17.

BIRTHDAYS
Many Happy Returns

1943 –
April  1 – Kenneth Beckman, Harwood Island
  2 – Ellen Wallace, Maclean.
  2 – Peggy Steele, Wauchope.
  2 – Morna Fay Murray, Taree.
  3 – Joan Kerr, St. Kilda.
  5 – John C. Sommerville, Doubtful Creek.
  5 – Margaret Murray, Kimbriki.
  5 – Robert Preston, St. Kilda.
  6 – Charles Derberry, Barrington.
  7 – Elizabeth Harman, Kindee.
  7 – Kenneth Anderson, Harwood Island.
  8 – Nancy Cahill, Sydney.
  8 – Betty Cahill, Sydney.
  8 – Keith Allard, Maitland.
  8 – Neil Paterson, Bunyip.
 11 – Robert Murray, Taree.
 11 – Keith Derberry, Barrington.
 11 – Kenneth Borth, St. Kilda.
 11 – Bill Hopkins, St. Kilda.
 12 – Donald Wallace, Maclean.
 12 – Rita McKinnon, Kindee.
 12 – Bonnie Cameron, Maitland.
 13 – Lyle Walter, Hamilton.
 16 – Margaret Hurst, Tinonee.
 16 – Fay Bolt, Maitland.

41: 16 – Robert McPherson, Maclean.
 17 – Donald McAulay, Chatsworth Island.
 17 – Colleen Graham, Wauchope.
 18 – Mary Graham, Hamilton.
 18 – Janice O'Neill, Sydney.
 19 – Catriona MacLeod, Sydney.
 20 – Norman Milligan, Dyer's Crossing.
 22 – Ronald Derberry, Barrington.
 23 – Eliza Webber, Maclean.
 23 – Florence Porter, Macarthur.
 23 – Walter Tout, Beechwood.
 24 – John Ramsay, Taree.
 25 – Cliff Atkins, Barrington.
 26 – Joan Murray, Brown's Creek.
 27 – Warren Elliott, Taree.
 27 – John Ryan, Chatsworth Island.
 28 – Bruce Webster, Maitland.
 29 – Max Rees, Hamilton.
 30 – Margaret Campbell, Mullumbimby
 30 – Margaret Agnew, Hamilton.
 30 – Jenny Lindsay, Huntingdon.
 30 – Kevin Cahill, Sydney.
 30 – Marjorie Murray, Kimbriki.
 30 – Betty Farrell, St. Kilda.

Search Work in Exodus 1- 20

Where is it said “the babe wept?”
Who remarked “This is the finger of God?”
Who said “I have sinned this time?”

What was to be a token on the houses?
Find the following: “Stand still,” “Go forward.”
When did the manna cease to be eaten by Israelites?
Write out the verse where it is said, “God is come prove you.”

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

Printed by J. Bell & Co., 51 William St., Sydney

The Church and the Political Order
Just as the State is required to stand apart from
the proper functions of the Church and the economic
order, so also the visible Church is not to
The Reformed conception is one of a political order resting on the sovereignty of God and not the sovereignty of man. Both the extent and purpose of its functioning is limited by the purpose of God. That purpose is directed to the welfare of His Church, and he has to this end established various community spheres, the internal life of which is to be independent of the State, while at the same time respecting the State's functions and powers. To the Reformed churchman this conception represents the will of God for his political existence, and therefore in accepting it, he seeks to glorify God, and thus achieve the purpose for which he lives. Maxwell Bradshaw, in the Reformed Theological Review, p.p. 45-46).

2

THE AUSTRALIAN FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and from the Editor, 16 Faraday Avenue, Rose Bay.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor at the above address, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free, and to be forwarded to the
Rev. JOSEPH HARMAN,
The Manse, Campbell Street, Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,
MR. H. NICOLSON,
17 Anderson Street, Westmead, N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to
Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W.

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From My Study Window

My Dear Readers,

This issue contains news of the annual meetings of the Synod and Assembly, and for these
reports in their published form the Editor is very grateful to Revs. J. A. Harman and M. C. Ramsay respectively. Quite a gloom was cast over the whole proceedings by the disquieting illness of our beloved brother in the ministry, the Rev. Isaac Graham, of Hamilton, Victoria, and much earnest prayer was poured out on his behalf. Much missed also was our good friend, the Welfare of Youth convener, but we all rejoiced in Mr. Robinson's self denial in that kindly thought of “standing by” our dear sick friend. The continued intercessions of the whole church go up on behalf of him and his.

The opening of the Assembly was better attended than at last year, and that leads us to say that one of the contributing factors to the present decay in spirituality is a careless attendance or infrequent attendance on the House of God. Church services are not now looked upon in any worth while degree as “means of grace.”

“Calvin” says Principal Fairbairn of Oxford, “sought to answer the question, How could the Church be made not simply an institution for the worship of God, but an Agency for the making of men fit to worship Him. It is,” says Calvin, “the will of God that all His children should be gathered in her bosom not only to be nourished by her assistance and ministry during their infancy and childhood, but also to be governed by her maternal care till they attain a mature age and at length reach the end of their faith. The Church is the mother of all those who have Him for a Father: and not only under the Law, but since the coming of Christ also, according to the testimony of the Apostle, she is declared to be the new and heavenly Jerusalem, the mother of us all.” (Cal. Institute 4: 1).

Have we not largely lost this ideal? Is the Church our mother in any real sense? Indeed in some quarters there is a self complacent view that the Almighty is highly favoured by our patronage, and that all men who gather for Worship are naturally able and fit to worship the Lord. And these things are so because the ministry of the Holy Spirit is a lost article in so many churches, and the desolated sanctuary remains a striking witness of a habit that has largely ceased among the children of men. How different with our fathers, with the saints of old – they made a conscience of attending church and in hearty unanimity they sang “One thing have I desired of the Lord, even that I may dwell in the House of the Lord all the days of my life; to behold the beauty of the Lord and to visit His Holy Temple. I was glad when they said let us go up, etc.” (Psalm 122).

– THE EDITOR.
was received. At this stage, Dr. Andrews addressed the
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recommendation was that Miss Harris be asked to reconsider
regret Miss Harris' resignation. The Committee's
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report was submitted by Rev. D. G. C. Trotter.
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Gillies on account of the illness of Mrs. Gillies. Mr. A. McLeod
led the brethren in prayer on behalf of these afflicted ones.
Mr. W. J. Anderson proposed that the Assembly extend
its very deep sympathy to the Rev. I. L. Graham and Mr. S.
McQueen on account of their illness, and with Mr. Donald
Gillies on account of the illness of Mrs. Gillies. Mr. A. McLeod
led the brethren in prayer on behalf of these afflicted ones.
Rev. D. G. C. Trotter moved that we extend our deep
sympathy to all who have suffered sorrow throughout the
year. Rev. M. C. Ramsay led the brethren in prayer.
FOREIGN MISSIONS
In the absence of the Convener, Rev. I. L. Graham, the
report was submitted by Rev. D. G. C. Trotter.
A letter was to hand from Miss I. L. Harris, intimating
that she did not wish to be regarded as a prospective
missionary of our Church. A letter from Rev. I. L. Graham
intimated that in his opinion the Assembly should accept with
regret Miss Harris' resignation. The Committee's
recommendation was that Miss Harris be asked to reconsider
her resignation and that action be delayed until next
Assembly. This recommendation was adopted by the
Assembly.
The Rev. Trotter read extracts from correspondence he
had had with the Rev. Graham in which it was revealed that the
latter was definitely of the view that Dr. J. C. Andrews should,
at the earliest moment, engage in missionary work. The report
was received. At this stage, Dr. Andrews addressed the
Assembly, making mention of correspondence he had had with
the Convener of the Missions Committee and the arrangements
which existed between him (Dr. Andrews) and the Medical Co-
ordination Committee. Dr. Andrews also spoke of the unsettled
international conditions and of the impossibility of going, at
present, to any mission station outside Australia. Dr. Andrews,
in conclusion, made the request that the Assembly do not seek
for him exemption from medical duties, but allow him to accept
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the position of medical officer in the armed forces, where he would
have many opportunities of gaining increased knowledge of
medical science, and also have opportunities of engaging in
spiritual work among the men. On the motion of Rev. Allan,
seconded by Rev. MacLeod, Dr. Andrews request was acceded to.
Rev. M. C. Ramsay moved that the Deputy Convener
provide a lucid statement for publication in the “Australian Free
Presbyterian,” relative to the need of building up a central
mission fund, and that the people be requested to make this their
chief objective in their givings to missions. Seconded by Rev.
MacLeod and carried.
WELFARE OF YOUTH REPORT. 1942
Rev. N. MacLeod, in the absence of the Convener, Rev. J.
C. Robinson, tendered the report, which is as follows: –

Fathers and brethren, your Committee have pleasure in once
more presenting their report. The results this year have been most
satisfactory. It was feared that, owing to the war and the dislocation
arising from it, that there might have been a falling off in our
numbers. This has not been the case, except in the singing
department, which may not be altogether due to this cause. We are
gratified to be able to report having established new records in three
departments, namely, repetition of the metrical Psalms, repetition of
the Scripture portions, and the number of the birthdays. However, in
spite of this success, we would like to see still more engaged in the
work. It is surprising to find that the number taking part is, after all,
only about 10 per cent. of the number receiving birthday cards. We
could reasonably expect 50 per cent. of these. The Manning
Congregation, with its wide district and many preaching stations,
again heads the list of certificates with 105. Sydney came next with
63. This number, however, is a little misleading, as it represents the
work of two years (last year's results being received too late to be
included in the Assembly report). St. Kilda was third with 45.
The following are the results:

SHORTER CATECHISM
There were 87 competitors in this department, 35 in the
Infants Section, 23 in the Junior, 9 in the Intermediate, 16 in the
Senior, and 4 in the Word Perfect Sections.

Infants Section. Manning 7, Maclean 4, Hastings 3,
Sydney 3, St. Kilda 18.

Junior Section. Manning 8, Maclean 3, Hastings 4,
Hamilton 1, Sydney 5, St. Kilda 2.

Intermediate Section. Manning 3, Maclean 1, Hastings
2, Sydney 3.

Senior Section. Manning 9, Maclean 1, Sydney 7, Hastings 1.
Word Perfect Section. Manning 2, Maclean 1, Sydney 1.

METRICAL PSALMS
One hundred and twenty four took part in this department
– 13 in the Infants Section, 49 in the Junior Section, and 62 in the
Senior Section.

Infants Section. Manning 3, Maclean 2, Hamilton 1,
Sydney 5, St. Kilda 2.

Junior Section. Manning 20, Maclean 11, Hastings 3,
Hamilton 3, Sydney 11, Grafton 1. Senior Section. Manning
27, Maclean 8, Hastings 4, Hamilton 2, Sydney 14, St. Kilda 7.

SCRIPTURE PORTIONS
Fifty one competed in this department – 17 in the Junior
and 34 in the Senior Sections.

Harman was appointed Clerk on the motion of Rev. H. W.
Ramsay, seconded by Mr. W. J. Anderson.

Rev. M. C. Ramsay was appointed to furnish a report of
Assembly proceedings for the “Australian Free Presbyterian.”

Rev. N. MacLeod, in giving a report relative to the
appointment of Chaplain, said that the Army authorities had
decided to grant a chaplaincy to our Church, but that the
Presbyterian Church of Australia had offered to him (Mr.
MacLeod) a chaplaincy, and he had agreed to accept same on
condition that his report should be furnished to his own Church.
Mr. MacLeod further reported that he had consulted his
session and congregation, also his Presbytery, which had
granted him six months leave of absence should he accept the
chaplaincy.

Rev. M. C. Ramsay moved that the Southern
Presbytery's action be endorsed.

Rev. A. Allen moved that the motion proposed by Rev.
M. C. Ramsay be declared out of order. Mr. Allen's motion
was carried.

The Assembly passed a resolution thanking the
Presbyterian Church for offering a chaplaincy to Rev. N.
MacLeod.

In response to an invitation from the N.S.W.
Presbyterian Church asking our Assembly to appoint a
delagate to speak at their celebration of the Disruption of
1843,

Rev. M. C. Ramsay proposed and it was seconded by
Mr. D. Cameron and carried, that the Rev. Neil MacLeod be
appointed our delegate to speak at the Assembly of the
N.S.W. Presbyterian Church concerning the Disruption.

Rev. H. W. Ramsay moved that the Assembly express
its very deep sympathy with Mr. C. J. Green, Mr. Hector
McPherson and the relatives of the late Mrs. Sinclair, of
Geelong, in their sore bereavements. This motion was carried
by the members standing and Rev. N. MacLeod leading them
in prayer on behalf of the bereaved.

Mr. W. J. Anderson proposed that the Assembly extend
its very deep sympathy to the Rev. I. L. Graham and Mr. S.
McQueen on account of their illness, and with Mr. Donald
Gillies on account of the illness of Mrs. Gillies. Mr. A. McLeod
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had had with the Rev. Graham in which it was revealed that the
latter was definitely of the view that Dr. J. C. Andrews should,
at the earliest moment, engage in missionary work. The report
was received. At this stage, Dr. Andrews addressed the
Assembly, making mention of correspondence he had had with
Junior Section. Manning 3, Maclean 2, Hastings 3, Grafton 1, Hamilton 1, Sydney 4, St. Kilda 3.
Senior Section. Manning 15, Maclean 1, Hastings 1, Hamilton 2, Sydney 12, St. Kilda 3.

SINGING
Twenty-six competed in this section – 9 in the Junior and 17 in the Senior.

Junior Section. Manning 2, Hastings 7.
Senior Section. Manning 6, Hastings 4, Hamilton 2, Sydney 7.

BIRTHDAYS
We have 937 names on our list to whom nice little birthday cards are sent. Many children, especially the younger ones, look forward to receiving their cards, frequently we receive little letters of appreciation. We are sorry that, owing to the restrictions due to the war, we are not able to secure the texts now with the numbers on them. The sum of £4 was contributed by the children themselves to this fund for the year, which we think is very creditable indeed.

ESSAYS
Four sent in essays. One of these was very long and the other three very short.

First Prize was allotted to Miss Elgin Nisbet, Sydney. The other three were highly commended – Miss Elaine Mitchell, St. Kilda; Miss Margaret Harris, Wingham, Miss Janet Harris, Wingham.

SEARCH WORK
Fifty-six competed in this department during the year. The work was well up to former standards and keen competition was manifested for first places. Seven took part in the Junior Section, 24 in the Intermediate, and 13 in the Senior Sections. Special mention should be made of the McPherson family at Warrnambool, which has secured a prize in each section. The following are the results: –

Junior Section. Eunice McPherson, Warrnambool, 1,200, First; Dorothy Wamsley, Wingham, 1,200, Second.
Intermediate Section. Elaine Mitchell, St. Kilda, 1,200, First; Peter McPherson, Warrnambool, 1,200, First; David Graham, Hamilton, 1,194, Second; John Ramsay, Taree, 1,194, Second.
Senior Section. Catherine Lindsay, Huntingdon, 1,200 First; Paul McPherson, Warrnambool, 1,200, First; Ruth Graham, Hamilton, 1,198, Second; Mary Graham, Hamilton, 1,198, Commended.

THE FREE KIRK FELLOWSHIP
The Free Kirk Fellowship has been greatly affected by the war. Most of our young men and women are actively engaged in war duties of some kind. Those who are at home are making strenuous efforts to keep the branches functioning. It is gratifying to notice a very loyal and patriotic spirit amongst the youth of our Church. Many will have had ample opportunity before now of putting into practice the Christian teaching they have received under the parental roof. It is of great concern to us in these days of terrible upheaval and spiritual declension that they should stand firm and keep the faith. They need our earnest prayers. This is a time of testing and only the pure gold will come out of it untarnished. Owing to the severe restrictions upon travel, it has been deemed advisable not to hold the usual rally.

STATEMENT OF AFFILIATION FUND

TOTAL £10 9 3

28/2/42 Brought forward ... ... ... £8 19 4
1/6/42 Interest ... ... ... 0 2 5
27/11/42 Taree Branch ... ... ... 0 5 0
3/12/42 Tinonee Branch ... ... ... 0 6 0
24/3/42 Kindee Branch ... ... ... 0 6 0
14/3/43 Huntingdon Branch ... ... ... 0 4 6
30/3/43 St. Kilda Branch ... ... ... 0 6 0

There were no disbursements. Examined and found correct.

WELFARE OF YOUTH FUND, 1942
Donations (Birthdays) ... ... £4 0 0
Balance owing ... ... ... 8 12 8
£12 12 8

EXPENDITURE
Texts ... ... ... ... ... £0 7 0
Printing ... ... ... ... ... 3 10 0
Prizes ... ... ... ... ... 1 1 7
Stationery (Rolls, Envelope, Seccotine) 1 12 10
Postage (Birthday Cards, Prizes, Certificates) 6 1 3
£12 12 8

Audited and found correct.
31/3/43.

Miss C. McLean intimated by letter her willingness to retire as supervisor of the search work. Rev. M. C. Ramsay moved that we thank Miss McLean for past services and ask her to continue in the work. This motion was carried.

A letter was read from the Wauchope Session relative to a request made by the Kindee Sabbath School teachers, concerning the lesson notes in the “Sunbeam,” and suggesting that the notes are of a too advanced nature. It was resolved by the Assembly that the Wauchope Session be advised that the matter had the Assembly's attention.

It was agreed, on the motion of M. C. Ramsay, seconded by the Clerk, that it be suggested to the Convener that he make the certificates smaller and of a standard size, if thereby expense would be reduced.

Rev. N. MacLeod moved that all Sabbath School superintendents, teachers, examiners and parents who have cooperated so heartily in the Welfare of Youth work, be thanked sincerely.

Rev. J. C. Robinson had intimated his desire to be relieved of the convenership. It was agreed to thank Mr. Robinson for his past valued services, and in view of the difficulties of these days, ask him to continue as Convener.

It was agreed, on the motion of Rev. MacLeod, seconded by Rev. M. C. Ramsay, that ministers be asked to purge the birthday rolls in their congregations.

CHURCH EXTENSION
Rev. M. Ramsay occupied the chair, whilst the Convener, Rev. J. A. Webster, gave the Committee's report, which was brief. The report was to the effect that the Committee had no field directly under their supervision, but was carrying on work of an exploratory nature, with a view to further action. The recommendation, that the Assembly ask the ministers to bring the claims of the Church Extension Fund before their congregations, was adopted by the Assembly.

Regarding a suggestion as to the possibilities of Church Extension work being undertaken in the Manning River District, Mr. D. Cameron moved, Rev. Trotter seconded, and it was carried, “that the Church Extension Committee consult the Manning River Session in reference to obtaining an assistant for the present minister.”

Rev. M. Ramsay, at the request of the Assembly, gave a report based on his recent visit to the Richmond-Brunswick charge. Mr. Ramsay said he considered that the only solution of their pressing problems was the settlement there of a suitable minister. If that were effected, the cause there would be very hopeful.

Rev. J. A. Harman expressed regret that the fund to build a manse in that charge was not receiving the support it warranted.
The church rent in two. But in 1874 the State bestowed upon continuance, enforced by the State, they had been content to see rendered the right to rule in the House of God also. But the fathers things that are God’s,” but they in Christ, and to bring that church into a condition of subservience to any reason, for change in regard thereto.

The Evangelical Party had striven against patronage and its evils. The Moderates had fought strongly for it. To ensure its continuance, enforced by the State, they had been content to see the church rent in two. But in 1874 the State bestowed upon them the very thing they had fought against. They had uphold the State in forcing patronage on the church, and then the State they had upheld in its tyranny rewarded them by giving them the very thing they had fought against. Time has vindicated the position of the Free Church and patronage is a thing of the past today, but the privilege which is enjoyed by the representatives of the Established Church in Scotland today, is ONE THAT IS CONFERRED UPON HER BY THE CIVIL COURTS; THAT WHICH THE FREE CHURCH OF SCOTLAND ENJOYS IS A GIFT OF THE LORD JESUS CHRIST, THE ONE AND ONLY HEAD OF HIS CHURCH ON EARTH.

The Free Church of Australia stands today, as she has always stood, for the Crown Rights of the Glorious Redeemer, as the only Head of the Church of God on earth. She maintains, on Scriptural grounds, that neither King nor Pope, Patriarch nor Archbishop, nor any other, is the Head of the Church, but Christ alone. This honour He has delegated to no one. The Scripture says (Eph. 1: 22), “And hath put all things under His feet, and GAVE HIM TO BE HEAD OVER ALL THINGS TO THE CHURCH”; (Col. 1: 18), “AND HE IS THE HEAD OF THE BODY, THE CHURCH, WHO IS THE FIRST BORN FROM THE DEAD, THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE.”

This church has always emphasised THE HEADSHIP OF CHRIST OVER THE NATIONS. This position is claimed by the Lord Himself (Prov. 8: 15-16), “By Me kings reign and princes decree justice; by Me princes rule and nobles, even all the judges of the earth.” (Rev. 19: 16), “And He hath on His vineyard and on His thigh a name written,, KING OF KINGS AND LORD OF LORDS.”

We believe still that “Every State is bound to embrace, acknowledge and encourage, the true religion.” In this connection we read that when the church is to enter on a state of blessedness in a dispensation yet to be (Is. 49: 23), “Kings shall be thy nursing fathers, and their queens thy nursing mothers.” So kings should be supporters of the church today. When the nations of the world give to Christ the fullness of the honour that is due to Him, and use their endeavours and resources for the extension of His kingdom; we can expect national blessedness in abundant measure. (Ps. 33: 12), “Blessed is the nation whose God is the Lord.”

Among the most cherished truths received by us from Scripture are those of the Deity of the Saviour and of His bodily resurrection. His immortality is, of course, involved in His Deity. The sect known now as Jehovah's Witnesses, formerly known by several names, repudiates the deity, immortality and bodily resurrection of the Saviour. No body which denies these great fundamentals of the Christian faith can be either Christian or Protestant. Yet a writer in the “Protestant World” of Feb. 15th, 1943, says: “Jehovah's Witnesses are Protestant in their teachings, and therefore must be protected by all true Christians.” It is to be regretted that a Protestant journal should so attempt to whitewash and apologise for such an anti Christian sect. That the United Protestant Association should allow this to be done under their name, without, so far as we have seen, any open disclaimer of the same, is a blot on the name it bears. We wish to emphasise that this church protests strongly against the misleading, unscriptural teachings of this sect, and we again warn our people against the same, and protest against this sect being called either Christian or Protestant.

One of the hopeful signs today is the revival and interest in the study of Calvinism, that school of theological thought, which the Free Church has always sought to maintain, and which has made the Presbyterian and Reformed churches great throughout the world.

Last year a Calvinistic Conference was held in the
Presbyterian Church, Hawthorn, Melbourne.” Among those who contributed to the Conference were Prof. John Gillies, Rev. H. K. Mack and the Rev. Robert Swanton, theologians of the front rank, and among the ablest exponents of Calvinism in Australia. This Conference was held under the able guidance of the Rev. Arthur Allen, our own Free Presbyterian minister, of Geelong.

The Australian Calvinistic Society published a theological journal in November, 1942. The aim of “The Reformed Theological Review” is a scholarly exposition, defence, and propagation of the Reformed Faith. As the editorial suggests, the articles do not appeal to the general reader, as it is not a popular presentation, but an effort to influence theological thinking. The articles maintain a high standard of scholarship, worthy of the “Queen of all the Sciences.” And it is most encouraging to see a forceful and timely warning against the false utopias which are advocated today, from the pen of a layman, F. Maxwell Bradshaw, a Melbourne barrister. The editorship of this useful journal is in the capable hands of the Rev. Arthur Allen.

RECOMMENDATIONS

Your Committee recommends: –

(1) That our ministers be urged to continue to keep before our people the distinctive principles of our church, and urge the people to hold and cherish them.

(2) We request all Fellowship meetings, and kindred societies for the spiritual welfare of the young, to give suitable time to the study of our Distinctive Principles, and the history of our church;

(3) That parents be encouraged to see that their children regularly attend the House of God from their earliest years, so that they may grow up with a right appreciation of the doctrines and principles of our church.

CHURCH PRINCIPLES

The Convener of this Committee also presented a report prepared by Rev. J. Campbell Robinson, in reference to the compilation of the history of our church. The report was adopted, and Mr. Robinson thanked.

The report is as follows: –

THE HISTORY BRIEF REPORT

I have made some progress with the history. So far I have managed to get about 183 pages of foolscap typed out. This covers the field in New South Wales from its discovery until just about the unions of 1864 and 1865, and in Victoria from its discovery to the expulsion of 1857. The accompanying brief headings will give you an idea of the matters dealt with. About one-third of this has been revised for the first time.

My aim has been to try and comprehend the lot in a volume of about 400 pages. Whether this can be done is yet to be seen. I feel that I have just about covered the half of what needs to be written.

If all goes well the manuscript should be ready for examination about next Assembly (D.V.), should the Assembly care to peruse it. I am sorry that I am not further advanced with the matter. It is a very much bigger thing than I anticipated, and for the last six months has occupied the most of my time. However, if we are spared to see it through, I think it will be of interest. Having to make all the researches myself takes up a lot of time. My own library has proved of immense value to me.

Consideration by the Assembly should be given to the raising of a fund to meet the cost of publication. I would suggest that a thorough canvass be made of all our people and those beyond our church whom we think might be interested, to see how much could be collected. A promise could be made to every person contributing a certain amount of a free copy. It may be possible to enlist the interest of the Free Kirk Fellowship in this matter, in co-operation with the various congregations.

Last week I consulted the large firm of Whitecombe and Tombs, of Melbourne, to see what they could publish the volume for, so that we might have some guide as to the cost of production. They have given me a very tentative price, based upon present day prices, but subject, of course, to any changes that might take place. They are prepared to print at the present time 1,000 copies of 400 pages, in 10 point leaded type, with all motions in 8 point leaded type, including 200 illustrations, stiff board sides, with paper edge turned in, cloth back, for the sum of £460. Printers are not allowed just now to use wall cloth binding. The cost, they said, would amount to about 9 2½ per copy. This price is, as I said, only tentative, and subject to revision as a quote when the whole volume is ready for publication. It is useful, however, as a guide as to what money would require to be raised. I have never dealt with the firm, but some of their work attracted me in connection with history. Fraser and Morpeth were to give me a quote, but it has not come to hand.

Another matter that should be considered by the Church Principles Committee is a motto for our church. There is a man in Melbourne supposed to be skillful in this line. If the Assembly deemed it advisable, I would ask him to submit a few designs and their cost of production. Something like a motto should be on all our official publications.

The form that the history should take has caused me some thought. I have practically come to the view that it is better to write New South Wales history until 1913. Then Victorian history to the same date. After this give a brief sketch of South Australia and Tasmanian Free Church history.

The matter of financing the publication of the history was referred back to the Committee to report to next Assembly, on the motion of Rev. J. A. Harman, seconded by Mr. W. J. Anderson.

The Committee recommended, relative to an overture from the Manning River Church Session, seeking guidance as to whether the use of individual Communion cups is permissible, “that as the unity of believers with each other and with the Saviour is best symbolised by our present practice, the Assembly recommends that this practice be adhered to.” Rev. H. W. Ramsay moved that this recommendation be adopted, seconded by Rev. J. A. Harman. A vigorous debate ensued, many members expressing the view that the use of individual cups is not contrary to the guidance afforded in the Directory of Public Worship and the Scriptures. Rev. M. C. Ramsay proposed, and it was seconded by Rev. N. MacLeod, that this matter be referred to next Assembly for its consideration. At this stage, the mover and seconder of the previous motion sought leave to withdraw their motion, which was granted, and the latter motion, referring the matter to next Assembly, was carried.

Rev. A. Allen brought before the Assembly the need of an official organ of Oecumenical Calvinism. Rev. MacLeod moved that, having heard Mr. Allen in this matter, the Assembly of the Free Presbyterian Church requests Dr. Bauma to make the “Calvin Forum,” as much as possible, the official organ of Oecumenical Calvinism. The motion was carried.

MODERATOR-ELECT

Rev. J. A. Harman nominated the Rev. D. G. C. Trotter as Moderator for the ensuing year. This was seconded by Rev. N. MacLeod and carried.

FINANCES

Mr. H. Nicolson, Assembly Treasurer, and Convener of the Finance Committee, gave the report of that Committee. Mr. Nicolson thanked the brethren and especially Rev. MacLeod for
assistance given throughout the year.

The more important recommendations of the Committee follow, and were adopted by the Assembly: – (1) That delegates be asked to bring before their respective congregations their obligation to support the Assembly General Fund. (2) That payments be made as follows: To the Grafton congregation, £55/11/6; to the Hastings congregation, £39; to the Hunter congregation, £49/10/10; in order to bring the stipends of their ministers to £250.

An anonymous gift of £50 and £10 from Corporal McPherson had been transferred to the Central Sustentation Fund.

A vote of thanks was moved by Rev. M. C. Ramsay to the Finance Committee, especially the Convener and Auditor; also to the Convener's Commanding Officer, for granting Mr. Nicolson leave from military duties to attend the Assembly. This motion was seconded by Mr. D. Cameron and carried.

Rev. Trotter moved that this Assembly informs all lower courts of the church that, unless moneys available in their funds, and moneys which can be made available to augment the stipends of ministers receiving less than the minimum stipend, are used for that purpose each year, the Assembly will not use its funds to augment the stipends of such ministers. This was seconded by Mr. W. J. Anderson and carried.”

ASSEMBLY AND SYNOD.
TREASURER'S REPORT

From a general point of view, the finances of our church can be said to be fairly sound. We are thankful for this and more particularly when one has regard for the difficulties of the present time. Calls are heavy upon all our people and the Assembly and Synod appreciate this. However, your Treasurer submits this report to show you, in outline at least, how the money is being used, and secondly to remind you of our future needs. The cause we are maintaining is not a cause of earthly advancement, but one of extending the Kingdom of God and setting forth the eternal truths of God's Word. Financial support is important, but it is not primarily so. We want men and women who can believe in the efficacy of our standards and who can look back through history and see that, wherever these standards have been set up, God has been glorified and His Kingdom extended. Let us pray that God's Spirit be poured out upon His people in these days, as there is dark road ahead. Where His Spirit is out poured and His truth honoured, the lesser things take their rightful place, and obstacles that seem insurmountable are overcome.

SYNOD FINANCES

The Synod opened on Tuesday, 13th April, 1943, and your Treasurer was fortunate in obtaining leave during the Sederunts when finance was under consideration.

Taking the accounts in the order they were dealt with, the following is a record of the report submitted and the decision of Synod thereon:

WIDOWS AND ORPHANS FUND

This fund is for the object indicated by its name, and is applied in paying the life insurance policies of each of the six ministers in N.S.W. The income of the fund for last year was £24/4/-, plus a balance of £27/19/- brought forward from 1941. The sum of £4/10/- each was distributed to the ministers, leaving a balance at the opening of this Synod of £25/3/-.

A payment of £4/4/- was voted to each of the ministers for 1943. The income of this fund is entirely from investments.

D. K. MCINTYRE FUND

This fund was overdrawn to the extent of £4/17/-, and it was decided to leave it unoperated upon this year. The Synod's contribution to ministers salaries was made last year in this fund, plus a transfer from the Mary McIntyre Fund, so that by next year the fund will have rectified itself by the revenue drawn from the relative investments. On present figures this revenue will be in the vicinity of £90.

SYNOD EXPENSES FUND

The Synod has certain fixed expenses which include the Treasurer and Clerk's honorariums and petty expenses. These expenses are annually in the vicinity of £10. Manning River congregation contributed 10/- and Hastings River congregation £3/4/10. Apart from these, no other contribution was made. A deficit of £9/10/7 was carried over from the 1942 Synod and the deficit at the opening of this Synod was £17/3/3. The amounts passed for payment were: Treasurer's Honorarium, £5/5/-; Clerk's Honorarium, £3/3/-; Mr. A. P. Clark, £1/1/-. This will mean that, excluding any contributions likely to be made, there will be a deficit of £26/12/3. Could we possibly appeal to the congregations for a contribution of £5 each in order to liquidate the debt on this account? If this could be done, then a very much smaller, if regular, contribution would be necessary afterwards.

THE MARY MCINTYRE FUND

This fund had, at the opening of Synod, a balance of £110. This fund was distributed to the three congregations whose stipends were less than the minimum of £270.

The contributions made at this Synod were as follows:

Hunter Barrington £29
Hastings £25
Grafton Brushgrove £35

The Synod at all times note with pleasure any effort made by congregations to decrease any deficiency in their payments towards minister's stipends. Your Treasurer would be greatly encouraged if a special effort could be made to this end during the current church year. The ministers of the above mentioned charges take no second place as regards faithfulness to their task, and it would be no small source of happiness to them if they were able to receive from their own people at least the minimum prescribed by the Assembly. Furthermore, it would mean a conservation of our church's funds for extending our work.

This concludes the Synod report, and again we would emphasise not only the last mentioned matter, but also the Synod Expenses Fund, and commend these to your consideration and practical attention.

H. C. NICOLSON, Synod Treasurer.

ASSEMBLY FINANCES

The Assembly opened on Thursday, 17th April, 1943, and on the Friday your Treasurer obtained a full day's leave. The Assembly generously arranged business so that the whole of the financial business could be dealt with on that day. A special mention should be made here of the help given by Miss Jean Macdonald, who was not only responsible for the audit, but had the accounts typed and bound in time for the meetings of both Synod and Assembly.

The following is a brief report of each account as dealt with by the Assembly:

ASSEMBLY GENERAL FUND

This fund is for the purpose of meeting the Assembly's expenses. This Assembly opened with a deficit on the above account of £31/5/4. The annual expenditure in this fund is approximately £30. Last year there was a deficit carried forward of £14/5/4, and, as stated above, this has been increased to £31/7/4. Only four congregations contributed to this fund last year, Hastings, Grafton, Maclean and Hunter Barrington. The main payment is, of course, the delegates expenses, and individual congregations should endeavour to at least contribute
their own quota of expense to the Assembly. The Manning congregation are contributors to the fund indirectly, as they pay their own delegate's expenses direct. The amounts passed for payment this year are as follows:

Treasurer's honorarium, £7/5/-; Clerk's honorarium, £5/5/-; petty cash, 13/9; and Delegates expenses, £27/3/4.

**CHURCH EXTENSION FUND**

This fund was well supported during the year, and the credit balance is £123/11/2. There were no payments made or authorised at the Assembly.

**MISSIONS FUND**

There will be a reference to this fund in the Mission Committee's report. Your Treasurer is pleased to state that there is a balance in credit of £1,149/3/3.

**WELFARE OF YOUTH FUND**

Only one congregation, viz., St. Kilda, contributed to this important branch of our church's work last year. There is a credit balance at the end of last year amounting to £20/13/9. Assembly passed an amount of £8/12/8 to be paid to Rev. J. C. Robinson, covering printing and general expenses in 1942.

**CENTRAL SUPPLEMENTARY SUSTENTATION**

At the opening of Assembly, this fund had a credit balance of £46/18/4. Only three congregations contributed, Maclean, Manning and St. George's. The amounts contributed were £6, £5 and £5 respectively. These three congregations are, according to terms of the fund, the principal ones entitled to contribute, but it is felt that more can be done. To this end your Treasurer hopes to publish in the near future the particulars of this fund, thereby enabling church treasurers to fully assess their contributions.

The fund was dealt with in the following manner: An anonymous donation of £50 (earmarked for assistance to ministers), a donation of £10 from Corporal Neil MacPherson, and £48/17/2 from the James Ross Memorial Fund, were disbursed as follows:

- Grafton Brushgrove: £75 11 6
- Hastings: £39 0 0
- Hunter Barrington: 49 17 1
- £144 8 7

There was an additional amount of £11/6/11 paid to the Hunter Barrington congregation. This amount was paid without prejudice to the present rulings of the Assembly regarding ministers travelling expenses.

Reference was made in the Synod report regarding congregations who are unable to pay the minimum stipend. In amplification of that reference your Treasurer would suggest that congregations should do their best this year and to this end a meeting could be held at which the whole matter could be discussed. This is not to be interpreted as reluctance on the Assembly's part to help, but rather to encourage each congregation to be self-subsistent. The congregations concerned are not only holding their own but in some cases gaining good ground. It would be good news at next Assembly if (D.V.) one at least of the congregations was to make a "declaration of independence."  

**WIDOWS AND ORPHANS FUND**

This fund was not operated upon and there is a credit balance of £57/9/7. Three congregations only subscribed, viz. St. George's, St. Kilda and Hunter Barrington.

**STUDENTS FUND**

The only disbursement last year in this fund was a draft for £50 to Mr. Alvin McIntosh. Exchange and cost of cable brought the cost of the draft to £63/8/-.

- The credit balance of £55/11/4.
- The strengthening of the fund has now accumulated to the sum of £250, has been invested in Commonwealth Bonds and the interest accumulated amounts to £82/4/8.
- The fund is therefore beginning to take shape and again your Treasurer would commend the fund to our church friends. The strengthening of this fund will mean a great assistance to the Church as a whole and help us as opportunity arises to extend and develop.

**McINTYRE CENTENARY FUND**

This fund has been closed and the total amount subscribed, viz., £312/3/7, has been invested. The interest on this fund has now accumulated to the sum of £25/11/1. This amount was not operated upon.

**PUBLICATIONS FUND**

Some congregations contributed well towards this fund, but it is felt that some could have done better. There is still a deficit of £82/4/8, but this is largely due to deficits carried forward from past years. On present figures the fund is barely paying its way. The Editor announced an increase in cost to take effect last month, so these are two things congregational treasurers could do – firstly, stress the needs of the fund at the time of the annual collection, and secondly, encourage both new subscribers and subscribers in arrears to send along their contributions.

**RICHMOND-BRUNSWICK MANSE FUND**

This fund remains unoperated upon with a credit balance of £55/11/4.

**BIBLE AND PSALM BOOKS**

The credit balance of this account is £13/18/4.

**UNALLOCATED FUNDS**

This is a general reserve for unspecified donations and after making the transfers referred to under the heading of the Central Supplementary Sustentation Fund the credit balance is £110/14/6.

**AGED AND INFIRM MINISTERS FUND**

This is a capital fund composed of the McQueen Bequest £25, plus a small balance of 3/6.

**JAMES ROSS MEMORIAL FUND**

Since this fund was established a total amount of £509/14/7 has been subscribed. In accordance with the constitution of the fund one half is capital and the other half revenue. There is a credit balance of revenue after transferring £48/17/2 to the Central Supplementary Sustentation Fund, of £78/5/3. The capital half, viz., £250, has been invested in Commonwealth Bonds and the interest accumulated amounts to £82/4/8.

**TRAINING OF MINISTRY**

The report of this Committee was presented by Rev. N. MacLeod, the Convenor. It revealed that Mr. Stewart Ramsay was still absent on military service and that Mr. Alvan McIntosh, having completed his studies, desired the Assembly to agree to him being ordained in Edinburgh for work in Scotland and Australia. On the motion of Rev. MacLeod, seconded by Rev. Trotter, it was agreed that the Assembly send to Edinburgh Presbytery the following cable: – "Australian Assembly requests Free Church ordain Alvan McIntosh for work in Scotland and Australia."

On the motion of Rev. Allen, seconded by Rev. Harman, it was agreed that prayerful remembrance be made of Mr. Stewart Ramsay. It was also resolved that in all our congregations prayer be offered that God would raise up students for the ministry.

**VISITORS**

Pleasure was afforded the members of Assembly by a visit from Mr. Alfred McLean, of St. Kilda, who in former years had been associated with the members of the Assembly in their deliberations. It was proposed, seconded and carried that the Moderator extend a hearty welcome to Mr. McLean. In replying, the visitor mentioned that, as he was on military service and was
passing through Sydney, he had seized eagerly the opportunity of visiting the Assembly, that he had very happy memories of the brethren and of their Assembly meetings, and that his stay was necessarily brief.

Rev. N. MacLeod introduced to the Assembly the Rev. S. W. R. Richardson, B.D., Moderator elect of the Presbyterian Church of N.S.W., and the Rev. Thos. McDougal, B.D. Mr. Richardson conveyed greetings from the Presbyterian Church of N.S.W., and in doing so, said that, in the Manning District, where he had been born, he had attended Free Presbyterian services in his very earliest days, and was almost as much at home in that church as in his own. The Moderator elect also spoke at length of his early experiences in the Manning and Hastings Districts, and remarked that his father had presented regularly at services conducted by the late Rev. S. P. Stewart.

The Rev. McDougal, as Convener of the Business Committee of the Presbyterian Church of Australia, conveyed greetings on behalf of the Moderator General, and spoke of his happy associations with Rev. J. A. Harman and Rev. Neil MacLeod, expressing his pleasure at the prospect of having the Rev. MacLeod with them at their forthcoming Disruption Celebrations. On the motion of Rev. H. W. Ramsay, a hearty vote of thanks was accorded the visitors for their kind visits and brotherly words. Rev. M. C. Ramsay, in seconding the motion, suggested that the Disruption heritage and the historic stand of 1843 furnished a basis of union or co-operation between the different Presbyterian Churches. The vote of thanks was conveyed by the Moderator, who led the Assembly in prayer for God's blessing to rest upon their visitors.

**DISRUPTION ADDRESSES**

At the request of the Assembly, addresses on the Disruption were delivered by Rev. N. MacLeod and Rev. H. W. Ramsay. A very hearty vote of thanks to the speakers was carried on the motion of Rev. D. G. C. Trotter, seconded by Mr. Alex. McLeod.

**WIDOWS AND ORPHANS**

This report was tendered by the Rev. A. Allen, which stated that, in reference to the proposal to cover ministers by insurance, the Committee, owing to the absence of Mr. A. McLean on military service, had been unable to proceed with the project. Further, that it appeared evident that the contributions to this fund are not sufficient to cover the cost of the proposed insurance.

The Committee's recommendation that no allocations be made from this fund was adopted by the Assembly.

Rev. Harman moved, seconded by Rev. Trotter, and carried, “that the Committee appointed to investigate blanket insurance be granted a further period for their investigations.” On the motion of Rev. Allen and Mr. C. J. Green, it was agreed that an effort be made to build up this fund.

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**RELIGION AND MORALS REPORT**

Rev. N. MacLeod presented his Committee's report, which was as follows:—

Fathers and brethren, it is with feelings of genuine misgivings that we can survey the field opened up by this brief review of religion and morals in Australia. We are grateful to the Most High for His intervention on our behalf in the battles round our shores, and that our green fields and splendid cities have been spared any of the real horrors of war. Grateful, too, are we for the presence of so many of our allied neighbours, under the inspiring leadership of General Douglas MacArthur. The shadow of war still darkens our homeland, and we would remember prayerfully and lovingly the countless thousands who serve so cheerfully and gladly in the armed forces, and those who, without uniforms, are serving equally as loyalty on the Home Front. We would thank, with gratitude and affection, commending to the Grace of the Almighty Father, the wounded, the incapacitated, the prisoners of war, the posted missing, the bereaved and anxious ones.

Foremost as the greatest problem with which the Church must grapple is the soul destroying Vested Iniquity known as the Drink Traffic, and we would again press for the following measures and urge the Government to take more drastic and more immediate action:—

(a) Further reduction of the alcoholic content of beer.
(b) The prohibition of all intoxicating liquors to individuals, boys as well as girls, under 21 years of age.
(c) Wine bars and mixed lounges be abolished.
(d) That liquor in bottles or containers be not taken away from any licensed premises.
(e) That the existing liquor law be much more drastically policed by the State.

With regard to the Sabbath, this Assembly greatly deprecates the prostitution of the Lord's Day for N.E.S., C.A.S., etc., and other quite unnecessary social, military and patriotic rallies, theatre and cinema entertainments, and money raising functions, even when under the plea of the common cause of patriotism, and that Australian Broadcasting Committee be urged, as far as possible, to refrain from making pronouncements of national and international importance on the Sabbath Day.

We commend the attitude of Mr. Baddeley, the Chief Secretary, for his valiant assistance and for strenuous efforts he is making for the preservation of the sanctity of the Lord's Day, and assure him that it is in the best tradition of British statesmanship so to act.

(a) That we bring to the notice of the Chief Secretary the alarming increase in obscene books and literature, and that not infrequently the type of amusement provided for our servicemen is of extremely poor stuff.
(b) That we recognise and resist the machinations of the Church of Rome as inimical to the highest development of freedom and national culture.
(c) That we associate with the other churches and religious bodies in approaching the Minister of Education in stressing the necessity for an educational system animated by the principles and teaching of the Christian faith, and that all schools should open with religious exercises.
(d) That in view of the widespread discussion and attention to sex matters, owing to war conditions, knowledge of sex matters be taught in our high schools by duly authorised instructors, and from the Christian standpoint.
(e) Need for a call to deeper consecration and more prayerful action on the part of our own little Church. Our Christianity must insist that all plans for a new world be based on the spiritual message of the Word of God. We are grateful, too, for the new feeling after Christianity, and that our Aboriginal population is now receiving much better treatment; indeed, a new outlook is discerned toward them, and their problems, in the social and national field.

**THE ASSEMBLY COMMITTEES**

During the course of the Assembly business, the following motions were passed, relative to the Committees.

All the Committees were thanked for their services.

(1) Assembly Arrangements Committee; no changes made.
(2) Sustentation Fund and Finances; unchanged.
(3) Welfare of Youth; unchanged.
(4) Church Extension; reappointed.
The Synod of Eastern Australia met for its Annual Session in St. George's Church, Castlereagh Street, Sydney, on Tuesday, 13th April, 1943, at 7.30 p.m. The retiring Moderator, Rev. H. W. Ramsay, preached an appropriate sermon from Psalm 60 and verse 4. Mr. Ramsay then constituted the Synod.

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: E. J. Harrison, Grafton; C. Green, Maclean; A. McKinnon, Wauchope; D. Cameron, Manning River; W. Anderson, Hunter Barrington; and D. Shaw, Sydney.

Rev. M. C. Ramsay was elected Moderator for the ensuing year and, after being welcomed to the Chair, addressed the Court on the need for a greater variety in our form of service, brighter singing, and some association which would embrace, from the various churches, all who held firmly to Scripture Truths, especially those of a Calvinistic nature. The Synod adjourned to meet the following day at 9 a.m.

When Synod was constituted the following morning, devotional exercises were engaged in at the direction of the Moderator.

CORRESPONDENCE

The Clerk reported that he had received letters of a personal nature with reference to Synod business, and also a communication from the Minister for Education which intimated that our request to have our school children enrolled as Free Presbyterianers could not be granted.

The Clerk was instructed to communicate with the Minister for Education in the following terms: That this Synod of the Free Presbyterian Church, while thanking the Minister for his courtesy, regrets the decision. It was also agreed that Rev. Trotter and the Clerk be appointed to approach other religious bodies with a view to securing that the children be enrolled according to their respective denominations.

TITLES COMMITTEE REPORT

The Convener, Rev. J. A. Webster, reported concerning manse and church land at Aberdeen, and also block of land on the Barrington. This report was received. It was agreed that the Synod send its highest commendation to Mr. Skelton, of Maitland, on the successful conclusion of business in connection with the manse land at Aberdeen. The Convener was requested to consult the Synod's solicitor and ascertain the position regarding the payment of rates on church properties.

A vote of thanks was conveyed to the Committee, and the Committee was reappointed.

CELEBRATION OF MARRIAGES

It was agreed that Dr. J. C. Andrews name should be added to the list of the ministers of our church registered for the celebration of marriage.

MINISTER ASSOCIATED

Rev. A. Allen, being present, was associated with the Synod.

EXAMINERS OF RECORDS

The Examiners of the Sydney-Manning Presbytery reported that there were no records to examine. The Examiners of the Northern Presbytery reported that the records were in order. The Moderator was instructed to attest same.

COUNCIL OF CHURCHES

Rev. N. MacLeod reported, as the Synod's representative, to the Council of Churches. Mr. MacLeod referred to the activities of the Council. The report was received. It was agreed to request ministers to explore the possibilities for broadcasting in their respective districts.

FINANCE COMMITTEE

The report of the Finance Committee was tendered by the Treasurer, Mr. H. Nicolson. The following recommendations were agreed to:

(1) Widows and Orphans Fund, the sum of £4/4/- be paid to Revs. H. W. Ramsay, D. G. C. Trotter, J. A. Harman, M. C. Ramsay, J. A. Webster, and N. MacLeod. (2) D. K. McIntyre Fund. This fund not to be operated upon this year. (3) Synod Expenses Fund. The following amounts to be paid: The Clerk £3/3/-, Mr. Nicolson £5/5/- and Mr. Clarke £1/1/-.

The report was received. It was decided to request each congregation in N.S.W. to contribute £5 to this fund, in order to remove the deficit. (4) Synod Suspense Fund. The following amounts to be paid: The Clerk £3/3/-, Mr. Nicolson £5/5/- and Mr. Clarke £1/1/-. It was also decided to request each congregation in N.S.W. to contribute £5 to this fund, in order to remove the deficit. (5) Mary McIntyre Fund. The following allocations were made: Grafton £35, Hunter-Barrington £29, and Hastings £25.

TRUSTEES OF THE MARY McINTYRE FUND

Rev. MacLeod, Rev. Trotter and Rev. M. C. Ramsay were appointed to investigate matters concerning Trustees, and to take the necessary steps to have additional Trustees appointed.

OTHER BUSINESS

The Clerk was instructed to consult the Synod's solicitor regarding the liability of congregations to their ministers under the Workmen's Compensation Act.

Motions of sympathy were passed with Messrs. C. Green and H. McPherson in their time of great sorrow. At the request of the Moderator, Rev N. MacLeod led the Synod in prayer, commending the bereaved to the God of all Grace.

Rev. N. MacLeod was nominated as Moderator for the ensuing year.

The Synod adjourned to meet next year in the same place as the Assembly, on the Tuesday preceding the meeting of Assembly, at 7.30 p.m.

The Synod closed with prayer.

GENERAL SMUTS GIVES ADVICE

TO THE CHURCH

ENDLESS PLAN

Speaking from a longer and wider experience and reflection than has perhaps been the lot of most others, I wish to say this – fundamentally, the world has no need of a new order or a new plan, but only of an honest and
courageous application of the historic Christian idea. Our Christian civilisation is based on an eternal order, an endless plan in the message of Christ.

Many new messages and messengers will appear in these times of great tribulation. Let us hold on to the eternal message, follow the light which has once shone before us, the greatest light that has ever arisen on our human horizon, and which can surely lead us to the better world for which we are longing.

In the twilight of today I see on that horizon – not the man of Moscow, not the man of Munchen, not the man of Rome, but the Man of Galilee. I see Him going round the villages and districts, teaching, spreading His message of the New Kingdom, healing the sick and the suffering. And His message is: Cherish in love your fellow man, irrespective of race or language, cherish and keep the divine idea in your heart as your highest good.

The love for God and man is the final answer to all the insoluble questions of all ages. This is also the programme for the Church of today, and for mankind, which is today milling round like frightened sheep without a shepherd. The Man of Galilee is and remains our one and only Leader, and the Church, as the carrier of this message, should follow Him alone.— From “The Natal Mercury,” 26th March, 1942.

Get thee behind me, Satan; for thou savourest not the things that be of God. Matt. 16: 23.

**TEMTION'S POWER**

Temptation can do nothing without the consent of the man being tempted. It can make an atmosphere around you mighty hard to breathe in, but it can't get inside a man's life without his consent. There is only one knob to the door of a man's life; and that is on the inside. That door never opens except as the man inside opens it.

Satan can't get in without the man's willing consent. It takes two to make a successful temptation, and you are one of the two.

S. D. Gordon.

12

**PRAYER AND REVIVAL**

**A Missionary's Testimony**

From the foreign field comes the account of a deep, inward work of the Holy Spirit, amongst a little company praying for a Revival, which led to a fresh sense of union with Christ, and Him crucified.

When we first met we asked the Lord to bring to our mind any sins, which had not been truly confessed, and forsaken. This was necessary before the Lord could revive us, or anyone else through us. It was not long before we began to see that there were depths of sin in our hearts, of which we had no idea. Things were confessed, which had been ignored for years. Sin became absolutely intolerable. It was a real personal experience of the 6th chapter of Romans.

We realised that we needed the Holy Spirit in all His fullness. In order to fill us completely, God must first empty us completely, and this is what He was doing. As the work went on we began to have such a thirst after God, such a longing after His fullness, we sought. promises in the Word, on the fullness, which we claimed. One verse which kept recurring to me was, “Blessed are they who hunger and thirst after righteousness, For They Shall Be Filled.” (Matt. 7: 6; John. 7: 37,38.) We had plenty of inward battles, chiefly lack of desire to pray, and the tendency to be talking about purely natural and visible things, when our hearts hungered after the heavenly and invisible things.

There came a night when we felt the Lord was waiting to give us of His fullness. We had Communion together, and it was a sacred time. That afternoon I had given myself over to the Lord, as completely as I knew how, my time, my money, my affections, my talents, and I knew He was taking them. That evening I had deep assurance that His fullness was to be mine.

We touched and received what our hearts were hungering after. He had started to supply. We were filled with joy and assurance, and I knew the Lord wanted to give far more, as soon as I was ready for it. Then the Lord took our eyes off revival as such, and turned them to the Cross of Christ – our hearts were melted. What stands out in a new light is that unless we are daily crucifying self, we are continually crucifying Christ afresh.

Another thing the Lord keeps before us is the “fellowship with Christ in His sufferings, being made conformable to His death.” (Phil. 3: 10.) I became very conscious of the presence of Christ. From that time on there has been a new sense of fellowship with Christ, a new desire to pray, and a new understanding of the Word. – (From “World Conquest”)

Praying always with all prayer and supplication in the Spirit. Eph. 6: 18.

**TRUE PRAYER**

Of George Muller it has been said that he prayed daily for sixty years for the conversion of more than one person. True prayer is persistent. Intercessory prayer does not depend on circumstances or on time, but on God and His promises. Time is nothing to God – or to God's child; the personal quality transcends time, as well as all other earthly limitations. Prayers are pearls; they should be cherished and conserved, thus they will become part of our wealth, and of the wealth of the universe.

The General Treasurer has pleasure in acknowledging the following amounts.

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**Subscriptions Received for April, 1943**

N.S.W.

Mr. H. Blythe, Koree Island, 5/-, to 28/2/44.
Mr. D. Cameron, Mount George, £1, to 30/4/46.
Mrs. D. Coombes, Forbes River, 5/-, to 31/12/43.
Miss Davis, Summer Hill, 5/-, to 30/6/43.
Nurse Innes, Paddington, 5/-, to 30/4/44 (new subscription).
Mrs. A. Hollis, Long Flat, 5/-, to 28/2/44.
Mr. W. Harman, Gosford, 5/-, to 31/12/43.
Mr. E. J. Harrison, Brushgrove, 10/-, to 31/12/43.
Miss P. Lindsay, Huntingdon, 5/-, to 31/12/44.
Mrs. C. McLean, Glen Innes, 5/-, to 28/2/49.
Mr. J. A. McLachlan, Grafton, 5/-, to 30/4/44.
Mrs. E. McPhee, Lower Coldstream, 5/-, to 30/4/44.
Miss D. McKinnon, Drummoynie, 5/-, to 30/4/44 (new subscription).
Miss F. MacDonald, Bexley, 5/-, to 31/12/43.
Mrs. C. Nisbet, Ashbury, 10/-, to 30/4/44.
Rev. M. C. Ramsay, Taree, 5/-, to 31/10/43.
Mrs. R. Stewart, Wingham, 5/-, to 30/4/44.
Mrs. J. Stitt, Taree, 5/-, to 30/4/44.
Mr. H. Trotter, Huntingdon, 10/-, to 31/12/44.
Mrs. M. Unwin, Goodwood Island, £1, 31/12/46.
Miss M. Williams, Balgerlah, 5/-, 30/4/44 (new subscription).
Rev. J. A. Webster, East Maitland, 5/-, to 30/6/44.
Mrs. G. Green, Five Dock, 10/-, to 30/6/44.
Extra Sales, 2/6.

Queensland

Welfare of Youth

Results for 1942

Shorter Catechism

Altogether 87 took part in this department – Infants

The Children's Portion

In Their Native Heath

Welfare of Youth

Results for 1942

Shorter Catechism

Altogether 87 took part in this department – Infants


metrical Psalms

124 competed in this department. Infants Section 13, Junior Section 49, Senior Section 62.

Infants Section – Psalms 23 and 121 (under 7 years). – Sydney: Margaret MacLeod (1941), Catriona MacLeod (1941), Ian Longworth (1941). Wingham: Malcolm Harris, Maclean: Ellen Wallace, Beverley, McSwan. Wherrl Flot: Elaine Wadsworth, Clarric Cox.


Junior Section – Psalms 8, 117, 122, 133. – Tinonee: George Gollan, Margaret Lambert, Geoff Lambert, June Lambert, Betty Martin, Barbara Higgins. Taree: John Ramsay. Sydney: Morag Kerr, Kenneth Kerr, Kevin Cahill, Neil Murray, Peter Longworth, Margaret Mac-Leod, Catriona MacLeod, Anne Murray, Ian Longworth, Geoffrey Goodchild, Graeme Wagner (1941). Wingham: Evelyn Coombes, Janet Harris, Ross Stewart, Margaret Harris, Dorothy Wamsley, Norma Hammond. Maclean: Corrine Webber, Jean Gray, Helen Mary
**SINGING**

Twenty-six competed in this department – Junior Section 9, Senior Section 17.

**Junior Section** – 6 Tunes for children under 12 years. – Taree: John Ramsay, Wingham: Dorothy Wamsley. Wauchope: James Markham, Leslie Markham, Colleen Graham, Laurie Marchment, Margaret Marchment. Huntingdon: Jennie Lindsay. Lyddington: Lindsay Bird,


**ESSAYS**

Four sent in essays.

First Prize: Miss Elgin Nisbet (Sydney).
Commended: Elaine Mitchell (St. Kilda), Margaret Harris (Wingham), Janet Harris (Wingham).

**SEARCH WORK RESULTS FOR 1942**

Fifty-six competed in this department during the year.

The work on the whole was well done and very keen competition manifested for first places. So close were the competitors in both the Intermediate and Senior grades that we have allotted two firsts and two seconds in each case. Some who sent in incomplete returns might have been near the top had they completed the full year's work.

**Junior Section.** – First Prize: Eunice McPherson, Warrombool, 1200. Second Prize: Dorothy Wamsley, Wingham, 1195. Norman Beaton, Barrington, 1179; Jean Campbell, Mullumbimby, 1176; Flora Arrowsmith, Barrington, 1161.

Incomplete: Mary Peterson, Barrington, 883; Janet Harris, Wingham, 567.

**Intermediate Section.** – First Prizes: Elaine Mitchell, St. Kilda, 1200; Peter McPherson, Warrombool, 1200. Second Prizes: David Graham, Hamilton, 1194; John Ramsay, Taree, 1194. Angus Beaton, Kendall, 1190; Graeme Wagner, Sydney, 1187; Jim Markham, Wauchope, 1183; Beth Taylor, Barrington, 1181; Ian Harris, Barrington, 1179; Innes Campbell, Mullumbimby, 1174; Callum Gorrie, Branholme, 1156; Norman Gorrie, Branholme, 1151.

Incomplete: Dick Porter, Forbes River, 992; Marion Walter. Hamilton, 885; Barbara Millard, Barrington, 693; Alex. Shaw, Barrington, 597; Margaret Harris, Wingham, 567; Alex. Campbell, Mullumbimby, 394; Hilary Murray, Bunyah, 299; June Maynard, Maitland, 295; Patricia Aubin, Barrington, 200; Frederick Murray, Bunyah, 197; Elizabeth Bennett, St. Kilda, 100; Elsie Corcoran, St. Kilda, 100. Senior Section.—First Prizes: Catherine Lindsay, Huntingdon, 1200; Paul McPherson, Warrombool, 1200. Mary Graham, Hamilton, 1198; Ruth Graham, Hamilton, 1198; Beth Webster, Maitland, 1195; David Webster, Maitland, 1195;
The story of Joash is a most interesting one read of his preservation in childhood. (2 Chron. 22: vs. 10)

June 6 – Psalm 79: 8.

" 20— " 80: 3.

" 27 – " 82: 3.

Helen Ramsay, Taree, 1194; Heather Beaton, Kendall, 1190; Elva Anderson, Maitland, 1186; Margaret Campbell, Mullumbimby, 1180; Isobel Nicholson, Clunes, 1180; Beryl Morris, Hamilton, N.S.W., 1180; Dorothy Morris, Hamilton, N.S.W., 1180.

Incomplete: Ronald Warwick, Comboyne, 892; June Egan, Hamilton, Vic., 827; Lindsay McLeod, Comboyne, 793; Una Porter, Forbes River, 792; Violet Killen, Hamilton, Vic., 736; Elaine Ferguson, St. Kilda, 390; Joyce Corcoran, St. Kilda, 299; Merle Atkin, Barrington, 298; John McCarthy, Barrington, 198; June Ferguson, St. Kilda, 100; Shirley Stumbles, Maitland, 100.

LESSON NOTES
by The Rev. J. A. Webster (East Maitland)

TINY TOTS' TEXT

PRAYERS FOR THE OPENING OF EACH CLASS
June 6 – Psalm 79: 8.

" 20— " 80: 3.

" 27 – " 82: 3.

King Joash
JUNE 6th


The story of Joash is a most interesting one read of his preservation in childhood. (2 Chron. 22: vs. 10-12.) He was reared in the rooms of the Temple and taught by Jehoiada the Priest. On his ascension to the throne he was only seven years of age, but one of the first things he sought to do was to establish the worship of God. He also sought to repair the Temple at Jerusalem (v. 4). This repair became necessary because many of the stones had been taken away to build altars to Baal. Joash raised money to build the Temple by placing a public chest in the Temple, into which the people might cast their offerings (v. 6). Money in abundance was subscribed (v. 11), and with the surplus they bought new vessels for the Temple service (v. 14). Joash had the sad misfortune to walk in the steps of his father or to serve God. He chose the latter. Hezekiah was blessed in having a godly father, providing the instruction is of Jehovah by cruelly murdering his son.

That Joash repaid the long and faithful kindness of good Jehoiada by cruelly murdering his son.

That King Joash sinned against the knowledge of the truth and paid no heed to the reproof of God's messengers.

That, like Joash, we should promise when we are young to be good, but we must also pray for grace to continue true to the end.

JUNE 13th
King Jehoshaphat


Jehoshaphat was one of the best kings of Judah and was favoured in having a godly father. In establishing a system of religious instruction for the people (2 Chron. 17: 7-9), he set an example for kings of all times, providing the instruction is of God. He commanded the judges of the land to be just (2 Chron. 19: 6-9). When attacked by a tremendous host of surrounding nations, he revealed his true colours by placing his trust in God and thereby gained a great victory (2 Chron. 20). Read his great prayer in 2 Chron. 20: 6-12. What did the men of Judah do when they obtained the victory? They blessed the Lord in songs of thanksgiving and joy.

Lessons

Remember –

That if we know the truth we should help to teach it to others.

That Jehoshaphat's weapons in this battle were prayer and praise.

JUNE 20th.
King Hezekiah

Read 2 Chron. 31 and 32. Memory Text: 1 Thess., 5: 17.

Hezekiah had the sad misfortune to have a father who was the worst king of Judah. The country during his reign was corrupt and sinful. Drunkenness was common, the poor were robbed, and God was ignored. Into this life Hezekiah was born and succeeded his father on the throne. He was confronted with a choice – to walk in the steps of his father or to serve God. He chose the latter. Hezekiah became ill and obedience furnished him a foundation for prayer and healing (Isa. 38: 1-5). God answered his prayer and spared his life for fifteen years. By what means did God signify to Hezekiah that his life would be spared? But Hezekiah rendered not again according to the benefit done unto him; instead he became proud and displayed his treasures to the ungodly (Isa. 39: 1-8). Sennacherib, King of Assyria, then made war on Judah; read his counsel to his people in vs. 7 and 8 in chap. 32 (2 Chron.), and the gracious result in vs. 21-22. Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up or proud (v. 25). Notwithstanding he did humble himself for the pride of his heart (v. 26); read to end of chap. 32.

Lessons

Remember –

That whilst Ahaz was the worst, his son Hezekiah was the best of the kings of Judah.

That God is always ready to hear and answer prayer.

That we should lay all our affairs – whether trials or blessings – before the Lord.

JUNE 27th
King Josiah

Read 2 Chron., 34-35; 2 Kings 23, vs. 4-28.

Memory Text: James 1: 22.

Josiah was the last good king who reigned over Judah.
Josiah was only eight years old when he was made king. The condition of the land at that time was bad, the worship of God entirely neglected. The young king set himself to purge his country of idolatry, to repair the Temple. He burnt all the wooden images, dresses and vessels taken from the Temple in the valley of Kidron (2 Chron. 34: 4). He even burnt the bones of the idolatrous prophets, as had been foretold he would (1 Kings 13: 2). Who helped Josiah in his great work of restoration? (2 Chron. 34, v. 9) What was found one day whilst they were repairing the Temple? (v. 14). This old copy of the law of Moses which used to be kept in the ark, started a reformation. Read God's answer to the enquiry of Hilkiah and the king through the prophetess Huldah (vs. 23-28). Note what the king did then (v. 29 to end of chapter 34).

Lessons
Remember –
That we learn from Josiah's history the value of youthful piety – of “doing that which is right in the sight of the Lord.”
That, like Josiah, we should be earnest in our work for God.
That the Bible is our “Book of the law,” in which God reveals to us His Will.

Acknowledgements to 30/3/43
Affiliation Fees:
- Kindee, per Miss Joyce McKinnon
- Huntingdon, per Miss J. M. Lindsay
- St. Kilda, per Miss E. McLean
Birthday Fund:
- Nancy Dooley, Sydney
- Joseph C. McQueen
-
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A LAME BOY OF CHINA
No one loved him, and no one wanted him. It was unlucky to have a lame boy about the place. He spent most of his time on the streets. He would go to the village temple and watch the people worship the idols, for he liked to see the incense sticks and red candles lit and placed in front of the idol that was being asked to send what was needed. Sometimes the worshippers rang the big temple bell, to be sure the idol was awake and attending to them. One spring morning he strayed away from his accustomed haunts, and gathered flowers on the hillside. Presently along came two men carrying a sedan chair, with a foreign woman inside. He followed the chair, and saw it stop in front of a large building, from which came sounds of many children. At midday the door opened, and the children came running out. He went to the door to look in just as the foreign woman was preparing to shut it. “Who are you, little boy?” she asked in Chinese. He was frightened, but the foreigner smiled, and he liked that, so he said, “I live over there,” pointing to his home. “Why don't you come to read books?” the foreign woman asked. “No money,” he replied. She explained that money was not necessary to come to her school. He told her his father had been drowned in a terrible typhoon. His mother, he said, kept pigs and spent most of her time preparing food for them. Then the Missionary said he could come to school that afternoon. He came and sat in the front seat, and in the Bible lesson he heard for the first time of the True All loving God. Presently there were questions asked. It came to the lame boy's turn and the teacher asked, “Who loves you?” He answered, “Ku neung” (foreign woman). The teacher smiled, for he spoke the truth, though it was not the answer she expected.

She told him to come to school every day, and to obey the Chinese teacher, and she promised to visit the school next month. So the boy had a new interest. He enjoyed the Bible lessons best of all, and spent most of his spare time writing the Chinese characters so that he might learn to read for himself about the God Who loved him. Having passed through the classes, his mother was quite willing for him to go to another school, where he could go on learning. In fact, all the family were very proud of him because he could read. He then lived with the Chinese teacher's family and was very happy.

When the day came for him to confess the Lord Jesus in baptism, his joy knew no bounds. His great desire was to go back to his village, and tell the people of the Saviour Who loved them. So back he went and his friends helped him to make a wayside stall in the street near his home, where he could have portions of the Bible for sale. He sold other things, too, to attract people. As he was a scholar, the neighbours brought letters to him to read, and he wrote their replies. And so with the stall and letter writing, he earned enough to keep himself and his mother. The best time in the day was when he could sit and tell passersby about the Lord Jesus. He was the first person in his village to become a Christian, and he felt he must obey the Lord in all things as so to be His true witness. – (Selected.)

Search Work in Exodus 20-40
1. Find the statement, “Be circumspect.”
2. What did the Lord promise to send before the children of Israel to keep them in the way?
3. Where is “Holiness to the Lord” mentioned?
4. Who prayed “Shew me now Thy way?”
5. To whom did the Lord say, “I know thee by name?”
6. How many times in the year were men children required to be in the ark, started a reformation. Read God’s answer to the enemies brought letters to him to read, and he wrote their replies. And so with the stall and letter writing, he earned enough to keep himself and his mother. The best time in the day was when he could sit and tell passersby about the Lord Jesus. He was the first person in his village to become a Christian, and he felt he must obey the Lord in all things as so to be His true witness. – (Selected.)

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

BIRTHDAYS
Many Happy Returns
“The Lord hath sought Him a man after His own heart” – 1 Samuel 13: 14

May.
- 1. – Harry Murray, Bunyah
- 2. – Ian Trotter, Hamilton
- 3. – Allan Whittee, St. Kilda
- 4. – John Rees, Hamilton
- 5. – Bruce Holden, Taree
- 6. – Robert Booth, St. Kilda
- 7. – James Milliken, Darawark.
- 8. – Morag Kerr, Sydney.
- 10. – June Lambert, Tinoee
- 11. – William Morton, Tinoee
- 12. – Betty Steele, Wauchope
- 13. – Jean McFarlane, St. Kilda.
- 14. – Joan McCaulay, Chatsworth Island
- 15. – Milton James Markham, Wauchope
- 16. – May McKinnon, Kindee
- 17. – Jean McKinnon, Kindee
- 18. – Alan Porter, Forbes River
- 20. – Elizabeth McKenzie, Newcastle
- 21. – Helen McIntosh, Forster.
- 22. – Shirley Lyons, Foster North
- 23. – Jeff Monro, Maclean
- 24. – Ross Duncan Stewart, Wingham
- 25. – Dorothy Chandler, Brunswick Heads
- 26. – Leslie Killen, Hamilton
- 27. – Annabell Green, Pappinbarra
- 28. – Ivy Jones, Maclean
- 29. – David Trotter, Taree
- 30. – Neville McKinnon, Long Flat
- 31. – Bruce Wadsworth, Werrol Flat
- 32. – Margaret Harris, Wingham
- 33. – Ina Robinson, Huonbrook
- 34. – Patty Hamson, E. Maitland

Affiliation Fees:
- Kindee
- Huntingdon
- St. Kilda
Birthday Fund:
- Nancy Dooley, Sydney
- Joseph C. McQueen
-
- 16
The Centenary of the Disruption

This is a celebration which our Church has for the past month been holding with high glee, for here under the Southern Cross we have kept pure and entire that splendid Presbyterian heritage. The great Charter of the Church of Scotland passed in 1592 was held, maintained and defended in this present realm of Australia, and from the very outset we have a Church that is respected and left inviolate by the State. We have clung tenaciously to the witness of the past, and ours is indeed a spirited challenge to maintain the ancient Testimony. But what of the future? Are we really relevant to the age in which we live? One aspect of the Disruption struggle that is, in our judgement, not stressed as it ought to be – the need for aggressive Evangelism. “Moderator,” said Dr. Buchanan to the Free Church Assembly, of 1871, “you mentioned in your opening prayer that when our Lord drew near to Jerusalem and beheld the city He Wept over it. There is something unspeakably touching in that scene – the city that came out to meet Him unconscious and heedless of the impending disaster. The city was laid bare to His omniscient eye, and His ear would catch the blasphemies and profanities that issued from a thousand tongues!” Have we not lost that Vision of the Face infinitely tender – looking down from the Cross over against the city? In the West Port of Edinburgh, Dr. Chalmers did his visiting and he left behind a card on which was printed the following words, “The person who hands in this slip of paper wants to explain by it that he intends to call on this family and a few of their next door neighbours, and his main reason, and what he chiefly seeks after is the good of their never dying souls. And next to your salvation . . . that parents and children should be regularly served with good lessons on the Sabbath Day and we cherish the hope of your co-operation and aid.” Do we really represent that tradition in Sydney, in Melbourne, in Grafton, in Taree? Have we the passion for souls? The great longing to see that the light of the gospel is brought inside every cottage home in Australia? Have we not become listeners rather than doers of the Word – a generation of “sermon tasters,” rather than Christian worshippers and humble Christ seekers. More than ever.
is there the need for aggressive evangelism for genuine Christian principles and gospel knowledge cannot be absorbed from the Australian air and sunshine. There is need to leaven Australia with Bible doctrines for it is indeed the foundation of national greatness and is under the mighty Hand of God our alone source of power for the regeneration and renewal of our Australian life. A baptized Deism has usurped the place of the living and once crucified Lord Jesus, as the only Redeemer of Men.

“The Church,” says a recent report, “knows itself to be called to an effort of evangelisation more strenuously conceived, more adequately organised, more strenuously conducted, and supported by a more unremitting exercise of prayer than any it can now claim to be undertaking. The message with which our Lord began His preaching must today be the first and principal burden of His Church's preaching. The time is fulfilled, and the Kingdom of God is at hand. Repent ye and believe the Gospel.”

“To lift up our hands to heaven,” says Calvin, “is nothing if our hearts remain below.”

2

THE AUSTRALIAN FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and from the Editor, 16 Faraday Avenue, Rose Bay

All communications connected with the Literary Dept. and books for review should be addressed to the Editor at the above address, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free, and to be forwarded to the
Rev. JOSEPH HARMAN,
The Manse, Campbell Street,
Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,
MR. H. NICOLSON,
17 Anderson Street, Westmead,
N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to
Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W

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From My Study Window

My Dear Readers,

That last month was a most pleasant one for the Editor. He had been invited to speak in the Hawthorn Presbyterian Church, Melbourne, at a special service held there to celebrate the Disruption Centenary. The friends over in Hawthorn did everything to make us happy, and right royally did they entertain us on this occasion, and to Mr. Bradshaw we owe an especial word of thanks. On that Sabbath evening I preached to a crowded church in our citadel in St. Kilda, where Rev. J. Campbell Robinson took charge of the meeting. On the afternoon there was a special Gaelic service and most delightful it was to officiate in the ancient mother tongue of Scotland to a congregation of Victorian Scots that must have numbered about 280 at least. The Rev. John Noble MacKenzie, an ex-Moderator of the Presbyterian Church in Victoria and for well over 40 years a missionary in Korea, led the praise, and the singing was indeed reminiscent of the quiet hamlets and heathery straths of Home. Here we met with many from the Highlands of Scotland and warm and friendly were their greetings indeed. On the next day there was the address at the Melbourne University Evangelical Union, and in the evening the Editor quite enjoyed himself in speaking to the InterVarsity Fellowship Graduates in Union House, Melbourne. He met some dear old friends like Professor John Gillies, Rev. Wm. MacEwen, and made some splendid new friends as well. Several Graduates from other States serving with the Forces were present at the dinner. I had then intended to go home to Sydney, but I was prevailed upon to spare another weekend in Victoria and go down to visit Rev. Isaac Graham, of our Church, in Hamilton. I needed but little persuasion, so on the following Friday I slipped down the other 200 miles or so and was most graciously received in the happy and hospitable Manse of the Hamilton Free Church.

My happiness here was great on seeing our worthy and greatly beloved brother Rev. I. L. Graham able to move from the bedside to the
fireside, and right thankful were we all that God the Gracious Father spared him to his family, to his congregation, and our Church for this year also. He still needs our prayers, and much God given strength ere he can return to the full routine of pastoral and pulpit work.

Vale Victoria, it was a most happy holiday.

– THE EDITOR.

Our midnight is Thy smile withdrawn;
Our noontide is Thy gracious dawn;
Our rainbow arch, Thy mercy's sign;
All, save the clouds of sin, are Thine.

3

DISRUPTION LEADERS
Dr. THOMAS CHALMERS
By Rev. H. W. RAMSAY

The story of the Disruption is the story of a great struggle on the part of the Church to maintain the Crown Rights of the Lord Jesus Christ as the One and Only Head of His Church on earth.

The maintenance of this struggle cost Scotland a deal in the way of “resisting even unto blood.” In the maintenance of the rights of the Saviour many of her noblest and best sealed their testimony with their blood. Her heather has often been wet with that blood of the martyrs. Her hills and vales have sounded again and again with songs of praise to God as the people have met to worship Him in secluded places, when it was held to be a crime on the part of her devoted people to assemble to worship the Lord in the manner which they considered to be right, and for the prosecution of which they could produce abundant Scriptural warrant. Hundreds were banished to other countries and were not permitted to see their native land again, and spent the remainder of their years far removed from their native home and loved ones. Hundreds of others languished in vile and filthy prisons for years, for no other crime than that of seeking to worship God as we do today, and for the maintenance of the right of the blessed Saviour to bear rule in His own house. But the sufferings for His sake were not confined to these alone. At the Disruption many noble men and women of God were found willing to vacate their manse and to relinquish their means of maintenance and to go forth into the world, counting all such things but dross for the sake of Christ. The history of the Church has been one long history of an attempt to preserve entire those sacred rights which the Lord bequeathed to His Church on earth and to maintain to the Lord Jesus Christ Himself those rights which are undoubtedly His as the great King and only Head of His Church.

Presbyterians have been often twitted concerning the number of different Presbyterian Churches in Scotland, but in a certain sense this is one of Scotland's glories, for almost all, if not every branch of Scottish Presbyterianism, has been the outcome of an earnest endeavour on the part of some to conserve those glorious rights of which we have just spoken.

In an endeavour to maintain those rights and privileges men have been shot down as though they were cumberers of the ground, women have been drowned in the sea, thousands have suffered in other ways.

The State has repeatedly attempted to usurp authority over the Church in matters that are truly and really spiritual. Godly men have been proscribed as traitors, the Church has been rent asunder time and again. She has been deprived of her goods, has been refused sites on which to erect buildings for the worship of God, but still there has ever been a valiant number of her devoted people to contend for the truth, who have been willing to make great sacrifices, and to suffer great hardships, for the cause which they have held dearer than life.

One of these great struggles culminated in what is known as “THE DISRUPTION,” which occurred just one hundred years ago.

With this great contest on behalf of the truth the name of Dr. THOMAS CHALMERS is indissolubly connected. But associated with him in it were hundreds of other earnest godly ministers. Many of these were giants in the cause of Christ, while others no less earnest than they were humble ministers of country parishes, men of learning and deep spiritually, “of whom the world was not worthy,” whose names were little heard of by mankind generally, but whose sacrifice was no less than 474 ministers showed that they preferred the “reproach of Christ” to the riches of the State emoluments.

Also taking an active part with Chalmers and his ministerial brethren in their contention for the right was a large number of Scotland's most worthy sons, who were not ministers of the Gospel. And supporting all these by their deeds and prayers, and when the time for renunciation came, sharing with them in their sufferings and deprivations was a great body of godly men and women throughout the length and breadth of the land, many of them humble crofters and lowly farmers, shepherds and weavers, who were prepared to suffer the loss of many things, even of their own
homes, for the sake of the liberty of the Gospel. When we remember and applaud the noble ministers who made such sacrifices, let us not forget the equally noble who stood behind them, and were prepared to suffer equally with them.

But I wish to speak to you more particularly about Dr. CHALMERS and some associated with him in connection with that great event called the DISRUPTION.

Thomas Chalmers was born at Anstruther, Fifeshire, Scotland, in March, 1780.

At that time the Church of Scotland was largely under the influence of men who were commonly termed “Moderates.” This was because their policy was of a distinctly moderate character. The greater part of the clergy were steeped in moderate principles; that is to say, there was practically no enthusiasm among them in regard to the things of Christ. The preaching was of a distinctly moderate character. There was little evangelical teaching, little passion for souls.

There was practically no preaching of the forgiveness of sins through the atoning merits of Immanuel, little pointing of poor dying men and women to the “Lamb of God, who taketh away the sin of the world.” Such was alien to moderate teaching. It saw no need for it. There was no burning heart felt desire to see people brought in faith to the Lord Jesus Christ. The deadly blight of moderatism had settled upon the Church and wrought its soul destroying work. The Church was in a deplorable state.

Needless to say, there was little missionary enterprise. How could there be much? What need was there to send the gospel to those who could be saved without it? In 1796, when Chalmers was about sixteen years old, a memorable debate took place in the General Assembly on the subject of missions. It was contended on the Moderate side that it is useless to send the Gospel to barbarous and heathen people until they are first civilised. It was on this occasion that the venerable Dr. Erskine called to the Moderator, “Moderator, rax (reach) me that Bible,” and conclusively showed from the divine page that it is the will and command of the Lord Jesus that the Gospel should be preached to all nations. This shows the atmosphere and times in which the boyhood and youth of Chalmers were spent.

He was the sixth child of a family of fourteen. His father was one of the old God fearing people of the land, characterised by moral worth and religious steadfastness. His mother was a woman of piety. As a schoolboy Thomas was known as being frank and frolicsome. He revelled in outdoor life, and was a great lover of nature, but he did little to distinguish himself in his school studies. In his 15th year he became a student of divinity, but does not seem to have been much interested in divinity subjects. But about that time he became enamoured of mathematics and began to take a wonderful interest in that and kindred subjects. When he was nineteen years of age he had passed the usual examinations and was licensed to preach the Gospel.

BUT HE HAD NO GOSPEL TO PREACH.

He had no saving message for the people. His interest was in mathematics and other subjects, but not in the Gospel of Christ. He had little interest in that subject of divinity, on which he was afterwards to bring to bear the great power of his wondrous intellect and which he was to expound with great power and evangelical fervour to his students.

He settled in the parish of Kilmany, but its chief attraction for him seems to have been its closeness to the University town of St. Andrew's, and thus permitting him to engage in academical work. This was in 1802.

But he was ignorant of the saving truth of the Gospel, and gave most of his time to study and teaching. Beside mathematics, in which he excelled, he embraced the study of such subjects as chemistry and geology. His good old father was troubled.

Chalmers preached on Sabbaths, paid the customary visits to the people, but had no saving message for their souls. He gave very little of his time to the flock. He wrote a pamphlet in support of his doing so, in which he said that he knew from his own experience that “After a satisfactory discharge of his parish duties a minister may enjoy five days in the week of uninterrupted leisure for the prosecution of any science in which his taste may dispose him to engage.”

What a low idea he had of the work of the ministry. How little conception of the magnitude and majesty of his calling. But seven years later he wrote, “A minister, if he gives his whole heart to his business, finds employment for every moment of his existence.” Every true minister of the Gospel can endorse this. Again he prays, “O God, may Thy work be my delight.”

He was ever an interesting preacher. The congregation loved to hear him and were entranced by his eloquence. BUT AT THE END OF TWELVE YEARS HE COULD NOT PERCEIVE THAT HIS PREACHING HAD ACCOMPLISHED ANY GOOD. Hitherto he had been a moderate, and for all his great powers and abilities his preaching had been futile.

BUT NOW A GREAT CHANGE CAME INTO HIS LIFE.

The Chalmers who left Kilmany was a very
different man to the Chalmers who had come into it 12 years before. In 1809 he was afflicted with a serious illness. It brought him face to face with eternity and to seriously consider his condition in the sight of God.

Wilberforce's book, “The Practical View of Christianity,” was very helpful to him. He was led to a deep and profound sense of his sinfulness and to a personal knowledge of the atoning Saviour.

In his previous religion of “Do this and live,” he had found no peace, but now his religion is, “Believe on the Lord Jesus Christ and thou shalt be saved.”

FROM HENCEFORTH CHALMERS WAS ANOTHER MAN.

The moralist had become a sinner saved by grace. The moderate had become an earnest evangelical. SUCH WONDERS DOES GRACE STILL WORK. Now he was consumed with a burning desire for the salvation of men and devoted his time and all the magnitude of his talents to the cause of Christ.

Few men in Scotland were possessed of so great gifts and now they were consecrated to the service of his Master. His people recognised the change and God richly blessed his labours. He married in 1812 and enjoyed a happy home life. He threw himself heartily into whatsoever was for the spreading of the Gospel of redeeming love. He became a zealous supporter of the Bible Society and of Foreign Missions.

In 1814 he was called to the Tron Church in Glasgow and laboured there for five years. In 1819 he accepted a call to St. John's parish in the same city. In this latter charge he did a wonderful work among the poor, such as Scotland had never previously seen, nor indeed has she seen it since. The parish was divided into sections, and in a SPECIALLY DESTITUTE PART OF THE CITY OF GLASGOW THE CHURCH IN WHICH HE MINISTERED, UNDER HIS OVERSIGHT AND DIRECTION, SUSTAINED FOR MANY YEARS THE WHOLE OF THE POOR WITHIN ITS LOCALITY. He was a great political economist, and aimed at seeing the Church undertake the whole oversight and sustenance of the poor. However, the passing of Acts of Parliament concerning the poor, eventually brought his scheme to an end. In 1823 he was appointed Professor of MORAL PHILOSOPHY in St. Andrew's.

Four years later he was appointed to be Professor of Theology at Edinburgh.

There the students for the ministry had to pass through his hands and he left his impress upon them all. His influence over them was great and soon there was a great band of earnest evangelical young men going forth to the great work for Christ.

In this capacity also he left a great mark for good upon the Church.

But stormy days were coming. The spiritual independence of the Church was again being assailed in more ways than one.

After the great change had come in Chalmers' life he was much interested in Church extension. We have already said that he was by nature a great political economist. His great powers in this direction had been most successfully used in connection with the relief of the poor. He also threw himself wholeheartedly into the matter of bringing the Gospel ordinances within reach of all in the land.

At the close of the 17th century, Scotland had between 900 and 1,000 Churches. During the 18th century and the early part of the 19th, the population had more than doubled itself, while there had been in that period only 62 additional Churches built. In 1834, Chalmers had been appointed Convener of the Committee on Church Extension.

Away back in 1817 he had asked the civic powers for twenty more Churches to meet the growth of the Glasgow population. This request startled them and they granted one. But now as Convener he began to remonstrate with the Government and political leaders as to the duty of the nation to provide Churches for its growing people. Some wordy encouragement was given him at first, but nothing was done. He then appealed to the people. It met with tremendous success.

In no more than four years he was able to report to the Assembly of 1838 that no less than £200,000 had been contributed and nearly 200 new Churches had been built.

He retired from the convenership in 1841, but in those seven years he had been instrumental in having nearly 220 new Churches added to the establishment.

Numbers of “Chapels of Ease,” as they were called, were erected in some of the larger parishes. This found scant favour with the Moderate party, as they were mostly erected where people valued the Gospel means of grace and were willing to support the ministry. These chapels were not endowed. The ministers were mostly evangelicals. These ministers were allowed to preach the Gospel, but they were not permitted to exercise discipline over their own flocks, nor to have any seats in the Church Courts. In other words, though they were teaching elders, they were denied the right to rule in their own flocks. Also this was a contravention of the Presbyterian principle of the parity of ministers.

In 1834, the Church passed the “Chapel Act.” This declared that the ministers of Chapels of Ease should have the rights of regular ministers, including
seats in the Church Courts. The Civil Court declared that these ministers were to have no right to vote in Church Courts.

Thus did the civil power assert that she had authority over the Courts of the Church.

The Headship of Christ was again denied by the civil power.

At the very beginning of her reformed existence the Church of Scotland acted upon, and held, that precious Scriptural principle, which we maintain to this present day, that to the people belongs the privilege of choosing their own minister. For the maintenance of this Scriptural principle the Church of Scotland has endured many a hard fight. It was in the maintenance of this principle that the people should have the right of choosing their own minister, and that no minister should be thrust upon a congregation against its will; that the Free Church of Scotland came into being as a body separate from the established Church in the year 1843.

But to resume.

Knox undertook the ministry, but shortly after wards was captured by the French, and for eight years was absent from his native land.

He returned in 1555 and many congregations were formed who separated themselves from the Church of Rome, and met to study the Bible, to meditate upon its sacred truths, and to engage in public prayer.

In 1560 the Scottish Parliament abolished Papal jurisdiction in the land, and by order of Parliament a Confession of Faith was drawn up by the Church and ratified by Parliament.

In the same year, on the 20th December, 1560, the First General Assembly of the Presbyterian Church of Scotland met.

It consisted of forty members, and of these six were ministers and 34 were ruling elders.

These men took the Bible only as their rule of direction in setting up the framework of the Church and in stating her doctrine.

An old historian, Row, says: “They took not their example from any kirk in the world, no, not from Geneva.”

THE RELATIONSHIP OF CHURCH TO STATE

In this early Church the position of the State in regard to the Church was distinctly laid down.

By them, to quote from another (Government of Kdom., 139), it was stated that: “Every State is bound to embrace, acknowledge and encourage the true religion.”

“The province of the State was not confounded with the province of the Church. The identity of each were clearly preserved.”

The State did not draw up a Confession of Faith and compel the Church to accept it. Neither did the Church attempt to enforce the State to do as she bid, but the Church, in response to the desire of the State, drew up a Confession, and it was for the State to say whether it would be accepted by the nation.

“Thus from the first, the Church and State in Scotland were mutually allied and yet free. They were each co-ordinate in their own jurisdictions, cooperating for the public good, but thoroughly independent of control, the one of the other.” Knox died in 1572.

Six years later the Second Book of Discipline was drawn up by Andrew Melville, who was in many ways Knox's successor, and it was ratified by the Assembly of 1578.

This also makes reference to the relationship between Church and State and teaches that (Govt. of Kdom., 143)

“It pertains to the office of a Christian magistrate to assist and fortify the godly proceedings of the Kirk in all behalfs, and, namely, to see that the public estate and ministry thereof be maintained and sustained as it appertains according to God's Word.”

It also says that the Civil Magistrate, in looking after the interests of the Church, is to do so:

“Without usurping anything that pertains not to the civil sword, but belongs to the offices that are merely ecclesiastical.”

This Second Book of Discipline was practically, though not formally, sanctioned by a Commission of Parliament that was appointed to consider it. Thus we see that at the first the mutual relationships of both Church and State to each other were understood and recognised by each other. The matter of ordination of men as ministers of the Gospel was understood to be entirely a matter for the Church.

That Book of Discipline stated that, “Election is the choosing out of a person or persons most able to the office that is vacant by the judgement of the eldership and consent of the congregation.” This is clear and distinct enough. Again, “Ordination is the separating and sanctifying of the person appointed by God and his Kirk, after he be well tried and found qualified.” Also, even in those early days, when there was so much to consider and to be done in erecting the walls of Zion, it was clearly laid down that no one was to be imposed on a congregation against their will.

So it was recorded that, “It is to be avoided that no person be intruded in any offices of the Kirk contrary to the will of the congregation.”

In these respects we maintain that the Church of Scotland was far in advance of any of the Churches of the Reformation.

No other Church was so absolutely free of all
State control and interference, nor had laid down the position in regard thereto as had this Church. But, alas! **Nevertheless, there was a fly in the ointment;** there was early in the Church an evil practice called that of patronage, whereby certain persons of nobility and opulence were allowed to present a person of their selecting to a vacant charge of which they were 7 the patrons. This system is defined in the “Constitutional Catechism of the Free Church of Scotland” as follows: “It is that system under which the power and privilege of electing and presenting, whether to a Church living merely, or to a living and to the cure of souls conjointly, is viewed as secular property and a civil right, which may be acquired by purchase or inheritance and possessed and enjoyed irrespective of religious character, mental endowment or moral qualification.” (Ques. 171.)

This was a great root of bitterness in the Church, but even when this was allowed by the Church it was to be regarded in the light of the people to determine who their minister should be. An Act of Parliament passed in the reign of King James VI says (and you will notice here that the right of settlement of ministers was under the jurisdiction of the Church): “The examination and admission of ministers shall be only in the power of the Kirk.” That is to say, that though a patron should present a man for the office it was for the Church to examine him and admit him or otherwise. In case a man so presented was refused it was enacted that “It shall be lawful for the patron to appeal to the superintendent and ministers of that province wherein the benelies and desire the person to be admitted, which, if they refuse, to appeal to the General Assembly . . . by whom, the cause being decided, shall take end as they deem and declare.” So we see that even under patronage the entire matter of the settlement of ministers was under the care of the Church.

The Church, however, succeeded in having patronage abolished by Act of Parliament. Then at the Union between Scotland and England in 1707 it was especially and solemnly stipulated as a condition that was absolutely necessary on the part of Scotland that the Presbyterian Church, with all its rights and privileges as settled at the revolution, should continue without any alteration to the people of this land in all succeeding generations.

Both Parliaments agreed that the observance of this should be “a fundamental and essential condition of the Union, without any alteration thereof, or derogation thereto, in any sort, forever.”

One of the most prized of the privileges of the Church was the freedom from lay patronage. The Union was effected in 1707. Yet in 1712, only five years later, in contravention of this most solemn agreement, a Bill was hurried through Parliament which restored patronage.

The Moderates, as a body, espoused the cause of patronage, and under their regime it assumed a fearful and evil form.

At last the Evangelical party came into the ascendency in the Church Courts, and in 1834 the church passed the well known Veto Act. While this did not do away with patronage, it afforded a valuable check against the abuse of the system. The interpretation of the Civil Law that was now given by the Civil Rulers was that if a patron presented a candidate to a vacant charge, the Church was bound to ordain him thereto, no matter what the wish of the people might be in regard thereto.

This was a serious matter indeed. It opened the door whereby many an ungodly man might exercise the care of souls, or attempt to do so.

The Veto Act enacted that if a majority of male heads of families being members objected to the presentee, he was not to be forced on the people. This was only reasonable.

In fact, objections of many kinds might be brought, even against a true man of God, as not being able properly to edify the people.

We can easily imagine such a case in those days when many had to flee from different countries on account of persecution. There were many eminent ministers, men of God, on the Continent.

Suppose one of these, we will say from France or Holland, came. He might be a most eminent scholar, a truly pious man, endowed richly with both gifts and graces, of unblemished character, but suppose that his foreign accent rendered him largely unintelligible to his hearers, it would be a great mistake to thrust such a man, qualified or otherwise though he might be, on his utterances. How could he properly edify them, though eminently qualified to edify others. Many similar cases might be supposed.

But of course the chief objection would be to men whose lives and conduct did not commend them to the people.

The Civil Courts declared that the church had no right to pass such an Act.

That she had exceeded her powers in so doing, and that she must obey the State.

Then ensued what is called “The Ten Years Conflict.”

For ten years the Church endeavoured by every means in her power to bring the civil rulers to a due and proper recognition of her rights. But it was all in vain.

(To be continued in next issue.)
THE FREE CHURCH OF SCOTLAND AND THE SYNOD OF EASTERN AUSTRALIA

The history of Presbyterianism in Australia dates as far as we know, from 1823, when the Rev. Dr. Lang arrived in New South Wales. In 1831, five others arrived, and on the 5th October, a Synod was established, designated, “The Synod of Australia in connection with the Established Church of Scotland.”

About three years after this the Disruption of the Church of Scotland took place on the 18th May, 1843, resulting in the formation of the Free Church of Scotland. The cause of this Disruption was the encroachment by the State upon the spiritual independence of the Church.

There are four points at which encroachments may be upon the spiritual independence of the Church, or there are four classes of functions with respect to which its liberty may be invaded. These are (1) The admission of ministers and office bearers to be members of Church Courts, and to exercise spiritual rule as members of them agreeably to Christ's institution; (2) The formation of the pastoral relation and the allotment of pastoral link; (3) The exercise of discipline, and the preaching of the Gospel, and admission to the Sacraments and the administration of them.

At all these points, and with respect to all these functions, the civil power assailed and destroyed the spiritual independence of the Established Church of Scotland.

There were a number of ministers, members and adherents in the Synod of Australia, who were of the opinion that the appendix “in connection with the Established Church of Scotland,” implied an official approbation of the erastianism of the latter Church. Some members of the Synod urged the deletion of the objectionable phrase in order to maintain the spiritual independence of the Australian Church.

At a meeting of the Synod held in St. Andrew's Church, Sydney, the majority voted in favour of the retention of the phrase, and the minority voted for its deletion. They were Revs. Wm. McIntyre, M.A., West Maitland, Colin Stewart, Vale of Clyde, John Tait, of Parramatta, Dr. Hill and Mr. Samuel Martin.

The following day, Saturday, 10th October, the Court resumed at 9.30 a.m., and at 12 o'clock, Mr. McIntyre, Mr. Tait, Mr. Colin Stewart, with Mr. Martin, Elder, entered the Court, and having laid the following protest on the table, withdrew:

We the undersigned, etc.

The protest having been read, those who took it retired, and having conferred in the drawing room of Mr. William Buyers, Hunter Street, and having duly constituted themselves in the name of the Head of the Church, the Rev. William McIntyre was chosen to be their Moderator: the protest above mentioned was produced and read, and thereafter ordered to be inserted in the minutes. The Rev. Mr. Tait was appointed Clerk of the Court. It was resolved that the body should be designated The Presbyterian Church of Eastern Australia, and the Supreme Ecclesiastical Court, the Synod of Eastern Australia. The members present then declared anew their adherence to the Confession of Faith, the Directory for public worship, and the Second Book of Discipline, as the standards of the Church.

The Disruption Church of 1843 congratulated their brethren under the Southern Cross, and gave official fraternal recognition to the newly formed Synod by passing the following deliverance in May, 1847, “The General Assembly sympathise with the fraternal brethren in Australia, who surrounded by many difficulties have declared their determination to adhere to the principles of the Free Church; and they instruct the Colonial Committee to take the interests of this Colony into their special consideration, and to make the best provision which circumstances may permit for meeting their special wants,” supplied men and means. – “Late Rev. Wm. McDonald Addresses.”

ST. GEORGE'S FELLOWSHIP

It is a long time since Easter, but I am sure you would like to hear about our trip to National Park on Good Friday. Have you ever been there? If so, you will agree with me when I say that it really is a delightful spot for a day in the sun. We were fortunate in hiring two boats, so spent most of the day on the river. Except for a few sand banks we had no trouble and enjoyed ourselves immensely, especially those of us who did no rowing. I belong to this class.

On Thursday, the 27th, we had visiting us Mr. John Davis, who is well known for his sessions on 2CH. Mr. Davis is such a busy man that we considered ourselves honoured to have him with us. Rarely does one find such a spiritual man able to express himself so vividly. He was telling us a true tale of the life of a certain Scotch boy by the name of Willie Sproule and one incident particularly amused us. Willie was being kept at the University only by the combined efforts of all the tradesmen of the village, seeing that he was an orphan. The grocer would give a bag of flour and everybody would provide some necessity. The local schoolmaster also did all he possibly could for his favourite pupil.

Anyway when Willie passed all his exams with honours the proud schoolmaster rushed round the
different benefactors telling them the glad tidings. On coming to the grocer he was so delirious with excitement that he burst in and ate five brandy snaps one after the other, then dashed on to the next man. However, the grocer being a Scot, was entering in his account book:

‘28th June, Schoolmaster: 5 brandy snaps.’

That is all for now. May the Lord bless you one and all.

– DOROTHY MacKINNON.

MANNING RIVER CONGREGATION

The Nabiac Free Presbyterian Congregation, on Thursday evening, 11th March, 1943, gathered at the home of Miss E. McKinnon to bid her farewell, as she was about to leave the district.

The earlier portion of the evening was spent in social converse and games. After supper had been partaken of, Rev. M. C. Ramsay said that Miss McKinnon had rendered very valuable service to the congregation and himself. When the congregation was being organised about five years ago, Miss McKinnon and her mother greatly helped. In those days Miss McKinnon personally notified the people concerning the services, placed public notices of the services and made all arrangements in reference to the hall. All this, and more, she did with her characteristic cheerfulness. Her fine Christian character and her unflagging enthusiasm makes it very difficult to fill her place in the congregational life.

Mr. Ramsay then called on Mr. G. A. Campbell (Elder), who spoke of Miss McKinnon's many fine qualities and her willing service. In presenting the guest with a beautiful Bible, on behalf of the congregation, the speaker made mention of the beauty of the Bible – the beauty of its literature and its teaching – and added that all the efforts of destructive critics had failed to impair the beauty of the Bible. Mr. Campbell also handed to Miss McKinnon an envelope containing a sum of money, with the request that with it she purchase something to be an additional reminder to her of the congregations affection for her. The Bible bore the inscription: ‘Presented to Miss Emily McKinnon by the Nabiac Free Presbyterian Congregation in grateful acknowledgement of valuable services rendered.’ Corporal Hector Cowan and Mr. Mervyn Milligan also spoke words of appreciation.

Miss McKinnon very suitably replied.

The very well attended gathering was a tribute to Miss McKinnon's character and work. The singing of Psalm 121, and prayer, ended a very successful function.

COMMEMORATION OF THE DISRUPTION IN VICTORIA

It is just one hundred years on May 18th last, since the whole religious world was moved by the Disruption in the Church of Scotland. The Synod of the Free Presbyterian Church in Victoria, felt that so important an event in the history of the Christian Church should not be allowed to pass without fitting recognition being made of it. Accordingly it was agreed that a commemoration of the Disruption be held in Hamilton, Victoria, from May 13th to May 18th. The visiting preacher for the occasion was the Rev. H. W. Ramsay, of Grafton, New South Wales, who first assisted at the Communion Services in St. Kilda and Geelong, and then conducted all the Communion Services in Hamilton. Mr. Ramsay was in good form for preaching, and in all three places his messages were most helpful and much enjoyed. His visit proved a very refreshing time to our people.

It was a disappointment to many, that Mr. Graham in whose capable hands all the arrangements had been, just prior to the commemoration, became seriously ill. Some suggested that the commemoration on this account might be postponed, but Mr. Graham was insistent that it should proceed. For a few days all hope of his recovery was abandoned, but in the good providence of God his life was spared. He is now on the mend, and recovered sufficiently to be able to return to his own home. In a few weeks time if he is spared, he should be once more seen in the streets of Hamilton where he is so well known and so highly respected. The time of his illness had been one of great enrichment to his soul through fellowship with his Lord, and the reception of daily morsels of heavenly manna from the Written Word.

The public meetings in connection with the commemoration were held on Monday and Tuesday, the 17th and 18th May, respectively. There were splendid attendances at all the meetings – people having journeyed from Melbourne, Geelong and the surrounding districts of Hamilton to be present.

The first meeting took place on Monday evening, and was presided over by the Rev. Arthur Allen. It was opened by the singing of Psalm 43 – the Psalm used at the constitution of the Free Church in Tanfield Hall – reading of the Scriptures and prayer. A welcome was then extended to the visitors on behalf of Mr. Graham and the Hamilton congregation by Mr. Hector McFarlane. The chairman then called upon Rev. J. Campbell Robinson to read a paper on “The Disruption and the reasons for it,” which he did,
outlining the events which led up to the Disruption, the 10 great sacrifices which were made with regard to it, the persecutions endured and the remarkable progress that followed by the blessing of God. Psalm 126 “When Zion’s bondage God turned back,” was then sung which was followed by an excellent paper on “The Revivals preceding the Disruption,” prepared by the Rev. I. L. Graham, M.A., and read by the Rev. H. W. Ramsay. Mr. Graham specially stressed the gracious work of the Spirit of God upon the people under the ministries of Dr. McDonald, of Ferintosh, known as “The Apostle of the North,” the Rev. W. C. Burns, of Kilysth, and Rev. R. Murray McCheyne, of Dundee, when many thousands of people were won into the Kingdom of God.

The second meeting on Tuesday forenoon, the 18th, was presided over by Rev. J. Campbell Robinson. It opened with the singing of Psalm 125, reading of Colossians 2, and prayer. The Rev. Arthur Allen then delivered a vigorous discourse upon “The Early Contendings in the History of the Church,” dwelling principally upon the Reformation and the stern battles that Luther, Calvin and Knox had to encounter and how the work of the two latter had influenced Scotland. Psalm 114, “When Israel out of Egypt went and did his dwelling change,” was then sung. Rev. H. W. Ramsay followed with an able address on “Disruption Leaders: notably Thomas Chalmers.”

Mr. Ramsay gave a brief biographical account of Hugh Miller, the editor of “The Witness,” Dr. McDonald, the great preacher in the north, and Drs. Cunningham and Candlish prominent leaders at the time, then sketched the life and achievements of that remarkable man Dr. Chalmers, whom he said had been a Moderate in his early life until free grace awoke him to his sinful condition, when he called upon the name of the Lord and was saved, and became one of the most fervid evangelists of the century. His herculean task of building new churches and founding a Sustentation Fund were remarkably successful. Money, during the first year came in at the rate of £1,000 a day. Mr. Ramsay also drew attention to his exceptional mathematical ability, which he laid at the feet of the Redeemer. He rendered conspicuous service to the Church of God in his day.

The meeting was brought to a close by the singing of Psalm 78, ver. 5 and the Benediction.

The evening meeting which was the concluding one of the series was presided over by the Rev. H. W. Ramsay, who opened the proceedings by announcing Psalm 100 for singing. After this was sung, a portion in the Epistle to the Ephesians was read and prayers offered. The Rev. J. Campbell Robinson spoke on the vital principals of the Disruption. These, he said, were the place and prominence given to the Lord Jesus Christ as the King and Head of His Church. The spiritual independence of the people of God to choose their own ministers and to conduct their own affairs under the Holy Spirit’s guidance, and a definite appeal to the Word of God in all matters of Doctrine, worship, government, discipline and practice.

A portion of Psalm 20 was then sung, after which Rev. Arthur Allen gave a lively account of the blessing that followed the Disruption, touching upon the great number of souls won into the Kingdom at this time, the high standard of religious life produced and the great interest manifested in missionary enterprise. The meeting was closed by singing the last part of Psalm 72 and the Benediction.

All the meetings were felt to be most helpful and illuminating and not a few expressed their pleasure at being able to be present at them. We trust that the commemoration of this great event will stimulate our people to value more highly their spiritual heritage and encourage and rouse them to maintain those precious principles which not only secure to the people their just rights but above all are honouring to God.

THE OLD PATHS

(A Paper read at a Rally of Protestant Churches, Grafton, May, 1943, by C. King)

Jeremiah 6: 16. “Thus,” saith the Lord, “Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, “We will not walk therein.”

My short paper tonight is concerned with two phrases in particular which you have heard in the above quotation from Holy Writ. The ‘old paths’ and the ‘good way’, these two are impressed on my mind as the things which youth must direct itself to consider and to follow if it is to discharge its responsibility to itself and to the nation. I have read of one who began the search for happiness his search led him through many climes and countries; he enlarged his acquaintance both of peoples and their works of art; he saw the finest products of the human brain in the realm of commerce and development; and then he returned to his native hills, there to find happiness in the pursuit of his former vocation, in the fellowship of the 11
companions of his youth, in the service of his fellow men. Happiness and duty are interlinked – the sweetest lives are those to duty wed. Jeremiah, in an age of religious declension in Israel, cries out “Remember your God, return to Him, read His word, obey His voice, return to the old paths, where is the good way, and you shall find peace and happiness.” ‘Old paths,' 'good way,' 'rest,' no right way of living without a return to the old paths of religion, no happiness without obedience to God.

Today we hear over and over again the words 'the new order.' Someone said recently in Grafton, “What we want is not a new order, we want an old order, as old as the Ten Commandments.” I heartily concur with those remarks. In the papers, over the air, in High School speech making competitions, we hear and read of the aspirations of youth and adults for something better. We say we are growing weary of wars and other disorders; mothers and fathers yearn for the safe return of their boys and girls from the fighting front; sweethearts weep softly for loved ones in prison camps; many are living under loads which well nigh break their spirits; young men and school boys prepare for their future share in the air war; youths under 20 years brave the severest climates and the greatest dangers – we are weary of all this? Many of us are, most are sick of conflict and would see something better. We do want a new social order, we want to see the end of poverty, we want to see all men free, but I want to say tonight that you young people will almost certainly see another war just as bloody as this (assuming that we win) unless you and the youth of the land generally, betake yourselves to your Bibles and the God of our fathers. In your hands lies in great part the future of the nation. Do not be deceived by the swelling words of hope and promise which you read and hear. It is pathetic to hear young boys and girls get up and read memorised speeches full of hope for a better day for our sunny land, and never once mention the old ways of religion. The plain truth is that men and women cannot bring in world peace until they and their generation have peace themselves, peace with God and the peace of God resident in their hearts. You cannot have a garden without sunshine and water and you cannot have heart rest, you cannot expect troubles to cease so long as Christ the Prince of Peace, is excluded.

After the last war the accredited representatives of the nations met together to formulate a plan to end wars. Why did it fail? Individuals and nations, including our own, were absorbed with their own affairs, self took pride of place, because the Lord God did not have first place. When the leaders are prepared to ask for the old paths, to walk therein, and to lead the people along the same way, to lead the people away from the awful drink habit, to bid them give up gambling instead of encouraging it in the form of lotteries and liberal dog licences and so on; to discourage immodesty in our young women, and on the picture screens, when suggestive stuff shall be eliminated from the radio, when men in high and low places cease to talk, and begin to aim at purity, honour, and the fear of God, when the love of Christ takes the place of love of the vanities of time, when people sacrifice themselves for the work of spreading the Gospel instead of seeking wealth for themselves and their families, when mothers and fathers are more concerned about their children growing up to know Christ and serve Him than about their getting comfortable jobs and making their mark in society; when you, my young friends, realise as King Josiah did at the age of 16 years, that the way to be happy is to be holy, that it is better to prepare for the day of judgement than to prepare for examinations and parties, when you are satisfied that you can do your best for yourselves and for Australia only when you determine to turn from the ways of self seeking to the seeking of the Saviour of men, then and then only, when people undergo a radical change, may you expect a better world and a new order.

Think of Daniel for a moment. In the midst of corruption and Eastern court, he led his fellows to resolve to be true to their God. Later on we find that Daniel was spared to return to the land of the Jews. Through thick and thin he and his fellows stuck to their colours, and Daniel became Prime Minister of the empire where they had been captives. Who knows the future of Australia? Who knows your future? Perhaps someone here tonight says, “I will be true to my God, I will seek Him.” Make no mistake about your character in God's sight. Sinners are all men, all have sinned, all need Christ, none can save himself. Christ can save all who repent and believe. Listen to Jeremiah again, “O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thought lodge within thee?” If you will come seek Him you may one day be greatly used of God to lead in a great national work of reconstruction. If you follow the old paths you will certainly be able to do good and play a grand part in this reeling old world, not seeking or finding the applause of men, but forwarding the Kingdom and hastening the return of the great Prince of Peace, who has said 'Behold, I come quickly,' 'Behold the day of the Lord will come as a thief in the night,' 'Prepare to meet thy God.'

OBITUARY

Mr. Thomas Veitch Murray, of Bunyah,
passed away on 16th March, 1943, aged 78 years. For more than fifty years Mr. Murray had resided at Bun- yah, and the faith which his forefathers brought to this country from Scotland he ever followed, and he, Mrs. Murray and family, always have been closely associated with the Free Presbyterian Church.

Mr. Murray was upright, enterprising and energetic, and the Murray home was noted for its hospitality.

There was a very large gathering at the Krambach cemetery. It was gratifying that all the members of the family were present, among whom was Pte. Milton Murray, of the A.I.F., who because of special leave and special facilities placed at his disposal by his Commanding Officer, was able to arrive in time for his father's funeral.

— M. C. R.

Studies in Romans
Exposition of Chapter III
(BASED ON HODGE)

This Chapter may be divided into three parts:—
1. Verses 1-8 refute the Jews objections to the Apostles reasoning.
2. Verses 9-26 declare that by the works of law no flesh living shall be justified before God.

Doctrine of Part 1.

I. The Jews first objection to Paul's reasoning in the previous chapter is that they inferred from it, that the Jew has no advantage over the Gentile (ver. 1). The Apostle denies the correctness of this inference from what he had previously said and admits that the Jews have great advantages over all other peoples. (ver. 2).

II. Their second objection is, that God having promised to be God of the Jews, their unfaithfulness even if it is admitted does not release Him from His promises (ver. 3). Paul in answer admits that the faithfulness of God must not be questioned; but he shows that the grounds on which the Jew expected exemption from punishment, viz., that their unrighteousness commended the righteousness of God, was false (vers. 4-5). This he proves by showing first, that if their beliefs were true, God could not punish anyone, Gentile or Jew (vers. 5-7); and secondly, that it would lead to this absurdity, that it is right to do evil that good may come.

III. Therefore, the application of the Apostle's reasoning is, that no covenant of God can ever be rightfully urged in favour of exemption from the punishment of sin to those who believe in it. God is faithful to His promises, but He never promises to pardon those who are impenitently guilty.

Doctrine of Part 2.

I. Having demonstrated that the Jews cannot expect exemption from condemnation because of their being the peculiar people of God, the Apostle draws the conclusion that as a matter of justification before God, the Jew has no pre-eminence over the Gentile — all are sinners and being sinners are exposed to condemnation. (vers. 9-10).

II. The general declarations of the Scriptures descriptive of the character of men before the advent of Christ, are applicable to men in all ages of the world because they describe human nature and declare what fallen man is — his sins of the tongue (vers. 13-14); his sins of violence (vers. 15-18).

III. To be prepared for the reception of the Gospel, we must be convinced that we are sinners, humbly led under a sense of our unworthiness, silenced under a conviction of its condemning power and prostrate at the footstool of mercy under a feeling that we cannot satisfy the demands of the Law, that if saved it must be by Divine Grace alone (vers. 19-20).

Doctrine of Part 3.

Having proved that justification on the ground of legal obedience or personal merit is for all men impossible, Paul proceeds to unfold the method of Salvation as presented in the Gospel.

I. Its Nature:
1. The righteousness which it offers is not attainable by works but by faith.
2. That it is adapted to all men — Jew or Gentile — since all are sinners.
3. And it is entirely free. (vers. 21-24).

II. The Ground on which the offer of Justification is made:

Its foundation is Jesus Christ as a propitiation for our sins. All modes of preaching must be erroneous which do not lead sinners to feel that the great thing to be done is to receive the Lord Jesus Christ as Saviour and return unto God through Him. All religious experience must be defective which does not cherish the conviction of the sufficiency of the work of Christ (ver. 25).

III. Its Results:

The doctrine of the atonement produces in us its proper effect when it leads us to see and feel that God is just, that He is infinitely gracious and that we are deprived of all grounds of boasting, for it is then that we know God in His true character — the Father of all believers, of Gentile no less than the Jew. (vers. 26-31).

— A. W. A.
FELLOWSHIPERS AT NATIONAL PARK, SYDNEY

“REMEMBER . . . TO KEEP IT HOLY”
By F. E. THOMPSON

There was an extra rush of work at the wharf and in the offices belonging to the millionaire, Mr. Girard.

On the Saturday afternoon, the rich man, who cared nothing for God's day, ordered all his clerks to come on the morrow. One young fellow came in to see his employer, and said respectfully, “I am sorry to refuse, Mr. Girard, but I cannot work on Sundays.”

“If you decline to do it, off you go!” said Girard angrily, pointing to the door. “But perhaps it's nothing to you whether you go or stay.”

“It is,” answered the young fellow, “for I have a widowed mother to support, but I must obey God about the Sabbath Day.”

“Well, step up to the desk, and the manager will settle with you,” said Mr. Girard decidedly.

For three weeks John Fisher sought in vain for employment. He wondered as to the future, but his trust in God never wavered.

One day a banker called to ask Girard if he could recommend a trustworthy young fellow as cashier in a new district bank. At once he gave the name of John Fisher.

“But you dismissed him!” exclaimed the banker. “I have seen him, and he impressed me most favourably, but he told me you had discharged him, and that he could not ask you for a reference.”

“Yes, I sent him off at a moment's notice. But his work was always most satisfactory, and a man who would lose a good situation for conscience's sake, should make you a valuable cashier.”

Quickly John was appointed to the post. It proved indeed, a good one, and the Lord prospered him in it, for he went to it with the blessing of Him Who says “If ye be willing and obedient, ye shall eat the good of the land.”

SOMETHING TO REMEMBER WHEN YOU TRAVEL

A gentleman about to undertake a journey was packing his suitcase, when he remarked to a friend, “There is still a little corner left open in which I desire to pack a guide book, a lamp, a mirror, a hammer, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn book, a sharp sword, a small library, containing sixty six volumes – all these articles must occupy a space of about five by three inches.”

“How are you going to manage that?” queried his friend.

The reply was, “Very easily; for the Bible contains all these things.”

HIS FATHER'S PRAYER

A fourteen year old boy was given a job by his father. Just then some companions came along and persuaded him to go with them, and the work was not touched.

When the father came home in the evening he said to his son: “Frank, did you do that job?”

“Yes, father.”

He told an untruth, and his father knew it, but said nothing. The boy's conscience troubled him.

Next morning his mother said to him: “Frank, your father did not sleep all last night.”

“How was that, mother?”

“He spent the whole night praying for you,” she replied.

The arrow of conviction went straight to Frank's heart, and he straightaway confessed his sin.

“I can never be sufficiently grateful to my father for those prayers,” he said, when years later he was known as Bishop Warne, “for to them I owe my decision for Christ.”

Tiny Tots Text

“God is love.” – 1 John 4: 8.

Prayer for the opening of each class:
July 4th, Psalms 67: 1: “God be merciful unto us, and bless us; and cause His face to shine upon us.”
July 11th, Psalms 69: 16: “Hear me, O Lord, for Thy loving kindness is good: turn unto me according to the
multitude of Thy tender mercies."

July 18th, Psalms 71: 1: “In Thee, O Lord, do I put my trust; let me never be put to confusion.”

July 25th, Psalms 71: 3: “Be Thou my strong habitation, whereunto I may continually resort.”

Lessons for July

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July 4th

The Paralytic Healed


Jesus had entered Capernaum again “His Own city” (Matt. 9: 1). It soon became known that Jesus was in the city, for a crowd of curious and interested people gathered in and around the house where He was, till its capacity was taxed to the utmost. Jesus, no doubt, from the compassion of His heart for their souls, preached unto them. (ver. 2). Coming towards the house borne by four friends was one sick with palsy (a form of paralysis) (ver. 3). Maybe the result of sin, however, hopelessly inactive, he could do nothing for himself, no matter how resolute his will, his disease remained incurable. What a picture of natural man helpless, lost, undone under the power of sin. But was his case hopeless? We shall see. To enter the door and so reach the feet of Jesus was impossible with the enthusiastic press around the entrance, but faith will always find a way, and so we find the men raising their friend to the house tops (usually flat roofed in Eastern countries) and by their ingenuity removing a part through which they triumphantly lowered their friend. Jesus did not rebuke them for this intrusion, but looked from the poor helpless sufferer to the friends peering down through the hole, their silence bespoke with eloquence the desire of their hearts, and faith was read in every line of their faces, nothing appeals so strongly to Jesus as earnest faith. “When Jesus saw their faith,” (ver. 5), faith was the keynote of their success, and without faith it is impossible to please God, and He said unto the sick, “Son, thy sins be forgiven thee,” here was healing for soul as well as body. What joy must have filled the heart of this poor man to hear those kindly words flow from the lips of Jesus. But the cold, critical scribes reasoned in their hearts (vers. 6-7), Jesus perceived in His spirit that they so reasoned and said unto them, why reason ye these things in your hearts? Jesus is the searcher of hearts and He knows what is the mind of the spirit, proving his omniscience. (Jer. 17: 10). His question was to lead them on to see and believe, and aptly expressed, viz., Easier far to say “sins forgiven,” than “Son, walk” for the former could not be put to immediate proof while the latter would be self evident. So the seemingly easier is demonstrated by the seemingly harder. But that ye may know, etc., (vers. 10-11). The man immediately arose, took up the bed and went forth before them all insomuch that they were all amazed. (ver. 12). His forgiveness was proved by his walk.

Remember:
(1) There may be someone you might be able to bring to Jesus, will you try?
(2) “Faith without works is dead.”

July 11th

The Woman of Samaria


In this very beautiful representation of seeking grace we see in striking form the yearning love of Jesus for the salvation of the lost. The Pharisees ever anxious to thwart the work of Jesus, were responsible it would seem, for our Lord's departure from Judea, but nay, a far greater urgency demanded that He must needs go through Samaria, a soul had to be saved. Then cometh He to a city of Samaria called Sychar. (ver. 5). It is interesting to note in passing that Sychar is a place of much historic interest: It was the Sichem of Abraham's day and the place where he built an altar. (Gen. 12: 6). Observe also other interesting incidents which happened around here. (Gen. 35: 4, 34: 49, 5: 7 and 37: 12, also Josh. 24: 42). The city was near to the parcel of ground that Jacob gave to his son Joseph (ver.5) (Gen. 33:19), 48: 22, Josh. 44: 32). Now Jacob's well was there, Jesus therefore being wearied with His journey sat thus on the well, and it was about the sixth hour (ver. 6). We note Jesus experienced all the sensations we experience, such as hunger, thirst, fatigue, etc., proving that “we have not an high Priest who cannot be touched with the feeling of our infirmities.” (Heb. 4: 5). It must be remembered that Jesus was as essentially a man, as He was very God, the principal thing in which Jesus differed from us in the flesh was His sinlessness. “He did no sin neither was guile found in Him mouth.” The hour was midday (the Jewish day commenced at sunrise, approximately 6 o'clock) and no doubt was hot, and the way Jesus had travelled, dusty. “There cometh a woman of Samaria to draw water: Jesus saith unto her, ‘Give me to drink’” (ver. 7). This request from one whom the woman readily recognised as a Jew (no doubt by his attire) surprised her and drew from her this reply, “How is it, etc.,” (ver. 9, Read ver. 10). Jesus now presents His teaching to the woman who being ignorant of spiritual things fails to discern the deep spiritual significance of His words, as instanced by her reply, which had a suspicion of scorn, “Sir, thou hast nothing to do with this, etc.” (vers. 11-12). Jesus then states plainly the difference earthly water and the spiritual water (i.e., living water) (vers. 13-14). Had the woman but known it, Jesus Himself is the true fountain of Jacob (Deut. 33: 38). The fountain of living waters (Jer. 2: 13, 17: 13, Psalm 36: 9) “With thee is the fountain of life.” The water that I shall give him, etc. (ver. 14). What a contrast the gift of Christ to the unsatisfying waters of an earthly well. The water which our Saviour gives is soul satisfying, “a well of water springing up into everlasting life.” (ver. 14). The woman's mind apparently is still spiritually blank for she can only see in Jesus words freedom from the daily round of water drawing. How true it is that, “to the natural man the things of the Spirit of God are foolishness, because these things are spiritually discerned.” (1 Cor. 2: 14).

Learn: Living water is the emblem of the Spirit, which is the indwelling and life giving power of the believer.

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Remember: If we would learn from Jesus what need have we to go to Him with this prayer, “Open thou mine eyes that I may behold wondrous out of Thy Law.”

July 18th

The Woman of Samaria


Boys and girls this week we are going to study another aspect of our Lord's dealing with the Samaritan woman. (Read ver. 16). “Go call thy husband and come hither.” Ah! here Jesus probed deep into the hidden recesses of this woman's heart and unveiled her sin. The conversation hitherto had been easy and pleasing, but now it became more direct and personal, a turn of conversation...
which startled her, and which made her half confess her sin. “If we confess our sins He is faithful and just to forgive our sins and to cleanse us from all unrighteousness.” (John 1:9). How true it is that there is “nothing hid that shall not be revealed.” Jesus is the searcher of hearts. The woman it would seem tried to evade further discussion on those unwelcome truths which were such a blot on her life by turning the conversation. “Our Fathers, etc.” (ver. 20).

Mt. Gerizim where a temple had been built was the place of Samaritan worship, the thought of which, apparently, awakened her to a sense of the need of worship; something she no doubt had long ignored. When a soul is awakened to a sense of sin, that soul needs a refuge, but the only refuge for the seeking soul is not to be found in an earthly building the creation of man, but in Christ the Lamb of God who taketh away the sin of the world. Hence Jesus saith, “Ye worship ye know not what: we know what we worship: for salvation is of the Jews.” (ver. 22. Read vers. 23 to 26). And there outlined is the worship Jesus came to reveal. “The Law was given by Moses but grace and truth came by Jesus Christ.” (John 1:17). The bright hope which illumined many a Jewish heart now became the hope of this woman's life, “I know that Messias cometh, etc.” (ver. 25). It may be she hoped that this was indeed the Christ, the Saviour of the world, with whom she spake, but imagine her delight, when Jesus said, “I am He,” the scales from her eyes and she beheld Jesus the Saviour of her soul.

Lesson: Boys and girls there is no joy to eclipse the joy of beholding Christ as your Saviour. What a glorious fulfilment this of Isa. 45: 11 said, “Behold Me, Behold Me, unto a nation that was not called by My name.”

July 25th

The Woman of Samaria

Read: John 4: 27-42. Memory Text: John 4: 34.

This week boys and girls I want you to notice the effect of salvation on this woman. On the return of the disciples (who as you will have noted in reading went into the city to buy food), who marvelled that Jesus spake with this woman. “The woman left her waterpot and went her way into the city and saith to the men, ‘Come see a man that told me all things that ever I did, is not this the Christ.’” (vers. 28,29). Observe the result of her cry, “Then they went out of the city and came to Him.” “I believed and therefore I will speak.” (Psalm 116: 10). You will note she does not try to teach others in this tender stage of her Christian faith, but brings them to Christ. In the meantime while His disciples prayed, saying “Master eat.” (Read vers. 31 to 38). But Jesus “My meat, etc.” His meat was to do and finish the work of God, His meat was evidenced in the tender compassion condescension and patience He had shown to this one soul, and through her a great work was about to be accomplished in this country of Samaria. The work of Jesus was to advance the Kingdom of God, to restore to life lost souls, to spread the light of the Gospel, and in short, to bring salvation to the world. When filled with this zeal for the Father's glory Jesus forgot the physical hunger. “Behold I say lift up your eyes, etc.” (ver. 35). The harvest to which Jesus referred was the white robed multitudes coming down the hillside from the city. Jesus was the Sower they (the disciples) would be the reapers. Many of the Samaritans believed because of the saying of the woman, in this we see what a wonderful work can be done by witnessing for Christ. Yes, boys and girls, if you have not come to Jesus for salvation, come now and go out and tell others what He has done for you, and many more believed, etc. (vers. 41-42). Confirming what the woman had said, That was this indeed the Christ, the Saviour of the World.

Remember: Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven. (Matt. 7: 16).

A FORETASTE OF HEAVEN

John G. Paton, missionary to the New Hebrides, in describing the first Communion service on the Island of Aniwa, says: “The whole service occupied nearly three hours. The Islanders looked on with a wonder whose unwonted silence was almost painful to bear. Many were led to inquire carefully about everything they saw, so new and strange. For the first time the Teachers gift from South Melbourne Presbyterian Church was put to use – a new Communion service of silver. They gave it in faith that we would require it and in such we received it. And now the day had come at last! For three years we had toiled and prayed and taught for this. At the moment when I put the bread and wine into those dark hands, once stained with the blood of cannibalism, but now stretched out to receive and partake of the emblems and seals of the Redeemer's love, I had a foretaste of the joy of glory that well nigh broke my heart to pieces. I shall never taste a deeper bliss till I gaze on the glorified face of Jesus Himself.”

– Sel.

A PERILOUS HOUR

The suspension bridge over the Menai Strait is one of the greatest wonders of the engineering world, and the name of the man who constructed it was “in everybody's mouth” at the time of its building. Men of scientific reputation came long distances on the day of opening to do honour to Thomas Telford, the shepherd's son who had achieved this great task, but at the critical moment he could not be found. A search was made for him and he was discovered alone in prayer! He was a wise man, for in the day when the world brings its honours to crown a godly man, there is great spiritual peril for him unless he is truly willing to give God all the glory. – Sel.

SHEILA'S REQUEST

By MURIEL FOX SNELL

“Oh dear! It's nearly time for my music lesson. Where can those tickets be?” exclaimed Sheila, as for the fourth time she hunted through her little writing desk, till the contents were a more untidy mass than before; No, they weren't there, that was certain: and again she turned to a small ottoman where old letters and magazines were kept. Fear lurked in the little girl's heart, for how well she remembered Miss Owen's words at her music lesson, when she had given Sheila the tickets.

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“I am hoping to make quite a nice little sum for the Children's Convalescent Home from my pupils concert. Here are some tickets, Sheila, six at a shilling each and five at two shillings. Try and sell as many as you can, dear, and remember, those you don't sell must be given back to me before the concert.”

Sheila had sold four shilling tickets, the rest – oh, she felt sure that she had put them away, in such a safe place – but where, she couldn't remember. Now her music lesson time had almost arrived, the tickets were nowhere to be found, and she knew that she must return the tickets or the money.

“Oh, dear! Whatever shall I do?” she cried with a sob in her voice, and tears painfully near the surface. “They come to twelve shillings altogether, and the only money I have is that shilling that Auntie Norah gave me the other day, and my threepence pocket money. So I couldn't pay for them myself,
June

Owen's house, she softly sang: again, before hurrying on to her music lesson.

quickly," whispered Sheila, as she slipped on her knees once near the window. Quickly Sheila opened it, and there carefully tucked away under the stockings she had been laying the packet of tickets.

mind; “Try the workbasket.” It was standing on a little table beside the little white bed, she made the request to the One Who delights to hear and answer prayer.

On rising from her knees, the thought flashed into her mind; “Try the workbasket.” It was standing on a little table near the window. Quickly Sheila opened it, and there carefully tucked away under the stockings she had been darning the week before, lay the packet of tickets.

“Oh, Lord Jesus, how I thank You for answering me so quickly,” whispered Sheila, as she slipped on her knees once again, before hurrying on to her music lesson.

And as she walked down the road that led to Miss Owen's house, she softly sang:

“I believe God answers prayer; I am sure God answers prayer; I have proved God. answers prayer; Glory to His name!”

BIRTHDAYS

Many Happy Returns

June

1 – John McK. Cameron, Maclean.

2 – Robert Dyball, Tinonee.


4 – Darrell McInnes, Barrington.

5 – Alma Grant, Harrington.

6 – John Millar, Cargo.

7 – Coral Lyall, Saltash.

8 – Betty Beaton, Barrington.

9 – June Cowan, Firefly Creek.

10 – Henry John Brammah, Tuckurimba.


12 – James Nicol, Sydney.


14 – Fay Bancroft, Maclean.

15 – Jennifer Robyn McLean, St. Kilda.

16 – Shirley Lester, Maitland.

17 – June Holyoake, St. Kilda.

18 – Alan Bateman, Sydney.

19 – Margaret Anne McLeod, Sydney.

20 – Graeme Wagner, Sydney.

21 – Allan Harman, Wauchope.

22 – Ross Dick, Koree Island.

23 – Max Lamborn, Willina.

24 – Beverley Ann Brogden, Armidale.

25 – June Holyoake, St. Kilda.

26 – Alan Bateman, Sydney.

27 – Margaret Anne McLeod, Sydney.

28 – Graeme Wagner, Sydney.

29 – Allan Harman, Wauchope.

30 – Ross Campbell, Chatsworth.

31 – Ray McFarlane, St. Kilda.

32 – Norman Corrie, Branxholme.

33 – Bruce A. McKenzie, Saltash.

34 – John Hanks, Branxholme.

35 – Mary G. Campbell, Mullumbimby.

36 – Roy Cameron, Maclean.

37 – Dorothy Morris, Hamilton.

38 – Jim Hunt, Tuckurimba.

39 – Keith Donnelly, Tuckurimba.

40 – John Steele, Wauchope.

41 – Shirley Cowan, Firefly Creek.

42 – June Holyoake, St. Kilda.

43 – John M. Milliken, Failford.

44 – Catherine F. Arrowsmith, Harrington.

45 – Barbara Barnes, St. Kilda.

46 – Allan Coggins, St. Kilda.

47 – Elvin Neil McKinnon, Kindee.

48 – Alex Munro, Maclean.

SEARCH WORK IN LEVITICUS 1 to 14

1) What was said must not be lacking from the offering?

2) What offering was a priest who had sinned through ignorance supposed to offer?

3) What is said about the fire upon the altar?

4) Where did Moses put the blood upon Aaron of the Lamb of Consecration?

5) Where was the Urim and the Thummim put?

6) Find mention of an uncle of Aaron?

7) When is it said, “Ye shall therefore be holy, for I am holy?”

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

Printed by J. Bell & Co., 51 William St., Sydney.
THE CULTIVATION OF THE
DIVINE PRESENCE

God's best Temples are not built in stones, but in flesh and blood, and Christians are everywhere called upon to be the living witnesses of His abiding Presence. Indeed our lying down and rising up, and all our theology, service, visitation, practising, learning, must be in Him and of Him. God Himself, the Living God incarnate in our Lord Jesus Christ, must be the first and the last in all our ways, just as He is eternally to be reckoned the Alpha and the Omega of our faith and love.

There is ever the subtle temptation to lose this vital touch with God and to lull ourselves into a false security, so very easy it is to fall away from “our First Love.” We may be orthodox as Athanasius, and as intellectually brilliant as Augustine, but unless our heart, mind, and affections are truly surrendered to Christ, we shall become men and women who are a “Savour of death unto death.” To walk with God is to live into Him; and walking with Him means watching your soul and minding your step. There must ever be a holy constraint about our frame of mind and a diligent use of all the means which bring the love, light, and knowledge of the Eternal into our souls. That we have so little of the Divine Presence is very often because we refuse His overtures and keep the best of the offerings for ourselves. “Mortify” is a word often used in the New Testament, but it seems to have dropped out of our religious vocabulary in these latter days. It must be a case of the Very Best for God. “Yield yourselves,” said the greatest of the Bishops of Durham, yield yourselves to the full influence of the Divine Presence: endeavour to raise up in your heart such a sense of God as shall be an habitual, ready, principle of love, reverence, gratitude, hope, trust, resignation and obedience. Such a recollection that we are in the Divine that would stimulate devotion and that would contribute to our being in the fear of the Lord all the day long.

It is this sense of the Divine Presence that will keep us straight in a very crooked world, and will raise us above the ordinary fossilised and conventional christianity. It is this Presence that will keep us humble and modest in a society that is largely ruled by cant, pretence and greed.

The Presence of God is the Presence of our Lord Jesus Christ, and the lovely life and the lovely virtues are all anchored in Him. But the presence of Christ Jesus is only made truly real by the Cross. “I am crucified with Christ nevertheless I live, yet not I, but Christ liveth in me.” Not otherwise can Christ come to dwell in our hearts. Our denial of “self” must be for “His sake,” and that is incomplete if not impossible unless I take up my cross and follow Him. Real personal religion is found at the Cross, and in the powerful ministry of the Holy Spirit of God, and the shadow of Calvary is broken by the radiating presence of the Living God. “Yes,” says John Owen, “Christ, Christ is the spring of our spiritual life. He is in every way our life, and we must look to Him for our spiritual life in every place, and in every moment. Let me give you this advice,” he adds, “that you would night and day, upon your beds, in your ways, upon all occasions, have the exercise of faith in the Person of our Lord Jesus Christ by faith as viewing Him mirrored in the Gospel – by trust in Him, by invocation to Him. Abide at the Wellhead of Life by a frequency of acts of faith upon the Person of our Lord Jesus Christ.”
THE AUSTRALIAN FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and from the Editor, 16 Faraday Avenue, Rose Bay.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor at the above address, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free, and to be forwarded to the
Rev. JOSEPH HARMAN,
The Manse, Campbell Street,
Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,
MR. H. NICOLSON,
17 Anderson Street, Westmead,
N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to
Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W.

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One after another the Civil Courts declared against her in the various cases that were brought before it. Quite a number of these were brought by those who were opposed to the church's decisions. A number of startling decisions were given. As we have seen, it was declared that the Church was not at liberty to pass the Veto Act. We have mentioned how Chalmers was instrumental in having over 200 additional churches built. The Civil Courts declared that the ministers of the “Chapels of Ease” had no right to sit in the church courts, or even to exercise discipline in their own congregations, even though all these privileges were rightly allowed them by the Assembly. Time after time the Civil Courts decided against the Church exercising her undoubted rights in her own sphere. These were most extraordinary, as in the case of “Auchterarder.”

In 1834 the important parish of Auchterarder came vacant. Lord Kinnoul, the patron presented Mr. Robt. Young to the living. But out of a population of 2,000 only two signed the call.

Five-sixths of the congregation came forward to protest. The Church asked the patron to make another appointment. But he appealed to the Civil Courts.

The decision was that the trials of the presentee were to be proceeded with notwithstanding the feelings of the people. The case was appealed to the House of Lords, and decision given against the Church.

At Marnoch, Strathbogie, in 1837 a vacancy occurred, and a Mr. Edwards, a preacher of the Gospel was presented. He had been three years assistant to the previous pastor, so the people knew him well – in fact so well that only one man, Peter Taylor, the innkeeper signed his call, while six-sevenths of the congregation actively opposed his being settled. He appealed to the Civil Courts and the decision again went against the Church. The majority of the Presbytery being Moderates, resolved to obey the law of the land, and defy the law of the Church.

Seven ministers met to induct him, and 2,000 people gathered at the church, in midst of snow in midwinter. They handed in a solemn protest, written, and then as the Presbytery proceeded to the ordination, the whole congregation gathered up their Bibles and left their church, never to return.

In short, it was distinctly held by the Civil Courts that the Church must obey the State.

One of the judges stated (and this is in accord with most of the decisions given), “That our Saviour is the Head of the Kirk of Scotland, in any temporal or legislative, or judicial sense, is a position which I can dignify by no other name than absurdity. The Parliament is the temporal head of the Church, from whose acts, and from whose acts alone, it derives all its powers.”

Chalmers used his great powers in endeavouring to get the leading politicians to see the justice of the claims of the Church, but all in vain.

The English leaders in politics seemed unable to comprehend how a Church could receive benefits from the Government, yet not be subject to the jurisdiction of that Government, and to the law of the land, in matters strictly ecclesiastical, as well as civil.

The Church at last drew up what was called a Claim of Right in which she set forth very clearly what her rights were. But it did not avail.

THE DISRUPTION

It is not for me to deal with this great event today. Suffice it for me to say that there never was any grander day ever seen in Scotland, than the day when this event occurred.

You know how, at last, in order that the Spiritual Independence of the Church might be preserved, how in order that the Saviour might not be deprived of His right to rule in His own House, on that memorable day, the 18th May, 1843, a great body of ministers, having handed in by the Moderator, the protest of the Church against the encroachments on her rights by the Civil Power, walked out of the Assembly Hall, and constituted the Church of Scotland Free.

The struggle had come to an end. Reconciliation had been found impossible.

No less than 474 ministers in obedience to their consciences and the Great Head of the Church, left the establishment, with its emoluments. It was the Church of their fathers and mothers, the Church in which the most of them had been baptized, it was the Church of their early days and their maturer years, and they loved it with all their heart.

But they loved their Saviour more.

And so they forsook their livings, they left their Churches in which they had loved to minister, and to proclaim the glorious Gospel that was dear to them.

Most of them knew not where they were to find another place in which to preach the Gospel, or a Manse in which they might abide. Indeed many of them, for long afterward could find neither the one nor the other. But they were true to their Lord.

They believed firmly in the Establishment of Religion by the State. It was a principle dear to their hearts. But they would not allow Caesar to rule in the House of Christ. They went out of the Establishment, but they did not forsake the Establishment principle.
They still held that it is the duty of the State to acknowledge and support the Church, but the freedom of the Church must be maintained, and the Establishment, dear as it was to their hearts, was not so dear to them as the freedom of the Kirk. Chalmers took care that there was no mistake in regard to their position. He said, “We are not voluntaries. We go out on the Establishment principle. Though we quit a vitiated Establishment, we would rejoice in returning to a pure one.”

Having left the Establishment, they did not sit down in idleness or despair. There was much to be done. So they repaired immediately to another place of meeting, where they constituted the first Assembly of the Church of Scotland Free. This was on the same day on which they left the Establishment. They marched straightforward to their new meeting place. This was on the 18th May, 1843.

It was only fitting that they should elect as their first Moderator under altered circumstances, the Rev. Dr. Thomas Chalmers. It was an honour conferred upon a worthy man. He had contended nobly and earnestly for the Crown Rights of the Redeemer. He had brought the power of his eloquence, earnestness and influence to bear on the struggle. And now he had set his seal to his testimony by being in the front of those who were giving up so much for Christ. But shoulder to shoulder with him in that great struggle for the Church’s freedom, were many of the ministerial giants of Scotland, as well as many of her eminent laymen. Among the ministers we might mention such as Dr. Andrew Thomson, Dr. David Walsh, Dr. R. S. Candlish, Dr. O. Cunningham, Dr. T. Guthrie, Dr. R. Gordon, and Dr. Patrick McFarlan. These, and many others, had led the ranks of freedom in the great conflict and had borne the heat and burden of trying days.

LAYMEN

Among the laymen quite a number rendered magnificent service to the cause in a public manner, beside the great body of splendid men who stood shoulder to shoulder with the ministerial leaders in the great work. Among the foremost of these was the noted advocate, Mr. Alex. Dunlop, afterwards M.P. for Greenock. The leaders of the non-intrusion party were under great obligation to him for his wise counsel, and his large share in guiding the Evangelical party in the matters pertaining to law. He was the man who had the chief part in the drawing up of those documents in which the claims of the Free Church were embodied, notably the “Claim of Right,” which is spoken of as the most important document in the whole of the Ten Years Conflict. Another of the prominent laymen who took a great part in the matter was Hugh Miller the celebrated Scottish geologist. This man was a stone mason by occupation. His busy brain and eminent intellect led him to make a study of geology in connection with his calling, and he became the foremost geologist of his day, at least in Scotland. He had been led to write a letter or two to the press on this controverted matter, and when the Non-Intrusion party decided to publish a paper, he was decided upon as its editor. The choice was a wise one. His influence was very great on the generation in which he lived. His articles became known from one end of Scotland to the other. The name of the humble stone mason became a household word, which is remembered with grateful feelings by many to this day. Some of his writings on the subject were afterward embodied in a volume termed “The Headship of Christ.”

THE SUSTENTATION FUND

Our references to the life of Chalmers would not be complete did we not refer to his herculean and noble efforts in connection with the inauguration of the Sustentation Fund.

Let us remark again that those who went out from the Established Church of Scotland did not go out as voluntaries.

No. They still believed and firmly held to the great Scriptural truth that it is the duty of the State to support and encourage the Church. But the ministers had demitted their charges. They had left their manses. They could not now minister in the churches where they formerly had done so. The means of living of a great many of them was now cut off, since they would not be receiving the Government endowment. Also their flocks, in many cases, would be smaller than they had been.

How were all these financial needs to be met? God in His providence had supplied the man for the occasion. He also opened the hearts of the people by His gracious Spirit, so that they were inclined to give liberally of their resources.

Wonderful things had been done in regard to the building of churches for the people.

But how were the ministers to be supported? How were the means of grace to be maintained?

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The weight of Chalmers mighty intellect had been thrown into the consideration of this matter, and he came forward with a scheme such as had never been tried in the history of the Christian Church before. A National Exchequer for a National Church.

It was what is known as the Sustentation Fund. It was a great adventure of faith. It was spoken of as “the peculiar and distinctive feature of Free Church finance.”

It was altogether a new venture, something
intensely original.

In brief, the scheme was that for this purpose the whole of the Free Church was to be regarded as one. Each congregation was to assist in the maintenance of the whole Church, and the whole Church was to do what it could to maintain each separate congregation.

It was to be a great fraternity of finance. All ministers were to partake of the income, those in the smallest and poorest congregations as well as those in the largest and wealthiest. The aged ministers who had borne the heat and burden of the day were to have their share with those of the young and able, and so far as the results of this fund were concerned, all were to share alike. But there was to be a maximum stated, and a very moderate one at that, and all income above what was required for this purpose was not to go to increasing the salaries of the ministers. That was not to be done, at least, not from this fund. But any surplus was to be devoted to extending the boundaries of the Church, by supporting any new ministers that might be brought in. So that every minister in the Church, no matter how poor or small his congregation, might be assured of a living.

Congregations that could afford it were not deprived of the privilege of adding to what was given to their minister, but it was not to come from this fund. This was a great ideal.

But how was it to be attained? Where was the money to come from?

There were large numbers of poor congregations, especially in the Highlands. How could the church raise sufficient money for the maintenance of these? Especially as there would be such a large call on the resources of those who could give more regularly, were to sustain this fund. Chalmers looked for at least a penny from every family in Scotland. Many of the people were poor, but they could give this amount.

But how many in Australia, even of Church members, do not contribute even a penny a week to the maintenance of their minister.

It is my firm personal belief that our Church in this land could support all our ministers on at least a moderate salary, more than they are receiving at present, from a well organised Sustentation Fund, leaving the funds which are in the hands of the Church Courts, and which may be used for that purpose, for the extending of our borders.

Some may say they are too poor to give anything. Well, let us see.

Dr. Chalmers was told that there were some congregations in the Highlands where the people were too poor to give to this fund, and he remarked that the practice of snuffing was prevalent there, and he said that if the men would only give one-tenth of what they spent on snuff “it would enable us to support our whole ecclesiastical system in the Highlands.”

If all our men in Australia were to give to this fund one-tenth of what they spend in smoking it would make a wonderful difference to the salaries of our ministers.

The success of the scheme was phenomenal. Surely this was because God moved the hearts of the people. It was not a flash in the pan. Far from it. One remarked, “The flow of the Sustentation Fund was found to be, as steadfast as a river.”

Another said, “I doubt if there is any other revenue in the kingdom, civil or ecclesiastical, that comes in with such reliable regularity as our Free Church Sustentation Fund.” This fund is a lasting monument to the memory of the great financier of the Church. Under the blessing of God he bequeathed a great legacy to the Church in that Sustentation Fund.

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THE CLOSING YEARS

Until he ended his life in the year 1847, at the age of 67 years, Chalmers continued to be the principal “of the most fully equipped institute in theological Scotland.”

Year after year, young men from different parts of the land, looking forward to spending their lives in the work of the ministry partook of the advantages and blessings of the instructions and advice of that devoted minister of Christ. Dr. Horace Bonar, who was one of the first to sit under him, refers to what he calls, “that eventful year,
an epoch – the greatest in the world's history – so much so, that ever since time has been dated from it.

We would have you notice that the incarnation has been cited as a most astounding instance of humiliation. How great we can only imagine, when we remember that this Child was He Who had framed the worlds and called them into existence; Who had set His compass upon space and circled the earth; Who gave to the sea His decree that it should not pass; and who by the fiat of His will had said, “Let there be light, and there was light.” Yes, this was He, Who when ushered into the world and being found in fashion as a man, was born in such a low condition that a common stable was the best that could be found to house Him, and a manger wherein for Him to be laid. So humble the circumstances of His entrance into the world to accomplish the great work of our redemption that only with difficulty, and that guided by the Star of the Word, could faith, hope and love find Him.

No wonder, we would exclaim, that such a manifestation of grace and goodness should be heralded to humanity as a matter of great joy, and an angel – a messenger of the Covenant and servant of the Godhead – commissioned and despatched to announce it. How delightfully he did proclaim it – with such sweetness, as only an angel could – “Good tidings of great joy.” “Unto you is born this day in the city of David a Saviour, which is Christ the Lord.” O soul, do you hear it? There is heavenly music in these words. Hear it again! “Unto you is born this day in the city of David a Saviour, which is Christ the Lord.” The sweet strain had not faded away when a multitude of the heavenly host took up the news, and exclaimed, “Glory to God in the highest, and on earth peace, good will toward men.” And there, if you will hear it, there rings out, 7 and rings out again, the great message of the Incarnation – the great manifesto of God, “God manifest in the flesh,” a Saviour has been provided. Is that not good news? Is it not great news to a sin sick and guilty world? “Glory to God in the highest.” As soon as angels hear the news they begin to adore. Man's chief end is to glorify God. Let us then with thankful hearts fulfil this chief design of our existence. “Peace on earth” – the first and last message of the Incarnate Son of God to men. Peace. Think of it! This is what a war-sick world required then, and it is what a war-sick world needs today. Sin, sin, sin is the reason of our unrest and war. If only we were right with God He would make peace flow as a river, and righteousness to

when new life burst in upon our Divinity Hall, and a new theology, as well as new Christianity took possession of our divinity chair.”

His end was peace.

In 1847 he expected to attend a meeting of the Assembly on a Monday. On the Sabbath he went to church, and in the evening he bade his family “Goodnight.” In the morning it was found that his spirit had departed. He was not to attend the Assembly in Edinburgh that day. He had gone to the “General Assembly of the First born above.” Among all her able and brilliant sons it seems as if there was not one who so left the impress of his great ability and consecrated talents on the Free Church as the Rev. Dr. Thos. Chalmers. Those wonderful talents had been for many long years devoted unreservedly to the glory of his Master, and the benefit of his fellowmen. He was mourned throughout Scotland. His burial was a singularly impressive sight. Hugh Miller wrote of it, “It was the dust of a Presbyterian minister that the coffin contained, and yet they were burying him amid the tears of a nation, and with more than kingly honours.”

Good Tidings of Great Joy

By REV. CAMPBELL ROBINSON

1 Timothy, 3: 16: Great is the mystery of godliness: God was manifest in the flesh.

One writer has designated this text a hexapla of mystery. This no doubt was because of the sixfold aspect of the mystery recorded. It is only possible for us today to consider one jewel from this string of precious pearls, and it will be our endeavour to view it in the light of the Sun of Righteousness. The precious gem we have selected, and upon which we shall centre our attention, is inexpressibly valuable and illuminating to the believing soul. It is the incarnation of the Son of God, “God was manifest in the flesh.” This is a great mystery. It is so profound that we shall never be able to fathom it. As Paul would say, “O Bathos ploutou kai sophias kai gnoseos Theou,” “O the depth of the riches both of the wisdom and knowledge of God” (Romans 2: 33). It is a deep mystery, who can know it? It is such a mystery that prophets and wise men have made it their great study. They inquired and searched diligently to know what “manner of time” “the Spirit of Christ which was in them did signify when He testified beforehand the sufferings of Christ and the glory that should follow” (1 Peter 1: 11). They called it “The grace that should come.” This was the great Divine event toward which for well over 4,000 years the whole creation moved. And when it came it marked...
become like the waves of the sea. “Good will toward men” – what a happy and felicitous frame and condition! It is a little of heaven lived out upon earth.

The nature of the manifestation also is stressed – “God manifest in the flesh.” He took not on Him the nature of angels, but of the seed of Abraham. His people being flesh and blood, He Himself likewise would take part of the same. In the nature that broke the law, in that nature He fulfilled it. Made under the law, He did not annul it, but magnified it and made it honourable, showing that it is holy, just and true. He came of the seed of Abraham, because it was to Abraham that the promise of the Saviour was given. “In thy seed shall all nations of the earth be blessed.” Paul, expounding this passage, remarks, “He saith not, and to seeds, as of many, but as of one. And to thy seed, which is Christ.” Thus the promise to Abraham was in reality the promise of the Incarnation of the Saviour. In writing to the Romans he also states that He “was made of the seed of David according to the flesh, and declared to be the Son of God, with power.” John also agrees: “The Word was made flesh and dwelt among us.” This shows what an intimate, real and loving Saviour we have, who is bone of our bone, and flesh of our flesh –

On One Who really does understand us, feels for us; and having suffered, being tempted as a man, is able to succour those who are tempted; and One Who, being God, is able to save to the uttermost all who come unto the Father by Him. The message of the Incarnation is a Saviour-God, “God manifest in the flesh.”

—“The Leader,” Melbourne.

What Does It Mean to Become a Christian?

By A. RENDLE SHORT, M.D., B.S., B.Sc., F.R.C.S; of Bristol, England

“Except a man be born of water and the spirit, he cannot enter into the Kingdom of God.”

This passage, reinforced by several others where baptism is conjoined with believing or repenting, is the foundation for the theory of baptismal regeneration. But another passage shews that even here a figurative sense may be possible, for

WHEN ST. PETER SAYS, “BAPTISM DOTH ALSO NOW SAVE US,”

he goes on to explain that this is not the putting away of the filth of the flesh, but the answer of a good conscience toward God.

Christ was talking to Nicodemus; what did the words mean to him? He and his party had lately been inquiring into the baptism of John, who constantly spoke of baptism with water and with the Holy Ghost. John's water baptism was the seal and token of repentance and the desire to live a new life.

That neither Baptism nor Holy Communion can be ESSENTIAL to salvation is shewn by the case of the Dying Thief.

We have no desire to underrate the extreme importance and value of these ordinances. But they stand in regard to salvation somewhat in the same relation that a wedding ring does to marriage. It is the token and pledge of the union. A plain band of gold worn on the ring finger does not by itself constitute a marriage. But if it is regularly worn by an unmarried woman, or is not worn by a married woman, there is usually something wrong. There may be an honest but disastrous mistake. There may be something worse.

Baptism, and coming to the Lord's Supper, are the outward and visible signs of an inward and spiritual reality.

If that reality is not present, they are a snare and a delusion.

What does Bible “believing” or “faith” mean? Faith is not just the solving of a problem. It is the motive and driving force for living a particular kind of life.

“The life which I now live,” says St. Paul,

“I live in the faith, the faith which is in the Son of God, who loved me and gave Himself for me.”

The great chapter on faith in Hebrews gives example after example of what faith made men do. The words used for “believing” and “obeying” are often transposable.

That is why the supposed conflict between St. Paul and St. James, salvation by “faith” or “works,” is more apparent than real.

Paul would readily have subscribed to the doctrine that faith without issue in works is dead. The “works” that James has in mind are works that issue from faith, not mere respectability and common morality.

He gives two illustrations, the first, Abraham offering up Isaac; the second, Rahab entertaining the spies. There was no common morality in either case. If they did the same today, they would be hanged or shot, the one for murder, and the other for treason in time of war. Both actions sprang from faith in God. And indeed, faith in common life is nothing but a word, we might say a sham, if it does not issue in deeds.

The fiancee trusts her fortunes to her husband
and shares his life. The flight lieutenant risks all by going up in the machine he has investigated and is satisfied with. The business man chooses a bank he can trust and puts his money there. The sick man allows himself to be rendered unconscious while the surgeon he has faith in removes some diseased organ from his body. The nation at war entrusts her navy or army to a carefully chosen admiral or general.

When we are in real need, we can do no other. We are bound to trust. So with the Christian. There is a sense of need – sin that calls for forgiveness, temptation that makes us cry for succour, loneliness that wants that great companion, a future judgement that we dread, and can by no means face without one to ransom us.

If someone says he has no such sense of need, the answer is simple; he has never had his eyes opened to the holiness of God, nor to the guilt of human sin; he is living in a fool's paradise, like a man with leprosy or cancer who does not know it.

That sense of need makes us put our faith in Jesus Christ.

"As many as received Him, to them gave He the right to become the sons of God, even to them that believe on His Name; which were born . . . of God."

Such an One as He must be received in full character, or not at all, received, that is to say, for all that the historic Christ claimed Himself to be, to be to us as individuals.

He came as Messiah to the Jews; the Christian accepts Him as such. He came as God to be worshipped; the Christian believes and worships. He came as Lord to be obeyed; the Christian humbly says, “I will follow.” He came, as His Name, Jesus declares, to save His people from their sins. This He did by dying for them.

The Christian gratefully acknowledges with St. Paul:

“He loved ME, and gave Himself for me.”

Believe on the Lord – Jesus – Christ, and thou shalt be saved.

This is the beginning of Eternal Life. Open confession, the life of faith and obedience, and the Christian ordinances, follow.

This must not be interpreted to mean that all these elements have to be present and realised in every conversion. Far from it. In the great majority of cases only one element is present to consciousness; the rest are subconscious, latent. They are unrealised at first; they come to light afterwards. That is why experiences differ so greatly.

St. Paul suddenly discovered that the Jesus whose followers He hated and despised was the Lord in Heaven. Augustine became stricken by conscience, and decided to leave his pleasant vices for ever. Luther, climbing the church steps on his knees, remembered a Scripture that the just shall live by faith, not by penances and pious acts. John Wesley at the meeting in Aldersgate Street felt his heart strangely warmed. “I felt I did trust Christ, Christ alone for salvation, and an assurance was given me that He had taken away my sins, even mine.

In other cases there is no well remembered and dated spiritual crisis, especially with those whose experience of Eternal Life began in childhood.

So the door of entrance may seem to us to be painted in differing colours, but it opens on to Christ Himself, the Way, the Truth and the Life. – J. B. N.

A BISHOP’S FAITH IN PRAYER

How a Pin Lost on the Road was Recovered

Bishop Taylor Smith, who is the President of the Schoolboys' Scripture Union, was speaking recently on the power of prayer at a lunch hour service in the City. He said that he was once walking with a friend, a commander in the navy, when they came across two cyclists searching on the ground for a steel pin which had become detached from the driving chain of one of the cycles. They joined in the search.

It was his habit, the Bishop said, to make everything the subject of prayer. So he merely said, “Lord, if it be Thy will, let me find the pin quickly,” and he found it immediately.

The Bishop added that he suggested that the naval commander should voice their thanks for the recovery of the pin, so the four of them doffed their hats, and there and then they thanked Him Who hears and answers prayer.

— (Selected.)

TAREE FREE KIRK FELLOWSHIP

FAREWELL TO MISS JANET RINKIN

When it became known that Janet Rinkin had joined the A.W.A.S., the Taree Free Kirk Fellowshippers arranged to extend a farewell to her. At the home of Pte. and Mrs. M. Cause they gathered in almost full force. Supper was served, after which the President, Jack Rinkin, spoke of the purpose of the meeting. Then Olive and Beatrice Murray, Mary McDonald and Bruce Pleasant spoke words expressive of best wishes and regret at the necessity for Janet's departure.

Mrs. H. Ramsay, on behalf of the Tinonee Fellowship, tendered best wishes, and Duncan McKinnon, of Kindee (Upper Hastings) Fellowship, said they should always give God the first place in their lives and they would find true blessing.

Rev. M. C. Ramsay said Janet had attended consistently the meetings of Fellowship and had taken a very real part in its work. Her departure was a challenge to all the young people to do their utmost in
the Cause of God.

The President called on the Vice President, Miss Helen Ramsay, who presented to Janet a beautiful pocket New Testament and a sum of money. The recipient suitably replied. Mr. Scott Rinkin thanked all the friends for their kindness to Janet and said he felt sure she would live up to their highest expectations.

Thanks were tendered to Mrs. Cause for making available her house and grounds. Pleasure was expressed at the presence of Janet's parents and her grandmother, Mrs. McDermid.

Praise and prayer concluded a particularly pleasant function.

The Taree Free Kirk Fellowship held their fortnightly meeting on the 18th May, 1943.

The meeting was opened in the usual way with Prayer, Praise and Bible Reading.

One of the members gave an interesting address on “The History of the City of Nineveh.”

On the eve of Mr. Fred Murray's approaching marriage, the Fellowship took the opportunity of wishing him all the best in his future welfare. The new President, Miss Helen Ramsay then, on behalf of the Fellowship, presented Fred with a suitably inscribed Bible. Fred suitably responded and thanked all for their kind thought.

The meeting was closed with Prayer and the pronouncing of the Benediction.

OLIVE MURRAY, Secretary, Taree F. K. F.

TINONEE FREE KIRK FELLOWSHIP

A meeting of Tinonee Free Kirk Fellowship was held on Wednesday, 9th June, when Mr. R. Muldoon presided over a good attendance. The meeting opened with Prayer, Praise and Scriptural Reading. A very interesting address was given by Mr. Smith, assistant at Purfleet Mission Station.

Opportunity was then taken to make a presentation to Miss Peggy Milligan, on the eve of her marriage to Dvr. Rex Weber. Rev. Ramsay made reference to Miss Milligan's excellent qualities and the many services she had rendered to the Fellowship and also the Church. Several members spoke in appreciation of the good work done by Peg, and regretted her departure. Miss J. Murray then made the presentation wishing her every happiness in the days to come. Rev. Ramsay then asked Miss Milligan to accept also a small gift for Dvr. Rex Weber, who is also a valuable member of the Fellowship, but who was unable to attend that night.

Miss Milligan suitably responded and after supper had been served the meeting closed with Prayer and Psalm 100.

— JOYCE MURRAY, Secretary.

ST. GEORGE'S FELLOWSHIP

This Fellowship report is really intended as a tribute to our minister and friend, Rev. Neil Macleod, who has left us for a time at least, to bring his message to other souls in distant places.

As our President, Mr. Andrew Aitchison said in his speech the other night, the Fellowships owe their very existence to the efforts of Rev. Macleod. Might we say that we, the youth of the Church, are grateful for this interest on our behalf.

Rev. Macleod takes away with him from our little gathering a small testament, which we hope will be useful and serve to remind him of some who follow his activities with interest and with prayer.

The need of the forces is so much more urgent than our need. How many there must be who seek something, they know not what, something to quieten their troubled spirits, to give them peace in a world which knows no peace.

– DOROTHY MACKINNON.

AN EMPIRE ADDRESS

By M. C. RAMSAY

Our prospects of winning the war are much brighter. But will the war bring to us nothing but victory over human foes? If so, we will not have profited by the experiences of war. Have the trials of war led us to recognise more clearly that the greatness of a nation is not conditioned by the size of its territories or by the wealth of its resources, but by the character of its people? Czechoslovakia, small in area, may be greater than Germany with its extensive and rich natural resources. We have an empire of vast extent with rich and very varied natural resources, we have a large Army, Navy and Air Force and vast armaments, but these things in themselves do not constitute true greatness; that quality is determined by the character of our people.

Therefore, I began by asking if we have profited by the war? Have the experiences of war taught us Britshers that the moral and spiritual equipment of a nation is a more important factor than military preparedness and military resources? We have seen the downfall of the French nation,
and we know that that collapse was due not to lack of resources to carry on the war, but to national faint heartedness, induced by national moral weakness. We are aware that many of those evils which brought about France's collapse are found in our own national life – in the lives of the people constituting our nation. Therefore we should recognise that unless the experiences of war have led us to turn away, in some real measure, from these deadly evils, we have not profited. Whilst drunkenness, immorality, gambling, lying, cheating and disregard for the Lord Jesus, His Word and His Way are outstanding factors in our national life we are in a perilous position and are inviting upon ourselves the just judgement of God. In the measure in which we have discarded selfishness and have overcome evil with good by turning unto God and His ways, in that measure have we gained nationally.

Not by accident, for there is nothing haphazard in this universe, have we and almost all nations been involved in this war. Clearly the Divine purpose is that the nations should profit from the trials, dangers, sorrows and separations incidental to war. Many years ago there was in Israel a prophet of God who, with Divinely given prescience, beheld a powerful and cruel enemy – the Chaldeans – invading and ravaging the land of Judah. And the prophet recognised that the ultimate result of the military defeat of Judah was the good of the nation. The land was to be ruthlessly devastated, but from that devastation was to arise a new nation, a nation God subdued, a nation purified in the furnace of affliction, a nation with moral and spiritual stamina, a nation God honouring. In the light of this foreknowledge the prophet Habakkuk exclaimed: “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat (food); the flocks shall be cut off from the fold and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.”

As we look forward to complete victory coming to our forces by Divine grace, we look for something equally great in the spiritual and moral sphere. Are we not warranted in hoping that men, women, boys and girls, in the solemn and sobering experiences of this world-wide war, will renounce unworthy and God dishonouring aims and practices, and discarding selfishness will turn to God, His Word and His ways?

Herein lies national greatness. Herein lies national stability. Herein lies the moral force which will make the British nation a great blessing to the world of mankind. Herein lies national security, for national fitness is fundamentally moral and spiritual fitness.

THE GREATEST BOOK IN THE WORLD

By Rev. CAMPBELL ROBINSON
Delivered in the Free Presbyterian, St. Kilda

We wish to address a few words to you upon the subject of the Bible as “the greatest Book in the World.” This is a great claim, but it is one that can be fully substantiated. There never has been a book in the history of the world, whether past or present, that has had a wider circulation, been printed into so many different languages, or had a greater influence in civilising the world than the Bible. From the moment of its compilation until the present day it has held the field, unequalled, unparalleled and unchallenged.

I. – 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 of it. This stamps it as authoritative and challenges respect for it. It is God's revealed will to man for his salvation. 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 Judah 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 to 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 and ordinance 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 outranges 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. – “Melbourne Leader.”

STIR ME

“Stir me, O stir me, Lord, I care not how, But stir my heart in passion for the world: Stir me to give, to go, but most to pray; Stir, till the blood red banner be unfurled O'er lands that still in heathen darkness lie, O'er deserts where no cross is lifted high.

“Stir me, O stir me, Lord, till all my heart Is filled with strong compassion for these souls,
was one who “walked with God.”

He was a man well read, but his reading was always of the deeper and better kind. He was wonderfully well versed in the Scriptures, and was deeply acquainted with such authors as Bunyan and Milton, and such preachers as Spurgeon and McCheyne. From all of these he could recite whole passages, and quote readily. He had an abiding faith in his God and Saviour. “And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” – H. W. R.

**MR. HARRY GEORGE FULLER.** – On the 19th of May the Grafton congregation suffered a heavy loss through the decease of one of its esteemed elders, Mr. H. G. Fuller. He had attained the ripe age of 86 years, having been born on the Williams River in 1858. He was one of a family of fifteen, all of whom save one, have passed away. In 1862, when Harry was but four years old, the family removed to the Clarence. In 1887 he married Miss Ann Cameron, daughter of the late Hugh Cameron, of Copmanhurst, who survives him, in addition to six sons, one daughter, and twenty one grandchildren. He generally followed farming and dairying pursuits.

In 1930 he was ordained to the eldership in the local congregation. This office he creditably filled, being a man who feared God and eschewed evil. His love for his God and his confidence in Him were very marked, especially when he was called upon to pass through deep waters. He adorned his office in the House of God, and often assisted in conducting the services of the same when circumstances required his aid. He was of a meek and unassuming character, of kindly disposition, and very fond of children. Though he was ill, his end was not immediately expected, and came suddenly. In the absence of his own pastor, the Rev. D. G. C. Trotter, of Maclean, very kindly visited the home, and officiated at the burial.

“The memory of the just is blessed.” – H. W. R.

The General Treasurer has pleasure in acknowledging the following amounts

Miss Janet MacRae, Tourello, Vic. – Welfare of Youth Fund … … … £0 15 0
Students Fund … … … 1 0 0
Publications … … … 1 0 0
Missions … … … 1 0 0
Church Extensions … … … 1 0 0
Miss Nicholson – Publications … … … 0 10 0
Welfare of Youth Fund … … … 0 3 0
Missions … … … 0 10 0
Students Fund … … … 0 10 0
L.A.C. R. B. Alley –
General Fund … … … 0 10 0
Timooe Sabbath School –
Publications (“Sunbeam”) … … … 0 5 0
Grafton Sabbath School –
Welfare of Youth Fund … … … 1 0 0

**SUBSCRIPTIONS FOR MAY. 1943**

**N.S.W.**

Mr. R. Allen, Ashfield, 10/-, to 30/6/45.
Mr. Alex. Allen, A.I.F., 10/- donation.
Mr. H. Fuller, Grafton, 5/-, to 31/7/44.
Mrs. H. Keith, Canberra, £1, to 30/9/43.
Miss B. Lobban, Mt. George, 5/-, to 30/4/44.
Mrs. M. McDonald, Grafton, 5/-, to 31/5/44.
Mrs. C. MacKenzie, Maclean, 5/-, to 31/12/44.
Mr. D. MacQueen, Woolner's Arm, 5/-, to 31/3/44.
Miss A. Stewart, Taree, 5/-, to 31/7/44.

**VICTORIA**

Mrs. S. Costello, Hamilton, 5/-, to 31/12/43.
Mrs. R. Johnstone, Geelong, 5/-, to 1/3/44.

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**THE CHILDREN'S PORTION**

**THE GATES OF A CHINESE CITY**

**THE BLESSED TRINITY**

A deeply taught servant of God has said, “It is a comforting and observable fact, that the Three Persons of the Trinity are never brought together in the Bible without a result of blessing. We have instances in which each Person standing by Himself is in an aspect of fear. The Father we have seen clothed with the thunders of Sinai; the Son “as the falling stone that grinds to powder”; the sin against the Holy Spirit shall never be forgiven. But there is not an instance upon record in which the Three Persons stand together without an intention of Grace. And it is a magnificent thought, that the completeness of Deity, in all His essence and all
His operation, is never mentioned but for mercy. The whole doctrine of the Trinity is a subject, not of understanding but of faith. We must come to Him in such a spirit as that which fills the minds of angels when they cry, “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” This is to rise from prayer to worship, from supplication to adoration. – Evan Hopkins.

UNANSWERABLE

A Roman Catholic priest in Ireland reprimanded a peasant for reading the Bible.

“But I have a search warrant to do so,” replied the man.

“What do you mean?” said the priest in anger.

“Why,” answered the peasant, “Jesus said, 'Search the Scriptures,' and I am doing only what He tells me to do.”

The argument was unanswerable. – Sel.

WHO CAN TELL

A man what shall be after him under the sun? (Eccles. 6: 12.)

The number of the years of his life? (2 Sam. 19: 34.)

Therefore the Divine injunction, “Prepare to meet thy God.” (Amos 4: 12.)

His “manifold transgressions and mighty sins?” (Amos 5: 12.)

They cannot be numbered, yet they may be forgiven, for “In Christ we have redemption through His Blood, the forgiveness of sins, according to the riches of His Grace.” (Eph. 1: 7.)

Accept the Lord Jesus as your substitute, sin bearer and Saviour; and you will be classed amongst those who can tell what great things the Lord has done for them.

– Selected.

The supplication of a righteous man availeth much in its working. – James 5: 16 (R.V.).

An aged Christian, a humble blacksmith, while at work one day in his shop, was suddenly overwhelmed with the thought of the spiritual state of the people about him, among whom there had been no revival of religion for years. So great was his distress that he abandoned the anvil for the closet. A mighty revival followed, multitudes were brought to repentance; and, most wonderful of all, these new converts all dated their concern back to that very day and hour when, in the secrecy of his locked shop, that humble blacksmith was pouring out his soul to God for the unsaved about him. – Dr. A. T. Pierson.

Cecil Rhodes expressed a master truth of all time: “If there be a God, and if He does care, then the most important thing in the world for me is to find out what He wants me to do – and do it.” – Sel.

SABBATH SCHOOL WORK

Tiny Tots Text:

“Blessed are the pure in heart for they shall see God.” Matt. 5: 8.

PRAYERS FOR THE OPENING OF EACH CLASS

August  1 – The Lord's Prayer.

"  8 – Psalm 118: 19.
"  15 – Psalm 118: 25.
"  22 – Psalm 119: 5

LESSONS FOR AUGUST

Subject

For Reading

Memory Text

Psalms

Catechism

1

Stephen

Acts 6: 8-15

Matt. 5: 10

5: 4

31

8

Philip and the Ethiopian

Acts 8: 5-40

Matt. 28: 19-20

5: 5

32

15

The Conversion of Saul

Acts 9: 1-22

Phil. 3: 14

5: 7

33

22

Noah's Ark

Gen. 6: 14-16 John 10: 9

5: 8

34

25

The Flood

Gen. 7 & 8

John 3: 16

5: 9

35

LESSON NOTES

by The Rev. J. A. Webster (East Maitland)

1st August Stephen


We know nothing of Stephen's parents, or his place of birth, but he being dead yet speaketh. He was a man filled with zeal for the glory of God, yes, even unto death. He gained the distinction of being the first Christian martyr. What is a martyr? A witness, not only one who has seen, but one who bears testimony to what he knows and believes. His name, Stephen, or Stephanos, means a crown. How fitting a title, for there was assuredly laid up for him a crown of righteousness. Stephen was a deacon; the chief of seven disciples chosen by the Church to take care of the widows and the poor, also to look after the business interests of the Church and to assist the Apostles in the work of their ministry. Stephen's righteous soul yearned for the salvation of his countrymen, the Jews. “And Stephen, full of faith and power, did great wonders and miracles among the people,” v. 8. But where the true Gospel is preached Satan brings all his forces in opposition, note vv. 9 to 15; but the character of Stephen stands the test; and God honoured his testimony; for his enemies, looking steadfastly on him, saw his face as it had been the face of an angel. Read Stephen's defence, chap. 7: 1-53, which was delivered in a calm and courageous manner, note its effect upon the hearers, vv 54, 60, and resulted in his death.
Stephen, as our Lord, was shamefully and despitefully used and cruelly slain, but as he stood before that furious assembly, God sustained him with a vision from heaven. Gazing towards prayer, he said, “Behold I see the heavens opened and the Son of Man standing on the right hand of God,” v. 56.

Despite their bitter enmity, Stephen prays for them. “Lord, lay not, etc.,” v. 60.

Learn from Stephen:
To witness daily for Christ. We may not be called upon to die for Christ, but we can be shining examples for Him. Remember to speak the truth in love.

8th August

Philip and the Ethiopian
Read Acts 8: 5-40, vv. 5-13, 26-40.

In our last lesson we read about Stephen, of one who was faithful even unto death. After Stephen's death fierce persecution broke out which scattered the Church, all except the Apostles fleeing from Jerusalem. However, persecution did not stay the progress of the Gospel, nay, rather on the contrary it was proclaimed far and wide, v. 4. Philip, a deacon, like Stephen, is also called the Evangelist or Gospel preacher, Acts 21: 8. Driven from Jerusalem, Philip went down to the city of Samaria and preached Christ unto them, v. 5. We learned in last month's lessons how attentively the Samaritans listened to Jesus and how many of them were converted because they believed that He was indeed the Christ, the Saviour of the World. Philip also had an interested audience, for the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did, vv. 6, 7, and there was great joy in that city, v. 8, deeper joy because of the heed unto those things which Philip spake, hearing and seeing the miracles which he did, vv. 6, 7, and there was great joy in that city, v. 8, deeper joy because of the Gospel which Philip preached. Philip had been privileged to reap where Jesus had sown. Read concerning Simon the Sorcerer, vv. 9-11. Note further vv. 18-24. This man evidently thought that the power the disciple possessed was some new form of magic. Note Simon's request to Peter and Peter's reply, vv. 26-39. (Read the foregoing verses.) This is the highlight of this chapter. Here Philip is directed by the angel of the Lord, v. 26. Philip, in carrying out the request, came upon the Ethiopian who was returning from Jerusalem, where he had been worshipping, for he was a Jewish Proselyte. Philip, as he drew near to his chariot, perceived he was studying intently in Isaiah, chapter 53, at verses 7 and 8 – note Acts 8: 32, 33. The Ethiopian asked Philip to explain the meaning of those verses and Philip preached to him Christ, setting Him forth as the Lamb of God who taketh away the sin of the world. The happy result of this conversation was the conversion of the Ethiopian; for him old things had indeed become new. He went on his way rejoicing. No doubt the conversion of this Ethiopian had something to do with establishing the Christian religion in Ethiopia.

QUESTIONS:
1. Who was Philip? Acts 6: 5
2. Why was he chosen of the Lord? Acts 6: 3.
3. What was the effect of his preaching? Heb. 4: 12.

LEARN:
The need for obedience to the call of present duty. The steps of a good man are ordered of the Lord.

15th August

The Conversion of Soul

Saul was born at Tarsus, the capital of Cilicia, a Gentile city in which many Jews lived. Of the tribe of Benjamin (Phil. 3: 5). His father a Pharisee, 23: 6. Enjoying the rights of a Roman citizen, 22: 28. Saul was well versed in the Old Testament teaching. He would know those stories we know of Abraham, Isaac, Joseph and his brethren, Moses and David, etc., and many other peoples of the Old Testament whom we love to read about. Educated at the feet of Gamaliel, a learned Jew, Saul showed great promise and was a most diligent student. He later became an ardent Pharisee and exceedingly zealous for the Jewish religion, even to the degree of persecuting the followers of Christ. It is said of him that he stood by whilst Stephen was killed, 26: 10. Breathing out threatenings and slaughter, etc., v. 1 (chap. 9), Saul sought letters from the high priest to the synagogues at Damascus, authorising him to bring back bound to Jerusalem those who followed Christ, v. 2. But God decreed otherwise, for on the Damascus road this proud man was humbled in the dust of humiliation and penitence. Enveloped by a bright light from which a voice spake, w. 3, 4, and here, by the wayside, Saul saw a vision of Jesus, v. 17. Why did Jesus say me? Because the Church of God is the living body of Christ (1 Cor. 12: 27). Note the marvellous change in Paul. This hitherto bigoted Jew became a valiant defender of the faith, once delivered unto the Saints. Hear him say to Jesus, “Lord, what wilt thou have me to do?” v. 6, and observe how he carried out the will of the Lord. “This one thing I do, etc.,” Phil. 3: 13, 14. “I know in whom I have believed, etc.” Note the joyous assurance that fills his heart. Read of his amazing exploits in this Book of Acts; also his marvellous letters, which by the Spirit of the Lord have brought such comfort and strength to many a wearied saint. His love of Christ and yearning desire for the salvation of souls beams from every page of his writings.

LEARN:
1. How mighty is the power of God's race.
2. There is work for all in the service of Christ.

22nd August

The Ark
Memory Text: John 10: 9.
Read Genesis 14: 16.

The dimensions of this great ship (that is, the approximate dimensions are mentioned in our previous notes); it was of immense size. Made of Gopher or Cypress wood, no doubt because of its lightness and durability. Who told Noah to build the Ark? We read in Hebrews 11: 7: “By faith Noah, being warned of God of things not seen as yet, moved with fear,” etc. Man has never fully appreciated the tremendous task assigned to Noah, but Noah, having “found grace in the eyes of the Lord,” was able to carry out this great work in humble dependence upon God. It was also pitched within and without with pitch, this to prevent any leakage. There was also a door on the side, and a window placed at the top, facing heavenwards, vv. 14 and 16. These last two facts are most interesting, for just as there was only one door into the Ark, so there is only one way into heaven, through Jesus, who is the door into the heavenly kingdom, John 10: 9. One window, too, reminds us that this was the only means of light in the Ark, so we are to remember that “God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ,” 2 Cor. 4: 6.

LEARN:
The Ark is a figure of Christ. Being in the Ark meant safety from the flood. Being in Christ means salvation from sin and an assured hope of eternal life.
Read about the assembling of the animals, etc., and the entrance of Noah and his family into the Ark – Gen. 7: 1-16. Many other interesting facts are also recorded in Gen. 7: 24, 8: 3, 8: 4, 8: 6-12, 8: 15-18, 8: 20, 9: 9-17, etc.

29th August

The Flood
Genesis, Chaps. 7 and 8.
Memory Text: John 3: 3.

Great wickedness amongst the people caused God to repent that He had made man on the earth, because every imagination and thought of mans heart was only evil continually. God felt grieved at heart and said, I will destroy man whom I have created from the face of the earth, etc., vv. 5, 6, 7. “But Noah found grace in the eyes of the Lord.” God punished the people by sending the flood, but God did not send the flood immediately, no, God used Noah to prevail with the people, which he did for 120 years. Meantime Noah patiently and laboriously went on building the Ark. No doubt the people of that day thought him very strange and he would be the butt of much ridicule. Nevertheless, he persevered in the fulfilment of God’s command, slowly yet constructively, till at last this huge structure was complete, 725 feet in length, 87 feet wide and 25 feet high (approx.). (Compare Gen. 5: 32 with 7: 6 for the time taken to build. All the time the Ark was in building Noah warned and exhorted the people, 2 Pet. 2: 5. How sad to think his warnings were all in vain! No one believed in a flood, save his own family, till it came. How many sadly disillusioned people there are in the world today who see no danger in sin, and heed not the call to repentance. God is calling men everywhere to repent. “Believe in the Lord Jesus Christ and thou shalt be saved.” Jesus saith, “I am the Door,” John 10: 9.

QUESTIONS:
1. What is said of the people who lived at the time of Noah?
2. How were they punished?
3. How was Noah preserved?

REMEMBER:
That sin brings punishment and suffering.
That to obey is better than sacrifice.

The sweetest part, if one may speak of one part being sweeter than another, is the REST which full identification with Christ brings. I am NO LONGER ANXIOUS about anything, as I realise this; for He, I know, is able to carry out His will, and His will is mine. It makes no matter where He places me, or how. That is rather for Him to consider than for me; for in the easiest positions He must give me His grace, and in the most difficult His grace is sufficient.

And now I must close. I have not said half I would, nor as I would had I more time. May God give you to lay hold on these blessed truths. Do not let us continue to say, in effect, “Who shall ascend into heaven that is to bring Christ down from above.” In other words, do not let us consider Him as afar off, when God has made us one with Him, members of His very body. Nor should we look upon this experience, these truths, as for the few. They are the birthright of every child of God, and no one can dispense with them with-out dishonour to our Lord. The only power for deliverance from sin, or for true service is CHRIST.

THE RIGHT MESSAGE
1 Corinthians 2: 2

Paul did not preach Jesus, nor Jesus Christ; he preached Jesus Christ Crucified. It is so easy in dealing with people to omit the essentially Christian message, and simply to glorify Jesus as a great Teacher.

The Cross is the centre, the pivot, the goal of all true preaching; and unless we carry the heart of our message to the heart of the world our preaching will be futile. – Amy Carmichael.

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BIRTHDAYS
Many Happy Returns


July
1 – Edwin Murray, Tinonee.
2 – Caroline McKinnon, Kindred.
3 – Bruce Gollan, Tinonee.
4 – Alan Dobson, Tinonee.
5 – Darrell Cameron, Maitland.
6 – Thelma McKinnon, Kindred.
7 – Donald Rinkin, Tara.
8 – Jean McAulay, Chatsworth Island.
9 – Evelyn Coombes, Wingham.
10 – Beverley Short, St. Kilda.
11 – Helen Cause, Tara.
12 – Ernest Noble, Grafton.
13 – Max Rinkin, Maitland.
14 – Angus Kennedy, Forbes River.
15 – Connie McLennan, Tara.
16 – Joan Hammond, Wingham.
17 – Molly Steele, Wauchop.
18 – Stanley Chandler, Brunswick Heads.
19 – Peter McPherson, Warrambool.
20 – June Woods, St. Kilda.
21 – Margaret James, Lismore.
22 – Joy Gilbert, Maclean.
23 – Joan Cameron, Maitland.
24 – Coral McKinnon, Tara.
26 – Euphemia McKinnon, Kindred.
27 – Elizabeth McKinnon, Kindred.
28 – Gordon Layton, Maclean.
29 – Allan Phillips, St. Kilda.
30 – Edith Campbell, Wherrol Flat.
31 – Clifford Everett, Barrington.

August
1 – Hope Bernhard, Tinonee.
2 – Donald Ellis, Tinonee.
3 – Colin O’Connor, Oxley Island.
4 – Norman Murray, Bunyah.
5 – Maisie Patterson, Sydney.
6 – Patsy Trotter, Hamilton.
7 – Alice Thompson, Rolland Plains.
8 – Betty Goodchild, Sydney.
9 – Jessie Russell, Tara.
10 – Margaret Lyon, Foster North.
11 – Olga Holden, Tara.
12 – Ronald Hamson, Maitland.
13 – Peter J. Wagner, Sydney.
14 – Beryl Ellis, Tara.
15 – Marjory Long, Grafton.
16 – Barbara Piggott, Hamilton.
17 – Gregory Eagleton, Maclean.
18 – Peter McFarlane, Branxholme.
19 – Thomas Craegh, Barrington.
20 – Mack Graham, Wauchope.
SEARCH WORK IN LEVITICUS 15 TO 27
(1) Where is it said, “Ye shall not . . . print any marks upon you?”
(2) Find the statement “Ye shall rise up before the hoary head, and honour the face of the old man.”
(3) What provision was made for the poor and stranger when the harvest was being reaped?
(4) What happened to the son of a woman named Shilomith?
(5) Write out the verse beginning: “Ye shall hallow the fiftieth year.”
(6) Find a verse where it is said a poor brother was not to be made a bond servant.
(7) Where is it stated: “Ye shall keep my Sabbaths and reverence my Sanctuary?”

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

DID HE GET IN?
Little Charlie listened earnestly as his father read the third chapter of Revelation. But, when he came to the 27th verse:

“Behold I stand at the door and knock,” he could not wait, but ran up to his father, eagerly asking, “Father, did he get in?” We ask this question now. Has Christ got into your heart? O, let Him in now, and this will be the happiest day of your life. – Christian Banner.

When a little fellow was asked how he learned to skate, he replied: “By getting up every time I fell down.”

The answer was pertinent, and may easily be applied to other lines in life.

We all . . . beholding as in a glass the glory of the Lord are changed into the same image. 2 Cor. 3: 18.

TRANSFORMATION
The quality, not the quantity, of our witness here will determine the quantity, not the quality, of our glory there. The more we are like Christ in spirit here, the greater our semblance in glory there. While we rejoice in the Blessed Hope of the Coming of the Lord and the translation of the saints, let us never forget that the great need is for a progressive translation into His likeness here and now. – Reginald Wallis.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Mark 12: 30.

CONSECRATION
Consecration is the keyword to a useful life. It is a surrendered life – surrendered to the will, plan and purposes of God. It is a life in which God has a large place – the heart. Give God the heart and the problem of ambition, of motive, of love, of service for you is solved for ever. Consecrate your all to God and every doubt and misgiving will flee away. The sunlight of a Heaven chosen service will cast its ray into your pathway and lead you into usefulness.

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God's New World Order
PSALM 67

Lord, bless and pity us, 
shine on us with Thy face; 
That th'earth Thy way, and nations all 
may know Thy saving grace.

Let people praise Thee, Lord; 
let people all Thee praise. 
O let the nations be glad, 
in songs their voices raise:

Thou'lt justly people judge, 
on earth rule nations all. 
Let people praise Thee, Lord; let them 
praise Thee, both great and small.

The earth her fruit shall yield, 
our God shall blessing send. 
God shall us bless; men shall Him fear 
unto earth’s utmost end.

The way to the New and Better World Order 
was said and sung in this Sixty seventh Psalm many 
hundreds of years ago.

First, there is to be a praying and witnessing 
Church, God's people pleading for mercy and 
reconciling grace, and longing and working for the 
conversion of the whole world.

In the next place, there will be an outburst of 
true joy among all nations once they have known the 
saving grace of God. It is God's desire that the 
peoples of the earth should be happy, and they will 
certainly be happy if they taste and see how good He 
is as their Saviour and their King. When people can 
sing praise to the God of their salvation, their joy is 
heavenly and triumphant.

Further, there is to be no respect of persons or 
nations in God's New Order. All nations, both great 
and small, are to be welcomed into the Kingdom of 
Grace, and praise the God of all with the same spirit 
of gratitude and the same acceptableness before their 
Maker. There is to be no “herrenvolk,” and no slave 
race.

For the Guide and Leader of all the nations will 
be God Himself. He will put down the wicked and 
reward the righteous. He will make war to cease and 
peace to be established to the ends of the earth. There 
will be food for all from the increase the ground.

And the goal of the New Order will be this: 
“God shall us bless; men shall Him fear.” That will be 
the crown of glory for God, and the crown of joy for 
the world. – “The Bulwark.”

THE AUSTRALIAN FREE PRESBYTERIAN

Office: 
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the 
printers, Messrs. J. Bell & Co., 51 William Street, Sydney, 
and from the Editor, 16 Faraday Avenue, Rose Bay.

All communications connected with the Literary 
Dept. and books for review should be addressed to the 
Editor at the above address, and should be sent previous to 
the first day of each month. MSS cannot be returned unless 
accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- 
per annum, post free, and to be forwarded to the 
Rev. JOSEPH HARMAN, 
The Manse, Campbell Street, 
Wauchope, N.S.W.

All other remittances, money orders and cheques to 
be sent to the Church Treasurer, 
MR. H. NICOLSON, 
17 Anderson Street, Westmead, 
N.S.W.

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.

All correspondence re change of address, 
discontinuance or non delivery to be addressed to 
Mr. D. Shaw, 
260 Harris Street, Pyrmont, N.S.W

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From My Study Window

My Dear Readers,

I am still in camp, and the prospect of 
carrying on as the Editor seems quite impossible, so 
I must hand over to my successor, from whom I 
received the editorship, and hand in my 
commission to the committee entrusted with the 
work of looking after the publications of our
3

CALVIN AND THE PSALMS
By JOHN GILLIES
Em. Professor of New Testament, Ormond College, Melbourne, Australia

The metrical psalms are the priceless heritage of the Reformed Church. Luther chose the Hymn, Calvin the Psalm, and psalmody prevailed in Scotland and England for long.

TRANSLATORS AND MUSICIANS

The translators of the first French Psalter are Marot, Calvin and Beza. Marot was a French poet who used his art for translating psalms. The singing of psalms was a recreation of the French Court, and in general practice until it became the characteristic of the Reformed Church. Henry II, when hunting, sang, “As the hart panteth after the water brooks.” When Calvin was at Strassburg he had some of Marot’s translations in manuscript. The Strassburg Psalter was published in 1539 with eighteen translations by Marot and two by Calvin. Each had its own tune. Calvin afterwards translated three others. The first Genevan Psalter was published in 1542. It had also in metre the Song of Simeon, the Commandments, the Lord’s Prayer, and the Creed. The Psalter was completed by Beza in 1562 and had the Song of Simeon, the Commandments and two graces at meals. I doubt if “Be present at our table Lord” was one of them.

Calvin had encouraged Marot in his work, but Calvin looked also for musicians. He did not care for the Lutheran tunes and detested the frivolous French airs. The two best known musicians were Bourgeois and Goudimel. Goudimel was the master of Palestrina, the great glory of Roman Church music, but this did not prevent him from falling in the massacre of St. Bartholomew. Calvin had two rules. One note, one syllable; and the melodies only were sung. Goudimel had other views on harmony, and whether because of this or for another reason, he suffered imprisonment. That is the way they dealt then with recalcitrant musicians. He was released at the intercession of Calvin. “Old Hundred” comes down from these days. “Old 124th” is found in the Genevan Psalter of 15 51. In 1602 the Savoyards sought to take Geneva by surprise but they were beaten off. Next day Beza led the people to Church, where the 124th Psalm was sung, “Now Israel may say,” the psalm that was also sung when, at the end of the last war, King George attended St. Giles, Edinburgh. May we soon be able to sing it again!

The “Old 44th” is from the Anglo-Genevan Psalter of 1556. English refugees from the persecution of Queen Mary brought their double common metre...
tunes with them which were not known at Geneva.

I have sought, but with little success, to teach the students in announcing to give not only the numbers of the tunes, which is the usual practice, as if they were convicts, but also their names. In Scotland certain psalms are sung to certain tunes. For instance, Psalm 121 to French; and nobody would think of singing Psalm 103 to any tune but Coleshill. The tunes have an individuality of their own. Our people should know them. The late Rev. William Strathie taught a county congregation twenty four psalm tunes in a year.

THE SPIRIT OF THE PSALMS AND THE SPIRIT OF CALVIN

Professor George Adam Smith in his first year as professor said to us that there were two unrivalled commentators – John Calvin and Matthew Henry. Calvin states his object as, “I have felt nothing to be of greater importance than to have a regard for the edification of the Church,” instead of yielding to the temptation to heap together a great mass of materials which has great show and acquires great fame for the writer. This last accurately describes many modern commentators.

Luther and Calvin describe the Psalter in different ways. Writes Luther: “What is the whole Psalter but thoughts and exercises on the first Commandment?” Seeing that the question now being decided in the world conflict is that of the first Commandment, what could be more profitable today than the Psalms? Calvin wrote: “I have been accustomed to call this book, I think not inappropriately, an ‘Anatomy of all the Parts of the Soul’ . . . The Holy Spirit has here drawn to the life all the griefs, fears, doubts, perplexities, in short, all the distracting emotions with which the minds of men are apt to be agitated?” Again, what could be more appropriate for today?

We may note two things:

(a) Calvin says the psalms will principally teach and train us to bear the Cross, and the bearing of the Cross is a genuine proof of our obedience.

(b) He claims to be peculiarly able to understand the psalms because of his own conflicts and the internal afflictions he suffered in the Church. He describes himself as feeble and timorous; as indeed John Knox was. Regent Morton said of Knox, “There lies one who never feared the face of man.” This was only a feeble echo of what Knox said of himself, namely: “Inasmuch as he bore God's message, to whom he must give account of the same, he, albeit he was weak and an unworthy creature and a 4 fearful man, feared not the faces of men.” Look out for the shrinking men who cannot be moved.

From the hour when William Farel laid hold on Calvin he was introduced to unending conflict. He meant to pass one night only in Geneva, bound for Strassburg and a scholarly quiet. Farel, after entreating him in vain to help with the work at Geneva, pronounced a curse upon his self chosen leisure which so terrified Calvin that he remained to endure an unending conflict. There is a beautiful lithograph of Calvin on his deathbed bidding farewell to the Senate. Surrounded by weeping men, he sits erect on his couch, his spirit shines like a lamp through his wasted body. You should read the horrifying page of his bodily distresses in the first volume of his Tracts. His body fell to pieces, and he was not yet fifty five years.

CALVIN'S COMMENTARY ON THE PSALMS

Calvin says himself, “I am naturally fond of brevity.” This is a vast subject on which I can say only a little, and that on three matters, mainly in his own words.

(1.) God in the Psalms. “The Lord knoweth the way of the righteous, but the way of the ungodly shall perish.” Things appear to be here driven about at the mercy of chance. The Psalmist therefore presents the grand principle that God is the Judge of the world. Therefore “Fret not thyself because of evil doers.” Now all this depends on the providence of God, for unless we are persuaded that the world is governed by Him in righteousness and truth, our minds will stagger and at length entirely fail us. The time of God's laughter (Psalm 2) is the time of our weeping and of our stammering prayers which yet are more acceptable to God than the finest rhetoric. But our tears are wiped away by the reflection that for the time he would confront insolence with quiet contempt. Men are only so many grasshoppers. We must wait patiently for the day of final revelation, for, “Evil shall not dwell with Thee.” This passage is worth our most special attention. As the verse, “Yet have I set my king upon my holy hill of Zion” bids us remember that however formidable the power of man appears, much more it is transcended by the power of God. Here is set before us the eternal and unchangeable purpose of God effectually to defend the Kingdom of His Son of which He is the founder. Thus also against the universal opinion which men might entertain, is set: “God is great and greatly to be praised.” The true God might be said to be confined within the obscure corner of Judea while the whole earth follows a lie. Religion is not to be determined by the suffrages of men; “Yea, let God be true but every man a liar.”

(2) The psalms chiefly teach us to bear the
Cross. Beza says that in his last days he would exclaim, “And Thou, O Lord, how long,” which was much on his lips regarding the sufferings of his brethren. God in His compassion permits us to pray to Him to make haste to succour us, but we must not wish Him to make greater haste than shall seem good to Him. God delays to interfere no longer than He knows it to be of advantage to us to be humbled under the Cross. But for affliction, who is there among us who would not be wholly attached to the present life? Under the words, “Wait on the Lord,” David puts himself in mind of new trials and sets before his mind the Cross which he must bear. (The Prayer book version is striking, “O tarry thou the Lord's leisure”) We are to weep patiently so that our tears may be a sacrifice of obedience. “For Thy sake we are killed all the day long.” We ought to regard it as a settled point that a state of continual warfare is enjoined upon us by Divine appointment. It behoves us to drink the cup which God puts into our hands, and no one can be a Christian who does not dedicate himself to Christ. The prediction that Christ's enemies will be made His footstool would not be accomplished before the last day. Thus the Kingdom of Christ will be assailed by many enemies from time to time until the end of the world, but they are a blessed people whom God exercises with the Cross, and our minds are subdued to a tractable submission because God has in view our being brought finally into the enjoyment of a rest. Thus the final word of faith is, “Into Thy hands I commit my Spirit.” If we do not commit our life to God's faithful guardianship, we have not yet learnt what it is to live. This is one of the principal places of Scripture for correcting mistrust. Our chief argument for overcoming all temptations should be that Christ, when commending His soul to His Father, undertook the guardianship of the souls of all His people. Thus, too, the whole course of nature would be subverted unless God saved the Church. The creation of the world would serve no good purpose if there were no people to call upon God. “We will bless God from this time and forever.”

(3) A feature of the exposition is that much of the complaint in the psalms is directed against domestic enemies. Calvin had a large experience of this. The ungodly of Psalm 12, like the fool of Psalm 14, are not foreigners but Israelites. It is well to mark this carefully that we may not be discouraged by the vast multitude of the ungodly, if we should sometimes see an immense heap of chaff upon the barn floor of the Lord, while only a few grains of corn lie hidden underneath. The fool, who says there is no God, is the practical atheist who imagines God to be shut up in Heaven divested of His righteousness and power, thus fashioning an idol in the room of God. And, a point for all rulers and ministers – “Have all the workers of iniquity no knowledge who eat up My people as they eat bread?” The heinousness is aggravated because it is the shepherds themselves, whose office it is to feed and to take care of the flock, who cruelly devour it and who spare not even the people and heritage of God.

The Psalms for Our Day

How different is all this from the current modes and moods of thought! We seem today a thousand years removed from what, not long ago, was the watchword, “The Evangelisation of the World in this Generation.” Think of the practical denials of God in a cheerful optimism, tempered by timidity whenever real difficulty has to be faced, or of the absorption of Church circles in statistics and multiplying regulations. It seems a mockery of God and of man's need. Paul speaks of “making a fair show in the flesh.” If I were translating the New Testament, I might feel inclined to render that as laying great stress on outward matters that are not worth a tinker's curse. I listen, sometimes, to devotional sessions and am struck by the large infusion of sentiment and the minimum of exposition.

I never hear Psalm 121 without remembering how, after the last War, General Elliott told us that once when there was a terrific barrage and things went very wrong and he had to try to put them right – it may have been at Villers Bretonneux where he turned the tide – in the midst of all the clamour and confusion, there flashed into his mind the words, “He that keepeth thee shall not slumber.” Mr. Churchill told the House of Commons of the service on shipboard with President Roosevelt, how they sang the psalm which was sung when John Hampden was carried to his burial, in which the eternity of God is set over against the passing of man; “For a thousand years in Thy sight are but as yesterday when it is past land as a watch in the night,” and Australian papers did not report this. The other week in his speech to Congress he quoted Psalm 112, “He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord”; and neither was this reported, the chief thing which he said. Is there anything that Australia needs to hear more?

When my son went away I did not give him a Bible – even a small Bible takes room – nor a Testament, but a thin, cheap copy of the Psalms, so small that he would not be tempted to throw it away when everything had to be left. He was one of the last sixty nine men to leave Greece under Captain Vial. They were bombed from a vessel and had to swim for it. They despaired of rescue and as no ship came that night, the next day, he says, was the...
longest that ever was. It was an agony. That night at half past one a Greek called out “Ship.” The Captain rowed out and said, “The most beautiful sight I ever saw – a destroyer.” No one could describe their feelings as the Greeks rowed them out to that Heaven sent destroyer, and they all uttered prayers of thankfulness. At the end he says, “When you gave me the Psalms you said you hoped they would be some comfort to me. There was nothing else from which I could draw comfort or hope. Up to about the 38th applied to me and to all who were with me, but the best of all was the 23rd, which as a boy I knew by heart and now I know it by heart again.”

THE AVENGING ANGEL

Of thirty Roman emperors, governors of provinces, and others high in office who distinguished themselves by their zeal and bitterness in persecuting the early Christians, one became speedily deranged, after some atrocious cruelty; one was slain by his own son; one became blind; the eyes of one started out of his head; one was drowned; one was strangled; one died in captivity; one fell dead in a manner that will not bear recital; one died of so loathsome a disease that several of his physicians were put to death because they could not abide the stench that filled his room. Two committed suicide; a third attempted it, but had to call for help to finish the work; five were assassinated by their own people or servants; five others died excruciating deaths, several of them having an untold complication of diseases; and eight were killed in battle, or after being made prisoners. Among these was Julian the Apostle, who in the days of his prosperity pointed his dagger to heaven, defying the Son of God; but when he was wounded in battle, gathering up his clotted blood he threw it into the air, exclaiming: “Thou hast conquered, O Thou Galilean.” — J. P. Lange, D.D.

(Continued from Page 2)

foundation of righteousness, peace, justice, freedom, service, and love, can it endure, and these are the essential attributes of the Kingdom of God. Some form of new organisation – some new Federation of Europe – some novel fusion of America and the British Empire must be found; but, of course, there can be no ultimate setup until we learn of His commandments, whose primal message was, “Repent, for the Kingdom of Heaven is at hand.” He is the only Hope of the World.

THE EDITOR.

A GREAT MAN FALLEN

A Great Man Fallen: It was with profound regret that we learned of the death of the late highly respected Principal Donald Maclean, D.D., of the Free Church of Scotland. More than any Free Churchman he took a keen and practical interest in the cause of our Presbyterian zion and it was following on a visit to our commonwealth that the old alliance between the Free Church in Scotland and her daughter Church in Australia was resume.

The late Dr. Maclean was born at Lochcarron, and was educated at Aberdeen Grammar School, Aberdeen University, and New College, Edinburgh. He was twice Moderator of the Free Church, first in 1919, then again in 1937. He was the author and editor of several volumes both in Gaelic and in English. With the late Professor John R. Mackay, he was the founder of that well known quarterly “The Evangelical Quarterly,” and since 1934 the President of the Sovereign Grace Union in Great Britain. The last words that fell from his lips were: “I am looking to the future when I shall see the face of my exalted Lord.” His services to the Calvinistic Renaissance in Europe were great indeed, and his wise and spiritual leadership will be greatly missed among us.

Sir Geoffrey Shakespeare, who has had a good deal to do with the evacuation of British children overseas, has recently let it be known that the Queen gave a Bible to every child that sailed. And when General Montgomery’s name is in everyone’s mouth on account of his brilliant leadership in Egypt, it has been disclosed that in his final words to his Staff of the South Eastern Command before leaving for Egypt, he said: “Gentlemen, I read my Bible every day, and I recommend you to do the same.” The Committee of the British and Foreign Bible Society, taking note of the fact that the place of religion in education had come again to the front, issued a statement from which we take the following sentences: “Conscious of the profound influence of the Bible on our national life in the past, and deeply concerned at the widespread ignorance of the Scriptures among all classes of our people today, the committee . . . urges that . . . effective teaching of the content and meaning of the Bible shall be given its proper place. The Committee . . . is unanimous in believing that a sound understanding of the Bible, and a faithful response to its message are the foundation of Christian education, life and character. The Committee records its belief that, whenever any moral and spiritual good has been promoted in the world by the British peoples, it has been due primarily to the teaching and inspiration of the Bible. What the nations of the British Commonwealth owe to the fact that the Bible has been for centuries their chief source of light and inspiration cannot be overestimated. The British conception of life is built upon the Bible, which is the key to all that is worthy in our long history and contains all that is noblest in our traditions and all that constitutes the hope of our future.”

— From “The Covenanter.”

Present political conditions, led by Mr. Gandhi
and his followers, seriously threaten Missionary enterprises, especially should Congress gain the power it seeks. Such power would undoubtedly mean cessation of Missionary work.

Let us reflect upon the events which have taken place in Japan, Korea, the Pacific and Burma, and not be mere SPECTATORS so far as India is concerned, but rather make a united front on her behalf before the Throne of Grace.

Though there is an apparent lull in India at the moment, the eye of the aggressor still gazes hungrily in her direction, and at any moment, with change of seasons and conditions elsewhere, the storm may break, crushing beneath its power the work that has been built up by the blood and tears of Missionary leaders for over a century.

The Indian Church and our Missionaries, who are labouring under great strain and difficulties, look to us to PRAY ON.

– “National Missionary Council Appeal.”

THE INEVITABLE CLOSE

In the Hour of Death good Lord deliver us,

Comes apace the solemn hour,

When this heart shall cease its power,

When this breast no more shall heave,

When my soul, this tent, shall leave,

Unto men by Mandate High,

’Tis appointed once to die.

Forth has gone the sentence just,

Earth to earth and dust to dust.

Oh, Thou Living God from Thee,

Came of old that dread decree;

But to Thee, my life blood owes

Every pulse as on it flows.

From Thy Hand each added breath

Still divides my soul from death.

Thine the wondrous vital play,

Hour by hour, and day by day.

Lord, how long this living tide,

Shall it flow from Thee supplied,

Lingering sickness, slow, decay,

Sudden stroke, ordained to slay.

– Contributed by a reader.

The Resurrection

By Rev. J. CAMPBELL ROBINSON

Delivered in the Free Presbyterian Church, St. Kilda

Psalm 68: 20: “Unto God the Lord belong the issues from death.”

These words very cogently summarise the whole doctrine of the resurrection. We shall draw your attention to a few of the infallible proofs of the physical resurrection of the Lord Jesus Christ. The fact of the physical resurrection of Christ is of great importance. If it is not established, or did not take place, the whole structure of our salvation by faith in His death becomes non effectual. Paul was of this opinion. He says, “If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God.” He goes even further to show if He is not risen “ye are yet in your sins, and they who are fallen asleep in Christ are perished.” This is startling. The Lord before He ascended was most particular to establish this fact of a physical resurrection, and to do so He would convince unbelievers through their senses, and by the fulfilment of Scripture.

We have visible proof of a physical resurrection. “He was seen of Cephas, then of the twelve, after that He was seen of about five hundred brethren at once.” After this “He was seen of James, then of the Apostles, and lastly by Paul himself.” These were eye witnesses of the fact. It is significant that when Christ came into the midst of the disciples, as they were gathered together, and were troubled, supposing that they had seen a spirit, He immediately said, “Behold My hands and My feet, that it is I Myself.” Luke 24: 38-39. The wounds of the Saviour were the identification marks He Himself drew attention to, to dispel doubt. They will also be the identification marks when He comes again with power and great glory.

We have tangible proof; the sense of feeling is satisfied. He said, “Handle Me and see, for a spirit hath not flesh and bones as ye see Me have.” Luke 24: 39. The truth was further established to Thomas. “Reach hither thy finger and behold My hands, and reach hither thy hand and thrust it into My side, and be not faithless, but believing.” Thomas, however incredulous before, now is satisfied. He exclaimed, “My Lord and my God.” So those who knew Him felt His flesh, which they could not do if He were appearing as a spirit. One even held Him by the feet.

There is audible proof. He spoke of the things concerning the kingdom. “Go ye into all the world and preach the gospel to every creature.” “Go, tell My brethren that they go into Galilee, and there shall they see Me.” Again. “Cast the net on the right side and ye shall find.” “Bring of the fish which ye have now caught.” “Come and dine.” The disciples knew that it was the Lord. Mary also knew His voice when He addressed her by name.

There is physical proof in that during the
Emigrating in his late twenties, he settled down in Sydney, where he married into a well known Free Church family – Miss Winnie MacKay, from the Clarence River. He showed by his consistent, genial, and careful walk that he loved the faith of his fathers and he brought up his family in these paths of godliness and virtue. We are glad to learn that on his last Sabbath here on earth, he had the great joy of taking Communion for the first time, as husband and wife sat down together at the Lord’s Table. He leaves behind him a treasured memory as father, husband, friend and citizen. To his sorrowing widow and three daughters (one of whom is the St. George's correspondent to this magazine), we tender our deepest sympathy.

There remaineth therefore a rest for the people of God.

– N. McL.

SUBSCRIPTIONS RECEIVED FOR JULY 1943

N.S.W.
Mr. P. A. Coombe, Wingham, 10/-, to 31/12/43.
Mrs. A. Lawson, Woodford Leigh, 5/-, to 31/7/43.
Mr. J. McLean, Rose Bay, 10/-, to 31/12/43.
Mrs. John Watters, Rushforth, 5/-, to 31/7/43.

VICTORIA.
Mrs. A. Creelman, Dumosa, 5/-, to 31/12/44.
Mrs. Fort, Hamilton, 10/-, to 31/12/44.
Mr. H. J. McCloskey, Hawthorn, 5/-, to 30/7/44.
Miss A. See, Hamilton, 10/-, to 31/12/43.
Mrs. A. Trigger, Macarthur, 5/-, to 31/12/43.

SOUTH AUSTRALIA
Miss E. Benny, Adelaide, 5/-, to 31/12/43.

SUNBEAM
Master Bruce Baker, Maclean, 4/- donation.
Rev. J. A. Webster, East Maitland, 24/-, subscription, 6 copies.
Mr. Keith Upton, Bob's Farm, 5/-, subscription.

PUNISHMENT FITS CRIME
WELLINGTON (N.Z.) – Two youths convicted of singing obscene songs at a dance at Hamilton were ordered by the magistrate to copy out Psalm 119 in longhand.

The magistrate said this punishment would give them “some appreciation of good classical language.”

Psalm 119 has 176 verses and is the longest in the Bible. Some of the verses begin: –
Verse 1: “Blessed are the undefiled.”
Verse 9: “Wherewithal shall a young man cleanse his way.
Verse 103: “How sweet are thy words.”

GRAFTON FREE KIRK FELLOWSHIP
At a recent meeting of the above I was instructed to forward a brief report of this Branch's activities for the year. Although reduced to a very small membership this year, some very interesting subjects have been discussed. These included, Jonah, a Christian's relations with a Minister of the Gospel, the Vanity of all things, and King Josiah. It is to be hoped that an address given by Mr. C. P. King on “A Christian’s relations with a Minister of the Gospel” will be forwarded for publication at a later date.

E. KEARNS, Secretary.

TAREE FREE KIRK FELLOWSHIP
Although quite a few of our members have joined the Forces, we have had very encouraging meetings and the attendance has been very good. We have quite a number of new members and each one takes their turn in helping with the subjects. Our subjects have varied
considerably and have proved both helpful and interesting. Let us all pray that God will bless our Fellowshippers and meetings and may each do their utmost to make our Fellowship successful.

OLIVE MURRAY.

A CONVERTED INDIAN

A converted Indian was asked how he knew that he had experienced a change of heart. He gave no answer. He was asked if he saw the power. “No.” “Did you hear it?” “No.” “Did you feel it?” “Yes.” “Well, then cannot you describe your feelings?”

He paused a moment, then kneeling upon the sand, made a small circle of chips and dry leaves. He then got a little worm, placed it inside the ring, and set fire to the pile. The poor worm, when it began to feel the heat, crept first to one side, then to another, and at last, after many ineffectual efforts to get out, finding that the flames so completely surrounded it, crawled back to the centre of the circle, as if in despair, and stretched itself out to die. At that moment the Indian caught the worm in his hand. “There,” said he, “that was the way God did to me. I was like that poor worm; I felt myself in danger; I saw the angry eye of God flashing upon me, I tried to escape on one side, but I met fire, I ran to the other, it was on fire. At last in hopelessness gave up to die. It was then Christ took my soul right up.”

PRAYER

“Now I lay me down to sleep,
I pray thee Lord my soul to keep;
And if I die before I wake,
I pray thee Lord my soul to take.”

“The Reformation was based on three principles – Right of private judgement, the sole and supreme authority of Holy Scripture and justification by faith.”

THE SAINTS'S PORTION

LAKE GALILEE & MOUNT

THE SAINT'S EXPLAINS HIS OWN PLAN

“Verily, verily, I say unto you, he that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.” John 5: 24.

There is a beautiful simplicity about all that the Saviour ever spake or did. Even a child could not fail to apprehend the meaning. This utterance is very characteristic of Him. The importance of the text centres in the fact that it is the Saviour's own explanation of His own plan of Salvation. No one knows that plan better than He does and no one could explain it better. In the text He sets before us five golden links in the chain of redemption: Hearing, Believing, Possessing, Preventing and Securing.

(I) The first link in the plan He mentions is Hearing. We are to hear His Word. The fact that it is His Word should make us hear it, and heed it as such. To hear the Word is to give attention to it. We are to believe on God, and that He sent the Lord Jesus Christ to be our Saviour. “This is the work of God that ye believe on Him whom He hath sent.” Unbelief is a terrible thing. It is recorded that the Saviour marvelled at the unbelief of some. The devil tries to keep people from believing. It is recorded of the wayside hearers in the parable that they hear the word then cometh the devil and taketh the word out of their heart lest they should believe and be saved. Unbelief is a terrible thing.

9

THE CHILDREN'S PORTION
The Fall of Man

1. The Fall of Man

- God provided everything to meet the needs of man and beast. The Garden of Eden must have excelled in beauty and fragrance, “And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it.” (v. 15, Chap. 2.)

- The Garden of Eden must have excelled in beauty and female created He them.

2. Sin

- Sin leads to shame, note Adam and Eve (Rom. 6: 21). To disease. (Job 20: 11). The ground was cursed on account of sin (Gen. 3: 17-18). Toil and sorrow originated in sin. (Gen. 3: 16-17, 19, with Job 14: 1). Sin excludes from heaven (Gal. 5: 19-21; Ephes. 7: 6; Rev. 21: 2).

3. Securing the believer from coming into condemnation

- The Fall of Man

- God satisfied God's broken law in our room and stood.

- So it is declared “There is therefore, now no condemnation to them which are in Christ Jesus.” What a relief this is to the guilty sinner. He has found a ransom in Christ.

- (V) The last link mentioned is the Securing of the believer. By Christ's precious work he is put beyond the power of sin and Satan – is passed from death unto life. Whereas he was dead now he lives. He is put beyond the range of the devil's domain. No one is able to pluck them out of our Heavenly Father's hand. This is the best of all security, held by the right hand of omnipotence, kept by the power of Almighty God.

- J. C. R.

LESSON NOTES

- by The Rev. J. A. Webster (East Maitland)

- 5th September

- The Fall of Man


- “Man was created in the image of God. Male and female created He them.” – Gen. 1: 26-28 (Read).

- God provided everything to meet the needs of man and beast. The Garden of Eden must have excelled in beauty and fragrance, “And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it.” (v. 15, Chap. 2.)

- Read also verses 16 and 17. Here we see God's strict injunction to Adam to refrain from eating the forbidden fruit. Read the Story of Eve (Chap. 2 v. 18 to end). But the Serpent more subtle (i.e., sly and cunning) than any beast of the field, etc. (Chap. 3: 1) beguiled Eve into sin by perverting the Scriptures. Note Eve's reply to the tempter's question (Chap. 3 verses 2 and 3) also the Serpent's answer and subsequent happenings (Chap. 3 v. 6 to end). In these verses we have recorded the dreadful consequences of disobedience, Eve sinned, Adam also (v. 6) and in that awful moment, they lost communion with God, in effect, they died spiritually. The world that had hitherto been bright and beautiful, now became dark and foreboding to Adam and Eve. How true it is that “sin, when it is finished, brings forth death.” (James 1: 15.) Now through knowing good and evil they were enemies of God, and the eyes of them both were opened. (Chap. 3 v. 7). Covering themselves with leaves, a form of their own righteousness, (read verses 7 to the end), they were afraid and went and hid themselves. But, “God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Gal. 6: 7.) Happily, God did not leave Adam to perish in his unrighteousness, but took away his filthy rags of his own righteousness, and clothed him with the skins of animals, the killing of which, no doubt, setting forth a token of remission of sin (e.g., the blood) (v. 21). God also promised a deliverer. (v. 15.) Satan is “the prince of this world” (John 12: 31). The “God of this world” (2 Cor. 4: 4). He is a spirit and can enter the secret places of the heart and plant seeds in the mind. He entered Judas Iscariot (Luke 22: 3).

- Filled the heart of Ananias (Acts 5: 3). It is twice written, and that old Serpent which is the Devil and Satan (Rev. 12: 9, 20: 2). Boys and girls, all the ills and woes to which this world is heir to spring from the evil insinuations of Satan. I trust it may be said of you that you are not ignorant of his devices (2 Cor. 2: 11). "Resist the Devil and he shall flee from you," James 4: 7.

- 12th September

- Sin

- Read: Romans 6th Chap.

- Memory Text: Romans 6: 23.

- Boys and girls, this week I am going to talk briefly about that hateful thing called “sin.” A little word, but one with tremendous significance. Sin originated when Adam disobeyed God's express command, the consequences of which we studied in our last lesson. For its effect on us read Catechism 16. We have only to read the Bible to see the dreadful havoc wrought by sin, secular history also bears eloquent testimony to its insidious power. We are told in Scripture that sin is of the devil. (1 John 3: 8. cf. John 8: 44.) Peter tells us that the “devil is as a roaring lion seeking whom he may devour.” (1 Peter 5: 8.) He is also called a wolf (John 10: 12). Satan perverts the Scriptures. (Matt. 4: 6, cf. Psalm 91: 11-12.) Yes, and he even assumes the form of an angel of light. (2 Cor. 11: 14.) Sin leaves dreadful scars in our lives if we allow it to reign over us. God's law shows the exce...
How wonderful it is that Christ's blood cleanses from sin. (1 John 1: 7). Christ's blood redeems from sin. (Ephes. 1: 7).

Learn: We should pray to God –
To search our hearts for sin (Psalm 139: 23-24).
To forgive our sins. (Exod. 34: 9; Luke 11: 4).
To keep us from sin. (Psalm 19: 13).
To cleanse us from sin. (Psalm 71: 2).

19th September

The Love of God

Read: 1st John Chap. 4, verses 7 to end.

Memory Text: 1 John 3:16.

Boys and girls, Jesus is God's greatest gift to us. God so loved the world that He gave, etc. (John 3: 16). God could give us no greater gift than this. “God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved.” (Ephes. 2: 4-5). We can never fully appreciate this great love of God till we first of all realise our great need as sinners and see God's great and wonderful provision for us in Christ. “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” (1 John 4: 10). How can we know the love of God? By believing “Whosoever shall confess the Jesus is the Son of God, God dwelleth in him and he in God.” (1 John 4: 15 to 19). God saw our lost and ruined condition through sin. It was as a great gulf separating us from God; but Jesus our Saviour bridged the gulf for us by becoming sin for us. He became our Mediator (1 Tim. 2: 5). Paul sets before us a beautiful illustration of Mediatorship in his wonderful letter written to Philémon on behalf of Onesimus. (Read Philemon.) Christ is our Mediator in virtue of his atonement. (Eph. 2: 13, 18; Heb. 9: 17, 12: 24). The only one between God and man (1 Tim. 2: 5) of the Gospel Covenant. (Heb. 8: 6, 12; 24).

11

This was set forth in type form, in Moses (Deut. 5: 5; Gal. 3: 19); Aaron (Num. 16: 48).
The love of God is described as: Sovereign. – Deut. 7: 8; Deut. 10: 15.
Great. – Ephes. 2: 4.
Abiding. – Zeph. 3: 17.
Unfailing. – Isaiah 49: 15-16.
Everlasting. – Jer. 31: 3.

“It is shed abroad in the heart by the Holy Ghost which is given unto us.” (Rom. 5: 5).
It is perfected in the Saints:
By Obedience. – 1 John 2: 5.
By brotherly love. – 1 John 4: 12.

26th September

Testing the Spirits


This very beautiful chapter begins by telling to try the Spirits whether they are of God, and it also points out that there are many false prophets gone out into the world. Read how to discern the true Spirits, v. 2 and 3. (1 John 4). Today there are many false cults in the world all vying with each other for supremacy, but none shall prosper. The leaders of the false cults disguise themselves as angels of light. We have, for instance, Russelism, which denies Christ His rightful place as Saviour; Romanism, which denies the efficacy of the atonement, hence purgatory; Spiritualism, which professes to hold converse with the dead, and spirits that peep and mutter, who work in the dark, but God is not a God of darkness, but a God of light, therefore we must cast off the works of darkness and put on the armour of light. (Ephes. 6: 11-17).

But boys and girls, you will not be easily deceived if Christ is your Saviour, and if you study God's Word. It was said of Timothy, you know, that from a child he knew the Scriptures. (1 Tim. 3: 15-16). A little Christian girl once met a Roman Catholic priest in her home town in Ireland, and answered him so soundly regarding the Scriptures, that he said she knew enough of the Bible to poison the parish. I hope boys and girls when you are asked to give a reason for the hope that is within you, you will be able to give a clear testimony of your faith. Children have a special place in God’s plan, and that is why God does not want them to be deceived. (1 John 3: 7).

We have many illustrations in Scripture where children were blessed of God:
Isaac (Gen. 22: 6-10); Joseph (Gen. 45: 9-46, 29);
Jephthah's daughter (Jud. 11: 34-36); Samuel (1 Sam. 3: 19);
Samson (Jud. 13: 24); Obadiah (1 Kings 18: 12); Josiah (2 Chron. 34: 3);
Esther (2: 20); David (1 Sam. 17; 20; Psalm 71:5); Daniel (Dan. 1: 6); John the Baptist (Luke 1: 80); the children of the temple (Matt. 21: 17-16); Timothy (2 Tim. 3: 15).

Good children not only please God, but gladden the hearts of their parents. (Prov. 10: 1, 29: 17).

“BUSINESS IS BUSINESS”

“My dear fellow, if you are going to be so particular about trifles, you will never succeed in business. Business is business, you know, and you must take things as you find them.”

Graham Ford flung himself wearily down in his chair. That was the kind of thing so many men said to him nowadays – men who, in his opinion, ought surely to have scorned anything dishonourable. “And they call themselves Christians, too,” he thought, “but that is not what I call Christianity.”

“I cannot do these shady things, and I won’t,” he said, resolutely. “If people called them by their right name, they would label them 'cheating.'”

But the young commercial traveller had a hard time before him. His employers began to look askance – if trade seemed slack they blamed him freely.

“We cannot put up with young Ford and his notions much longer,” they said. “He is too ridiculous for anything, with his absurd ideas of what is honourable.”

But more than one rich member of that firm went back from business to his comfortable home, anxious to still the prickings of a conscience stirred up by the action of the young traveller.

At last the day came when they would stand his ways no longer. Politely and coldly he was informed that his services would not be required after a certain date.

Graham went home sorrowful – the future looked black, but for Christ's sake he had acted thus, and Jesus Christ would surely not forsake His faithful servant. But God did not make the path plain and easy at once; He had something better for His servant – a lesson of faith to teach him.

One day passed, and then another and another. Graham went to a friend.

“I have got nothing to do yet, Wilfred,” he said. His friend looked at him in wonder. “How is it you do not look down hearted? You always seem so cheerful about it.”

Graham smiled. He knew on Whom he was relying – the One Whose word never has failed and never can; One Who said He marked even the sparrow's fall. Still, day after day passed by, and Graham wrote to one firm after another. He watched and waited for the postman's knock, each time only to receive a fresh disappointment, and his friend watched and prayed with him.
By and by there came a day when Graham Ford, weary of taking trains to distant towns to interview business men and tired of writing useless letters, took up a stray newspaper lying near.

His eye fell on an advertisement. “It sounds like the very thing I want,” he thought; “if only this might be the answer to my prayers at last! I will write at once.

Before long came a letter summoning him to the office of a well known firm. He went in fear and trembling – he could hardly bear the thought that this too might fail. The door opened and a gentleman came forward and shook him by the hand.

“It is all right,” he said, with a smile. “Will you go upstairs, please?”

Graham went up in amazement. In that short interview everything was settled, he was to enter the firm at once as one of their travellers. In a few moments the clouds had all rolled away, and light had shone upon his path. As he went downstairs, the manager who had greeted him at first, drew him aside.

“I knew your father,” he said, “and shall be delighted to have his son working for the firm. Your letter was the second one opened out of a pile of sixty, and we decided in favour of you at once, without even looking at the others.”

Graham went home with a glowing heart that night. Surely it had been worth it all – worth those days of waiting and trial – to know that God had something in store for him better than he could have dreamed, and that the trial of his faith had been precious in the sight of his Father in Heaven. – “The Boys Magazine.”

A HIGHLAND BOY’S RESOLVE

By G. A. ANDERSON

One Sunday afternoon in Scotland, when the Sunday School lesson for the day had been finished, the superintendent read to the children a letter from a missionary in the Fiji Islands.

The letter described the savage and cruel ways of the cannibals who lived there, and the power that the Gospel had obtained over many of them, transforming their lives.

Having finished reading the account, the superintendent looked round and said, “I wonder if there is a boy here this afternoon who will become a missionary, and by and by take the Gospel to cannibals?”

There was one boy who said in his heart, “Yes, God helping me, will.”

He made no outward sign, nor did he tell anyone at that time of the decision. He went home alone. When he reached a certain part of the road where there was a wall, he climbed it, and kneeling down on the other side, asked God to accept him and make him a good missionary to the heathen.

That boy was James Chalmers, who afterwards lived and died for Christ among the savages in New Guinea.

His was a splendid resolve. Have you similarly given your life into the service of the King of kings? – (Selected.)

BIRTHDAY FUND

Acknowledgements to 2/8/43: –

Miss May McLean, Hamilton, 20/-.
Miss Jenny Lindsay, Huntingdon, 2/-.
Mrs. P. Robinson, Wauchope, 4/-.
Mrs. J. Bain, Wauchope, 7/-.
Mrs. J. A. Harman, Wauchope, 3/-.
THE
AUSTRALIAN
FREE
PRESBYTERIAN

SEPTEMBER 15, 1943.
Vol. 3, No. 9

EDITOR: Rev. NEIL MACLEOD. M.A., B.D.

The Official Organ of the Free Presbyterian Church of Australia.

5/- a year. Registered at the G. P. O. Melbourne for transmission through the post as a newspaper. 5d. a copy

OCCUPANTIES FOR SERVICE

The person who denies that opportunities for Christian service are presenting themselves today on every side is surely blind to obvious facts. There are more opportunities than we are prepared to embrace. Those who imagine that opportunities are rare must either have their vision dimmed by unbelief or the horizon of their outlook contracted by coldness of heart. True zeal extends or contracts according to our faith. It is telescopic in operation! Some people even will admit the presence of fields for service, but fail to seize upon them. It is one thing to see the need of service, but another to enter earnestly upon it. The call of our day is not so much for words and ideas, however wise and constructive these may be, but for earnest and prayerful action. A Chinese professor, when listening to a group of nurses, discussing with great warmth the outrages of Japanese troops on the residents of a town in “long tried China,” is reported to have said, “Ladies, it is better to light a candle than to curse the darkness.” Wrongs are not put right, nor evils removed by simply branding them as wrong. There is need “to light the candle.” It is evident our Lord intended His people to be active in His service, and it is obvious many fields must remain untouched unless willing hands are prepared to engage in His service. The ranks are becoming depleted and there is a call for volunteers who will give full time service in active and earnest labour for Him. The work is God's work and it must be done according to His plan and at His time.

There is a danger with some people of allowing war duties to supplant definite Christian service. We believe that our national cause is just and right, and that it is our duty to assist and support it, but it is a mistake to allow these duties of a national nature to overwhelm our responsibility to the great King and Head of the Church. Neither must we let the dangers of a ruthless foe, both on sea and land, make us forgetful of our spiritual interests. It is possible for our attention to become so focused on the dangers without as to make us blind to the dangers within.

The challenge of the Christian Church is a formidable one, and opens out to us a wide field for
service. It is our duty to take full advantage of this field. Evils no doubt are flourishing and are deep seated, holy things are disregarded and the great mass of mankind pays more attention for what man says than to God's Word, but we must bring the Word of God to bear upon the hearty and consciences of our fellow beings and interpret Divine providences to them in the light of that Word, which is quick and powerful and sharper than any two edged sword. There is need for thoughtful action, not only regarding the carelessness and indifference which has arisen, but also with respect to the things which have contributed to this state of heart and mind.

The opportunities for Christian service are great and call for someone “to light the candle” and render real service to the glory of God, which should be accomplished with both hands earnestly remembering that the Lord's work is wrought not by might nor by power but by His Spirit.

and the increased cost of printing, it has been found necessary to reduce this journal by four pages. The Publication Committee regret that this reduction is necessary

RESIGNATION OF EDITOR

It was with deep regret the Publication Committee learned that Rev. Neil MacLeod, M.A., B.D., had found it impossible, owing to his duties as Chaplain to the Forces, and the inconvenience of being so far removed from the printers, to continue as Editor of this journal. He has, therefore, handed in his commission to the Committee.

The Church is indebted to Mr. MacLeod for his able term as Editor; We trust, however, that although he has laid down the editorial pen he will find it convenient to make frequent contributions to the pages of “The Australian Free Presbyterian.”

We trust in the near future to be able to intimate the arrangements made for carrying on the magazine in the new year.

For the remaining months of this year, the duty of editing this journal has fallen to me.

TO SUBSCRIBERS

Some subscribers are very generous, subscribing some years in advance to “The Australian Free Presbyterian,” while others are somewhat forgetful, and are, therefore, in arrears with their subscriptions.

The Publication Committee would be grateful if offending subscribers would make a ready response to this reminder. The Committee desire to inform all who are in arrears with their subscriptions that National Security Regulations require the names of subscribers, who are over twelve months in arrears with their subscriptions, to be removed from the mailing list of such publications. The Committee intend to observe this Regulation.

J. A. Harman,
Convener, Publication Committee.

Activity and Reliance

By William Jay (Morning and Evening Exercises)

“Then came Amalek, and fought with Israel in Rephidim.” – Exod. 17: 8

Though God had relieved the people in their pressure, when there was no water for them to drink, yet they had offended and provoked Him by their rebellious murmuring. Moses therefore, to perpetuate the memory of their guilt, as well as of their deliverance, gave a new name to the place: “He called it Massah and Meribah, because of the Chiding of the children of Israel, saying, Is the Lord amongst us or not?” And may we not suppose that the present attack upon them was permitted of God, to rebuke and
correct them for their sin? For men are His instruments: He controls them when they act most freely and He employs them righteously when they act against us unjustly. He can also punish them, even when they fulfil His pleasure; for He judges them according to their motives and designs, and not according to the effects their actions produce by His overruling interposition. “O Assyrian! the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few. Therefore shall the Lord, the Lord of hosts, send among his fat ones 3 leanness; and under his glory he shall kindle a burning like the burning of a fire.”

These Amalekites have been supposed to be the descendants of Esau: but we read of them in the days of Chedorlaomer; and Balaam calls Amalek “the first of the nations.” They possessed at this time a large tract of country, extending from the confines of Idumea to the western shore of the Red Sea. When therefore Israel crossed over, they were obliged to approach their borders: but they offered them no injury or provocation; and instead of invading their territory, they were turning away from it. We know not what actuated Amalek to assault them; whether it was the hope of plunder, or a wish for military renown, or pure maliciousness. But from the book of Deuteronomy it appears that his conduct was as mean as it was wicked, and as dastardly as it was cruel: for, not daring to engage them in front, he waited his opportunity, and smote the hindmost of them, even all that were feeble behind them; and when they were faint and weary, alike incapable of resistance or flight.

The detail of the action on the part of Israel is worthy our attention. They were not only justified in having recourse to arms, but they wisely managed the measure. Though they were a people conducted by the Almighty, who had miraculously saved them in Egypt and delivered them at the Red Sea, and provided them with flesh at Zin, and water where they now were, nothing supernatural is here thought of. Miracles were never intended to be employed where ordinary means were at hand, and sufficient for the purpose. “Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.” Here we have as fine example of activity and reliance: the sword in the hand of Joshua; the rod in the hand of Moses: the host fighting in the vale as if everything depended on their strenuousness; the interceder pleading on the hill, as if all was to be accomplished by Divine agency. To use means without neglecting trust in God, and to trust in God without omitting the use of means – this is the test of a proper state of mind. in religion; this is the union recommended by our Lord and His Apostle.

“Watch and pray, lest ye enter into temptation.”

“Work out your own salvation with fear and trembling, for it is God which worketh in you to will and to do of his good pleasure.”

Behold Moses and Joshua on this occasion in their respective departments; and see in what various and suitable ways God qualifies and employs His servants. We should not oppose good and useful men to each other, or even improperly compare them together. We should view them all in reference to their commission, their work, and their adaptation. Then they are equally respectable. Each has his own calling and work. It would be absurd to extol the valour of Joshua at the expense of piety in Moses; or to extol the piety of Moses at the expense of valour in Joshua. It was not for want of courage that Moses prayed; or for want of devotion that Joshua fought. It was the same spirit that actuated the supplicant and the warrior. But “as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ. And every one members one of another.” If all were the eye, where were the hearing? And if all were the ear, where were the seeing? It is enough for the eye to see, and the ear to hear, and the foot to walk. It would not be for the beauty and welfare of society that every excellence should her found in the same individuals; and it will always be in vain to look for it.

As nothing like our artillery was then used in fight, a person might safely place himself near enough to survey the scene. Thus Moses was stationed on the brow of a rising ground just by and within view. And how encouraging it must have been to Israel, as they advanced to battle, to look up and see him with his arms extended, and holding in his hand the signal of omnipotence. “Yonder,” would they say, “yonder is lifted up the wonder working rod which has performed so many exploits for us. Yonder is the man who has power with God, and can prevail, imploring for us succour and success.”

“And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.” This was to show him that the excellency of the power was of God, and not of them; and that means, however good and proper in
themselves, are nothing without the concurring agency of Heaven.

But where are the knees that never tremble, and the hands that never hang down? In another world we shall serve God as we ought, and according to our desire; but in our present state, and while we have these bodies of clay, we cannot do the things that we would. The spirit is willing, but the flesh is weak. We are not weary of His service, but we are soon weary in it, and need relief. “Moses” hands were heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.” Here we learn of what use we may be to each other. Not only did Moses help Joshua, but Aaron and Hur helped Moses. Two are better than one: and a threefold cord is not quickly broken. We cannot be independent of each other. We may often feel our obligations to those who are in many respects our inferiors. Jonathan was not equal to his friend David in religious attainment and experience, yet he went to him in the wood, and strengthened his hand in God.

Need we wonder at the result of the conflict? Joshua fought under many disadvantages. His men had not seen war. They were raw, undisciplined, and ill armed. They had been living in bondage. Slavery renders its subjects mean and pusillanimous. Having been treated as brutes, it requires time to make them feel that they are men. It is freedom that nourishes magnanimity and courage. Yet “Joshua discomfited Amalek and his people with the edge of the sword” – for the Lord fought for Israel. So shall all thine enemies perish, O God, while they that love thee shall be as the sun when he goeth forth in his strength.

J. HUDSON TAYLOR
A SHORT SKETCH OF THE FOUNDER OF THE CHINA INLAND MISSION
By Rev. J. W. TOMKINSON, C.I.M.

Our risen Lord commissioned His disciples to go into all the world and proclaim the glad tidings of salvation to every creature. Through nineteen hundred years the redeemed of the Lord have been painfully slow in giving heed to this last pre-ascension command. Nevertheless His chosen vessels have responded, even if somewhat tardily, and down these nineteen centuries the ministers and witnesses of our Saviour have gone forth to heathen lands bearing the unsearchable riches of Christ to the perishing millions. Amongst the outstanding messengers of the Cross since the Apostle Paul, have been Raymond Lull, William Carey, Henry Martyn, Judson Morrison, and Hudson Taylor. These all had a passion for Christ and for the immortal souls of dying men. Of others and their great service we shall not write today, but of the unmistakable impress Hudson Taylor left upon the Mission he founded in 1865 brief mention must be made. His convictions were deep and his determination intense. Whilst there were those who were still strangers to God's grace he could not rest. His was a life of glad surrender and practical sacrifice that China might be evangelised.

The Scriptures of the Old and New Testaments were his chart and compass. Whatever others might think, enjoying the ease and comforts of home, for him the responsibility of the heathen and the stewardship of the Gospel must be faced and then issue in lifelong service. He was Christ's willing slave. He held on to God's fullness and faithfulness, realising that all the Divine resources were available to the Lord's obedient servant. He drew freely from the unfailing source of supply. He put God to the test and found Him “ever faithful, ever sure.” In both spiritual and temporal matters he proved that God was worthy of confidence. He found that God's commands when obeyed were invariably followed by God's enablers. We may fail, but “He abideth faithful.” He proved that the Almighty loves to be entreated of His children and delights to answer their petitions. Man may fail, organisations may fail, but “He faileth not.”

Another marked feature of Hudson Taylor's character was his restfulness in the Lord Himself. When he learned to cast every burden and care, even of a large Mission and its constantly recurring needs, upon Him, he experienced the miracle that “He careth for you.” “In nothing be anxious, in everything by prayer.” How marvellously was this verse exemplified in his daily life! On one occasion, when everything outwardly seemed to be wrong, and difficulties appeared to be insurmountable, he was heard quietly humming “Jesus, I am resting, resting, in the joy of what Thou art.” He had learned Joshua's secret of handing over all to the “Captain of the Lord's Host.” This did not exonerate him from long hours of unremitting toil and the exercise of his every faculty in the Lord's service. Rather did it become a new incentive in labour, as it was also an ensample to his brethren in the work.

Retiring Postmistress Honoured

There was a large attendance at a public gathering in Wauchope on 19th August to honour
Miss J. Lobban upon the occasion of her retirement as Postmistress. Numerous speakers referred to the high esteem in which Miss Lobban was held and the long and faithful service which she had rendered to the Postal Department. Miss Lobban is a loyal member of the Wauchope Free Presbyterian congregation. – J. A. H.

WAUCHOPE

A large number of friends gathered at the Free Presbyterian Church, Wauchope, on 25th March, 1943, to welcome home Dr. Eric Bosanquet, who had successfully completed his studies in Edinburgh. After a short service, various speakers expressed their thankfulness to God for Dr. Bosanquet's safe return, and their pleasure in welcoming him back to his native land. On behalf of the friends, a wallet was presented to the guest of the evening. Dr. Bosanquet suitably responded. Afterwards all adjourned to the Manse, where supper was served by the ladies. – J. A. H.

KINDEE

The Kindee congregation, with some Church of England friends, met on the evening of the 28th August to say farewell and to make a presentation to Mr. and Mrs. D. S. Harman and family, who were removing to Upper Pappinbarra. The proceedings opened with praise prayer and Scripture reading, after which several speakers referred to the many good qualities of the guests of the evening. Special mention was made of Mr. Harman's activities within the Church, he being an elder in the Hastings River congregation, Superintendent of the Kindee Sabbath School, and Precentor of the Praise in Kindee for a number of years. He had rendered valuable service to the congregation by his supervision of the erection of the church in Kindee and had given much voluntary labour to make the building there comfortable. Pleasure was expressed that the guests were not going outside the bounds of the congregation and therefore would not be deprived of the ministrations of their own denomination. They were going to a centre where there resided another Free Presbyterian family, namely that of Mr. and Mrs. J. H. McKinnon.

The Chairman, Rev. J. A. Harman, on behalf of the friends, made a presentation to Mr. and Mrs. D. S. Harman and family. Mr. Harman feelingly responded and thanked all present for their kind words and gifts. The two girls, Beth and Daphne, each received a parting gift of at book from their Sabbath School teachers. The benediction brought a pleasant evening to a close. –

HASTINGS RIVER FREE KIRK FELLOWSHIPS

There was a united meeting of Wauchope, Huntingdon and Kindee Fellowships at Wauchope on 24th August. Mr. H. Blythe, president of the Wauchope Fellowship, assisted by Miss Lindsay and Mr. E. J. Huckett, presided. The meeting opened with the singing of Psalm 43, verses 3-5, Scripture reading and prayer by Mr. D. McKinnon. Mr. Blythe welcomed the visitors, and expressed his pleasure in seeing the Fellowships meeting as a united body.

The subject for the evening was the Disruption of 1843. Mr. H. Blythe read a paper dealing with the Revival preceding the Disruption, and the events and circumstances which brought about this great event. Mrs. A. Suters recalled the stirring events of the Convocation and the Disruption. Mr. E. J. Huckett dealt with the subject in a general way. Mr. J. McKinnon gave a summary of the life and work of Dr. Chalmers. Mr. Hogg, who is a native of the Parish of Canonbie, gave an interesting address on incidents of the Disruption connected with that part. He also referred to the great sacrifices which were made by both ministers and people when they left the Established Church, and the appalling conditions under which many a congregation was forced to worship. – H. SUTERS.

NEWS FROM ABROAD

London

Dr. W. Graham Scroggie has felt it necessary to resign from the pastorate of the Metropolitan Tabernacle, where he has ministered since 1938. He has accepted the appointment of President-Director of the proposed new Central Bible School for London, which was the outcome of conferences held some time ago by representatives of many missionary societies and prominent Christian workers. Dr. Scroggie will continue to occupy the pulpit of the Tabernacle on most Sabbaths, until the Church has been able to make other arrangements. Spurgeon's pulpit is so important for its influence upon the spiritual life of London, that the Lord's people everywhere will pray that God's clear leading may be granted to those selecting a successor to Dr. Scroggie. – “The Christian Herald.”

Edinburgh

Appointment of Principal of the Free Church College

At the recent Assembly of the Free Church of Scotland, Professor J. K. Cameron, D.D., was appointed Principal of the College.

The Rev. Duncan MacDougall, M.A., in moving this appointment, “recalled how, in the historic struggle of 1900, Dr. Cameron, with a few others, had borne the brunt of the battle to vindicate
the claim of the Free Church to the heritage of 1843. It was largely owing to the determination of Dr. Cameron and a few others that the case of the Church had been carried to a victorious conclusion in the House of Lords. The Free Church was largely indebted to Prof. Cameron for the churches and manses and vested interest she now enjoyed. Dr. Cameron had entered the College as Professor of Systematic Theology in 1906, and thus had a very long professorial record. He had also a long record as Principal Clerk of Assembly, and was a master of Church law and procedure. Since Dr. Maclean's death, owing to being a senior member of the staff, he had been Acting Principal, and it was but fitting that he should receive this recognition of his long service to the Church. “The Monthly Record.”

The appointment will give pleasure to many within the Free Presbyterian Church of Australia.

Appointment of Professor of Church History Rev. A. M. Renwick, M.A., B.D., D.Litt., has been appointed Professor of Church History in the Free Church College. Dr. Renwick has for many years ably serviced the Free Church as Director of the College at Lima, Peru.

Visitor to the Free Church Assembly

Rev. Alvan D. MacIntosh addressed the Assembly as a representative of the Free Presbyterian Church of Australia. He expressed the gratitude of our Church for all that was being done for our students by the Free Church. “We value very highly,” observed Mr. MacIntosh, “our connection with the Free Church of Scotland. . . . We were under a debt to the Free Church of Scotland for the training of ministers, and we recognised in the Free Church College the seedbed that should grow into the larger plantation of the Free Presbyterian Church of Australia in days to come.” “The Monthly Record.”

FREE CHURCH OF SCOTLAND Pastoral Address

Dearly Beloved Brethren,

The General Assembly of the Free Church of Scotland send greeting to you.

During the past year meetings have been held throughout the Church to mark the Disruption, which took place in 1843, and at the General Assembly this year the evening of the opening day was devoted to celebrating that momentous event. On that evening several notable and stirring addresses were delivered to the Assembly, and it was agreed that the very comprehensive speech made by the Convener of the Committee on Arrangements for the Centenary of the Disruption be printed. This succinct history of the Church by Lieut.-Colonel W. Rounsfell Brown, B.L., follows this address and is commended to your attention. Not only on account of its being the only remaining elder who was a Commissioner to the General Assembly prior to 1900, but also because of his doughty defence of the Free Church of Scotland in days of bitter trial, will Lieut.-Colonel W. Rounsfell Brown's message prove acceptable. It is to be hoped that his words will be read throughout the Church at home, that parents will explain them to their children, and that copies of them will be sent to the young people who are at present from home.

The history of the Free Church of Scotland is an honourable one, and, reflection on it is calculated both to strengthen conviction and resolve and also to invigorate our witness. The great leaders of Israel were well versed in their nation's history, and the Free Church of Scotland has a duty to encourage a deeper interest in, and acquaintance of those happenings in the past, which, under God, have led to our present privileges and blessings. The narrative of the cloud of witnesses is an inspiration to high endeavour.

History provides warning, guidance and comfort. In the measure that our youth will immerse itself in the history of past contendings for the faith, so will it gain that quiet conviction of heart which is proof against the vagaries of those who lack historical sense. It will be well if the books and pamphlet, recently published by the Rev. G. N. M. Collins (St. Columba, Edinburgh), the Rev. William Macleod (Dornoch), and the Rev. Donald Mackinnon (Portree), will find a place in every home within the Free Church.

Faithfulness to our goodly heritage involves present duties, and notwithstanding that, within proper limits, it is fitting to contemplate the future, it is nevertheless imperative that close attention be given to the immediate present. The Word of God distinctly lays down the mission of the Church, and if the duties of the present are assiduously performed, their issue may well be left in the Hand of the Most High. Planting and watering are allotted to man, the increase, however, is something God keeps in His own power. It is as men sow that they shall reap. With what measure they mete it shall be measured to them again. Such is God's inexorable law in the realms of nature and of grace.

The well being of Christian life is from the channel of the home. The earthly home should be a counterpart of the heavenly one, and though the mundane expression is faint, yet conscientious regard ought to be paid to home and to family. Family worship each day, together with constant instruction.
training in Christian living, will, under God, yield such a gracious influence during the first ten or twelve years of life as to be ineradicable. The God of all grace will impart comfort and encouragement to parents as well as strength and calm to young people on the threshold of adolescence when the tempest breaks heavily on them.

Endeavours made through young people's clubs to salvage young life already sabotaged through the unkindness of forgetful and ungodly parents are not to be discounted. Every age has its own peculiar problems, but the acuteness of the adolescent problem in present days is largely the outcome of the omission to wed godliness and training from the cradle. The greatest cruelty which a parent can do to a child is to neglect to provide training in that good life which is taught in the Word of God. It is a Christian duty, which, in its performance, marks truly redeemed parents, to keep daily worship, to train the young in the Christian life, and, imploring the blessing of the Spirit of Christ, to radiate that blessed Christian influence which will mean so much in years to come.

Such a task, because it is plain and does not appear in the guise of what men call "adventure," is evidently dull, but let it not be forgotten that a happy Christian home is itself a reward. "He blesseth the habitation of the just" (Prov. 3: 33).

As in the case of the home, so also does the Cause of Christ in its wider sense demand sustained effort and prayerfulness. There are those who, on taking up some new work, are like the seed on stony ground. They start well, but soon wither away. In congregational life let there be watchfulness against the spirit that grows cold.

Attendance on the House of God should be regarded a point of honour, an expression of duty, and a realisation of great privilege. Careless attention to the Scriptural warning: Let us forsake not "the assembling of ourselves together, as the manner of some is" (Heb. 10: 25), lies at the root of the fashionable, but ill omened, habit of once-a-day at Church, which ultimately ends in complete non-attendance. One of the great comforts of the minister of the Gospel is to behold the congregation faithfully attending the House of God. Such faithful attendance, under God, reacts on those who are present, so that their hearts are encouraged. A well filled Church is a rebuke to the world. On the other hand, when attendance is careless, the world concludes that the Church is dying, and that her members are little interested, and forthwith prepares schemes for the further desecration of the Lord's Day. The well attended Church is a silent restraint on the venturesomeness of evilly disposed people.

Let it also be noted that the life of a congregation may be judged from its weeknight prayer meeting. When spiritual life is high, the weeknight meeting for prayer will be well attended. When the heart has come under the gracious influence of God's Holy Spirit there will be a longing to wait upon God in the weekly prayer meeting. Where such meetings are neglected, one may reasonably question the reality of the Christianity of those habitual neglecters of this religious exercise. Where there is true awareness of Christian duty, old and young will make their way to private and public prayer on behalf of God's Kingdom.

In these days the Church, as a result of war conditions, is being faced with the problem of the supply of ordinances. There was a time when she had more supply agents to assist in weekend preaching, but with things as they are it is not always possible to have every pulpit supplied. It is to be hoped that suitable office bearers may be moved to offer help within or out with their own congregations when the need arises. To the regular agents, whose remuneration is small, and who have been and are helping on the work so nobly, a not inconsiderable debt of gratitude is owed, and this loyal service will be remembered generously throughout our borders.

The praise of the Sanctuary is a part in which all can join. "Sing praises unto His Name; for it is pleasant" (Psalm 135: 3). This is a service in which all ought to take vocal part in a skilful manner becoming the Sanctuary. May the Free Church of Scotland, rejoicing as she does in her psalmody, worthily discharge her part in singing the songs of Zion.

Home, Jewish and Foreign Missions are our field, and all three branches need the utmost effort of earnest Free Church people. The Church at home must extend her tent, for there is great spiritual darkness in our native land. Every congregation and every individual can do something for this, be it by means of intense personal evangelism or by satellite Sabbath Schools centred in one or two of the homes of city families in new housing centres far from the place of worship, or by direct home missionary effort. This problem affords much ground for consecrated thought, prayer and action. It is the duty of every Christian to sustain a missionary character, and if this spirit obtains in the home area it also makes itself felt in respect of the field of Jewry and of heathen people abroad.

8 War is over the face of the earth – a judgement
of God. It is an immediate obligation to search and try our ways, to seek repentance and to return to God. This is an essential both now and against the days when peace will have returned, otherwise the well of peace will only be Marah unsweetened. The General Assembly express their deep sympathy with those who have lost loved ones in the course of the war, and also with those who are suffering its ravages and toll. The Church is interested in the welfare of her young men and women who are in the service of King and country, and pray for their safety and safe return. It is the high confidence of the Church that her sons and daughters, wherever their lot may be cast, will exhibit a Christian witness so that men may take knowledge of them that they have been with Jesus.

The national situation has brought to light the magnificent loyalty, service and self-sacrifice of our Free Church people in regard to the well being of our native land. Let not our loyalty, service and self-sacrifice to Immanuel's Kingdom be overshadowed by earthly loyalties.

God blessed us in Disruption days: we are blessed today in many ways notwithstanding the smallness of our situation forty or so years ago. We have evident tokens of God's favour in our great task. Therefore “let us rise up and build” (Neh. 2: 18).

In name and by authority of the Free Church of Scotland,

D. McKenzie, Moderator.
Edinburgh, May, 1943.

OUR NATION'S FUTURE

“My religious books are not widely circulated among the masses in this country, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt through the length and breadth of the land, anarchy and misery, corruption and darkness will reign without mitigation or end. If we abide by the principles taught in the Bible, our country will go on prospering; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden catastrophe may overwhelm us and bury all our glory in profound obscurity.” – Daniel Webster.

“God is able to love us without a cause, though we hated Him without a cause.” – Dr. Andrew Bonar.

“Who is in this world, or ever hath been, which hath not need to say this prayer, to desire God to take from him his sins, to forgive him his trespasses? Truly no saint in heaven, be they as holy as ever they will, but they have had need of this prayer; they have had need to say – Lord, forgive us our trespasses.” – Bishop Latimer.

“Who is a God like unto Thee? None can pardon as Thou dost. None can pardon so freely – none so fully – none so continually – none so eternally – none so indifferently – whether in respect to sinners or sin, as Thou dost. It is all one to Thee what the sins are, and all one to Thee whose the sins are, so they come to ask Thy pardon.” – Joseph Caryl.

“They are quite mistaken that think faith and humility are inconsistent; they not only agree well together, but they cannot be parted.” – Traill.

“Our hope is not hung upon such an untwisted thread as 'I imagine so,' or 'It is likely'; but the cable, the strong rope of our fastened anchor, is the oath and promise of Him who is eternal verity; our salvation is fastened with God's own hand, and Christ's own strength, to the strong stake of God's unchangeable nature.” – Rutherford.

“Assurance will assist in all duties; it will arm us against all temptations; it will answer all objections; it will sustain us in all conditions, into which the saddest of times can bring us. 'If God be for us, who can be against us?'” – Bishop Reynolds.

Subscriptions Received for August 1943

N.S.W.

Mrs. L. Bosanquet, Forbes River, 5/-, to 31/12/43.
Mrs. G. Bosanquet, Port Macquarie, 10/-, to 30/9/43.
Mrs. Baird, Drummoyne, 5/-, to 31/12/43.
Miss K. Cameron, Taree, 5/-, to 31/12/42.
Mr. G. Dooley, Bellevue Hill, 5/-, to 31/8/44.
Mr. G. Dennis, Petersham, 5/-, to 31/7/43.
Mrs. A. H. Long, South Grafton, 5/-, to 30/6/44.
Mr. Allen McDonald, Cudgen, 5/-, to 30/9/49, and 15/- donation.
Mrs. W. A. McDonald, Cudgen, 5/-, to 28/2/43.
Mrs. J. McDonald, Marrickville, 5/-, to 31/8/44.
Misses McIntosh, Wahroonga, 5/-, to 31/8/44.
Miss M. J. McDermid, Taree, 5/-, to 31/7/44.
Mrs. I. Morrison, Earlwood, 5/-, to 31/5/44.

VICTORIA

Rev. I. L. Graham, Hamilton, 5/-, to 31/12/43.
Miss Lee, Hamilton, 5/-, to 31/12/43.
Miss C. McDonald, Hamilton, 5/-, to 31/12/44.
Mr. T. Oakman, Hampton Park, 5/-, to 31/12/44, and 15/- donation.

THE CHILDREN'S PORTION
THE CHILDREN'S SERMON
All in Christ That a Sinner Needs

Everything that a sinner needs is ready for him when he comes to Christ. I do not know – I cannot tell – all that you need; but I do know that all you ever can want between here and heaven is laid up for you in Christ Jesus. I have before used this illustration. Here is a poor little babe that we have picked up in the streets; what shall we do with it? What does this child want? Well, it wants washing: see how filthy it is, for it has been lying in the gutter. It wants food, poor little creature; see how emaciated it is. It wants proper clothes; look at its rags. I should have to keep on a long time and you mothers who are listening to me might say, “He does not know much about what the babe wants.” But I will show you that I do, because in one single sentence I will tell you what that child wants: it wants its mother; and when it gets its mother, it has got everything. When its mother finds it, then it is provided for; and what you want, dear soul, is pardon, cleansing, clothing, training, sanctifying; but I will not go over it all. What you want is your Saviour. You need Jesus, and if you get Jesus, you never shall have a want that is outside of Christ, you shall never have a necessity that is not comprised within the matchless circle of His unspeakable all sufficiency. Oh, take Christ to your heart, and your fortune is made! You have all you need for time and for eternity, when once the Lord Jesus is yours. Oh, that you would make a dash for this blessing.

“My feet were weary and the path was long.
I sought for strength, for patience to endure.
A whispered word came sweet as summer song –
“Fear not!” and tender HANDS upheld my Own
I stumbled not, for Love had made me strong.
(Is. 41: 10.)
There came a day when all my way was strait:
The cliffs rose high, my heart within me failed:
A hand seemed insufficient for my great
Deep need! I found a greater strength so near
A SHOULDER strong up bearing all my weight.
(Deut. 33: 12.)
The darkness covered me, I could not see.
The path was thorny and o'erstrewn with pain.
How could there be e'en greater strength for me?
In clasp of arms, on tender, loving BREAST, I found) my answer, and I found my rest.
(St. John 21: 20.)

C. E. B
October 17 – Psalm 90: 15: “Make us glad according to the days, etc.”
October 24 – Psalm 90: 16: “Let thy work appear unto thy servants, etc.”
October 31 – Psalm 90: 17: “And let the beauty of the Lord our God be upon us, etc.”

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LESSON NOTES
by The Rev. J. A. Webster (East Maitland)
3rd October

The New Birth

Boys and girls, this is a most important subject, because it reveals to us the very heart of the Gospel. I regret we can only deal with it within a very brief compass. Nicodemus, a very learned man, who occupied a position of great eminence in the Synagogue, came to Jesus by night. Whether he came by stealth we cannot say, but he came and, in introducing himself to Jesus, he said, “Rabbi, i.e., Master, etc.,” v. 2. This signal declaration coming unasked, shows what effect Christ's teaching was having even in the minds of some of the Pharisees. Jesus did not commend him for this statement, but replied with a startling announcement, “Verily, verily, etc.,” v. 3. Nicodemus is mystified, hence his reply, v. 4. Secret things belong unto the Lord. Jesus reiterated his statement, note v. 7, pointing out the distinction between the birth of the flesh, and the birth of the Spirit, Naturally, that is, in the flesh, we cannot please God, but ye are not in the flesh, but in the Spirit; if so be that the Spirit of God dwell in you, this in welling of the Spirit in our hearts is effected by the New Birth, and it is called passing from death to life. The Jews felt that they, descending from Abraham, were the seed of the Kingdom, and possessed the right to its privileges, but Jesus pointed out that privileges of His Kingdom could only be obtained by the New Birth.

No earthly power can impart to us the New Birth. It is an act of God; it is described by our Lord as being like the wind, v. 8. We cannot see the wind nor tell from whence it comes, but we can see the effects of the wind, and just so, we are unable to see the mighty working of God's spirit, but we can see its fruits in the life of the Christian. Two little girls were talking together one day, and one said to the other that Jesus had given her a clean heart. Show it to me said her friend. We, too, shall be able to show to others the fruits of the new birth if we are truly born again. Having been born in sin we need to be born in the Spirit, and how, you will say, can I be born again? “Whosoever believeth that Jesus is the Christ is born of God.” Born not of blood, (godly forebears), nor of the will of the flesh (by our own efforts or inclinations), nor of the will of man (affected by others), but of God. The result of the New Birth: Victory over sin, 1 John 7: 4; 3: 9; God likeness, Colossians 3: 10, Ephesians 4: 24.

Remember, “Ye must be born again.”
Learn that the distinguishing marks of the New Birth are observed by the bent of our lives.
“They that are after the flesh do mind things of the flesh; they that are after the Spirit, the things of the Spirit.” Romans 8: 5.

10th October

The Brazen Serpent
Memory Text: John 3: -16.
We read in John 3, vs. 14-15, words which were further directed to Nicodemus. Our Lord had instructed him as to the nature of His Kingdom, how to enter therein, how it was to be established, and further added, “As Moses lifted up the Serpent in the Wilderness, even so, etc.” In this we learn firstly: The necessity of Christ's death. “Even so, etc.” Our Lord's reference to being lifted up might be explained by John 8: 28. Then said Jesus unto them, “When ye have lifted up the Son of Man, then shall ye know that I am He, etc.;” and more particularly, John 12: 32-33, “And I, if I be lifted up from the earth, will draw all men unto me. This He said, signifying what death He should die.” These words point out clearly that Jesus was to be lifted up on the cross. He was made a curse for us, “For it is written, cursed is everyone that hageth on a tree,” Gal. 3: 13; What made this great sacrifice necessary? The holiness of God demanded it. God could not look on sin but with abhorrence, for God is of purer eyes than to behold iniquity. Hence “He hath made him to be sin for us who knew no sin,” 2 Cor. 7: 21. The Justice of God required it. All mankind by their fall lost communion with God, etc., Cat. 19. But Jesus “bore our sins in His own body on the tree,” 1 Pet. 2: 24.

How did Jesus satisfy divine justice? In what manner? As Moses, etc., Numbers 21: 4-9, unfolds why the brazen serpent was lifted up. “And the Lord said unto Moses,” v. 8. It was God's appointed remedy, and a look was sufficient to effect a cure. The venom of the fiery serpent caused death, a look at the brazen serpent gave life. So the sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth us the victory.

The necessity of Christ's death. “Even so, etc.” In this we learn firstly: The necessity of Christ's death. “Even so, etc.” Our Lord's reference to being lifted up might be explained by John 8: 28. Then said Jesus unto them, “When ye have lifted up the Son of Man, then shall ye know that I am He, etc.;” and more particularly, John 12: 32-33, “And I, if I be lifted up from the earth, will draw all men unto me. This He said, signifying what death He should die.” These words point out clearly that Jesus was to be lifted up on the cross. He was made a curse for us, “For it is written, cursed is everyone that hageth on a tree,” Gal. 3: 13; What made this great sacrifice necessary? The holiness of God demanded it. God could not look on sin but with abhorrence, for God is of purer eyes than to behold iniquity. Hence “He hath made him to be sin for us who knew no sin,” 2 Cor. 7: 21. The Justice of God required it. All mankind by their fall lost communion with God, etc., Cat. 19. But Jesus “bore our sins in His own body on the tree,” 1 Pet. 2: 24.

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“Behold the Lamb of God who taketh away the sin of the world.”
Learn the cure was fixed by God in one way, looking at the serpent. “Salvation is appointed by God in one way, “Looking unto Jesus.”

11

17th October

Healing the Blind Man
Here we have another recorded instance of the tender compassion of Jesus. The chapter opens with these words, “And as Jesus passed by, etc.,” v. 1. What met His gaze? A poor man, blind from his birth. Little did this poor man think of the wondrous change about to be wrought in his life. When the gaze of Jesus becomes centred on us great things happen. Blindness renders its subjects
dependent on others, deprives those afflicted with it of many joys. This poor man's heart had never been gladdened by a mother's smile, he had never seen the beauty of the flowers, nor the verdant array of spring, to him the heavens possessed no glory, his life was one of perpetual darkness; but Jesus who is the Light of the World was near, and that to bless. Curious and speculative the disciples stood by, their question, v. 2, was answered by Jesus, v. 3. It was evident a mighty work of God was about to be performed on this man. Jesus saw this man's condition from the beginning, and his extremity opened up the way for a display of God's abounding grace by Christ. Note the warmth of sympathy and tender compassion displayed by Jesus in contrast to the contempt, though perhaps unmeaning, of the disciples. Do we look in pity upon the blind, the maimed, and the weak, or are we forgetful to speak a kindly word or extend a sympathetic hand to those less fortunate than ourselves? Not so Jesus. He ever wants to be gracious. “My want is to do the will of Him that sent Me, and to finish His work,” John 6: 4. Note the subsequent events. The anointing of the poor man's eyes with the clay, v. 6. The test of his faith, Go wash, v. 7. Unlike Naaman when bidden to wash in the Jordan, 2 Kings 5, this man obeys at once. He went and washed and came seeing. What joy must have filled him as he set out to look for his Benefactor. Note the curiosity of his neighbours, vs. 8-12. This man's cure brought natural sight, but it also brought spiritual vision to his soul. (Hitherto darkness reigned in him, now he is light in the Lord. The neighbours brought the man to the Judges, where he confirmed his testimony. They cared little for him. His parents were questioned, vs. 20, 21, 22. Note their attitude and his fearless witness, and his argument from experience, “One thing I know, etc.”, v. 25, and finally the reward of his faith. He saw the Saviour. Read verses 35-38.

Lesson: Without faith it is impossible to please God.

Feeding the Five Thousand

This is one of the most outstanding of our Lord's miracles. Never before had Jesus demonstrated His miraculous power in such a public fashion. It is interesting to note that this miracle is recorded in each of the four Gospels.

The place where performed, near the lake or seaside, and the time about eventide. We see in this miracle the mighty power of Christ, which tells us that we must not measure the ability of our Lord by our poor finite conception of things. Did He not make all things out of nothing in the space of six days, etc. Gen. 1: 31.

Five barley loaves and two small fishes, v. 38. How small the provision, yet how abundant the supply. How confidently we should trust Him. Is He not “able to do exceeding abundantly above all that we ask or think?” Eph. 3: 20. We have evidence of this in our Lord's dealings with the poor, the halt, the maimed, the blind. Here we see into the heart of Jesus. His tender compassion for the multitude who were as sheep without a shepherd. Humanly speaking, it seemed impossible to provide sufficient food that all might be satisfied, but blessed by the mighty power of Jesus there was bread enough and to spare and of the fragments that were gathered up there remained twelve baskets full.

It is interesting to note that the little lad in v. 9 surrendered his all to Jesus. What a lesson for us. Jesus seeks something greater from you. He says, “Son (daughter), give Me thine heart.” (Prov. 23: 26).

31st October

The Transfiguration
Memory Text 2 Tim. 2: 12

The Transfiguration teaches us the necessity for Christ's sufferings to go before His glory. The cross then the crown.

No doubt Peter, James and John were greatly worried over the prospect of the coming sufferings and death of Christ, and needed this glimpse of His glory to stimulate their faith.

The place was believed to be Mount Hermon, the hour uncertain, Jesus went there to pray. How earnest was our Lord in this respect, and what an example he sets us. Oh! that we went oft apart to pray. And as He prayed He was transfigured (i.e., changed in form). Matthew says His face did shine as the sun, He was covered with light as with a garment. They saw also Moses and Elias, two of the greatest figures in the Old Testament, Moses the Law Giver, Elijah the Prophet of Fire. They were speaking earnestly to Jesus respecting His decease, the awful death on Calvary's Cross. The disciples, overcome with awe and wonder, fell asleep, but were awakened by the departure of Moses and Elias. Peter, impulsive as usual, with a heart full of love for Christ, sought to put away the evil day. And Peter answered, etc., v. 5. Let us make here three tabernacles (little booths, made from the branches of trees). Peter spoke ignorantly, for then a bright cloud overshadowed them and a voice out of the cloud saying, This is my beloved Son, hear Him,” v. 7. How often do we take things in our own hand and work feverishly to perfect a plan, when quiet waiting upon God would have been better. “God says incline your ear, hear, and your soul shall live.” If only we would attend more to God's call, how much better life would be. And suddenly, when they had looked round about, they saw no man any more save Jesus only. What a joy would fill our hearts continually, if Jesus so dominated our hearts that His glory was the supreme aim of our souls. May we strive for the faith that will enable us to say, He must increase but I must decrease.”

Learn:
Christ Jesus could only be perfected through sufferings.
May it be ours “To go forth therefore unto Him without the camp, bearing His reproach.” Heb. 13: 13.

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BIRTHDAYS SEPTEMBER 1943
Many Happy Returns

Sept. 1 – Elva Mc Kinnon, Kindeo.
1 – Laurie Upton, Bob's Farm.
2 – Laurie Freestone, Bob's Farm.
3 – Beryl Hamson, Maitland.
7 – Shirley Dare, Barrington.
3 – Elaine Dick, Koree Island.
4 – Joan Alberts, Maclean.
5 – Dorothy Davis, Maclean.
6 – Arthur Hamson, Maitland.
6 – David Jones, Maclean.
7 – Fay Bathgate, Maclean.
7 – Ian T. Crispin, Grafton.
8 – Robert Allen, Geelong.
them he then narrated the following story.

Many shall see it, and fear, a

Put a new song into my mouth, even praise unto our God:

My feet upon a rock, and established my goings. And he hath

Set me up also out of an horrible pit, out of the miry clay, and set

On the words of Psalm 40: 1

Gathering, showing why he had become a Christian. He spoke

Road, St. Kilda, S.2.

In what mountain did Aaron die?

Find the statement, “Be sure your sin will find you out.”

Shall make it go through the fire?

Where is it said “Everything that may abide the fire, ye

God to do less or more?”

Who said “I cannot go beyond the Word of the Lord

Incident referred to by Jesus in John 3: 14.

Who said “We will go by the King’s highway?”

Rebels?”

Whose rod was said to be kept “as a token against the

Search Work in Numbers 17

1. Whose rod was said to be kept “as a token against the rebels?”

2. Who said “We will go by the King’s highway?”


4. Who said “I cannot go beyond the Word of the Lord my God to do less or more?”

5. Where is it said “Everything that may abide the fire, ye shall make it go through the fire?”

6. Find the statement, “Be sure your sin will find you out.”

7. In what mountain did Aaron die?

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

HOLD FAST

Have you become discouraged? Have you allowed something to keep you from being what you know you should be? Have you allowed depression or disaster to make you lose heart and to slacken your effort? If so, remember the Word of the Lord: “That no man take thy crown.” Be diligent; in season and out of season. Be faithful in the face of storm, as well as in times of sunshine, for if there is “no battle, there will be no victory; no cross, no crown.”

IN ANY OTHER

An eloquent Chinese preacher once addressed a large gathering, showing why he had become a Christian. He spoke on the words of Psalm 40: 1-3: “I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.” These beautiful words of David he first explained, and to illustrate them he then narrated the following story.

“A man who was wandering about fell into a deep, slimy pit. He lay there moaning and groaning, unable even to stir a limb let alone get himself out. Presently there passed by a man called Confucius who is commonly held to have been the great religious teacher of China. When he saw the unfortunate man lying in his misery, he bent down to look over the edge of the pit and called out: ‘Poor man! Poor man! How I pity you. But how could you have been so foolish as to have fallen thus? I shall give you one piece of advice. If ever you happen to get out, never fall again into such a pit.’ Thus he spoke and then went on. Behold, this is Confucius and his teaching. That is all that this religious leader could do for the poor man. He could advise but he could not help.

‘Then the great Buddha chanced to come along. When he saw the poor man lying in the pit, he shook his head and said: ‘Poor man! What a sad plight you are in! If only you could crawl to that thorn bush down there, I could pull you out. You do your part, and I shall help you. Just try to get to that thorn bush!’ But the unhappy man could not so much as move a limb. Sunk as he was in the slime, he was already too weak and miserable.

‘At last Jesus Christ, the great Son of God, came by. When He heard the groaning of the poor man, He went to the edge, bent over, took a firm hold of the helpless man, drew him right up, and, as the text says, brought him up out of the horrible pit, out of the miry clay and set his feet upon a rock.

‘I was that poor man. I lay in the filthy slime of sin. But Jesus drew me out, washed me in His blood and sanctified me, so that by the grace of God I am now a new man. Thus He has put a new song in my mouth so that now I can praise God.’

—Lutheran Gospel Witness.
THE PRAYER MEETING

The Word of God commands and encourages believers to meet together for prayer. Christ prayed with His appointed labourers. The apostles returned “From the Mount called Olivet” to Jerusalem and, along with others, gave themselves unto prayer. This was the first prayer meeting after the resurrection, and it was one of great expectations. The disciples had learned something of the value and power of prayer, and as they were entrusted with a great work, as dangers and difficulties surrounded them; and as a most formidable task was before them, they prayed, “Unto Him that is able to do exceedingly abundantly above all that we ask or think.” One has said: “Before they were first sent forth, Christ spent time in prayer for them, and now they are in prayer for themselves.”

The prayer meeting, therefore, even from the days of the infant Church, has been highly valued by the Lord's people, who considered it to be, not only a duty, but a great privilege to meet together for prayer. Many believers, too, have rejoiced, not in this privilege only, but also in answers to their united petitions. Much has been accomplished by prayer: “More things have been wrought by prayer than this world dreams of.” It would be difficult to over estimate the importance of the prayer meeting in the life of any congregation, or company of believers. It is a vital link in the chain of Christian service. S. D. Gordon has stated: “The greatest thing that any one can do for God and man is pray. It is not the only thing but it is the chief thing.” The Lord has enabled His people to do great things for Him, but almost without exception, these things have been preceded by much prayer.

The great commission given by Christ to the apostles is still the great work of the Church today. This commission is a great challenge to believers, especially in connection with the prayer meeting. Can this great commission be fulfilled without prayer? Has this work become so much easier? Do sinners believe more readily, or have the forces of evil become so inactive, that we can dispense with this meeting of prayer? Most certainly not! The prayer meeting cannot be dispensed with, and perhaps there was never a time in the history of the Church when it was more needful for the Lord's people to meet together for prayer. There is reason for deep concern because of the plight of the prayer meeting throughout our land. It is on the decline, and this is not a wartime problem, the decline had set in before the clouds of war darkened our skies. In many churches there is no meeting for prayer, and even where there is a meeting, the attendance is generally small.

The prayer meeting appears to have lost its appeal and attraction for many who profess to be the Lord's. It has been said that the the spiritual life of a congregation can be judged by the attendance at the prayer meeting. Small attendance, we believe, is not a hopeful sign. There is need, great need, to revive this important meeting. “Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you.” Believers need to be taught what Dr. A. H. Smith of China has characterised as “The
THE AUSTRALIAN
FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and from the Editor, 16 Faraday Avenue, Rose Bay.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor at the above address, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free, and to be forwarded to the
Rev. JOSEPH HARMAN,
The Manse, Campbell Street,
Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,
MR. H. NICOLSON,
17 Anderson Street, Westmead,
N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to
Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W.

deeply buried talent of intercessory prayer.” John R. Mott wrote, “Without doubt the flood tide of superhuman power is held back from the missionary movement owing more largely to this cause than to any other. The evangelisation of the world is not primarily a matter of numbers, wealth, knowledge and strategy, but of the unhindered working of the Spirit of God. Such divine manifestation has been associated invariably with prayer.”

It is most important to plead with men for God, but it is more important to plead with God for men. If the Church gave herself more to prayer, “The Church would do much to open the channels and let flow out the mighty power of the Spirit of God which is necessary for convincing and convicting the world.” Prayer needs to be made without ceasing, though the Lord should delay the answer. “Abraham waited twenty five years for the answer to the promise that a son would be given him. Daniel waited twenty one days for the answer to a petition for the interpretation of a vision. The sisters of Lazarus waited some days for Jesus to answer their request concerning their brother, and He answered it in a different manner from what they had expected. George Muller prayed fifty two years for the conversion of two men. He died before his prayers were answered, but both men were saved within one year after his death.”

JEHOVAH IS MY SHEPHERD

The Twenty third Psalm is a great deep. It is an unfathomable ocean of truth. It is the first Scripture that most of us ever learned, but not one of us in a life-time has ever exhausted it, or gotten to the bottom of it. Volumes have been devoted to the exposition of this Psalm, but who, that has ever studied it, would dream of saying, “I now have all that there is in the Twenty third Psalm.” It is a short Psalm, but there is material in it for the meditation of a lifetime. How comes it that there are such treasures and such depths of truth in so small a space? There can be but one reasonable answer to that question, viz., God is its Author. It is often contended by the critics that David could not have written it because it is so far beyond him and so far beyond his time. Doubtless it is beyond David, far, far beyond him, and far beyond his time, but can the critics tell us what man of any time that any one has ever dreamed of assigning the Psalm to, that the Psalm is not beyond? But the Psalm is not beyond God, and its exhaustible depth and matchless beauty and perennial power are clear proof that God is the Author of the Psalm.

There are two methods of dividing the Psalm that suggest themselves from a study of the Psalm itself. According to the first method we divide it into two parts: the first part, verses 1-4, Jehovah, my Mighty and Tender Shepherd; the second part, verses 5-6, Jehovah, my Bountiful Host. According to the second method of dividing the Psalm, we divide it into three parts: Part 1, verses 1-3, Every Want Met; part 2, verse 4, Every Fear Banished; part 3, Every Longing Satisfied. – Dr. R. A. Torrey.

George Muller (The Modern Apostle of Faith) said, “One of the errors into which he fell was the reading of religious books, to the neglect of the Scriptures.” It was a great, but a common, mistake; he never tired of pointing out the lesson suggested by his experiences. “I practically preferred for the first four years of my divine life the works of uninspired men to the oracles of God,” we find him saying. “The consequence was that I remained a babe in knowledge and grace.” But at length he was brought

(Continued on page 7)

3

FORWARD, NOT BACKWARD
By Rev. DUDLEY TROTTER, M.A. (Maclean)
I press toward the mark for the prize of the high calling of God in Christ Jesus.” (Phil. 3: 13-14)

The Apostle Paul was the first to preach the gospel in the city of Philippi. Several years after he had first preached there, Paul wrote a letter to the Christians dwelling in that city. It is in that letter that the words of our text occur.

As we read the letter which Paul wrote, we must surely be struck by the sustained note of joy which rings through it. This note of joy is the more remarkable, in that when he wrote the letter Paul was a prisoner in Rome. The great apostle had learned in whatsoever state he was therewith to content. He could rejoice in that he was a prisoner for Christ’s sake. The fact that the Philippian believers had been so mindful of him, and that the Philippian church had been free from heresies and divisions which had prevailed in other churches, afforded him additional reason for rejoicing.

In writing to the church at Philippi, he did not have to deal with people such as the Galatians, some of whom were embracing another gospel and questioning his apostolic authority. Nevertheless, he realised that any day false teachers might come to Philippi; so in his letter he warned the church there to “beware of dogs, beware of evildoers, beware of the concision.”

Paul knew that many of the Jews who professed to believe in Christ were yet looking to the rite of circumcision as a ground of acceptance with God. He called such people the “concision.” As he proceeds with his letter he shows the futility of trusting in outward rites and ceremonies for salvation.

If outward rites, and privileges of birth and upbringing could save a man, then surely Saul of Tarsus would have been saved much earlier than he was. A descendant of Israel through the youngest son of his beloved wife, Rachel, he had been circumcised the eighth day. He was brought up in the Hebrew religion. He lived a Pharisee of the Pharisees. He was extremely zealous toward God, and most careful in observing the ceremonial law. All these things he counted as great advantages to him. But the day came when he saw how useless they all were in commending him unto God. He was brought to see that they were not only useless in the matter of his salvation, but that they were actually hindrances to his salvation. And so he counted them loss for Christ.

Paul had experienced the joys of Christ’s salvation. He had made much progress in the Christian life. But as he wrote to the Philippians he realised that he had not yet attained to his ultimate object – he had not yet experienced the full blessedness of the redeemed of God. He could say, “Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

Paul forgot the things which were behind him. The time was when he had been extremely proud of his ancestry. He had boasted in his upbringing, his education and his righteousness. But when he came face to face with the risen Lord he recognised himself as a sinner. The knowledge of Christ Jesus his Lord had caused him to forget these former things in which he had taken such pride and delight. He realised that the remembrance of them would be but a weight to hinder him in his Christian race, and so he willingly forgot them.

As Paul penned this letter to the Philippian believers, there was much in his past Christian experience which he could have recalled with delight. He had attained to an eminent position in the Church of God upon earth. He had travelled far and wide as a preacher of the gospel. He had been used in the conversion of many. He had witnessed for his Master before kings and before governors. He could have gloried in these things. But Paul lived not in the memories of his unconverted days, nor yet in the glories of his present attainments in the Christian life; he lived in confident expectation, and joyful anticipation, of a glorious resurrection and an abundant entrance into the kingdom of his Lord and Saviour. Not only did he forget the things which were behind; he reached forth to those things which were before.

In the words of our text Paul regards his Christian life as a race. Just as a runner, heedless of that portion of the race which has already been run, stretches every muscle as he hastens toward the goal upon which his eye is set, so Paul, forgetting the past, uses his every gift and talent to hasten the coming of the Lord’s Kingdom, and ever keeping his eye upon the goal, he eagerly anticipates the reward which he knows awaits him as one of the called of God. He speaks of “the high calling of God in Christ Jesus.” Some have regarded this as a reference to his calling as an apostle, but rather is it to be regarded as his effectual calling to be a believer. It was a high calling, because it came from on high; it was a calling to higher life, and it was a calling, obedience to which would ultimately end in a life of blessedness with the Lord on high. Paul valued his call as a believer more than his call as an apostle, for it was the former call which assured him of a place in the Kingdom of the Lord. Judas received the call of an apostle, but he did not receive the call of a believer, and so he went “to his own place.” Paul, as he ran his race of life, ever kept in mind the blessedness of eternity. He knew that if in this life only the believer had hope in Christ, then he was of all men most miserable. But Paul was not a miserable man. Why his letter rings with joy! He could rejoice because he knew that henceforth there was laid up for him a crown of righteousness which the Lord, the righteous judge, would give him in that day when He came for His own people.
When Paul said that he forgot those things which were behind, he surely did not mean that he obliterated from his memory all that had occurred in his past life. We know that he did not forget, nor did he try to forget, all his past, for how often do we find him using the story of his own conversion as a defence against his enemies, and as a means of commending his Saviour to them. What a magnificent survey of the past he makes when the time of his departure being at hand, he writes to Timothy, “I have fought a good fight, I have finished my course, I have kept the faith.” It would have been impossible for Paul to have forgotten all the events of his past life. It would have been sinful of him to attempt to forget all those events. And so it is with us. It is our duty to remember some things which have occurred in our past lives. It would be sinful of us to forget the gracious benefits which the Lord has bestowed on us. It is sometimes good for us to remember our past sins, for the remembrance of them should keep us humble, and the realisation of our own weakness in times past should cause us to rely more fully upon Divine strength for the future. A believer’s remembrance of his past sins is not necessarily, in itself, a good thing; but when it brings quickly in its train the associated memory of a past deliverance from sin, and when this latter thought predominates, then the recollection is a profitable one.

But what did Paul mean when he said he forgot those things which were behind? I think that he forgot the remembrance of those things which would only be a hindrance to him in the future. And these are the things which we must forget. It may be that we remember a time when true godliness flourished much more than it does today. This memory causes us to tremble for the ark of God, and we give way to despair. We sit down and grumble about the state of religion in our land and in the world. Oh, let us forget those things which are behind, and let us reach forth unto those things which are before. For the believer in Christ, the past may be much brighter than the present, but it is not nearly so bright as the future; for though the believer may be called upon to pass through deep waters, the future holds for him the bright prospect of a reward, even the reward of his high calling of God in Christ Jesus.

Sometimes we must forget our past sins. If Abraham, Isaac and Jacob had been mindful of the country from which they had come, they might have had an opportunity of returning to it, says the epistle to the Hebrews. But they showed that they desired a better country, even a heavenly one. How different it was with Lot’s wife! She left Sodom, but she looked back to it, and thus put an eternal barrier between herself and heaven. If we have left a far country, a country of sin, a city of destruction, we must take heed lest, remembering our life there, we desire to return thither. If there were sins which we cherished, sins which we gave up reluctantly, then let us forget them, lest the mere remembrance of them draw us back to them, and thus hinder us in our Christian lives.

Paul ever ran his race of life with the goal in view. He looked for the reward which he expected to receive. Some Christians think that it is wrong for God’s people to have a reward in view when they are serving their Lord. They consider that we should serve Christ out of love for Him and without any thought of the reward which we are to receive. It is true that we should do what is right simply because it is right, and not because we hope to be rewarded. As Tennyson says: –

“...Because right is right, to follow right
Were wisdom in the scorn of consequence.”

It would be our duty to do what we believed God would have us do, even though we had no promise of reward for so doing. But God, who knows the frailty of the human frame, has given us a great incentive to lead a holy life, inasmuch as he has promised that if we lead such a life he will reward us, both in this life and in that which is to come. And God does not find fault with us, but rather does he commend us for having respect unto the reward.

Let us then forget nothing of the past which it would be helpful for us to remember. Let us be mindful of God’s goodness to us, and let us render thanks unto Him for the multitude of His mercies towards us. But let us forget all those things the remembrance of which would hinder us from serving God in the future. Let no circumstance of our past life or of our present state prevent us from serving the Lord and thus laying up for our selves treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through to steal. “Forgetting those things which are behind and reaching forth unto those things which are before, let us press toward the goal for the prize of the high calling of God in Christ Jesus.”

EXPOSITORY THOUGHTS
Rev. J. C. RYLE, B.A.
“In the beginning was the Word, and the Word was with God, and the Word was God.
“The same was in the beginning with God.”
“All things were made by him; and without him was
not anything made that was made.  

“in him was life; and the life was the light of men.  

“And the light shineth in darkness; and the darkness comprehended it not.” John 1: 1-5.

The five verses now before us contain a statement of matchless sublimity concerning the divine nature of our Lord Jesus Christ. He it is, beyond all question, whom St. John means, when he speaks of “the Word.” No doubt there are heights and depths in the statement which are far beyond man’s understanding. And yet there are plain lessons in it, which every Christian would do well to treasure up in his mind.

We learn, firstly, that our Lord Jesus Christ is eternal. St. John tells us that “in the beginning was the Word.” He did not begin to exist when the heavens and the earth were made. Much less did He begin to exist when the Gospel was brought into the world. He had glory with the Father “before the world was” (John 17: 5). He was existing when matter was first created, and before time began. He was “before all things” (Col. 1: 17), He was from all eternity.

We learn, secondly, that our Lord Jesus Christ is a Person distinct from the Father, and yet one with Him. St. John tells us that “the Word was with God.” The Father and the Word, though two persons, are joined by an ineffable union. Where God the Father was from all eternity, there also was the Word, even God the Son – their glory equal, their majesty co-eternal, and yet their Godhead one. This is a great mystery! Happy is he who can receive it as a little child, without attempting to explain it.

We learn, thirdly, that our Lord Jesus Christ is very God. St. John tells us that “the Word was God.” He is not merely a created angel, or a being inferior to God the Father, and invested by Him with power to redeem sinners. He is nothing less than perfect God – equal to the Father as touching His Godhead – God of the substance of the Father, begotten before the worlds.

We learn, fourthly, that the Lord Jesus Christ is the Creator of all things. St. John tells us that “by Him were all things made, and without Him was not anything made that was made.” So far from being a creat-ure of God, as some heretics have falsely asserted, He is the Being who made the worlds and all that they contain. “He commanded and they were created” (Psalm 60: 8).

We learn, lastly, that the Lord Jesus Christ is the source of all spiritual life and light. St. John tells us that “in Him was life, and the life was the light of men.” He is the eternal fountain, from which alone the sons of men have ever derived life. Whatever spiritual life and light Adam and Eve possessed before the fall was from Christ. Whatever deliverance from sin and spiritual death any child of Adam has ever enjoyed since the fall, whatever light and conscience or understanding any one has ever obtained, all has flowed from Christ. The vast majority of mankind in every age have refused to know Him, have forgotten the fall, and their own need of a Saviour. The light has been constantly shining “in darkness.” The most have “not comprehended the light.” But if any men and women out of the countless millions of mankind have ever had spiritual life and light, they have owed all to Christ.

ST. GEORGE’S FELLOWSHIP

Mr. Andrew Aitchison, who is one of the tireless workers of the Church, has found it necessary to resign from his position of President of our Fellowship because of his appointment as Church Treasurer. We are all sorry about this. However, our new President, Mr. Basil Harris, is filling up the gap very admirably.

At our August meeting Mr. Lawler, of the Bush Missionary Society, showed a film of the Society’s wonderful work in the outback parts of our land. This certainly was entertaining, exciting, too, in parts. It is not every day that we see wild Irish ministers breaking in mad horses.

Mr. Lawler told us of many of the glorious changes wrought in the lives of those who have been sought out by the men and women at this organisation. Miracles of God! No doubt we of the city are apt to think that those who are set apart from the clamour and madness of Sydney are free from temptation, but such ideas are false. Men anywhere without God are evil.

After Mr. Lawler had been thanked for his excellent address, Miss Elgin Nisbet read the minutes of the last meeting and we discovered that, as it has a habit of doing, the night had sped by on wings. – Dorothy Mac-Kinnon.

The sacrament of the Lord’s Supper was dispensed early in October. The first preparatory service was conducted by Rev. J. A. Webster, of Maitland, but the remaining services were taken by the pastor, Rev. N. McLeod, M.A., B.D. These were in the nature of farewell services, as it may be a long time before St. Georges congregation would hear him again. As a chaplain in the A.I.F. he has been posted and may shortly join a unit in New Guinea. The petitions of the congregation will follow him, praying that he may be spared and kept safely through all dangers and that he may be greatly used by God among the men of the forces.

6

NEWS FROM ABROAD

LONDON

Their Majesties and the Bible Society

King George and Queen Elizabeth, having graciously consented to become patrons, the following message was sent them from an audience which packed Kingsway Hall, London, recently: “We, the members of the British and Foreign Bible society, gathered in its annual meeting, desire to express to
Your Majesties our humble thanks for the great honour you have done the Society in becoming its patrons, and to express our respectful admiration for the example you have set all your subjects in your devotion to Gods Word.” – “The Christian Herald.”

CHINA

The representative of the Bible Society in China, Mr. J. C. F. Robertson, who is well known to our friends in Australia, is now engaged in printing the complete Bible in Chinese. This is a tremendous undertaking under present conditions. All the materials used are local and the book will be light in weight and attractive in appearance. The paper is manufactured from bamboo, and by great care in pressing it, a slight gloss is produced, and it is possible to print on both sides.

All who know anything about China and prewar costs will be horrified to hear that the price for this Bible will be 59 dollars – about £1. – “New Life.”

EDINBURGH

Free Church Women's Foreign Missionary Association

The activities and the enthusiasm of the Association are but little affected by war-time conditions, as was evidenced at the Annual Meeting held in the Assembly Hall on the afternoon of Saturday, 22nd May.

The eclecticism of the Association was shown in the choice of their speakers. The first was Rev. Dr. Wallace, Moderator of the Presbyterian Church of England, and a missionary in China of that Church. Dr. Wallace said that, primarily, he represented the missionary work of the Presbyterian Church of England, and he brought with him the greetings of his Church and its Women's Missionary Association. Dr. Wallace said that the invitation he had given was the recognition of an old standing connection between the two Churches, which went back to Disruption Days. He need not remind them of William Burns and South China. The Presbyterian Church of England had been helped by the Free Church in 1856. For many years, the missionaries of the Presbyterian Church of England had come from the Free Church of Scotland.

The speaker had been a missionary in Swatow and, after the Japanese invasion, he had been interned, obtaining release after a time, and finally reaching this country. He wanted that afternoon to tell them something of China and its women. He was of opinion that there was no country in the world where the women had such equality with the men. That was a matter for wonder, because China had for centuries reverenced age. Now she had placed her destiny in the hands of young men and women. The position of Madame Chiang Kai-shek was a symbol of the new attitude. Forty years ago, the only schools in China were Mission Schools, and women were not permitted to attend them, but were kept at home as servants and workers. If a young woman married, she went to live under what was too often a tyrannical rule in the new married home. Women were seldom seen in the streets, and foot binding, with all its implications and significance, was customary. What of today? All over the country were schools – Primary, Government Colleges and Universities. Girls and boys attended school together right from the very beginning. The manner in which Chinese women had taken their place in national life was marvellous.

When the war broke out between Britain and Japan, the missions disappeared, and many of the inhabitants left the town. Later, the poorer had struggled back, and there was much distress and want. A Budd- his Society had been able to do some relief work. After two years, two women missionaries and a small band of women began Church work in the town and organised school and industrial work, and feeding. The American Red Cross and other bodies helped. The women laboured on, despite the risks they took when the Japanese were in power. On very little suspicion, the risk might mean a Japanese prison, with extreme misery, half-starvation, possibly torture. That was the kind of stuff of which Chinese women were made. Nobody needed to apologise for missions anywhere; they had justified themselves. The Church in Northern China had found the power of the Spirit. New tribulation brought experience and patience and hope in the love of God. A new method of living had been enjoined by the Chinese Generalissimo. He exhorted his people to practise the new spirit – the Mind of Jesus, to trust in His Cross. Not many public leaders would speak like that. Dr. Wallace believed that if China had not held out as she had done, Britain's position today would have been worse. The two Christian leaders in China were the result of Christian missions. China, with its millions of people, would have a vast influence in the East in the days to come. Pray God China might be pledged to go in the train of the Son of God when He goes forth to war. – “The Monthly Record.”

BORNEO

Recently news had come to hand, the first since December, 1941, regarding missionaries of the Borneo Evangelical Mission, who were in Borneo when the Japanese invaded the land. Christian friends are requested to continue in prayer on behalf of these missionaries. Prayer is also needed on behalf of the native Christians of that field.

BALTIC STATES

A Lutheran paper from America informs us that,
although the Lutheran Church has suffered so severely because of war conditions, yet in the Baltic States this Church is very much alive. Even in the midst of persecution, she has remained faithful. The demand for Bibles has resulted in a serious Bible shortage.

**INDIA**

Miss Mary Reid, a missionary to the lepers in India, passed away in her 89th year. Perhaps no missionary working among the lepers was so widely known as Miss Reid. She laboured with singular devotion for over fifty years in the Leper Home at Chandag. She contracted the dread disease herself, but it was checked and remained inactive until a few years ago, when it was again checked by modern treatment. The secret of her devoted life was revealed in one of her letters: “I am sure His love, His wisdom and His power are at work. Words are empty to tell of a love like His. He has enabled me to say, not with a sigh, but with a song, ‘Thy will be done.’”

**Subscriptions Received for Sept, 1943**

**N.S.W.**

Mrs. W. Berry, Bob's Farm, 10/-, to 31/12/44.
Mrs. N. Berry, Barrington, 10/-, to 31/12/47 (new subscription).
Mr. P. McPherson, Helensburgh, 10/-, to 31/21/44.
Mr. Bruce Pleasant, Taree, 5/-, to 30/9/44 (new subscription).

**VICTORIA**

Miss Bew, Geelong, 5/-, to 31/12/44.
Miss F. McDonald, Hamilton, 10/-, to 31/12/45.

(Continued from Page 2)

complete to the fount of inspiration, comfort and blessing which is contained in the Scriptures, his life and walk became very different; and another rung in the heavenly ladder had been attained.

It is through God's own revelation in the Written Word that we really see and know the Word who was made flesh, and who rose from the dead. It is through the Written Word we shall feed upon Him. – Hudson Taylor.

**A SOLDIER’S PRAYER**

Dear Lord, I'm but a soldier boy,
I know not how to pray.
With contrite heart I come to Thee,
I know not what to say.
Oh Christ, of dark Gethsemane,
You were a soldier, too.
You conquered death and hell for me,
You pain and hardship knew.
Alone you trod the long, hard road
That led to Calvary,
Alone you bore the scorn, the load,
You did it all for me.
Forgive my wandering, erring ways,
I've grieved Thee, please forgive:
I've shunned Thy love, despised Thy grace.
Lord, teach me how to live.

No matter whether flying plane
Or driving leaping jeep,
Or whether on the bounding main,
Dear Lord, this soldier keep.
I pray Thou wilt deliver me
Midst flying shot and shell.
Let angels o'er me vigil keep
And ever with me dwell.
If I should die in conflict fierce
On battle field alone,
May angels with their snowy wings
Bear my free spirit home.
Dear Lord, please hear my humble plea,
Thou are the soldiers friend.
I give my life, my all, to Thee, I
I'll trust Thee till the end

— “Contributed by a Soldier.”

**OBITUARY**

**Mr. PERCY SAMUEL BROWN.** On Sabbath, 5th September, Mr. P. S. Brown, of Rushforth, near Grafton, unexpectedly passed away from this life, at the age of 63 years. He will be greatly missed in the Rushforth congregation, where he was a great encouragement to his minister, being always eager for service and, with his good wife and all the family, was never absent without good reason. Typically Australian, he loved the bush life and was quiet, unobtrusive, kind, of clean speech, ever eager to lend a hand to a neighbour, a kind husband, a loving father and a good example to those who come after him. His widow and eight children mourn his loss: the eldest, Gordon, on active service in New Guinea; the youngest a child of 5 years. Exactly a fortnight before his death, he listened with exceptional interest to a discourse on the character and death of Samuel. Little did any present think that Mr. Brown's own end was so near. We believe he is now where earthly ordinances are not needed and where the redeemed of the Lord see their Saviour face to face. A large gathering assembled at his burial. “And Samuel died, and all Israel were gathered together, and lamented him, and buried him.” (I Sam. 17: 1). – H. W. R.

The Hastings River Congregation suffered a severe loss by the death of **Mr. LACHLAN CAMPBELL**, which occurred unexpectedly on 1st September. He had been unwell for some months, but he was able to attend his ordinary duties and his church activities until shortly before his death. The late Mr. Campbell was born at Koree Island 56 years ago, and his whole life was spent on the Hastings River. He married Miss Maud Sonter, and they lived at Koree Island for many years. There are three children of the marriage – three daughters – Mrs. H. Blythe, Mrs. M. Tout and Mrs. A. Hollis. Mr. Campbell had staunch Free Presbyterian parents, but he was a loyal member of our Church by conviction. In all his church activities, he had the entire support of his wife. He was ordained an Elder on 29th October, 1922, and always he manifested a keen interest in the things of the Lord, and was a man of prayer. Until petrol rationing was introduced, he and his family were seldom absent from the service on the Lord's Day. Although strongly attached to his own Church, he could rejoice in good work done by other branches of the Christian Church. There was always a warm welcome at his home for any minister of the Gospel. The large gathering at the funeral...
indicated the high esteem in which he was held throughout the district. To all the relatives we extend our deepest sympathy. – J. A. H.

Mrs. E. J. WITCHARD passed away on 12th September in the District Hospital, Port Macquarie. She had suffered from ill health for a number of years, but her death was somewhat unexpected. She was of a retiring nature, but many friends throughout the district will mourn her passing. She was called away at the age of 58. We extend our sympathy to the bereaved. – J. A. H.

The Manning River Congregation has lost lately some outstanding witnesses.

On 11th August, 1943, Mrs. MARGARET McKay, widow of the late Mr. Angus McKay, died at her home at Purfleet, near Taree, at the advanced age of 91 years. Mrs. McKay was a particularly bright Christian, whose life radiated hopefulness and cheerfulness. As she possessed a rich measure of Divine grace, considerable intellectual ability, a very gracious disposition and a keen interest in the affairs of God's Kingdom, her life was a powerful influence for good. She made many friends and her home was renowned for its hospitality. Throughout a long illness she was exceedingly patient, being tenderly cared for by her daughters. She was what may be termed a progressive Christian. Not only did she grow in grace, but she was ever desirous that God's Cause should prosper; and she was disappointed in those Christians who did not seek earnestly the progress of the Cause of God. Her long life of services has ended, and she now enjoys those blessings, the promises of which were an evident source of comfort and strength throughout her life here on earth.

On 31st July, 1943, Miss MARY ISABEL (MOLLIE) STEWART, of The Bight, Wingham, passed away at 18 years of age. Mollie had considerable ability and a strong character. She possessed a keen sense of humour and had a very bright disposition. She evinced a real interest in spiritual things, and although her health for many years had not been good, she, after her serious illness, attended the worship of God whenever possible, and in this and in other ways set a good example. Mollie was a young lady of considerable promise, and the patience, courage and cheerfulness she manifested in her very trying illness revealed the depth of her faith in the Redeemer. Her father, Mr. Allan McIntyre Stewart, passed away not many months prior to Mollie's death, and deep sympathy is felt for Mrs. Stewart and her daughters in their double bereavement. The funeral service was conducted by the Revs. J. A. Harman and M. C. Ramsay.

Mrs. MARJORY ROBINSON, widow of the late John Robinson of Wingham, was called home on 9th September, 1943, at the age of 82 years. She had been the worthy helpmeet of a worthy man. Whilst her husband lived, she strongly supported him in his arduous and successful efforts to promote the cause of Biblical Truth and to forward the interests of Christ's Kingdom. When her husband was called away, she continued to abound in good works. Mrs. Robinson had an indomitable spirit, and although unwell for many years past, she cheerfully accepted failing health and impaired vision, exercising an uplifting influence upon many. Apparently she had learned by experience that "it is more blessed to give than to receive," and she was exceedingly generous. This generosity was prompted by her forgetfulness of self, her strong desire to advance Christ's Kingdom, and be helpful to others. Her love for God's Word, people, and work, was very evident. Communion with her Heavenly Father was to her a sweet experience. Such a life is very fruitful in blessing and greatly God honouring. Mrs. Robinson was a daughter of the late Mr. Hugh Cameron, of Mount George. The funeral service was conducted by the Revs. J. Campbell Robinson and M. C. Ramsay.

The passing of Mr. MALCOLM McDonald (a native of Sleat, Skye), after a sickness of many months standing, leaves a further blank in our Raymond Terrace congregation. Though not a member, Mr. McDonald lived an exemplary life. He will be remembered by all who knew him for his kindly, genial personality. To his sorrowing wife we extend our warm sympathy. (Psalm 34: 7.)

We regret to record the passing of Mrs. Neil MCLELLAN, of Raymond Terrace. Practically an invalid for many years, she was handicapped in taking an active part in church and public life as she would have liked. Kindly and hospitable in nature she was esteemed by all who knew her. Prior to her last illness, which took place away from home, she always valued the reading of the Word and prayer during a pastoral visit. It is interesting to note that Mrs. McLellan's father was at one time Mayor of Raymond Terrace, and also had the mail contracts in the coaching days as far north as Taree. We extend our deepest sympathy to her husband and family who mourn her loss. (Psalm 90: 12.)

In the passing (after a brief though severe illness) of Mr. MAGNUS ROBINSON (Deacon), Anna Bay, at the comparatively early age of 48 years, the church lost the services of a loyal and devoted member. Quiet and unassuming in nature, keen and practical in his business, and warmly spiritual in outlook. Mr. Robinson's presence in our Church Courts was always valued. His seat at church was rarely empty. During his illness he gave every indication of his faith in Christ, and spent much time in prayer. We feel assured that for him in die was gain. To his sorrowing wife and family, also brothers, we extend our warm sympathy. (Matt. 24: 44.)

"Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces." – Matthew Henry.

THE CHILDREN'S PORTION

RACHAEL'S TOMB, BETHLEHEM
RODDIE LITTLETON

On the twelfth of July, 1943, there passed to his eternal rest at 19 Symons Street, West Preston, a great friend of the St. Kilda Free Presbyterian minister. His name was Roddie Littleton. Roddie had never been in the St. Kilda Church, yet he had a warm place in his heart for the minister of that church, whom, his mother said, he regarded as his minister. Roddie was a poor afflicted boy who from infancy had never been able to speak, or to do anything for himself. He was so helpless that he could not even move his body or feed himself. All his life of eighteen years he had never known anything but affliction, which seems to have been remarkably sanctified in his soul. In all that time he had never spoken a single word to anyone except to his heavenly Father. His case was one seemingly of utter and entire dependence upon God, his parents and kind friends. There was one thing, however, he could do, that was to signify his pleasure at anything that was pleasing to him. He knew what it was to smile, and affliction had taught him to smile well. Whenever anything was said to him that was particularly pleasing to him his face would beam and brighten with delight. He had a good father and mother who dearly loved him, and earnestly sought his salvation. We believe that when he died he really had saving faith in Christ. This was evidenced by the pleasure he manifested in hearing of the Saviour — the Lord Jesus Christ who died for our sins. He loved to hear Jesus spoken of as the Good Shepherd. Three texts taught him by his minister he was specially fond of. The first was, “I am the Good Shepherd, the Good Shepherd giveth His life for the sheep.” The second was, “I am the Good Shepherd, and know my sheep, and am known of mine,” and the third, “The Lord is my Shepherd, I shall not want.” The last was a real joy to him when taught to him on the fingers of the left hand, and the word “my” emphasised by gripping the fourth finger with the right hand. Roddie is now, we believe, with the Good Shepherd who loved him and Whom he loved. He is one of His precious lambs.

“FRAGRANCE”

“A Christian gentleman at one time journeyed to Palestine. While there he purchased a small phial of attar of roses. Carefully he wrapped it in cotton wool, but after returning home, while unpacking, he accidentally broke the bottle, spilling the contents on the packing material. Wishing to preserve the wasted perfume as long as possible, he placed the saturated cotton wool in a vase. Later, when the liquid had all evaporated from it, he removed the packing. But the costly perfume was not gone, for it had permeated the clay of the vase, and for years it gently filled the room, winter and summer, with the exquisite fragrance of roses. And Christian, that is just what Christ wants to do for you! He wants to come into your life completely, so that for a lifetime you will bear the fragrance of His Presence wherever He leads you. 'Abide in Me and I in you,' is His divine position when you are born again. But only as the fullness of His broken body on Calvary is re-enacted in you, will your life spread the fragrance of His love to others.” – Kenneth Anderson.
shall never hunger: and he that believeth on me shall never thirst.” The Jewish leaders should have recognised that this was indeed the Christ, the Saviour of the world. But they blinded their eyes and hardened their hearts to the testimony of tears, hence the excuses. I. The cares of this world (v. 18).

2. The deceitfulness of riches (v. 19). 3. The pleasures of this life (v. 20). This attitude was predicted in Isa. 53: 1-6. He came unto His own and His own received Him not, etc. (John 1: 11). So the servant came and showed His Lord these things, etc. (v. 21). The Master was angry. This tells us that no excuse will suffice for our rejection of the Gospel; the command is to “seek first the Kingdom of God and His righteousness,” etc. (Matt. 6: 33). Everything that stands in the way of our acceptance of Christ must be forsaken, the excuses put forth savour of contempt, hence the anger of the Master of the house (v. 21). “Go out quickly,” etc.; the poor, the maimed, the halt, and the blind were brought in, and yet there is room (v. 22). In the Father’s house there is bread enough and to spare. And the Lord said unto the servant, etc. (v. 23), here zeal is enjoined, all can share in this joyous work of bringing souls to Christ.

The dreadful consequence of rejection: exclusion from the kingdom of heaven.

Learn: Jesus is calling all to come to the least today. Let us gladly accept His gracious invitation.

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. (Rev. 3: 20.)

14th November

The Ten Lepers


Read vs. 1. 2. Jesus is on His way to Jerusalem, an important and none the less eventful journey. On entering a certain village He was met by ten men that were lepers, a most dreadful disease, beginning with a small spot on the brow, and ending in hideous distortion and death. Disfigured in feature, body and limb, these poor outcasts stand afar off, a condition enjoined by the ceremonial Law to which our Lord paid respect (note v. 14). (Lev. 13: 46.) Jesus beheld them with pity, “His compassion fail not.” And they lifted up their poor feeble voices (hoarse by reason of disease) and cried, “Jesus, Master, have mercy on us” (v. 13). What earnestness was in that humble, believing, brief cry, in it a yearning for health. The fame of Jesus as a healer of disease (how true it is that they that are whole need not a physician but they that are sick) was known far and wide, hence their anxiety to obtain this blessing. When He saw them He said unto them, “Go, show yourselves unto the priests.” Read Deut. 24: 8. And it came to pass that as the went they were cleansed (v. 14). What joy must have filled their hearts when their skins, hitherto dry, parched and withered, now became healthy and fresh. And one of them, etc. (v. 15). How akin to Naaman’s attitude was this mans (2 Kings 9: 15). The attitude of the nine is aptly summed up by Burgon, who quotes as follows: “The nine others were already healed and has-tening to the priests, that they might be restored to the society of men, and their life in the world: but the first thoughts of the Samaritan are turned to his deliverer, he had forgotten all, in the sense of God’s mercy, and of his own unworthiness.” The nine were occupied with the gift, the one with the Giver. Where are the nine? (v. 17). They were nowhere to be found, none returned to give glory to God save this stranger. What was his reward? His was a saving faith; the nine certainly had faith in the power of Jesus to heal them, but they lacked the grace in heart to give grateful thanks to God for His unspeakable gift. This man’s faith became faith unto the salvation of his soul (v. 19).

Learn:

1. Leprosy is the symbol of sin, and by sin we are afar off from God, strangers to Covenant of Promise, without God, and without hope, but ye who sometimes were far off are made nigh by the blood of Christ.

2. How thankful we should be to God for His goodness to us, for His mercy endureth for ever. Read Psalm 106, vs. 1-5.

21st November

Presenting Your Body a Living Sacrifice


Boys and girls, how often have we heard the beautiful story of the Gospel which, as you know, means good news, or glad tidings. Now this story of God’s grace, and Christ’s redeeming love, tells us what Jesus did, and suffered for us. A love so great, that Jesus was willing, yes, to even die for us. Jesus died for us for a special purpose. What do you think that purpose was? “That they which live should not henceforth live unto themselves, but unto Him which died for them and rose again” (2 Cor. 5: 15), or as the Apostle in his Epistle to the Romans, Chap. 12, says: “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice,” etc, not as the Levitical sacrifices, which were merely symbols, but in reality and in truth the fruit of the new life, a living sacrifice. The reason for presenting our bodies a living sacrifice is, because it is through our outer life our inner life finds expression. If unrenewed, the natural heart seeks its joys in the things of time, and sense, and affects nothing higher. In effect, they that are after the flesh, do mind 11 the things of the flesh. But if our hearts are renewed by the Spirit of God, then our souls yearn for that which brings the affections into harmony with the things which are above, where Christ sitteth at the right hand of God. In the believing heart a new law finds expression, “the law of the Spirit of life in Christ Jesus” (Romans 8: 2), “which makes that soul free from the law of sin and death,” and brings that life into outward conformity to the will of God, imparting also the joy of spiritual vision. We all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the Lord (2 Cor. 3: 18).

28th November

The Armour of God


Paul is writing this epistle from Rome where he is imprisoned, guarded by soldiers. He no doubt would see and hear much of armoured men. So he writes to the Ephesian Christians of the necessity of being spiritually armoured if they wish to overcome the wiles of the devil. This armour is called “The Armour of God.”

Today we are engaged in war, with bitter foes assailing us, who would crush us if they could. Our men are courageously facing the enemy and defending our land. But the enemies Paul speaks about are the enemies within us. When trying to do right, how often is evil present with us. The Apostle experienced this war in his own heart (Rom. 7:
How often there arises in our hearts anger, envy, hate, and selfishness, sins which must be conquered. Evil words, evil looks and evil companions surround us. Above all our adversary the Devil whom Peter calls a roaring lion, seeking whom he may devour, waits to deceive (1 Peter, 5: 8). How careful we should be if we knew a real lion was always watching to catch us. We would want to be in company of some one fully armed. The armour of which Paul speaks is spiritual armour, and is called the whole armour of God, v. 13. Stand therefore (unyielding is the grand aim of the Christian), having your loins girt about with truth, v. 14. Truth must be the governing principle of all our words and deeds. To be trusted and depended upon is to be girt with truth. Having on the breast plate of righteousness, v. 14. The object of the breastplate is to protect the heart, therefore we must keep our hearts with all diligence. Solomon says it is to be kept above all keeping, “for out of it are the issues of life” (Prov. 4: 23, 2 Cor. 4: 6). “Having your feet shod with the preparation of the Gospel of Peace,” v. 17. A soldier must be alert and ready to march into battle. Our preparation and defence will be assured if we have the gospel of Peace in our hearts. Then there is the Shield of Faith, etc., v. 16. The Shield affords effective protection to the whole body against which the fiery darts of Satan are useless. How beautifully is this truth set forth in Psalm 90: 4, “He shall cover thee with His feathers,” etc.

Again we have the Helmet of Salvation, v. 17. To cover the body with armour and neglect to protect the head would be absurd. The helmet of God's providing is the hope of salvation (i.e., Our Lord Jesus Christ). Put ye on the Lord Jesus, etc. He came to save us and to fit and prepare us for this great battle. He is the Captain of our Salvation. We have been discussing defensive armour. We now read of the weapons of attack. The Sword of the Spirit which is the Word of God, v. 11, Heb. 4: 12. When tempted by the devil, Jesus vanquished him by the Word (Matt. 4: 1-11). Study God's Word, if you would seek to win this battle. If we walk not according to the Word, it is because there is no light in us. Another important weapon is prayer. It is not enough to watch and fight. We must also pray, praying always, v. 18, literally on every occasion, but more so when tempted. The Apostle tells the Thessalonians to, “pray without ceasing,” 1 Thess. 5: 17. See also Luke 18: 1, Phil. 4: 6, Col. 1: 3-9, 4: 1. The true attitude of the believer should be one of continuous prayer. Jesus said, “Watch and pray that ye enter not into temptation,” Matt. 16: 41.

Learn: There was no armour for the back, so we must always face the foe.

Let us remember “To lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith” (Heb. 12: 1-2, Rev. 2: 10).

**“LITTLE DISCIPLE”**

**Story of a Chinese Boy**

A Chinese barrowman and his wife were talking about their little boy. They were heathen people, and knew nothing of the Lord Jesus, but they loved their little boy. The father hoped that his boy would not have to work as hard as he had, pushing a heavy barrow. The mother said, “If the boy could go to school, he would be able to get a good job when he grows up.” They heard of a school one hundred miles away, where children were taught to be good, and where they learned to read and write, and make clever things with their hands; so they decided that their boy should go to that school, and the boy was taken there. It was not long before he liked the school and the lessons and the games, and all the fun of living together with over one hundred other people and teachers. One thing that puzzled him was that he could not find a trace of any paper picture-gods, as he had always seen in his home village. “Don't you have any gods here?” he asked one day of a school mate. “Don't you know this is a Christian school? We all believe in Jesus here!” “Where is Jesus? I've not seen Him anywhere.”

His school mate answered, “He lives in Heaven. You cannot see Him; we just pray to Him, and He hears us. Jesus can see us, but we can't see Him.”

After that the little boy began to listen carefully to the teachers every morning when they told stories about Jesus from the Bible. As he learned more about Jesus—how He was born in a manger—how He obeyed His parents, and did what He was told—how He grew up, and was able to make sick people well, and dead people to live again—he began to love Him. Then the teacher came to the story of Jesus, where He was nailed on a cross, and His blood ran from His hands and His feet, and He died, and the teacher said He died because everybody in the world—even boys and girls—sinned and told lies, and thought bad things about people they don't like, and used swear words when they felt cross.

The teacher said it was we who deserved to die, not Jesus. But He loved us, and did not want us to suffer in hell so He was willing to die instead of us.

The little boy felt sad all day about it. That night in bed, he thought how naughty he had been lots of times, and what punishment he deserved, and he began to be afraid and could not keep back the tears. Suddenly he fell down on his knees and began to pray: “Oh, Jesus, I'm such a bad boy, and I don't want to go to hell when I die. Teacher said You died for me to save me. I'm so sorry you had to get hurt with those nails and die for me. Oh, Lord, won't you take away all my badness, and make my heart clean and good, and please don't let me go to hell.”

The loving Saviour heard that prayer, and a little Chinese boy became one of the Lord's dear children. Next day his teachers saw how happy he looked, and gave him a new name—“Little Disciple.” He could hardly wait for Christmas holidays to go home and tell his dear ones about the Lord Jesus, At last it came, and after the joy and thrill of home coming were over, everyone was busy getting ready for the New Years feasting and fun. On the 23rd day of the last month of the year, at dusk, all the family gathered together in the yard. The grimy picture of the kitchen god was torn down, and carried out into the yard to be burned. As it went up in flames, all the family knelt around the burning god, and bumped their foreheads on the ground, praying to the kitchen god to send them good luck and money and health for the New Year.

When “Little Disciple's” turn came to kneel and bump his head on the ground, he refused. “No, mother and father, I can't do it. This is not God, it's only a picture. It is a false god, I can't worship it,” said “Little Disciple,” bursting into tears. His mother was very angry and called his uncle, who took him by the back of the neck and made him bump his head on the ground three times. “I will throw you into the river if you don't
give up that talking about Jesus.” He took him to the river bank, and held him over the water, and said, “Quick, say you give up Jesus, or I'll drop you in.” Then “Little Disciple” answered, “You may drop me, I'm not afraid to die, Jesus is waiting in Heaven to take me in, and Heaven is better than this world.”

The uncle set him down by his side and said “You're hopeless, go on home.” The father and mother were surprised at the boy's faithfulness to the Lord, and turned to Christ themselves. He went back to the mission school and hopes to be a preacher and tell what the Lord Jesus did for us all on the Cross. – (China's Millions.)

BIRTHDAYS

MANY HAPPY RETURNS


October 1 – Joan McKenzie, Salt Ash.
  2 – Eric Bennet, St. Kilda.
  3 – John A. McQueen, Raymond Terrace.
  4 – Grant Harman, Wauchope.
  5 – Peter McLeod, St. Kilda.
  6 – Wm. John McFarlane, Hamilton.
  7 – Audrey Wanell, Comboyn.
  8 – Robin Munro, Maclean.
  9 – Ken Kerr, Sydney.
 10 – John McKinnon, Kindee.
 11 – Elizabeth McQueen, Grafton.
 12 – Marie McQueen, Grafton.
 13 – Max Carey, Bunyah.
 14 – Lois McPherson, Warrnambool.
 15 – Joan Hodges, Maitland.
 16 – Thelma McKinnon, Kindee.
 17 – Helen M. McPherson, Grafton.
 18 – Neil Benhard, Tinonee.
 19 – Betty Martin, Tinonee.
 20 – Wendy Dick, Wauchope.
 21 – Cora Killen, Byaduk.
 22 – Jane K. Beckman, Harwood Island.
 23 – Robert Murray, Brown's Creek.
 24 – Anne Lilian Smith, Forster.
 25 – Heather Kerr, St. Kilda.
 26 – Dorothy Murray, Brown's Creek.
 27 – Fay Annette Ramsay, Lismore.
 28 – Ross Milligan, Dyer's Crossing.
 29 – Margaret Martin, Tinonee.
 30 – Nancy Brain, St. Kilda.
 31 – Gordon Thompson, Rolland's Plains.

YOUR BIBLE

Say, Christian friend, did you ever think
That your Bible was written in blood red ink?
That men of courage in a bygone age

Paid with their lives for each precious page?
Your Bible, too, was stained by the hands
Of those who suppressed it in many lands –
Its use was forbidden by kings who could see
That the Truth would surely set men free.
We live in a time when ruthless men
May threaten to seize the Bible again;
New martyrs will rise in the coming strife,
To give their all for the Word of Life.
Your Bible may need a brave defence,
But its greatest foe is our negligence –
Its mightiest threat the so-called friend
Who will not read what God's heroes penned.

– H. Victor Kane.

SEARCH WORK IN DEUTERONOMY 1-16

1. Where is it said “The Lord thy God hath set the land before thee: go up and possess it?”
2. Find the passage, “We have seen this day that God doth talk with man, and He liveth.”
3. Why did God set His love upon the Israelites and choose them?
4. Why did God say “Love ye therefore the stranger?”
5. Write out verses 18 to 21 of Chapter 11.
6. How many times is “take heed” mentioned in Chapter 1?
7. Write out the verse beginning “Every man shall give as he . . .”

All answers to be sent to Miss C. McLean, 92 Alma Road, St. Kilda, S.2.
THE CHURCH AND THE WORLD'S NEED OF IT

The word “Church” has a number of meanings. The Church of God on earth, in one sense, consists of the whole number of those who have taken the Lord Jesus Christ as their personal Saviour. Again, the Church may be thought of as the organised body of believers, and of those who profess to be such. It is as the organised body of Christ's own people on earth that we wish you to think at present. The Church has existed from the earliest ages, and will continue to the end of time. Glorious are the promises of God concerning it. We are told that the gates of hell shall not prevail against it, and that no weapon that is forged against it shall prosper. The Psalmist says: “Glorious things are spoken of thee, thou city of God.” In the Saviour's last great commission to her to go and evangelise the world, He said: “Lo, I am with you alway, even unto the end of the world.” It is this abiding Presence within her that has saved her from being overcome by the enemy.

What is the Church's duty? To proclaim the Gospel of redeeming love, to tell men of their sins, to show them their utter inability to keep the law, and their need of a Saviour: to beseech them to be reconciled to God; to present to the world the Lord Jesus Christ as the only Saviour of humanity, and His blood as the only remedy for sin; to faithfully warn mankind that except a man be born again he cannot see the Kingdom of God, and that “Without the shedding of blood there is no remission of sin.” It is her duty to endeavour to bring the Gospel before every person in our own land, and also to send the Gospel forth into all parts of the earth, until men in all places shall have known of Him Who came to seek and to save the lost. Any Gospel that denies or excludes the doctrine of atonement through the blood of Christ, is not the Gospel of the Saviour, but another and soul destroying gospel: one that is of the devil, and not of the Lord. The world's greatest need today is a hearty reception of the Gospel of Christ, and the various ills of humanity will never be remedied until that Gospel has its right place in the hearts of men.

It is the continual duty of the Church to remind people that “Man's chief end is to glorify God,” not to please self, or to enjoy the pleasures, vanities and good things of the world. The King upon his throne can have no greater aim, no higher ideal, than this. The unfallen angels know of no greater duty than to glorify God. It was this glorious end that the Saviour Himself had ever before Him in all His work upon earth.

What would the world be without the Church? Is the Church, then, worth maintaining? Surely so. How are we to maintain it? By seeing that we ourselves are right with God, and, if we know that we are not, to give Him no rest or peace until we have His Divine assurance that we are. Also, in seeking to see that the same is true regard to our children, in labouring to bring those around us to a saving knowledge of the truth as it is in Christ, and endeavouring to see that the Gospel is sent to all parts of the earth. In doing this, the Church is not attempting an impossible duty, and is sure of success in her efforts; for she has the glorious assurance of her Divine Lord and Master: “Lo, I am with you alway, even unto the end of the world.”
**THE AUSTRALIAN FREE PRESBYTERIAN**

Office:  
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and from the Editor, 16 Faraday Avenue, Rose Bay.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor at the above address, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free, and to be forwarded to the  
Rev. JOSEPH HARMAN,  
The Manse, Campbell Street,  
Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,  
MR. H. NICOLSON,  
17 Anderson Street, Westmead,  
N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to  
Mr. D. Shaw,  
260 Harris Street, Pyrmont, N.S.W.

**NEWS FROM ABROAD**

**Switzerland.** – One of the greatest miracles of modern times is the preservation of Switzerland, as a free and independent nation, in the midst of desolated Europe. There is only one explanation of this amazing fact – and that is God's protecting care over the land in answer to believing prayer. The rulers of Switzerland do not hesitate to declare their faith and trust in God's almighty and protecting power.

Some time ago the government of Switzerland sent out an official “Call to Prayer.” Complete dependence upon God is displayed in every word and syllable of the “Call to Repentance and Prayer.” Here is a part of it: –

“Let us remember this word of the Holy Scriptures: 'Except the Lord keep the city, the watchman waketh but in vain.' The Lord watches with our army which stands sentry for our country. In the peace of liberty and order we have been able to sow our fields, and the Lord has blessed their fruitfulness.

“Therefore we appeal to you, people of Switzerland to spend the National Day of Repentance and Prayer in quiet, reverent concentration and not to desecrate the quietness of this day by pleasure seeking and noisy entertainment. Give honour to God as a free and praying nation, and give thanks for the protection which we enjoy as a free gift from our Almighty Father's hand. Let us ask Him to watch over our country in the future with His might and strength.”

Of course, the people of Switzerland do not limit their prayers to the special “Day of Prayer” called by the government. We may rest assured that they are earnestly interceding for God's help and blessing and protection clay by day. It is very striking that when Christianity is largely decadent in most of the Continental countries, the fires of faith and zeal for the Lord's work are burning brightly in Switzerland at the present time. – “The Christian Herald.”

**China.** – General Chiang Kai-shek has welcomed the abolition of extra territoriality, with the unequal privileges which it gave to foreign nationals in China, and has declared that the removal of this long standing grievance will strengthen the position of Christian missionaries in that country. “We still need them,” he said, in an address to the National Christian Council, “and welcome Christians of other lands who serve the people of China with true sympathy and devotion. Don't feel you are our guests. You are comrades, working with us to save our people and build a new nation. Christians from abroad and Christians in China are on the same footing, and can work wholeheartedly together for the reconstruction of China. From now on there should be much closer relations between the Chinese and Western Christians.” – “The Christian Herald.”

**Latin America.** – Roman Catholic Activity: It is reported that twenty priests from Maryknoll (New York) left on March 28 to reinforce Roman Catholic work in Latin America. They are assigned to Central America, Chile, Ecuador and Peru. This is the third large party of missionaries sent to Latin America from this single Catholic seminary this year. The Catholic Church is seizing every opportunity to exploit the present world situation in the interests of her missionary enterprise, while the Protestant Churches are either retrenching or finding it almost impossible to send out reinforcements to their overworked missionaries. It seems inevitable that the Roman Church will come out of this conflict greatly strengthened. – “The Reaper.”

3

**DR. THOMAS GUTHRIE**

BY REV. H. W. RAMSAY, Grafton
One of the stalwarts who fought nobly for the spiritual freedom of the Church of Scotland in that long struggle between the Church and the State which terminated in the Disruption of 1843, was Dr. Thomas Guthrie.

**Early Days.** – He was born in 1803, and his early life was like that of many of the Scottish lads of his time. There was plenty of hard work, and the luxuries of life were unknown, but there was godliness in the home, and the Sabbath was well kept. To be reared in such a home was a blessing indeed, and many who rose to fame and dignity in Scotland had occasion to thank God, as David Livingstone, that they were born of “poor and honest parents.”

**Life.** – Strangely enough his life in many ways ran on lines parallel to that of Dr. Chalmers. They both began to exercise their ministry in small country charges. Both were called therefrom to large important parishes in the City, one to Edinburgh, the other to Glasgow. Both voluntarily moved out of these places of much influence into the poorer parts of their respective cities, so that they might be the better able to follow the divine admonition to preach the Gospel “to the poor.”

Guthrie was licensed to preach the Gospel in 1825, but owing to the prevalence of patronage he could not for some years obtain a charge. So he pursued his studies for two years in France, then turned his attention for three years to banking. As has often happened in regard to ministers, the experience thus gained in regard to worldly matters was ordained in the providence of God to be of much benefit to his church and people in after years. In 1830 he was ordained to the parish of Arbirlot in Fifeshire. This charge could not be said to be in a flourishing state. The Church and Manse were both in a very bad condition. Often times when Guthrie was preaching, the snow came through the roof of the church and the people had nothing but the bare earth beneath their feet. But Guthrie threw his power and earnestness into the work, and after a while there was a great change. He ministered there with great zeal for seven years, and great blessing attended his labours. For the benefit of the poor he started a Savings Bank, a Sabbath School, and Parish Library. He was the “guide, philosopher and friend” to many in the community, and left his mark for good among them.

**Call to Edinburgh.** – In 1837 the Town Council of Edinburgh invited him to be a minister of the Old Greyfriars Church in that city, and he felt it to be his duty to accept of the call. He found there to be in a flourishing state. He ministered there for seven years, and great blessing attended his labours. For the benefit of the poor he started a Savings Bank, a Sabbath School, and Parish Library. He was the “guide, philosopher and friend” to many in the community, and left his mark for good among them.

**Ragged Schools.** – His heart was especially touched by the condition of the children, many of whom were homeless waifs, and who had practically no one to care for them except perhaps the friendly police. This led to his founding “Ragged Schools” for the benefit of these poor off-scourings of society. His idea was to provide them with food, to see that they got instruction in reading, writing and arithmetic, and above all, to see that they were instructed in the plain truths of the Gospel of the Lord Jesus Christ. It was a great work and showed the greatness of his heart. In a brief time, he had called into existence three schools, with an attendance of nearly three hundred pupils. This was a great benefit to the poor. In 1847 he published a “Plea for Ragged Schools,” thus bringing this important matter very forcibly before the public. To many of those poor children he was the only father they had ever known, and it is recorded that when he was on his death bed he expressed thanks that God had led him to take that interest in the “Ragged Schools.” Like many of the divines of Scotland he was ever in the front for what was really for the welfare of the people, and he was one of the first in that land to advocate compulsory education.

He was a warm evangelical preacher, whose sermons had a wealth of illustration. His utterances were warm and fervid, and he preached directly to the hearts of the people. The multitude delighted to hear the gospel from his lips, and he never lost his
hold on the people during a long ministry of thirty four years.

**Non-Intrusion.** – He was a strong supporter of Dr. Chalmers in his fight against the intrusion of the Civil Authority into the government of the church, and his wonderful eloquence and exposition of the matter did much toward the maintaining of the Crown Rights of the Redeemer, and the spiritual freedom of the Church. His name is associated with that of Chalmers, Candlish, Cunningham, Gordon and others, as leaders of the Disruption.

Manses. – After the Disruption, when manses were sorely needed as homes for the ministers, Dr. Guthrie was appointed to advocate their establishment. His success was wonderful. In three days he had raised £10,000, and in less than seven weeks the sum of £35,000 was forthcoming for this purpose.

**Character.** – He was a man of singular warmth of heart. His preaching was warmly evangelistic, and characterised by deep spirituality and humility.

**Author.** – He was the author of several works, of which perhaps, the best known is “The Gospel in Ezekiel.” Among the others were, “The City, its Sins and Sorrows,” “The Way to Life,” and “Christ and the Inheritance of the Saints.”

**Death.** – He died in 1873, being seventy years of age. He ordered that there was to be nothing laudatory of him on his tombstone, but just a verse of Scripture that he hoped God would use to the eternal welfare of souls, “Seek Him that turneth the shadow of Death into the morning. The Lord is His name.”

**LESSONS OF BEREAVEMENT**
This day my heart hath been almost torn in pieces by sorrow, yet sorrow so softened, and so sweetened, that I number it among the best days of my life. Doest thou well to be angry for the gourd? God knows I am not angry, but sorrowful; He surely allows me to be. Lord, give unto me a holy acquiescence, and now that my gourd is withered, shelter me under the shade of Thy wings. – Doddridge.

Is the sentry, who has stood at his post all night, sad as he sees the stars beginning to pale, and feels the morning air? When we see the Sun of Righteousness it will be the day. If we have clasped His hand there is nothing in the thought that life is ebbing away so fast to make us downcast. Let it go, its going brings us nearer to our true happiness. – Maclaren.

**St. George's, Sydney.** – The charge was preach vacant on Sabbath, 31st October, by Rev. J. A. Webster, Interim Moderator, following on the resignation of Rev. N. McLeod, M.A., B.D., now a chaplain in the Forces. On Monday, 1st November, at a representative congregational meeting, the members decided to request the Presbytery moderate in a call to Rev. Arthur Allen, of Geelong.

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**EXPOSITORY THOUGHTS**
By Rev. J. C. RYLE, B.A.

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.” John 14: 1-2.
The verses we have now read are rich in precious truth. For eighteen centuries they have been peculiarly dear to Christ's believing servants in every part of the world. Many are the sick rooms which they have lightened! Many are the dying hearts which they have cheered! Let us see what they contain.

We have, first, in this passage a precious remedy against an old disease. That disease is trouble of the heart. That remedy is faith.

Heart-trouble is the commonest thing in the world. No rank, or class, or condition is exempt from it. No bars, bolts, or locks can keep it out. Partly from inward causes and partly from outward – partly from the body and partly from the mind – partly from what we love and partly from what we fear, the journey of life is full of trouble. Even the best of Christians have many bitter cups to drink between grace and glory. Even the holiest saints find the world a vale of tears.

Faith in the Lord Jesus is the only sure medicine for troubled hearts. To believe more thoroughly, trust more entirely, rest more unreservedly, lay hold more firmly, lean back more completely – this is the prescription which our Master urges on the attention of all His disciples. No doubt the members of that little band which sat around the table at the last supper, had believed already. They had proved the reality of their faith by giving up everything for Christ's sake. Yet what does their Lord say to them here? Once more He presses on them the old lesson, the lesson with which they first began: “Believe! Believe more! Believe on Me!” (Isa. 26: 3).

Never let us forget that there are degrees in faith, and that there is a wide difference between weak and strong believers. The weakest faith is enough to give a man a saving interest in Christ, and ought not to be despised, but it will not give a man such inward comfort as strong faith. Vagueness and dimness of perception are the defect of weak believers. They do not see clearly what they believe and why they believe. In such cases more faith is the one thing needed. Like Peter on the water, they need to look more steadily at Jesus, and less at the waves and wind. Is it not written, “Thou wilt keep him in perfect peace whose mind is stayed on Thee?” (Isa. 26: 3).

We have, secondly, in this passage, a very comfortable account of heaven. Home, as we all know, is the place where we are generally loved for our own sakes, and not for our gifts or possessions; the place where we are loved to the end, never forgotten, and always welcome. This is one idea of heaven. Believers are in a strange land and at school in this life. In the life to come they will be at home.

Heaven is a place of “mansions” – of lasting, permanent, and eternal dwellings. Here in the body we are in lodgings, tents, and tabernacles, and must submit to many changes. In heaven we shall be settled at last, and go out no more. “Here we have no continuing city.” (Heb. 13: 14). Our house not made with hands shall never be taken down.

Heaven is a place of “many mansions.” There will be room for all believers and room for all sorts, for little saints as well as great ones, for the weakest believer as well as the strongest. The feeblest child of God need not fear there will be no place for him, none will be shut out but impenitent sinners and obstinate unbelievers.

Heaven is a place where Christ Himself shall be present. He will not be content to dwell without His people: “Where I am, there ye shall be also.” We need not think that we shall be alone and neglected. Our Saviour – our elder Brother – our Redeemer, Who loved us and gave Himself for us, shall be in the midst of us for ever. What we shall see, and whom we shall see in heaven, we cannot fully conceive yet, while we are in the body. But one thing is certain: we shall see Christ. .

“I go to prepare a place for you.” Heaven is a prepared place for a prepared people: a place which we shall find Christ Himself has made ready for true Christians. He has prepared it by procuring a right for every sinner who believes, to enter in. None can stop us, and say we have no business there. He has prepared it by going before us as our Head and Representative and taking possession of it for all the members of His mystical body. As our Forerunner, He has marched in, leading captivity captive, and has planted His banner in the land of glory. He has prepared it by carrying our names with Him as our High Priest into the holy of holies, and making angels ready to receive us. They that enter heaven will find they are neither unknown nor unexpected.

6

TRUE VIGILS

By Rev. HORATIUS BONAR, D.D.

“Watch therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such hour an ye think not the Son of man cometh.” – Matt. 24: 42-44.

We take this warning as meant for us, as truly as for the early church: we might say more truly, or at
least, more forcibly; for eighteen centuries have brought us so much nearer the consummation. It is the Master’s own warning. It is explicit; very practical; very searching. Let us take it in the following order: –

I. – Our Lord Will Come: (1) His name is Lord; Master; Ruler: the very word applied to Jehovah. (2) His name is our, or your, Lord, “Your Lord.” He is thus connected with us and we with Him, as friend, master, teacher, king. Our Lord will come. This is one of the great certainties of the unknown future. He may tarry: but He will come at last. Many obstacles may seem to rise up, but He will come. Men may not desire Him: but He will come. The Church may be cold: but He will come. Earth may think she has no need of Him; but He will come. The scoffer may say “Where is the promise of His coming?” but He will come. Satan may do his utmost to oppose it; but He will come. This is the great future certainty which Christ and His apostles have proclaimed to us. Our Lord will come.

II. – We know not at what hour: The Father knows, but we know not: no man nor angel: nor the church, nor any saint: nay, it is said, “not the Son.” This is one of the great secrets of God. That it should be made so to man is easily accounted for; why it is so to angels, and why it was so to the Son, is not for us to say. It must be an important one, when thus restricted to the Father Himself. It must have some peculiar purpose to serve. What that is we know not now, but we shall know hereafter. The hour is no doubt fixed in God’s purpose, but the knowledge of that time is kept from us. They do wrong, then, who try to fix the hour, thus seeking to extract a secret from God. They do wrong who neglect the whole subject because this secret is connected with it. They do wrong who scoff at the whole subject because this secret is connected with it. Thus, “we know,” and “we know not” we know that He will come; we know not when.

III. – Watch: Like the watchman on his tower; like the soldier with the enemy in view; like the pilot with rocks and straits on every side; like the householder with the dread of the midnight robber – “watch!” (1) Do not fall asleep: (2) Do not grow slothful; (3) Be ever on the outlook The reason given, then, is that the Lord is coming, and we do not know the hour. He illustrates the warning thus: If the householder knew that the thief was coming at a particular hour, he would watch; much more so if he did not know the hour, but simply that he was coming sometime. So with us: the simple knowledge that the Lord is to come, is to make us watchful – even if we knew when; how much more when we do not know when. Let us beware of being thrown off our guard by self, or the flesh, or Satan, or the world. Let us not sleep as do others, but let us watch and be sober.

IV. – Be Ready: We may watch and yet not be ready. Our Lord insists on both. Ye are My disciples, be ready! Ye are saints, be ready! What is this readiness? There is (1) readiness of standing – “complete in Him” – “by grace ye stand;” (2) Readiness of raiment – we are to have on the fine linen, clean and white – Christ’s righteousness; (3) Readiness of heart and soul. We must love Him and love His appearing. Our longings must be toward Him; we must have the Spirit dwelling in us and sealing us: (4) Readiness of spiritual state – oil not only in our lamps, but in our vessels – even the Holy Ghost Himself. Be ready! the Master still cries.

The message here is thus a warning: –

(1) To the Slothful Saint: Sleep not. Awake! Beware of falling under any influence that would make you indifferent to the Lord’s appearing. Beware of worldly arguments; beware of pretended spiritual arguments; beware of confounding death and Christ’s coming; beware of the errors and seductions of the age.

(2) To the Undecided: You are anxious, but you are not decided. You would fain be a Christian, but not just yet. You wish to be a follower of Jesus, but you wish to compromise – or delay. Be not deceived; God is not mocked. Be decided at once; lest the Lord come and end your wavering.

(3) To the Careless: The world at large is thoroughly careless – sleeping sound – dreaming its dreams of vanity: enjoying sin, vanity, luxury, pleasure, gaiety. Christ speaks: Awake; sleep no more! Awake, lest the Master be upon you. Awake, lest the flash of His avenging sword be the first thing that awakens you.

Solomon Islands. – News comes from this field that missionaries have had outstanding answers to prayer. God has provided for them in a remarkable way while they have been cut off from supplies from their home base. Many will rejoice to learn that some missionaries who have been away from this field for some time, are now being allowed to return.

THE BIBLE AND SCIENCE
By R. A.

In one of the city's daily papers there appeared a letter criticising the proposal for religious education in the schools, stating, “Can our education be sound in which it is necessary not to teach the facts and implications of science for fear of disturbing their belief in ‘the articles of faith?’” There we have the old cry that science proves the Bible to be wrong but, as a matter of fact, the Bible
heavens and the earth. They are always ahead, but at the North Pole north is "over" the earth; at the South Pole south is "over" the earth; and at the equator neither direction would ever be "over" us, but at every other direction is south. So the earth must be a sphere. Again, the second part of the statement is "and hangeth the earth on nothing." This ancient writer implies that the earth is a sphere and is suspended in space. It was not until the 17th century that Torricelli discovered that the atmosphere had weight, and on that fact our barometer is based, but in Job 28: 25 we find the passage, "To make the weight of the winds." It is this difference between the "weight" of the masses of air that causes the movements between them. The schoolboy knows about evaporation and condensation of water, how it is drawn up into the atmosphere, how it is precipitated in rain, and so runs down to the sea again but this was not known so many centuries ago, yet in Ecclesiastes 1: 7 we read, "All the rivers run into the sea, yet the sea is not full. Unto the place from whence the rivers come, thither they return again." And in Amos 5: 8, "That calleth the waters of the sea and poureth them forth on the face of the earth."

We are told that a 10 per cent. increase in the amount of water in the great ocean basins would cause the land surface to be overflowed. The water of the globe is 13 times the bulk of the land. If the land had a smoothly rounded surface the waters would cover the land to a uniform depth of two miles! Again, there must be a certain proportion of land to water or the land would be over or under supplied with rain. Evaporation being in proportion to the water surface. The diameter of the earth is approximately 8,000 miles. If it were 9,000 miles its mass and water would be doubled, but as the land would only be increased by half, the whole of the earth would be covered with a shoreless sea. So it is clear that the measurements of the earth must be planned and the proportion of the land to the water kept constant if life is to exist on the earth. Hear what Isaiah 40: 12 says, "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance?” And Psalm 33: 7, “He gathereth the waters of sea together as an heap: he layeth up the depth in storehouses.”

How did the ancient writers know these things? Perhaps they did not really understand them at all, but they wrote as they were moved of the Holy Spirit and we have seen that when they touched on those things that modern science has proved they were invariably correct. Yes, the real Writer of the Scriptures knew all, for did He not create all and it is not likely that the creature of His making will be able to find any mistakes in either the history, geography or science of the Word, for the Word is Truth.

8

HE WILL NOT FAIL THEE
Deut. 31: 6.

The expectations raised by His word shall never be disappointed, the promises He has made shall never be broken, the trust reposed on His faithfulness shall never be dishonoured. He will not forget His word, or neglect our interests. He never did fail His people, He never will. Your faith may be weak, your fears may be strong, your doubts may be painful, your weakness may be great, your temptations may be distressing, and your wants may be numerous and alarming, but thy God will not fail thee. Why should He? He foresaw all thy wants, thy woes, and thy unworthiness before He
called thee by His grace; thy present circumstances are not new to Him, He had them in His eye when He made His promises, and He will get honour to Himself by bringing thee through them. Fail not to trust Him. Fail not to apply to Him by prayer. Fail not to believe His faithful word. He will not fail to support thee under thy burdens, to listen to thy requests, to provide for thy necessities, or to honour thy faith. However singular your experience, or strange the path may appear to you, His word is true. “He will not suffer you to be tempted above that ye are able.” – Rev. James Smith.

CORRECTION
Owing to a misunderstanding the Fellowship Secretary in our last issue reported that Mr. A. Aitchison had been appointed Church Treasurer. We desire to rectify this mistake. Mr. H. Nicolson has been able to carry out his duties most efficiently, not only as Church Treasurer, but also as General Treasurer of the Free Presbyterian Church of Australia. Mr. Aitchison has consented to take over the Church Treasurership should Mr. Nicolson's military duties take him out of the State.

FELLOWSHIP NEWS
Tinonee Fellowship. – The annual meeting of Tinonee Free Kirk Fellowship was held on Friday, October 22. The President, Mr. R. Muldoon, presided over a satisfactory attendance. The election of office-bearers resulted as follows:

President: Mr. R. Muldoon.
Vice Presidents: Miss Ellis and Mr. J. Milligan.
Secretary: Miss Joyce Murray.
Treasurer: Mrs. M. I. Murray.

JOYCE MURRAY.

THE GENERAL TREASURER HAS PLEASURE
ACKNOWLEDGING THE FOLLOWING AMOUNTS
Sale of Bibles, per Mr. D. Shaw 0 4 6
H.R.J.W., S.A. 100 0 0
Donor's wish is that half the above sum be spent on mission work and the other half to ministers salaries.
Well wisher, 3 Commonwealth Bonds, each £10, Nos. AP007642/4 30 0 0
Donor's instructions are as follows: The interest always to be applied to Students Fund. Bonds to be always retained as an investment for the benefit of that fund. The interest alone to be used.
Grafton Ladies Missionary Association – Unspecified Missions 15 0 0
Maclean Congregation Special Donation to Synod Expenses 5 0 0
St. Georges Congregation – Mrs. Worsfield, Arncliffe, per Miss Macdonald; Students Fund 0 10 0

widows and orphans 0 15 0

SUBSCRIPTIONS RECEIVED FOR OCTOBER, 1943

N.S.W.
Mr. W. Anderson. Bob's Farm, 10/-, to 30/9/44, and 10/- donation.
Mr. Angus Beaton. Yamba, 10/-, to 31/7/44.
Mr. J. Beaton, Kendall, 10/-, to 31/12/44.
Mr. J. C. Campbell, Mullumbimby, £1, to 30/6/47
Mr. A. Hogg, Wauchope, 5/-, to 31/10/44 (new subscription).
Mrs. J. Lindsay, Huntingdon, 10/-, to 31/12/45.
Mrs. M. J. Murray, Kimbriki. 10/-, to 31/12/45.
Mrs. N. Murray. Earlwood, 5/-, to 31/10/44.
Mrs. V. Murray. Bunyah, £1 to 31/12/44.
Mr. A. D. McSwan, Tyagarah. £1 to 31/8/44.
Mrs. L. McMillan, Tomago, 5/-, to 30/9/44.
Rev. A. M. Renwick, Peru. £1, to 31/3/47.
Mrs. Magnus Robinson, Anna Bay, £1, to 31/12/44.
Mr. John Sinclair. Marrickville, 5/-, to 31/12/42.
Mr. J. Stevenson. Dulwich Hill, 5/-, to 30/9/44.
Mrs. M. McQueen, Raymond Terrace, £3/10/-, to 31/11/47.

VICTORIA
Miss Jessie McPherson. E. Brunswick. £1, to 31/8/47
Miss A. McKenzie. East St. Kilda, 5/-, to 30/11/43.
Miss C. McI. Paterson, Geelong, £1/10/-, to 31/12/43.

Raymond Terrace congregation sustained a deep loss in the passing of Mr. SAMUEL McQUEEN, an Elder of many years standing. Belonging to the well known Tomago family of McQueen, which was noted for its piety and godliness, he upheld the best family traditions. A man of no mean gifts, he was of great service to our Church Courts, and was well known for his valiant defence of the faith. Being an able speaker, he for many years during the church vacancy, kept the services going at Raymond Terrace and East Maitland. He was also an excellent precentor. His illness was a long and distressing one, but he bore it with humble submission, trusting fully in the Lord his God. Our deepest sympathy is extended to his sorrowing wife and family, also sisters. (Rev 14: 13.)

THE CHILDREN'S PORTION

Tiberias on the Shores of Lake Gennezareth

VICTORY OVER SATAN

“That through death, He might destroy him that
had the power of death.” Heb. 1: 14. “O child of God, death hath lost its sting, because the Devil's power over it is destroyed. Then cease to fear dying. Ask Grace from God, the Holy Spirit, that by an intimate knowledge, and a firm belief of thy Redeemer's death, thou mayest be strengthened for that hour.”

“Living near the Cross of Calvary thou mayest think of death with pleasure, and welcome it when it comes with intense delight. It is sweet to die in the Lord. It is a covenant blessing to sleep in Jesus. Death is no longer banishment, it is a return from exile, a going home to the many mansions, where the loved ones already dwell. The distance between glorified spirits in Heaven and militant saints on earth seems great, but it is not so. We are not far from home – a moment will bring us there. How long shall life intervene between death and the Eternity of Glory? When the eyes close on earth they open in Heaven. Fear not. Through Christ's death, the curse and sting of death are destroyed. Now it is a Jacob's ladder, whose foot is in the dark grave, but its top reaches to Glory Everlasting.”

– C. H. Spurgeon.

**THE MEMORY HOUSE**

A brother and sister are sitting together by the fireside, listening to their father's teaching: to the mother's sweet voice reading aloud: they repeat the same Psalms: they turn over the leaves of one book; they kneel side by side at family prayer. What are they building? A happy, holy chamber of memory, of which they two alone will have the key.

– Biblical Illustrator.

**THE HOTEL BAR**

A bar to heaven, a door to hell – Whoe'er named it, named it well.
A bar to manliness and wealth,
A door to want and broken health;
A bar to honour, pride, and fame,
A door to sin, and grief and shame:
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honoured useful life,
A door to brawling, senseless strife:
A bar to all that is true and brave,
A door to every drunkard's grave:
A bar to joys that home imparts,
A door to tears and aching hearts;
A bar to heaven. a door to hell – Whoe'er named it, named it well.

– Selected.

**LOSING THE BEAUTY**

A young lady once expressed to Hogarth, the great satirist, a wish to learn to draw caricature. “Alas!” said he. “it is not a faculty to be envied. Take my advise, and never draw caricature. By the long practice of it I have lost the enjoyment of beauty. I never see a face but distorted, and have never the satisfaction to behold the human face divine. So, by constantly looking at the dark side of their life, its distorted and unpleasant aspect – evils at hand and those looming in the distance – men lose the power to appreciate the blessings which are theirs, and make them an object of envy to their neighbours.

– Selected.

**SABBATH SCHOOL WORK**

Prayers for opening of each Class
December 7 Psalm 119: 41.
December 12 Psalm 119: 14.
December 19 Psalm 19: 14.
December 26 Psalm 51: 10.

**Text for Tiny Tots**

“Blessed are the pure in hear: for they shall see God
– Matt. 5: 8.

**1943**

Dec. Subject For Reading Memory Text Psalms Catechism
5 The Value of Prayer Acts 12:1-16 James 1: 22 Revise the Psalm 49
12 The New Life Col. 3: 1-17 Col. 3: 3 for last month 51
19 The Keeping John 17 Psalm 121: 5
Power of Jesus
26 A Word in Season Phil 2: 1-16 Psalm 90: 12

**LESSON NOTES**

by The Rev. J .A. Webster (East Maitland)

DECEMBER 5th
The Value of Prayer
We have here recorded the malign intentions of Herod the king towards the followers of Christ, we read of his wicked slaying of James the brother of John (vs. 1-2), and because this evil act met with Jewish favour he proceeded to take Peter also (v. 3), and put him in prison. Peter therefore was kept in prison, but and herein lay the secret of Peter's safety, “Prayer was made without ceasing of the Church unto God for him” (v. 5). Note the powerful effect of effectual fervent prayer, despite his custody, and the seeming impossibility of escape, from a human standpoint, we see that nothing is too hard for God (vs. 7-16). And when he had considered the thing he came to the house of Mary (v. 12), and in this house were gathered the people of God praying, and Peter knocked at the door (v. 13). A damsel came to hearken, called Rhoda (i.e., Rose) and when she knew Peter's voice she opened not the gate for gladness (vs. 14, 15, 16). Why was Rhoda so happy? Well in the first place, the prayer of the people had been answered and their faith rewarded. Note the following features of interest in Rhoda: (1) A quick ear; (2) Nimble feet; (3) A ready tongue; (4) A warm heart; (5) A glad soul. All these excellent characteristics she used in the service of God.

Learn: “Be doers of the Word and not hearers only.” (James 1: 22).

DECEMBER 12th

The New Life

(Col. 3:1-17)

The new life is a necessary preliminary to a true Christian life, as I pointed out boys and girls a month or two ago we must be born again (John 3: 3). This is the only way into the Kingdom of God. To obtain this needy blessing read John 5: 24; “Verily, verily, I say unto you he that heareth my Word, and believeth on Him that sent me hath everlasting life,” (hath, you will note is present possession), “and shall not come into condemnation; but is passed from death to life.” Read also Romans 8: 1 (“There is therefore, etc.”). How to spend the new life read John 12: 24; this tells us of the necessity of dying in order to live. Paul expresses this in a most fitting way in Gal. 2: 20: “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.”

Learn: The new life is characterised by Christ likeness, Righteousness, Holiness and Truthfulness, above all Love demonstrates the reality of the New Life. (1st John 3: 14)

DECEMBER 19th

The Keeping Power of Jesus

(17th Chap. of John)

Boys and girls we have in this very beautiful chapter a prayer of Jesus to the Father that all who trust in Him may be kept. Jesus said, “Suffer little children to come unto me,” so He has a very special place for them in His Kingdom, but on the way to glory and whilst in this world we have to be kept, so Jesus prays, “Holy Father keep through Thine Own name those which Thou hast given me.” etc. (v. 11). They have to be kept in safety. Jesus is the shepherd of the sheep; He gathers the lambs in His bosom. (Isaiah 40: 11). Then they are kept in joyfulness (v. 13). John says in his epistle: “These things write I unto you that your joy may be full” (1 John 1: 4). We must be kept in purity (v. 17), and how necessary this in these days when the devil is so active. How needful that the gates into man's soul be kept secure from his onslaughts. We can only be kept securely as we are safe in the arms of Jesus. Read verses 16-24, also 1 Peter 1: 3-5.

Learn: “The Lord is thy keeper,” etc. (Psalm 121: 5).

DECEMBER 26th

A Word in Season

(Read Phil. 2: 1-16)

Boys and girls this is the last Sabbath in the old year, and we are looking forward to a New Year with all its joys, and maybe perplexities too, but when we look back over the past year how little of the 365 days we have given to God, all the hours and precious minutes we could have used have gone for ever. The year will soon end and a new one begin, might we not with the New Year in prospect look back over the past year with all its omissions and commissions and just ask God for Christ's sake to make us more attentive to His Word, more zealous for His glory, and more earnest in our witness. “How,” you will say, “can we do this?” Boys and girls you can do it by accepting Christ as our Saviour. How wonderful it would be for all the boys and girls to start the New Year with your hand in the hand of God, in the hand of Him who is able to keep you from falling and present you faultless before the presence of His glory with exceeding joy (Jude 24-25). To this would be to enter into the preciousness of those wonderful words of the Psalmist, “Thou coronest the year with goodness and thy paths drop fatness.” (Psalm 65: 11). I shall be happy to hear from any of the children who would like to write me.

Wishing you all a very bright, happy and prosperous New Year in the Lord. (Psalm 90: 12)
new conductor was there who told me that the one I had spoken to the day before had intended going for an afternoon's pleasure, but in jumping from one car to another had missed his footing, was run over by the car and injured so that in a few hours he died. I felt very badly, thinking he had indeed found a Christless grave, but later in the day I was told that he had accepted the Saviour, and wished me to know that he was not going to a Christless grave. I went to his home, and as I looked on that young man's dead face I could not help thinking what an awful warning to any one who thinks there in plenty of time.

Are you going to a Christless grave? If you are not converted to God; if you are not “born again” (John 3: 3), you are on the broad road that leads to eternal perdition. Hurry up, as there is no time to lose. God's Word declares, “Because there is wrath, fear not lest He take thee away with His stroke, then a great ransom cannot deliver thee. (Job 36: 18). God loves you, and is waiting to be gracious. He so loved you as to give His beloved Son to die in your stead, that you might not perish but have everlasting life. (John 3: 16). Through simple faith in the Gospel of God's grace you will pass from death into life, from darkness into light (John 5: 24) Why not now have the matter of your eternal destiny settled? Don't resist the Holy Spirit and keep the door of your heart barred against the Lord Jesus Christ. “Now is the accepted time, behold, now is the day of salvation.” (2 Cor. 6: 2) Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16: 31).

* * * * * * *

Ian, son of Mr. and Mrs. Stewart of Wingham, has been advised by the Department of Education that he has been awarded a bursary tenable at Taree High School. Ian was a pupil at Wingham District Rural School.

“In closing, I would like to tell you about a Mr. Wu whom I recently met: after we had exchanged the usual polite greetings we were talking for a while about the evergreen subject, the conflict in China, and I paused a moment to try and remember just what a certain word was, and to my amazement he asked me in perfect English, 'Do you mean this character?' mentioning the one was trying to think of. Of course, I then asked him where he had learnt English, and he told me he was from Innisfail, in Northern Queensland, and had come to China several years ago to visit his relatives, but owing to the war had not been able to return to Australia. It seems that for many years the Spirit of God has been striving with him using varying circumstances to bring home to him the need of repentance. About 18 months ago his younger brother had been suddenly taken seriously ill, and through one of our missionaries was led to accept Christ. Shortly after, he passed away leaving such a bright testimony that his sister-in-law, Mrs. Wu, was led to make a definite stand, and from that date on had consistently prayed for her husband. At first Mr. Wu wanted to talk about Australia and present conditions, but gradually he told me the above facts and for several weeks he came regularly to our house, and I talked with him and gave him my own testimony. Then about three weeks ago he came to tell me that he must return to his business which is away on the Tibetan border where he carries on a large trading organisation. The Sunday before he left, he asked if he could sing at our morning service, and he chose the well known negro spiritual 'Lord, I want to be a Christian.' Just whether he has really made a decision I am not sure, but will you pray for him that in his heart a real work of grace may be done, for he could be a wonderful influence in a place where it is almost impossible for missionaries to reach.”

THE GOLDEN RULE

Learn it, practice it, preach it, teach it and live it: whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” – Matt. 7: 12.

THE BOOK THAT TAMES THE HEATHEN

The story has been told by an eminent African missionary of an elderly man whom he once met, and who looked very downcast. “What is the matter, my friend?” he said. “Who is dead?” “Oh,” he replied, “there is no one dead.” “Well, then,” said the missionary, “what is the matter. You seem to be mourning?” The man then scratched his head and said, “My son tells me that my dog has eaten a leaf of the Bible.” “Well,” I said, “perhaps I can replace it.” “Oh,” said the man, “the dog will never do any good; he will never bite anyone: he will never catch any jackals: he will become as tame as I see the people become who believe in the Book. All our warriors become as gentle as women; and my dog is done for!” This is a good testimony to the power of the Bible.

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NOVEMBER BIRTHDAYS

Many Happy Returns

“If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” – John 7: 17. 1943.

Nov. 1 – Alan McKay, Maclean.
1 – Lesley Ray, Casino.
1 – Ronald Watts, Grafton.
2 – Connie Martin, Tinonee.
2 – Ross Smith, Mindbrook.
2 – Nancy Rintoull, Morwell.
3 – Ken Fort, Hamilton.
4 – Patricia Jones, Maclean.
7 – Janet McKinnon, Kindee.
7 – Audrey Lisle, Grafton.
8 – Ronald McPherson, Maclean.
9 – Allen Beaton, Bob's Farm.
9 – Winnie Ferguson, St. Kilda.
10 – Edie McQueen, Grafton.
10 – Janet McDonald, Chatsworth Island.
11 – Elizabeth Robinson, Mullumbimby.
11 – Heather Brain, St. Kilda.
13 – John Stewart, Taree.
14 – Ian Harris, Harrington.
14 – James McFarlane, Hamilton.
16 – Desmond Ralston, Tuncurry.
17 – Violet Killen, Hamilton.
17 – Jock Graham, Wauchope.
17 – Laurie Brown, Wauchope.
18 – Elgin Nisbet, Sydney.
19 – Gloria Eagleton, Maclean.
20 – Nita Hunt, Tuckurimba.
21 – Don Preston, St. Kilda.
22 – Marslaidh Harman, Wauchope.
22 – Ann M. Sykes, Sydney.
23 – Colin Elliott, Taree.
SELF-SACRIFICE

A Queen of Sweden, once in a spirit of noble self-sacrifice, sold her jewels to provide assistance for hospitals, orphanages and convalescent homes. One day in the course of visitation of one of the convalescent homes she had been responsible for founding she was profusely thanked for her great kindness and consideration by a poor bedridden woman who was benefiting from her generosity. The tears flowed so freely from this poor woman's eyes that they dropped upon the hand of the Queen who was sitting by her side. The Queen then, when she saw the glittering tokens of heartfelt gratitude, sweetly remarked, “God is now sending me back my jewels.”

THE CARPENTER’S SON

When the Emperor Julian was about to wage war against the Persians and had threatened, when the war should be over, bitterly to persecute the Christians, insolently mocking the “Carpenter's Son” as one quite unable to help them, Didymas, an ecclesiastic, pronounced this sentence upon him: “This Carpenter's Son is even now making a wooden coffin for Julian!” The Emperor went into battle, and was suddenly struck in the breast by an arrow. He pulled it out, and, finding the wound inflicted by it to be deadly, he cursed the Lord: then taking some of the blood from the wound, he threw it up into the air, exclaiming, “Thou hast conquered, O Galilean.”

—Biblical Illustrator.

THE WORDS OF THE WISE

A Christian may be faultlessly orthodox but fail to overflow.

The incapable who have implicit trust in Christ do the incomprehensible things.

Some are known by their passion for pleasure, some for treasure, some for leisure. The Apostle Paul had this only worthwhile passion for Christ and Calvary.

Something more than healthy bodies and home benefits are necessary to qualify for missionary work. A vision of God and His compassion for men will give us a love for the least of the lost and constrain us with a consuming earnestness.

Search Work in Deuteronomy 17-34
THE WORD OF GOD

There is reason for deep concern because of the attitude of many to the Word of God. Throughout our land, the Bible is largely a forgotten, or neglected book. It is not given its rightful place in the lives of the multitude, so we need not be surprised that there is a great lack of Biblical knowledge.

God, in His Word, reveals the wise and loving provision made for the salvation of men, and His will concerning them. The Bible, therefore, is not merely a book to be praised and admired, its precepts are to be obeyed. It directs men how they are to live, and reveals the provision necessary for the end of life and the great eternity.

The Word of God is the most important of all books; it is the book of books. The stranger to the Lord's saving grace needs it, and the child of God cannot do without it. Believer or unbeliever cannot afford to neglect the unchanging Word. There is no other source from which men and women may learn of the essentials for their spiritual well-being. The stranger to the Lord Jesus Christ must not neglect the Word of God. How is the sinner to learn of the sinfulness of the natural heart, the need of forgiveness, the offers of the Gospel, and the work of the Spirit, but by the Word of God? “To you is the word of this salvation sent.” The Lord will not save men on their terms, but He is most willing to save on His own terms, and in His own appointed way. The important thing is what does God command, and not what is demanded by men. If the unbeliever knew what treasures were to be found in the Word of God, he would search the Scriptures with a keen eye and an earnest heart.

The Bible is no less essential to the believer. The apostle Paul informs us “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” The believer has a warfare to wage, and the Word of God is necessary, whether that warfare be defensive, or offensive. He needs instruction and strength in order that he might fight the good fight, and must partake of the spiritual food provided in the Everlasting Word.

It is essential for every child of God to learn George Muller's secret, “Now,” he said, “I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditate on it, that thus my heart might be comforted, encouraged, warmed, reproved, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began, therefore, to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were every verse to get a blessing out of it, not for the sake of the public ministry of the Word, not for the sake of preaching upon what I had meditated upon, but for obtaining food for my own soul.

The result I have found to be invariably this, that after a few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication, so that, though I did not as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer.”

May we be able to say with the psalmist, “Remember, Lord, Thy gracious word Thou to Thy servant spake, which, for a ground of my sure hope, Thou causedest me to take.”
Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and from the Editor, 16 Faraday Avenue, Rose Bay.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor at the above address, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free, and to be forwarded to the Rev. JOSEPH HARMAN, The Manse, Campbell Street, Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer, MR. H. NICOLSON, 17 Anderson Street, Westmead, N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to Mr. D. Shaw, 260 Harris Street, Pyrmont, N.S.W.

THE EDITOR OF THE AUSTRALIAN FREE PRESBYTERIAN

We have pleasure in informing our readers that Rev. Arthur Allen, Geelong, has consented to undertake the editorship of this journal, commencing at the beginning of 1944.

All communications connected with the Literary Department and books for review should be addressed to the Editor, Rev. A. Allen, The Manse, 8 Myers Street, Geelong, and should be sent previous to the first day of each month.

J. A. Harman, Convener Publication Committee.

“That flower which follows the sun doth so, even in cloudy days when it doth not shine forth, yet it follows the hidden course and motion of it. So the soul that moves after God keeps that course when He hides His face; is content, yea is glad at His will in all estates, or conditions, or events.” – Archbishop Leighton.

THE BIBLE

The Bible is like unto a magnificent palace constructed of precious oriental stone, comprising 66 stately chambers. Each one of these chambers is different from its fellows, and is perfect in its individual beauty, while together they form an edifice incomparably majestic, glorious, and sublime.

In the book of Genesis we enter the grand Vestibule where we are immediately introduced to the records of the mighty work of God in creation. This Vestibule gives access to the Law Courts, passing through which we come to the Picture Gallery of the historical books. Here we find hung upon the walls scenes of battles, heroic deeds, and portraits of valiant men of God. Beyond the Picture Gallery we find the Philosophers Chamber – the book of Job – pass-ing through which we enter the Music Room – the book of Psalms – and here we linger, thrilled by the grandest harmonies that ever fell on human ears. Then we come to the Business Office – the book of Proverbs – in the very centre of which stands the motto, “Righteousness exalteth a nation, but sin is a reproach to any people.” Leaving the Business Office we pass into the Research Department – Ecclesiastes – and thence into the Conservatory – the Song of Solomon – where greet us the fragrant aroma of choicest fruits and flowers, and the sweet singing of birds. We then reach the Observatory where the Prophets with their powerful telescopes are looking for the appearing of the “Bright and Morning Star,” prior to the dawning of the “Sun of Righteousness.” Crossing the courtyard we come to the Audience Chamber of the King – the Gospels – where we find four lifelike portraits of the King Himself, revealing the perfections of His infinite beauty. Next we enter the Workroom of the Holy Spirit – The Acts of the Apostles – and beyond that the Correspondence Room – the Epistles – where we see Paul and Peter, James, John and Jude, busy at their tables under the personal direction of the Spirit of Truth. Finally we enter the Throne Room – the book of Revelation – where we are enrapt by the mighty volume of adoration and praise which is ever addressed to the enthroned King, and which fills the vast Chamber; while in the adjacent Galleries and judgement Hall there are portrayed solemn scenes of judgement and wondrous scenes of glory associated with the coming manifestation of the Son of God as King of Kings and Lord of Lords. – “Scripture Gift Mission.

Godliness and Persecution

By Rev. DUDLEY Trotter, M.A. (Maclean)

Yea, and all that will live godly in Christ Jesus shall
suffer persecution” – 2 Tim. 3: 12

The Christian life is the only life worth living. It is the only life which brings lasting joy and happiness, lasting peace and satisfaction to the human soul. But it does not follow from this that the Christian life here below is a life of unmingled joy and peace, a life of eternal sunshine and bliss. Sometimes we are inclined to think that the Christian life should be full of joy and peace and tree from sorrow and trouble. If a dark cloud appears on life's horizon we become anxious. If the cloud rises and grows we become discouraged and disheartened and troubled. It may be that the presence of the cloud will cause us to think that we are not true Christians; or it may be we are led into the more foolish error of blaming God for allowing such a cloud to o'er shadow us. But the fact that dark clouds o'erhang us on life's journey does not prove that God is unfaithful to the promises which He has given. It does not justify us in finding fault with God. It does not prove that we are not on the right way and it should not cause us to become discouraged and disheartened. Rather should the absence of dark clouds trouble us and cause us to question the reality of our Christian faith. For “All that will live godly in Christ Jesus shall suffer persecution.”

Paul, in writing these words is writing as a result of his own personal experience. He has just mentioned some of the dark clouds which had come to him in his Christian life. and he assures us that such experiences should be the normal expectation, the normal experiences of every faithful Christian. No doubt his words had a particular application to the days in which he lived, but the history of the Christian church serves to show that they are applicable, in greater or less degree to every age. The person of the world and the person who has surrendered his life to Christ have entirely different outlooks upon life. The person who is faithful to Christ and who lives godly in Christ Jesus is bound to come into conflict with, and to suffer more or less of persecution at the hands of the worldly person.

It is not our duty to seek persecution in the world. On the other hand we are not to sacrifice our Christian principles and turn aside from a godly life in Christ Jesus in an endeavour to avoid such persecution. We need not be perturbed if, as a result of the stand which we take for the principles which we hold, we suffer persecution. We do well to remember our Lord's words. “If they have persecuted Me, they will also persecute you.” Did He not pronounce a blessing upon those who are persecuted for righteousness sake? Did He not assure them that the kingdom of heaven is theirs? Did He not say, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you?”

The life of the prophet Jeremiah shows clearly that the faithful servant of God was persecuted in Old Testament times. Jeremiah lived in a day of spiritual declension. He felt constrained to raise his voice as a trumpet, warning the people of the consequences of their sin. When he did so he aroused the anger of those whose views of life, and whose mode of life, differed from his. Their anger found expression in active persecution. His fellow citizens sought to murder him. Pashur, the chief governor of the temple, smote him and put him in the stocks in the gate of the city near the temple, where he would be an object of derision to all who passed by. The priests and the false prophets tried to move the princes to take his life. The king, angered by his prophecies sought to slay him. Once more he was threatened with the stocks. Then the princes had him cast into a dungeon and he would have sunk beneath the mire of this dungeon had it not been for the good offices of a friend. After his rescue he was kept more or less a prisoner and eventually he was carried away into Egypt against his will. The Christian who lives godly in Christ Jesus need not marvel if he receives no better treatment at the hands of the world than Jeremiah received from the people of his day.

The sufferings of our Covenanting forefathers in Scotland show that our text remained true in comparatively recent times. Few people today have any adequate realisation of the principles for which those Covenanters stood. Many people have no knowledge of the Covenanting days. The ideas of many others concerning the Covenanters have been formed from what they have read in Scott's novels or in other equally unreliable and unsympathetic books. The picture of the Covenanters drawn by Sir Walter Scott is a caricature, a distortion, a misrepresentation. The Covenanters were not boorish, uncouth, uncultured, headstrong men who sought martyrdom simply because of the reward which they believed they would receive as martyrs for the faith. The epitaph on the grave of one of them more accurately describes the motive force which compelled them to adopt such an uncompromising attitude as they did adopt. “Zeal warmed his breast, and reason cooled his head.”
Burns, when he said that the Covenant “sealed Freedom's sacred cause,” showed far greater understanding of the Covenanters than did Scott.

The Covenanters were a band, many thousands strong; a band of men, women and children who signed a covenant, some of them with blood drawn from their own veins, to maintain the Protestant, Reformed, Calvinistic, Presbyterian religion. They believed that this religion was based on the teaching of God's word. They lived in a day when the Counter Reformation movement was strong. An attempt was being made to force Episcopacy on the people of Scotland – an Episcopacy which was obviously the thin end of the wedge opening the way for a return to the state of affairs which existed in Pre-Reformation days. Against this Episcopacy the Covenanters took their determined and resolute stand. Some of them sealed their testimony with their blood, willingly laying down their lives rather than deny their Lord. Many were despoiled of their property, driven from their homes, hunted as wild beasts, banished from their land, trans-shipped as slaves to the West Indies, imprisoned under the vilest of conditions and tortured even to the death. Despite such persecutions the spirit of the Covenanters was not broken. At the risk of their lives they gathered by the thousands to hear the gospel preached on the heather clad hillsides. As many as 3,200 members sat at a communion service. Forty-eight children were baptised at a service which, in order that secrecy might be maintained, was commenced at midnight.

The Covenanters sought to live godly in Christ Jesus. They were persecuted – persecuted for righteousness sake, and therefore they were blessed. Their cause triumphed. They handed down to us a glorious heritage. Ours it is to maintain this heritage. Need we wonder if, in the maintenance of it, we suffer persecution?

The present day sufferings of God's people in Germany and in the occupied countries of Europe show that the words of our text are no less true today than they were in Jeremiah's day, in Paul's day, in the Covenanters' day. Even in pre-war days men were persecuted in Germany, and even banished from their country, because of their loyalty to God and His Word. The complete story of the sufferings of God's people in Europe in these days of war cannot yet be written, but the news which has leaked out by various channels enables us to say that their persecutions have been prolonged and intense. The battle they are fighting is perhaps none the less noble than that fought by the Covenanters of old. But they are a blessed people, for “Blessed are they who are persecuted for righteousness sake.”

“Yea, and all that will live godly in Christ Jesus shall suffer persecution.” Let us not, through fear of persecution, forsake our Christian principles. May God give us grace to live godly in Christ Jesus so that, persecuted though we may be, the kingdom of heaven may be ours.

MISSIONARY NEWS

A letter from India to the Secretary of the Ladies Missionary Society, Wauchope.

Dear Mrs. Andrews,

I do not know if you are still the Secretary or not, but I wish to thank the members of the Ladies' Missionary Society at Wauchope, for a further handsome gift – which seems to be an annual one – for use in the work here. I have already sent an acknowledgement of this draft for £10/15/- (equivalent of £13/10/- Australian) to Mr. Nicholson. I have a note of what you sent for the last four years, and find that this is the largest. We thank you all very much. Again this year we have put it towards our Orphans Fund, and again it arrived in time to prevent us having a debit balance and it should meet the upkeep expenses for about three months.

At the end of June, a baby girl of two or three weeks, was handed over to us, as her mother had died and she could not be cared for properly. She is making good progress, and all the others are well meantime. Please pray for them and for those who care for them.

This is “the rainy season,” and it is usually the busiest time at hospital. We wonder when our new worker, Nurse Dunlop, of Ireland, will be able to get a passage out. Is there any hope of having someone from Australia? We are glad to have Miss MacLeod and Miss Gillies with us, but they are long overdue for going home.

Mrs. MacLeod has remained up in the hills meantime, with their two boys, who are at school in Landour. Mr. MacLeod is having a good opportunity of bringing before many of the leading men in Lalslinadon, the claims of the Gospel. There is a new Bible woman in Cabapara – the wife of our headmaster there.

With best wishes, and again many thanks to all.

Yours in His service,

ANNIE M. MACKAY.

5

Fellowship News

TAREE FREE KIRK FELLOWSHIP

The Taree Free Kirk Fellowship has suffered losses as a result of a number of its members leaving for military service.

L.A.C. Malcolm Ramsay and L.A.C. Alistair Ramsay being home on leave, the Fellowship
members anticipating Malcolm's 21st birthday, gathered at the home of Rev. M. C. Ramsay and celebrated that event. President Jack Rinkin spoke of Malcolm's interest in, and work for the Fellowship and of how all were hoping for the return of peace when the Fellowship could welcome its service members home. Others voiced their good wishes, after which Malcolm responded and was then called on to cut the birthday cake. After a further period of singing and games, the happy function closed with the traveller's psalm, 121, and prayer.

Word has since been received of Malcolm's safe arrival in Canada.

Early in October the Taree Free Kirk Fellowship gathered at the home of Mr. and Mrs. Scott Rinkin to farewell their President, Mr. Jack Rinkin, who has enlisted in the Royal Australian Navy.

Indoor games and competitions were indulged in, after which supper was served. The Vice President (Miss Helen Ramsay) mentioned the purpose or the gathering and the valuable services Jack had rendered as a member and President. Several members paid tribute to Jack's constant interest in the Fellowship and extended to him best wishes. The guest was then presented with a beautifully bound New Testament, a small copy of the Psalms and a sum of money. Jack responded, thanking the members and urging the younger ones to whole heartedly keep going the good work of the Fellowship.

Mr. S. Rinkin, on behalf of Mrs. Rinkin and himself, expressed appreciation of the kindness shown to Jack and their pleasure at having the Fellowshippers in their home. The singing of Psalm 23 and prayer brought to a close a very happy gathering. Jack has since reported for duty and has been posted to a Southern State.

O. MURRAY.
Secretary Taree F.C.F.

THE SABBATH OF ETERNITY

“A few more rolling suns – a few more swings of Time's pendulum, and the world's curfew bell will toll announcing the Sabbath of eternity has come and that thy sorrows are at end end.” – Rev. John Cumming, D.D.

BIBLE TEACHINGS RE GIVING TO GOD'S CAUSE

In all ages God's people have given to His cause either in monetary gifts or their equivalent in produce or goods.

In Old Testament times people gave at least the tenth of their incomes. In Genesis 28th chapter. Verses 20, 21, 22, we find Jacob vowing a vow, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto Thee.” I wonder how many people carry out Jacob's vow today? Some say that that law, which was ordained by God, should be observed today, and it is said that this would solve all problems in financing God's work at home and abroad. Acting on this principle, for instance, fifty persons with an income each of £200 a year would contribute £1,000. Let us pause and consider that statement, and what a grand thing it would be if we took it to heart. Friends, it is possible if our hearts and pockets are willing.

A person's generosity towards his church is one of the sure signs of the depth of his spirituality. Friend, according to that statement, how deep is your spirituality? Does it stand the test? If it doesn't, why is it? In the light of the statement we can only conclude that the spirituality of some is well nigh bankrupt. You will say some can afford to give more than others. Certainly we shall always have the rich and poor with us, and the widow's mite is just as much honoured today when it is beside her rich friend's gift as it was in the days when Christ was on earth. But it seems to me that as well as always having the rich and poor in our midst, in our congregations, we will always have the generous and the – yes, I will put it straight – the mean. Friend, if you won't ask yourself the question, I will; “To which group do you belong?” God gave us all talents and those talents are to be used in furthering Christ's cause on this earth. One common talent to us all, great or little, according to the depth of our spirituality. according to the love for God in our heart, is our monetary gift talent to our church. God blesses those who give to His cause with right motives and withholds blessing from those who give niggardly. – Prov. 11: 24,25, Mal. 3: 10, Psalm 37: 1-6.

Giving should be to God. Some give as if they were giving it to ministers or missionaries and not primarily to God. Some people have an insane idea that the money they give goes to the minister. If the minister offends them (after all he is only human like you and me, and anyhow it always takes two to make a quarrel), they cut their monetary gift to God's cause by half. It's not a blow at the minister, but it's a direct blow at God. It is awful when one thinks about it. Here we are living on God's earth,
enjoying His mercies and blessings, and yet we would deliberately aim a blow at God like that. And a further word in passing. We always find that the ones who give the least towards God's cause are the biggest growlers; nothing is right in their eyes. Friend, if you're a growler, have you ever thought that if you opened your pockets a lot more to God's cause you would have less to growl about? I read a story once about a church meeting. The meeting was appealing for money and one man, richly endowed with this world's goods, got up and announced he would give £1. The meeting gratefully acknowledged his gift, though it felt a wee bit disappointed, and even the man himself must have felt guilty about his meanness, as when, all at once, a lump of plaster fell from the ceiling and hit him on the head. He immediately rose and announced he would give £50. This was too much for one member present, who uttered fervently, “Lord, hit him again.” Methinks a number of pieces of falling plaster would not go amiss in our own meetings sometimes.

Giving should be done cheerfully, not of necessity, but willingly. 2 Cor. 9: 7. The money belongs to God. No matter how much we accumulate on this earth we have to leave it all behind us when we die! Young people should give regularly to God's cause and remember Prov. 3: 9-10. And giving is an important part of worship as we find in Ps. 96: 8. I think we could all make greater efforts to give more to our various church funds. If we went about this matter in a definite way we could accomplish great things. For instance, someone I know decided to give the profits from a certain number of rows of humble parsnips and carrots to various church funds. The parsnips and carrots were harvested in due course and a record price was obtained and the church funds benefited to the value of £141. Was that record price the result of the decision of the grower when he planted the seed to give so many rows to God? I believe it was. (If course, we can't all grow parsnips and carrots. But we can do something and where there is a will there is a way.

Again giving should be purely voluntary. We as a church are proud of our method of straightforward giving. We do not have to resort to balls, fairs and bazaars with their accompanying raffles to keep our church funds replenished.

When a church is alive and pressing forward, people readily give to God's cause. Spiritual stagnation produces lack of interest in giving. A church with a vision is a giving church. Do you help or hinder that vision; in other words. Are you a giver?

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PRESENTATION TO MISS MARY MCDONALD

The Taree congregation, on 10th November, entertained Miss Mary McDonald, prior to her marriage. Rev. M. C. Ramsay, M.A., presided at this very happy gathering and spoke of Mary's sustained interest and active participation in the church's life and work. Mr. A. G. Stitt told of the guest's work among the young of the Sabbath School, and presented Mary with a gift in appreciation of her work in that department. Helen Ramsay, on behalf of the Fellowshippers, also handed the guest a small token of their gratitude for her work in the Fellowship. Helen's remarks were supported by the Secretary, Olive Murray. Others spoke in eulogistic terms of Mary and her work in the congregation, after which Mrs. Ramsay presented the guest with a purse of notes on behalf of the congregation. Mary thanked all in a neat and happy speech and Mr. Wm. McDonald said that it afforded himself and family great satisfaction to see Mary so honoured. After the singing of a Psalm and prayer, several happy hours were spent in games and social fellowship.

TESTIMONY TO THE EFFICACY OF PRAYER

The writer has seen God, in answer to prayer, quell the raging storm, alter the direction of the wind, and give rain in the midst of a prolonged drought. He has seen Him, in answer to prayer, stay the angry passions and murderous intentions of violent men, and bring the machinations of His people's foes to nought. He has seen Him, in answer to prayer, raise the dying from the bed of death, when human aid was vain; has seen Him preserve from the pestilence that walketh in darkness, and from the destruction that wasteth at noonday.

For more than eight and a half years he has proved the faithfulness of God in supplying the pecuniary means for his temporal wants, and for the needs of the work he has been engaged in.

– J. HUDSON TAYLOR

7

OBITUARY

The late Rev. Alexander Dewar, F.R.G.S. – News has come that the Church has lost its oldest missionary in the foreign field. A cablegram of recent date has intimated the death of Rev. Alexander Dewar, our Missionary superintendent in the South African field. We do not yet know the circumstances under which the end has come, but we regard it as altogether appropriate that our veteran missionary should have died in harness and on the field to which he had devoted 50 years of his life. Mr. Dewar was the first missionary accredited to the Free Church, and appointed by her to the foreign field after 1900, though he was not the first missionary that the reconstituted Free
Mr. Benjamin Cumming who was born on the Upper Hunter and spent most of his life in that district, passed away in Sydney early in November this year. Mr. Cumming came to reside in Forster a few years ago, and he and Mrs. Cumming identified themselves with our Forster congregation. Mr. Cumming had been an elder in the Presbyterian Church, but in his early years had been associated with our church under the ministry of the late Rev. W. N. Wilson, of whom he ever spoke with high commendation. When a youth, Mr. Cumming became very ill, so ill indeed, that his medical attendant declared the case to be hopeless. Rev. W. Wilson sought permission to attend the patient, and by the application of so called “simple” remedies, and by much prayer had the joy of seeing the youth restored to health. During Mr. Cumming’s sojourn in Forster he ably assisted at the Communion services, and in other duties, and his piety, cheerfulness, ability and readiness to help made his services highly appreciated. To his widow and family deep sympathy is extended. – M. C. R.

The death of Mr. Samuel Nicolson at the age of 82 years has removed a highly esteemed elder of the St. Kilda congregation who had served for twenty two years in that capacity under the present minister, and had been also an elder under the ministry of the late Rev. Arthur Paul. A native of Stafflin, Inverness-shire, Scotland, he emigrated to Victoria in 1884 and two years later was joined by Miss Margaret Munro, of Alness, whom he married upon arrival in the St. Kilda Manse, on the 27th May, 1886, and who proved a worthy helpmeet to him. Mrs. Nicolson predeceased her husband by five years.

The late Mr. Nicolson was a man of sterling worth and character and highly esteemed for his integrity, uprightness and industry. As an elder he worthily upheld the best traditions of that office, was a strict observer of the Sabbath Day, lover of the House of God, a man of prayer and exemplary in conduct and conversation. He is survived by a son and daughter, Archibald Angus and Margaret Ann (Mrs. Mitchell), and three grandchildren to whom we extend sincere sympathy. The memory of the just is blessed. – J. C. R.

In a letter to Dr. Daniel Poling, President of the World Christian Endeavour Movement, President Roosevelt says: “We as a people of many origins, and diverse cultures and spiritual allegiances, can, in full loyalty to our individual convictions, work and pray for the establishment of an international order in which the Spirit of Christ shall rule. In such an order alone will our cherished freedoms, including freedom of conscience, be sure. Let us unite in labour and in prayer to hasten its coming.”

—“The Covenanter.”

8

“There fell down many slain because the war was of God.” – 1 Chronicles 5: 22.

By C. H. SPURGEON in “Morning by Morning”

Warriors, fighting under the banner of the Lord Jesus, observe this verse with holy joy, for as it was in the days of old, so is it now, if the war be of God the victory is sure. The sons of Reuben and the Gadites, and the half tribe of Manasseh could barely muster five and forty thousand fighting men, and yet in their war with the Hagarites they slew “men an hundred thousand,” for “they cried to God in the battle, and He was entreated of them, because they put their trust in Him.” The Lord saith not by many nor by few; it is ours to go forth in Jehovah's
name if we be but a handful of men, for the Lord of hosts is with us for our Captain. They did not neglect buckler and sword and bow, neither did they place their trust in these weapons; we must use all fitting means, but our confidence must rest in the Lord alone, for He is the sword and the shield of His people. The great reason of their extraordinary success lay in the fact that “the war was of God.” Beloved in fighting with sin without and within, with error doctrinal or practical, with spiritual wickedness in high places or low places, with devils and devils allies, you are waging Jehovah’s war, and unless He Himself can be worsted, you need not fear defeat. Quail not before superior numbers, shrink not from difficulties or impossibilities, flinch not at wounds or death, smite with the two edged sword of the Spirit, and the slain shall lie in heaps. The battle is the Lord's and He will deliver His enemies into our hands. With steadfast foot, strong hand, dauntless heart and flaming zeal, rush to the conflict, and the hosts of evil shall fly like chaff before the gale.

SPECIAL NOTICE Re CENTRAL SUPPLEMENTARY SUSTENTATION FUND
The strict application of the terms of this fund would mean that 20 per cent. of the total amount paid by a congregation to its minister in excess of £250 should be sent to this fund. The Assembly has not enforced this requirement, but in order to meet our obligations to congregations benefitting by the fund, your treasurer would be glad if an amount of £5 at least from each congregation paying the minimum stipend could be sent to him before next Assembly. Accounts are closed on 29th February, 1944.

THE GENERAL TREASURER HAS PLEASUR IN ACKNOWLEDGING THE FOLLOWING AMOUNTS:
A. Macdonald and Sisters, Cowley's Creek P.O., Victoria:
Assembly Expenses  £2 0 0
Training of Ministry  2 0 0
Widows and Orphans  1 10 0
Church Extension  0 15 0
Welfare of Youth  0 15 0
Foreign Missions  3 0 0
Aborigines  0 15 0
Publications  0 10 0
Allen McLean, Williamstown, via Newcastle:
Widows and Orphans  7 0 0
Publications  2 0 0
Exchange  0 0 6
S. R. Andrews, Wauchope:
Welfare of Youth  0 10 0
Rev. Neil and Mrs. MacLeod:
James Ross’ Memorial Fund  25 0 0
Grafton Congregation:
Church Extension  1 11 0
Students Fund  0 4 0
Publications Fund  0 12 0
Assembly Expenses  1 14 0
Geelong Women's Missionary Union:
Dr. Annie McKay, India  17 0 0
Mr. F. Newman, Free Church Representative, Jewish Mission, Haifa, Palestine  15 0 0
Well-wisher:
2 Commonwealth Bonds, APO75568/9,

Capital Fund of Aged and Infirm Ministers' Fund  20 0 0

Subscriptions Received for November, 1943

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Mr. D. Anderson, Grafton, 5/-, to 31/12/44.
Mrs. D. Anderson, Grafton, 5/-, to 31/12/44.
Mrs. Alex. Anderson, Chatsworth, 10/-, to 31/12/45.
Mr. A. Cameron, Harwood, £1, to 30/11/47 (new subscription).
Mr. J. H. Cameron, Mount George, 10/-, to 31/12/44.
Mrs. Allan Cameron, Parramatta South, 10/-, to 31/12/44.
Mrs. Groves, Grafton, 5/-, to 31/12/44.
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Miss C. Kennedy. Copmanhurst. 5/-, to 1/6/41.
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Mr. C. King, Grafton, 5/-, to 31/12/44.
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Mrs. S. M. Ramsay, Tamworth, 5/-, to 31/1/47.
Mrs. Stacheel, South Grafton, 5/-, to 31/3/45.
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Mr. L. Steel, Port Macquarie. 31/11/44 (new subscription).
Mrs. A. E. Sutherland, Hurstville, 5/-, to 31/12/44.
Extra sales, 6/1.

VICTORIA
Mrs. Barber, Nhill, 10/-, to 31/11/44.
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9
**THE CHILDREN’S SERMON**

**Treasure in Heaven**

“Lay up for yourselves treasure in heaven.”
Matthew 6: 20.

This was excellent advice which the Saviour gave to his disciples. He knew how keen and industrious some people are, and yet they do not make the most of their resources. They are not far sighted enough – do not look far enough ahead. Many accumulate things never considering whether they will be of value in the end or not.

1. – The first thing we should consider about our treasure is its security. It is of no use possessing valuable things unless they are well kept and secure. There is no safer place for spiritual treasures than in heaven. This is where we should place them. Jesus is the Custodian there, and He is able to keep that which we have committed unto Him.

2. – The next thing we should see to is that the things we have set our hearts upon are of real and permanent value. If they are not the sooner we cease to concern ourselves about them the better. We should train our selves to be able to assess values so as to know whether a thing is valuable or not. Only spiritual things have a permanent value.

3. – A third thing is whether we shall be able to enjoy after our death the things we have regarded as our treasures. If we cannot do this then we should not worry about them. It is love, holiness, Christlikeness, purity, wisdom, knowledge and the fruit of Christian service that we should strive to obtain.

4. – We should also consider whether the things we regard as treasures will make it hard for us to die or not. Money is of no value in heaven. We should turn it into something that will be of value there. The greatest treasure we can have in heaven is the Lord Jesus Christ. The more we love and serve Him the easier it will be for us to die and go to heaven. Jesus says, “Where our treasure is there will our heart be also.” – J. C. R.

“FOR ME AND THEE”

The tax was due – the Master's and disciple's,
And to the sea, the Master strangely sent:
A fish would yield the needful piece of silver!
Strange bank, indeed, from which to pay that rent.

“One piece of silver!” Not to equal portions!
One piece of silver – one, and shining bright,
“That use for Me and thee,” thus spake the Master,
“The claims on Me and thee we thus unite.”

**Blest, happy bond. May I thus sweetly know Him!**
Am I His servant? Hath He use of me?
Then, O my soul, why shouldst thou own law's limit,
If thy dear Lord doth find delight in thee?

If thou art His – joint heir in all His riches,
Then, O my soul, a simpler spirit grow;
“How shall He not, with Him, why, give us all things,”
All that we need, to do His work below!
– J. DANSON SMITH.

**SABBATH SCHOOL WORK**

Prayers for the opening of each class:

January 2 – Psalm 17: 5.
" 16 – Psalm 62: 5.
" 23 – Psalm 63: 1.
" 30 – Psalm 63: 3.

Lessons for January

**TINY TOTS’ TEXT**

“We walk by faith, and not by sight” (2 Cor. 5: 7)

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LESSON NOTES
by The Rev. J.A. Webster (East Maitland)

January 2
Read 1 John, chapter 1 and chapter 2, verses 1-3

Boys and girls, here we are at the threshold of another year, a year full of wonderful possibilities, a year as yet untied, a year fresh from the hands of God. God does not hand us back a renovated 1943, and tell us to use it over again. Today many people use old things, renovated, and cut down because of war conditions, but God says, “Behold I make all things new” (Rev. 21: 5). One of the most precious things to possess for the New Year is a new heart. God says in Ezekiel, “A new heart will I give you” (Eze. 36: 26). With a new heart we can go forth into the New Year without fear. Why? Because Jesus says, “Lo, I am with you alway, even unto the end of the world” (Matt. 28: 20). But, boys and girls, a word of caution: beware, “Lest there be in any of you an evil heart of unbelief, in departing from the living God” (Heb. 3: 12). Unbelief comes in when we drift away from the Sabbath School and from Church, neglect to read the Bible, and forget to say our prayers. In effect it means, really, to turn our backs on Jesus. I do trust and pray that it will not be said of any of our boys and girls that “He could not do many mighty works there because of their unbelief.” To avoid this unpardonable sin, let us listen to the words of Jesus, “Take My yoke upon you, learn of Me for I am meek and lowly in heart, and ye shall find rest for your souls” (Matt. 11: 29).

Then shall you be able to sing with joy:
Ye that love the Lord
Sing all the earth to God.

To God sing, bless His name, shew still
His saving health abroad.

January 9
Read Genesis, chapter 1, verses 1 to 13; also Psalm 19

Before we have a simple statement of fact, but how full of meaning these words are, “In the beginning, God” (Gen. 1: 1). The question might be asked, “What is God?” This question puzzled the great assembly of Divines, who framed our valuable “Confession of Faith,” until a door of utterance was given to a young Scottish minister, who said, “God is a Spirit, etc., etc.” Catechism Q. 4. We cannot see God, but we know He exists. Read Psalm 19. “If we come to God we must believe that He is, etc.” (Heb. 11: 6). We cannot see God with the natural eye, only to the eye of faith is this privilege given. “Blessed are the pure in heart for they shall see God.” Science so called has been trying to discover God for centuries, but true science has been led back to God despite itself. Job says, “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection, etc., etc.” (Job 11: 7-9). Yet God came to reveal Himself to us in the person of His dear Son Christ Jesus, for Jesus says, “He that hath seen me hath seen the father.” “God is light” and “If we walk in the light as He is in the light we have fellowship, one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1: 7) occurs to us when we think of God and His handiworks (Psalm 92, verses 5-6), “O Lord how great are thy works! and thy thoughts are very deep, a brutish man knoweth not; neither doth a fool understand this.”

January 16
Read Genesis, verses 1-5; John, chap. 1, verses 1-14.

In my last notes I should have explained that the word Genesis means generation or creation, or in effect a birth. All things have a beginning. God alone has no beginning, for He is Eternal. This is a great mystery, too deep for us to probe, but the fact remains that God is a reality. We read in Genesis, verse 1, “In the beginning God created (to create means to make, form or build) the heavens and the earth.” The heavens declare the glory of God, the sun, moon and stars were by Him ordained, yet His glory is far above the heavens (Psalm 8: 1), and the earth was without form and void, etc. (verse 2). How like the human heart in sin, gloom above and a void within, and darkness was upon the face of the deep, a great inert mass enveloped in blackness, but God who dwelleth in light was there (with God “there is no darkness at all” (1 John 1: 5, Psalm 139: 12), and over this dark and desolate waste the spirit of God moved (verse 2) (brooded or hovered over) and that which was dark was changed into light (verse 3), and where confusion reigned, order and beauty arose, “and God saw the light,” etc. (verse 4). We still have the distinguishing arrangement or order regarding light and darkness (i.e., night and day) (verse 5) as originated by God, and the evening and the morning were the first day (verse 7).

Learn: Night is the symbol of sin, as day is the emblem of Spiritual life.

January 23
Read Genesis 1, verses 1 to 8; John 14, verses1 to 6.

It is interesting to note in passing that light preceded all other works of Creation, how true this is of all spiritual activity. Jesus, who is the “Light of the World,” said, “Without Me ye can do nothing.” Why is it that light is so needful? It is because light ennobles, purifies and enriches all it contacts. It is also life giving, and is not this what the Bible says, John 1: 4, “In Him was life and the life was the light of men.”

“And God said let there be a firmament in the midst of the waters, etc.” (verses 6 to 8). A firmament in the Hebrew is defined as anything stretched or spread out, such as an expanse, the sky, or a canopy, the object of which in this case was to “divide the waters from the waters.” An expanse would aptly describe the firmament because it comes from the Hebrew verb to spread out.

This is emblematic of the enveloping power of the everlasting arms pf God. And God called the firmament Heaven (verse 8). Heaven, in the Spiritual sense, is the place where “God in a special way displays His glory, amidst the holy angels and glorified saints; this is called the third heaven, and heaven of heavens, because more glorious and distant than the other. (2 Cor. 12: 3; 1 Kings
answered, “Those who give soft answers to rough
begets love. If nobody loves you, it is your own fault.
says Solomon, “must
except that I love everybody.” This is the true secret of
was that everybody loved her. “I know not,” she replied,
see you preparing to go into the country, and Aunt Ellen
world. But, mother, I do not see anybody preparin
God lets us live awhile that we may prepare for a better
teacher tells me that this world is only a place in which
creating power just “happ
people will tell you that all these wonders of God’s
- ened by chance, but remember
were made by God, that
everything God made was good.

THE START OF A QUARREL
An old Arabian proverb says, “It is the second
A QUESTION
“Mamma,” said a little child, “my Sabbath School
teacher tells me that this world is only a place in which
God lets us live awhile that we may prepare for a better
world. But, mother, I do not see anybody preparing. I
see you preparing to go into the country, and Aunt Ellen
is preparing to come here. But I do not see anyone
preparing to go there. Why don't you try to get ready?
You scarcely ever speak about going.” – Selected.

THE LITTLE GIRL THAT EVERYBODY LOVED
Dr. Doddridge one day asked a little girl why it was
that everybody loved her. “I know not,” she replied,
“except that I love everybody.” This is the true secret of
being loved. “He that hath (or would have) friends,”
says Solomon, “must show himself friendly.” Love
begets love. If nobody loves you, it is your own fault.
– The Children’s Paper

WHO ARE THE MEEK?
“Who are the meek?” was a question put by a
missionary in Jamaica, when questioning some little
black boys on Matthew 5. One of them very pertinently
answered, “Those who give soft answers to rough
questions.” – Selected.

THE BIBLE
Precious Bible! What a treasure
Does the Word of God afford!
All I want for life or pleasure,
Food and medicine, shield and sword:
Let the world account me poor,
Having this I need no more. – Selected.

NOW IS THE ACCEPTED TIME
“I’ll do better tomorrow,” said a little boy, one day
to his mother; but this was very foolish. Why not do
do better today? There is not one word in the Bible holds
out a promise for tomorrow. Today is the day of salvation.

DO YOU THINK HE HEARD ME?
King James I was given to swearing and using
improper language, for which he had been seriously
reproved by the pious and fearless John Welsh, a Scotch
minister.
The King could not but esteem him, and feared
him not a little, although he disliked him. When Welsh
might be within hearing, he would say to his attendants,
“Is Welsh there? Do you think he heard me?” The King
feared the reproof of man, but we should always remem-
ber that there is a heavenly eye that sees all we do, and a
heavenly ear that hears all we say, and if God reproves
us, what then?

BIRTHDAYS FOR DECEMBER. 1943

Many Happy Returns


1943
Dec. 1 – Athol McKinnon, Kindee.
 1 – Elizabeth Anderson, Harwood Island
 1 – Brian James Gordon, Barrington.
 1 – Roma Eagleton, Maclean.
 3 – Margaret Marchment, Wauchope.
 3 – Wallace Lamborn, Willena.
 3 – George Gollan, Tinonee.
 3 – Reginald McKinnon, Kindee.
 4 – Alfred Brent, Taree.
 4 – Joy Kidd, Nabiaci.
 5 – Warwick Lamborn, Willena.
 5 – Elaine Ferguson, St. Kilda.
 6 – Marjorie Drew, St. Kilda.
 6 – Frank Bain, Wauchope.
 7 – Ernest Munro, Maclean.
 7 – Ivan Holden, Taree.
 8 – Kenneth Murray, Bunyah.
 8 – Alan McPherson, Maclean.
 8 – Graeme King, Grafton.
 9 – Noreen Lyons, Foster North.
9 – Errol John Watters, Grafton.

11 – Betty Chapman, Wauchope.

12 – Beth Taylor, Barrington.

12 – Robert Athol Robinson, Huonbrook.

12 – Graham Len, Maitland.

13 – Madon Brogden, Armidale.

14 – Trevor Murray, Brown's Creek.

14 – Graeme Nisbit, Sydney.

14 – Robert Athol Robinson, Huonbrook.

14 – Beth Taylor, Barrington.

12 – Graham Len, Maitland.

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14 – Trevor Murray, Brown's Creek.

14 – Graeme Nisbit, Sydney.
The Influence of Martin Luther's Writings on His Own and Succeeding Centuries

For close on 40 years there has stood on my study mantelpiece a small picture of the castle of the Wartburg (in the depth of the lovely Thuringian forest). I obtained it when I went to see the place where Luther (kidnapped by his own supporters, against his will) translated the New Testament into the language of the average man. But earlier than that, Luther had begun his work of enlightenment—by preaching the Gospel, by writing up his 95 statements of truth on the Wittenberg Church door, and by pamphlets setting forth Scriptural doctrines. Of those, I think most will agree, the very best was the little book entitled “The Liberty of the Christian Man.” This book opens with a paradoxical statement: “A Christian man is the most free lord of all; and subject to no one. A Christian man is the most dutiful servant of all, and subject to everyone.”

The first part shows that every worthwhile grace which a Christian man has, can be traced back to his faith. If he has faith, he has everything; if he has not faith, he has nothing worth having. Outward circumstances don’t affect this. The only thing necessary for life and liberty is the Word of God. Man lives on the promises made by Christ. “If the Son of God shall makes you free, you shall be really free.” The most terrible disaster would be a “famine of God's Word;” And the greatest favour is: “He sent His word and healed them.”

Salvation by trusting Christ” can’t be mixed up with “salvation through good deeds.” The work of God – i.e., “what God wants” – is trust in the Saviour. This puts a man in right relation with God. It is to those who simply look to for salvation that God gives “the right to become the children of God.” And trust is not any extravagant demand. How can man insult God more sharply than by His disbelieving His promises? And Luther warns that: “If a Christian man were to try to get right with God through any self manufactured ‘goodness,’ he would find himself like the dog in Aesop's fable—who saw in the pool a reflection of the meat in his own mouth, and opened his jaws to grab the reflection, lost both meat and reflection.” Yet the second part of the book goes on to show that good deeds do result. There is a real difference—which becomes also an outward one— in the man of faith. He delights in the Law of God. Many a fine act he does—not to be admired by man, nor yet to win God's favour, but out of disinterested love for GOD. However, these deeds are seen; and they do please GOD. The tree does not grow on the fruit, but—the fruit does grow on the tree. “In the truly Christian life faith works—by love. The man himself is abundantly satisfied by the riches which he finds in his faith.” For, “the third incomparable gift is: Christ unites Himself with us.” That means the most stimulating companionship; yes, and victory, and final salvation.

Luther naively “dedicated” this book to Pope

2
Leo X. Leo promptly showed where he stood, by issuing the famous writ of Excommunication against Luther, ordering that he be sent to Rome for execution. To the delight of Wittenberg, Luther publicly burned that document, while professors and students of the University sang and resang the “Te Deum” round the bonfire. Like “the reek o' Patrick Hamilton's burning,” which “infected as many as it blew upon,” with surprise, and inquiry, and possession of New Testament truth, so the bonfire at the gates of Wittenberg spread a light far beyond that little town. The attempts to take away Luther's life led many to inquire what his crime was, and just what his views were. By the time he left the Wartburg, many had decided Luther was right. In his first public reappearance at Wittenberg, he deprecated the foolish idea of some to force all men to turn upside down old Church practices which were not actually wrong: If only the heart were won by persuasive preaching of the Gospel, men wouldn't want images in the Church, or to abstain from meat on Fridays, or think to earn “merit” by dreary pilgrimages to distant shrines. Luther's personality and reasonableness made him master of the situation. People began to think for themselves, eagerly reading the Bible itself. And even the Emperor found it impossible to enforce the Edict which outlawed Luther. To Luther's own surprise, he found himself perfectly safe. “And the Word of God grew and multiplied,” as readers of it came to recognise how accurately Luther had with clear simplicity shown its plain, and delightful and regenerating message.

II

A century and more goes by, since Martin Luther's voice had been heard on earth. And in England, the titular “Defender of the Faith” was the notoriously pious, chaste, and God fearing Charles the Second. He had enacted stringent laws to secure that the Gospel of Christ should be accurately preached and promulgated. But one low born subject of his, John Bunyan, had also, through much soul conflict, come to a personal knowledge of that Gospel; and like our Lord's first followers, he “could not but speak” and share with others the treasure of that experience. He also had a longing to hear of “some ancient godly man's experience” who had lived before Bunyan was born.

“Well, after many such longings in my mind, the God in whose hands are all my days and ways did cast into my hand one day a book of Martin Luther's; it was his comment on the Galatians. It was so old that it was ready to fall piece from piece if I did but turn it over . . . I found my condition, in his experience, so largely and profoundly handled as if his book had been written out of my heart . . . . I do prefer this book of Martin Luther upon the Galatians (excepting the Holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience.”

Well, what was it that John Bunyan found there, that was so refreshing? For one thing, he found a man who had not always dwelt with delight on the name of Jesus. Bunyan himself, though for a different reason (yet perhaps not so very different), had shied off such thoughts: “I was so drowned in pernicious errors,” he read, “even from my youth, that at the very hearing of the name of Christ, my heart used to tremble and quake with fear. For I was convinced He was a severe Judge. But Christ when He comes, is nothing else but joy and sweetness to a trembling and broken heart.” “As Paul here witnesses, when he says: 'He loved me and gave Himself for me.' He also early (at Chap. 1: 4) read this from Luther; “Let us arm ourselves with sentences of Scripture like this one, so that we may be able to answer the Devil when he accuses us and says: 'Thou art a sinner, and therefore will be damned.' Not at all; because I am a sinner, I am going to be saved, for I fly unto Christ who ‘gave Himself for my sins.’ Thou givest me armour against thyself, because it was for sinners Christ died. Thou thyself are preaching to me the glory of God, for thou puttest me in mind of God's fatherly love towards me, a wretched sinner, for God gave His only Son that whosoever believes on Him should have everlasting life. Every time thou objectest that I am a sinner, thou art reminding me that He was wounded for my transgressions, and it was the iniquity of us all that God laid on Him.”

On chapter 3: 13, Luther went on to paint his vivid picture of atoning substitution: “Our most merciful Father, seeing us overwhelmed with the curse of the Law, and that we could never be delivered from it by our own power, sent His only Son into the world, and laid upon Him all the sins of all men, saying: 'Be thou Peter, that denier; Paul, that Persecutor; Blasphemer, and cruel Oppressor; David, that adulterer; that sinner who did eat the apple in Paradise, that thief who hanged upon the cross. And briefly, be Thou the Person who hath committed the sins of all men: See therefore that thou pay and satisfy for them. Here now cometh the 3 Law, and says, 'I find a sinner, and such a one as hath taken upon Him the sins of all men; and I see no sins else but in Him; therefore let Him die upon the cross,' so he setteth upon Him and killeth Him.
By this means the whole world is purged and clean from all sins, and so delivered from death and all evils. Now sin being vanquished and death abolished by this one Man, God would see nothing else in the whole world (if it did believe) but a mere cleansing and righteousness."

Again (on chapter 2: 19), "I, through the Law, am dead to the Law, that I might live unto God." This is a sweet kind of speech and full of consolation, when in the Scriptures the Law is set against the Law, Sin against Sin, Death against Death, Hell against Hell. Before a man can 'live to God,' he must be dead to the Law. Paul is not speaking of the ceremonial Law only, but of the whole Law, moral included. Therefore, when I feel the Remorse and Sting of conscience for sin, I behold the Brazen Serpent – Christ Himself – hanging upon the cross. There is nothing left for us to do – except to listen to what has been done, and to lay hold of that by trust."

Luther's writings are intensely personal. (He has no merely dilettante interest in theology.) But who is this ME? (in Galatians 2: 30). "It is even I, Martin Luther, a condemned sinner. This word 'Me' is full of saving faith." And (in 1: 4) "Mark well this pronoun, 'Our.' There is always some vehemency and power in pronouns. Thou wilt easily say and believe that Christ, the Son of God, was given for the sins of Peter, of Paul, and other saints whom we reckon to have been worthy of this grace. But it is a very hard thing to say and believe about thyself that Christ was given for thy horrible sins. We shrink from daring to use this word 'our.' It seems too great a treasure to belong to ourselves. But it does."

III

Nearly 90 years later than the day when John Bunyan's eye was directed by God to Luther's "Galatians," Old England was in a bad way morally and spiritually. Bishop Butler's sarcastic, but only too accurate, description runs: "It has come to be taken for granted by many that Christianity is now no subject even for inquiry. All sensible people agree that it has been found obviously fictitious. The only thing to do about it now, is to hold it up to ridicule – by way of revenge for its long interference with people's pleasures." The French nobleman, and gifted writer, Montesquieu, was no saint, and had rejected most of New Testament doctrine. But his visit to England in that decade gave even him a shock. He reports: "Here, if one mentions religion, everyone laughs."

True some formally kept the Churches inhabited and some ultra pious folk did practise their religious ceremonies and duties – among them a minister, John Wesley. But his own attitude towards people was not attractive; and his dutiful attempts to make men devout were not welcome – either at home or in America. Happily, he at last recognised his uselessness: "I went to America to convert the Indians; but oh! who shall convert me?"

However, made aware through the Moravian Christians of what God could do, we presently read in his journal: "24th May, 1738: In the evening I went unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. . . . About a quarter to nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had . . . despitefully used me . . . I testified openly to all there what I now first felt in my heart. . . . Thurs., 25th: The moment I awaked, 'Jesus, Master,' was in my heart and in my mouth; and I found all my strength lay in keeping my eye fixed upon Him, and my soul waiting on Him continually."

Well now, what was this "heartwarming" message from God, via Luther, to Wesley? It is headed: "Description of a child of God and of a soul justifying and delivering faith." The following extracts give the main gist of that "Preface."

(a) "Fallen human nature" cannot fulfil the law of God, for wherever there is not a willing and happy inclination of the heart towards God and His law, there is SIN, no matter how many works you may do, or however great these may be. (God's law is a spiritual thing, and Sin arises from the heart.)

(b) "Such a state of heart" (as will please God) "can never be obtained by any merits or powers of our own – only by the Holy Spirit. He alone enables us to 'fulfil the law.' To 'fulfil the law' means spontaneously and willingly to live for God, and to do good actions as though there were no 'law' at all.

(c) "The Holy Spirit is given only by faith (i.e., trust) in Christ, and this faith comes only by the hearing of the Gospel, by which Christ is proclaimed as having died, been buried, and risen for us."

(d) "Grace is the free good will of God towards us. This gift is the Holy Spirit Himself, who is "poured out" into our hearts."
(c) “God accepts us with full favour for Christ our Mediator's sake and because thus we have the first fruits of the Spirit. So that however much the remnants of sin within us may turn and rage at times, Sin is not imputed to us, by reason of our faith which keeps up a continuing resistance 'the flesh' (the flesh means not merely wicked desires; it is all life and motives which are shut off from the control of the Holy Spirit.)

(f) “Faith is not a cold motion of the mind (human) which anyone, hearing the Gospel, may make out for himself: (as some say, ‘I hear the Gospel; I know the history concerning Christ, and therefore I am a believer). This 'belief' does not renew the heart, or have any effect upon it. No actions of faith follow that.

(h) “This faith can never be in anyone without causing him to bring forth fruit to God, any more than you could set a bonfire ablaze and its flame never shine forth.”

(i) “Until you understand this, you will never comprehend this Epistle – or the other books of the Holy Scriptures either.”

That was the message which “warmed” John Wesley's cold heart. It became a fire powerful enough to warm a frozen nation. Wesley personally carried the message, on horseback, for 100,000 miles. But he looked upon “all the world as his parish,” and himself as bound to proclaim “glad tidings of Salvation” in any part of that parish he could reach.

It all remains a cheering reminder to us that though “GOD buries His workmen, He carries on His work.” Paul, and Luther, and Bunyan, and Wesley, and further descendants since (less known to fame), will certainly rejoice together in the harvest which has already been reaped, and in that which is still to be brought in.

Ormonde Theological College,
University of Melbourne.
Professor Alex. Yule, M.A

The Plight of the Jew in Eastern and Central Europe

The following is the substance of an address delivered by the Rev. George F. Knight, Church of Scotland, Glasgow, to a Free Church Conference in the West of Scotland. Mr. Knight was formerly of the Budapest Jewish Mission.

Mr. Knight opened his address by the observation that the Hebrew prophets were very clear on one thing, that God may make use of bad men as truly as of good men in carrying out His purpose. For example, God made use of Pharaoh in the exodus of Israel from Egypt – and Cyrus in Babylon – and another bad man is striding across Europe – HITLER, who might be called Pharaoh No. 3! This time it was not the Hebrew faith that was being renewed, but the Christian faith! Hitler was being used of God as one of the greatest agents for the missionary cause that the world has ever known.

Mr. Knight went on to indicate how in Central Europe they talked of Jews and Christians and how they regarded all who were not Jews as Christians. But Hitler did something new: the Christian Hitler was persecuting the Christian Church and so he was opening the eyes of the Jews to see that there was a difference between Christian and Christian. The National Socialist Party of Germany had forbidden the three Christian virtues of mercy, humility and forgiveness, and if these three were taken from ordinary folk, added the speaker, there was very little left but the beast. He had been living, he added, through a miracle, seeing men and women by the thousand embrace Christianity and multitudes of Jewish people asking how a Christian is able to go to the concentration camp with a song in his heart.

Referring to the Budapest mission in particular, Mr. Knight said that we were united in this, and so were responsible for beginning the first mission to the Jews. The Free Church was the first Church to go to the Jew. During the centuries, while we were winning our freedom, the Jew was living a prisoner in the ghetto. Right up to 1918, two-thirds of the Jews of the world were in the ghetto! In Warsaw, in a slum corner, Hitler built a brick wall, inside of which 5

he shut up the Jewish population, twenty five to a room! Could we expect these people to remain unaffected by what they passed through? And the Jews lived in the ghetto for seven hundred years, being put there by Christendom.

About a hundred years ago, in Western Europe, the Jews began to be set free from the ghetto by the Christian missionary. Nobody bothered going to the gates of the prison with comfort and hope but the Christian, and that was what the Free Church did a
hundred years ago – it went to the gate of the ghetto with the Gospel.

The Jews, observed Mr. Knight, are “a peculiar people” because of the ghastly experience they have been through, and it is only the Christian that can help the Jew. In Europe, the saying that was spat in the face of the Jews a dozen times a day was: “The Danube is broad,” and thousands of Jews sought an end to their misery in the waters of the broad Danube.

It had to be remembered, Mr. Knight pointed out, that outside the ghetto the Christian was synonymous with the devil, because Hitler – and every Hitler throughout the ages – was a Christian. It was therefore necessary for the Church to educate the Jews as to what Jesus was. For that reason the Free Church had opened a school in which thousands were taught to know first hand that Jesus Christ was not the devil. It was true that perhaps ninety per cent. of those passing through the school had disappeared from view, and very few had become Christians, yet they had permeated the life of Europe with first hand knowledge of what a true Christian was. And now that the blow had fallen, this was invaluable. When the crash came and the Jews had lost their possessions and families and had nothing to fall back upon, they turned to the Christian Church.

More have been entering the Church since the rise of Hitler than at any time since the days of St. Paul, observed Mr. Knight. In Budapest thirty thousand Jews have joined the Church in one year. But the Jew was still a Jew when he became a Christian and that led to further persecution. Being a Jew and a Christian cut him off from any part in the millions of dollars that came as relief from America. And so the Christian Jew was cast upon the tender mercies of the Christian Church. It took a hero to become a Jewish Christian; and yet these people had infinite joy in finding the Gospel true, in realising that the Danube is not the only solution! Mr. Knight explained that every convert got six months' instruction before baptism. “We were dealing,” he said, “with a highly intelligent people, a people with extensive knowledge, and when a people of that quality of mind applied themselves to the Gospel, then things would begin to happen.”

(“Presbyterian Register.”)

Federation of Presbyterian and Reformed Churches in America

In the United States of America there is a movement to bring about a Federation of the Presbyterian and Reformed Churches, holding the Calvinistic system of theology, as it is expressed in the Westminster Confession of Faith and the Heidelberg Catechism. The promoters of this movement hold the view that it would avoid all the evils of Church union and serve as a more effective testimony of the Churches concerning the truth which they hold in common. This suggested Federation is indeed constructive, as its objective is not to create a super denomination, but to emphasize the great doctrines of the Reformed Faith, and at the same time acknowledge the independence of the Churches in the Federation in their mode of worship and Church government.

The Churches suggested to form such a Federation are as follows: (1) The Christian Reformed Church, which was established in America about the middle of the last century by Dutch settlers. (2) The Orthodox Presbyterian Church, which was formed in 1936, after Dr. Machen and others were expelled from the Presbyterian Church of the U.S.A. Dr. Machen was the leader of a group that protested against Modernism in the Presbyterian Church, especially in the Board of Missions. (3) The Reformed Presbyterian Church of North America, which is represented in Australia by the Reformed Presbyterian Church in Geelong and Melbourne, Vic. (4) The Reformed Presbyterian Church in North America.

The projects for the co-operative effort of the proposed Federation:

(a) The establishment of an American Christian University, based upon Calvinistic principles and independent of all denominations.

(b) The publication of scholarly and popular expositions of the Scripture.

(c) The greater use of radio as a medium for the propagation of the Reformed Faith, under auspices of the proposed Federation.

While realising the great disadvantage of looking in from the outside, it would seem that the 6 objectives of the promoters of the Federation would served by the vigorous and practical support of the American Calvinistic Conference, which has already opened the way by the Conferences held in Paterson, N.J., and Grand Rapids, Michigan. The Conference is not restricted to any Church, as would be the case with the proposed Federation and has, therefore, a wider appeal and greater independence.

In Australia, a Federation on the lines suggested by our American brethren does not come within the range of possibility, but we have a Calvinistic Society and, although its objectives are
more modest than those outlined above, it is vigorous and practical in the defence and propagation of the Reformed Faith in Australia. It is an independent movement and its doctrinal basis is a consensus of the Reformed Confessions. “The Reformed Theological Review” is published by the Society.

The news of the proposed Federation in the U.S.A. is only another sign of the revival of the Reformed Faith, the distinction of loyalties is certainly coming into focus. – A. A.

**The Bible and Education**

“Woe to this land, when our public national education shall be secularised! Woe to Scotland, when the Bible disappears from her schools, or is doled out in a preliminary half-hour in the morning, and dare not be again referred to till the same half-hour comes round again tomorrow!” These words were spoken by Dr. Hugh Martin on the 19th October, 1871. In the “Free Church Record” of August, 1943, Professor Alex Ross, in a brief article, writes as follows: “Not long ago, Professor D’Arcy Thomson, of St. Andrew’s University, in a letter to 'The Scotsman,' told us about two women students with whom he had been talking who had never heard of the Ten Virgins. A day or two afterwards, in another letter Prof. Thomson said that he had asked his whole class of men and women if they could tell him anything about the Ten Virgins, with the astonishing result that, out of 54 students, 26 had never heard of the parable!” It appears that Dr. Martin's fears are being realised.

From across the Pacific we hear that the same deplorable state exists in the centres of national culture. An undergraduate of a great Eastern University chided the president of that University in the following terms: “You, sir, were brought up from earliest childhood in an atmosphere of traditional Christianity and democracy. You read, learned and inwardly digested the Bible. Unlike you, most of us have scarcely ever glanced at the Bible.”

Professor John Anderson, of Sydney University, has said: “To talk about religion in education is like talking about snakes in Ireland. They have nothing in common. Education is concerned with development, inquiry, and investigation. Religion is concerned with the limitation of inquiry,” which leads us to conclude that under the curriculum in our centres of culture, to use the words of Prof. Thomson, “our young people are reaching a very high standard of illiteracy.”

We live in a world of realities, tangible and intangible. Love and a German concentration camp are equally real fact. For the advancement of learning and for the temporal welfare of mankind, it is essential to know certain facts, which form a standard or guide for our thinking and investigation; but modern education has failed to equip our young people to meet the realities of world conditions. The reality of the dominion and condemning power of sin, and the righteous judgements of God, have been repudiated by modern educators. Sin has become a psychological phenomenon, for which men are to be pitied rather than blamed, and righteousness finds its zenith in social reconstruction. Morals are determined by society, and regulated by environment and circumstance. In the sphere of natural science, conjecture is labelled as evidence and truth is reduced to mere personal opinion. Is there any wonder that an undergraduate writes: “No Promethean fires of faith and sacrificial zeal burn in our hearts. Our wishy-washy adherence to Christianity and democracy pales into nothingness alongside the incredible devotion of German youth to the Nazi creed.”

Modern education is leading our young people to the paganism of Goethe, who said: “If I am asked whether I feel I can – whether it is in accordance with my nature – to offer Him (Christ) reverent worship and homage. I reply, certainly! I bow before Him as the divine revelation of the highest principle of morality. Does someone ask me whether it is in accordance with my nature to worship the sun, again I reply, certainly, for the sun is likewise a revelation of the highest, and indeed the mightiest force that we, the children of men, can perceive.”

This one sided apprehension of true wisdom, which speaks equally in the material universe and in the sanctuary of the human heart, completely ignores the spiritual nature of man, and the spirituality that underlies all reality. A curriculum that fails to set down God's revelation to man as the basis of all true wisdom, lays the foundation for a dwarfed intellect which is incompetent to fulfil the real purpose of life or to unravel its mysteries and most certainly unfitted to mould the “brave new world” we hear so much about these days.

Modern education appears to serve as a tool to prejudice the mind of the student before he has factual knowledge. This is evident in the evolutionary hypothesis taught in the department of biology to children of tender gears: and the humanistic philosophy, the hypocrisy of which was
exposed in August, 1914, and September, 1939.

Knowledge must be substantiated by the authority of testimony and experience; and the largest of all facts is the redemptive work of our Lord and Saviour, Jesus Christ, by His sacrificial death on the cross of Calvary. It is the greatest attested fact in history and personal experience. The Lord Jesus Christ is the revelation of God. “Who is the image of the invisible God, the first born of every creature: For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether he be thrones, or dominions, or principalities, or powers: all things were created by him and for him, And he is before all things and by him all things consist.” (Col. 1: 15,16,17).

The attributes of God constitute the foundation of all science and liberal arts. In the field of natural science, the investigator must recognise the physical universe is permeated with law and order, without which there could be no such as science and, according to the established laws of evidence and valid reasoning, the beginning of the physical universe is in the creative miracle of God, and the end of the physical universe rests in God. In the liberal arts we must account for the creative faculty in man. We can only find the answer in God, “Let us create man in our own image and likeness.” In the creative faculties of man we behold the shattered remnants of the divine image. Man is also endowed with moral and religious faculties and sensibilities which bring him into immediate relation with God and his fellowmen; and mania temporal welfare and eternal happiness depends upon the development of these faculties.

For a healthy full-orbed education, the Bible must occupy the honoured place as the standard and guide to our thinking and investigation. Over zealous individuals talk about harmonising Scripture and science, but there is no such thing as discord between Scripture and true science. – A. A. Loyalties Demanded by the Gospel

“The loyalty which the Gospel demands is absolute. It admits of no private attachments of equivocal character. And if its call be imperialism, its demands are totalitarian. The Cross calls to us through the centuries, ‘Either forsake Egypt in toto, and follow Jesus Christ, or quit pretending. Either identify yourself totally with the Gospel of the Son of God, or quit playing at Christianity!’” (Harold B. Khun.)

“Mount Sinai is not rightly seen, until the Gospel sun shines brightly on it. The total aspect then is changed. Its terrors disappear. The darkness melts into the light of life. The angry roar is hushed in notes of peace.” (Henry Law.)

“One of the chief circumstances which have made Hitlerism possible has certainly been the weakness of the Protestant Church in Germany. For generations now, no Christian Church has had any real influence on the public thought in North Germany. The causes of this are a chapter themselves – a sad chapter – but the fact is not seriously disputed. The one stand that has been made against Hitler, that of the Confessional Church, under Dr. Niemoller, splendid as it has been, has evoked no commensurate response. The Church as a whole had already sold too many of its traditions to make an effective stand.

“As an example, no real protest was raised by the German Christians against the persecution of the Jews; not, I think, because there were not many Christians who wanted to protest – some even did, individually – but because the Church, divided against itself, lost the initiative of moral leadership. In the great post war social upheaval the Protestant Church was not able to act as a stabilizing and regenerative influencer. It had lost its privilege of leadership, and the present catastrophe is the culmination of millions of anchorless lives, the trag-edy of a generation without faith.”

(Dr. G. A. Gretton.)

God is the Lord. This also means that the distress in this world must not be the primary motive of our seeking each other to serve our neighbour together. It is true the service of love is the service par excellence, in which all those want to serve who love the appearing of our Lord Jesus Christ. But that Saviour, who came to serve a lost world, came first and foremost to do God's will. The angels in the fields of Bethlehem first of all sang: Glory to God!” (Dr. Th. L. Haitjema.)

8

THE LIVING WORD

“The living God still lives, and the living Word IS a living Word, and we may depend upon it; we may hang upon any word that God ever spoke, or ever caused by His Holy Spirit to be written. Forty years ago I believed in the verbal inspiration of the Scriptures. I have proved them for forty years, and my belief is stronger now than it was then. I have put the promises to the test. I have been compelled to do so, and I have found them true and trustworthy.”

– J. HUDSON TAYLOR.

SUBSCRIPTIONS RECEIVED FOR DECEMBER, 1943. N.S.W.
THE AUSTRALIAN FREE PRESBYTERIAN

Dr. J. C. Andrews, £1, to 31/12/47.
Mr. J. Anderson, Lower Southgate, 10/-, to —.
Mr. H. D. Andrews, Wauchope, 5/-, to 31/12/44.
Mrs J. C. Beaton, Barrington, 10/-, to 31/7/45.
Misses E. & J. Begg, Girilambone, 10/-, to 31/12/41.
Mr. C. Dennis, Petersham, 10/-, to 31/7/45.
Mrs. Gardiner, Elands, £1, to 31/12/45.
Mr. P. King, Tenambit, £1, to 31/3/47.
Mrs. Myers, Tuckurimba, 10/-, to 31/12/44.
Mr. A. McLean, Williamtown, £2, to 31/6/54.
Mr. H. McPherson, Tuckurimba, 10/-, to 30/6/50, and £1 donation.
Mr. E. S. McLachlan, Ullmarra, 5/-, to 31/12/44 (new subscription).
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Mrs. A. Robertson, Horsham, 5/-, to 31/12/43.
Mr. J. McDonald, Geraldton, 5/-, to 31/12/43.
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SUBSCRIPTION FOR SUNBEAM
Barrington Sabbath School, 7/-.
Pembrooke Sabbath School, 8/-.

THE CHILDREN'S PORTION

Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland, N.S.W.

PRESBYTERIAN SABBATH SCHOOL WORK

PRAYERS FOR THE OPENING OF EACH CLASS

February 6th. – Psalm 77, verse 11
February 13th. – Psalm 77, verse 12
February 20th. – Psalm 104: 31
February 27th. – Psalm 148: 13

TINY TOTS TEXT

"The path of the Just is as a shining light.” (Proverbs 4: 18.)

1944

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6th February

Studies in Genesis 1
Gen. 1: 14-19

Boys and girls, we now come to the fourth day. And we read in v. 14, “And God said let there be light in the firmament of the heavens.” The sun, moon, and stars – who has looked at the splendour of the sun and watched its changing hues, particularly its morning and evening glory, felt its pleasing warmth, and not been filled with wonder at the creating power behind so great a manifestation of divine wisdom? The moon also with its silvery beams and the stars too innumerable to count yet “God calleth them all by name, for that He is strong in power not one faileth” (Isaiah 40: 26). How interesting to know that the sun sets before us in emblem form Jesus who as the Son of Righteousness arises upon His people with healing in His beams (Mal. 4: 2). He is also called the Day Star (2 Pet. 1: 19) and Jesus says in Rev. 22: 16 I am the bright and morning star. In that great day when the shadows flee away we shall not need the light of the sun, moon, or stars. (Read Rev. 21: 23.)

Why did God create the sun, etc.? To divide light from darkness and, boys and girls, we need to cleave to Jesus for if we walk in Him as the Light we shall not stumble, but will have the Light of Life.

Learn 1 John 1: 7.

13th February

Studies in Genesis
Read Gen. 1: 20-23

Boys and girls, in our last lesson we read about the sun, moon and stars, all instruments in God's hands for the perfecting of His glory. What a marvellous transformation there must have been on the earth when the healing and fructifying beams of the sun arose upon it, the barren waste blossomed as the rose, the wilderness and the solitary places were glad, the tender grass and the green herb in verdant array bedecked the landscape. Today we read verses 20-23 and in doing so come to the fifth day when God made the fishes and the birds. Who has not been entranced when watching the brightly coloured fish dart hither and thither in the waters around our shores, where fish of all kinds abound, from the smallest to that great monster of the deep, the whale? Birds too of the most gorgeous hue are to be seen in our own land and in the adjoining islands. Isn't it wonderful to think that there are not two birds alike, as there are no two fish alike, each one distinct from the other? Does this not reveal to us the manifold wisdom of God, a wisdom so different from that of some wise men of this world who try to tell us man sprang from a jellyfish?

Learn: How wonderful is the wisdom of God, He blessed them, we need God's blessing every day.

20th February

Studies in Genesis
Gen. 1: 24-31

The sixth day brings us towards the end, or I should say, the supreme end of God's creating work. The ground had been clothed in verdant beauty, herbs and fruit trees of every kind abounded. The earth as it came from the hands of God must have been very beautiful. And God said, “Let the earth bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after his kind; and it was so” (note also v. 25). When we think of these wonderful manifestations of God's almighty power we are awed with wonder. “O Lord, how great are thy works” (Psalm 92: 5) The work of creating all former things being accomplished, preparatory, it would seem, for a further demonstration of His mighty power, that of creating man. “Let us make man in our image after our likeness,” etc. (v. 26). In this creative act we see the hand of the Triune God, Father, Son and Holy Spirit. Man's primitive likeness to God consisted in his knowledge, righteousness, and holiness (Col. 3: 10, Ephes. 4: 24). What a demonstration of God's goodness to wish to share His glory with another. Man was given power to think, act, reason, and plan; he was given perfect freedom of choice. He was also given dominion over all the creatures of the earth, etc. (Psalm 8: 6-8). Man was made to glorify God and enjoy Him forever. What a glorious being the first man in his unfallen state must have been. God looked upon all that He had made and pronounced it very good (v. 31).

Learn: The Lord is good to all, and His tender mercies are over all in works, etc. (Psalm 145).

27th February

The Seventh Day
Gen. 2: 1-3, Ex. 20: 1-17

On the seventh day God rested (Gen. 2: 14). It was not that God needed rest that this day was set apart, for God's almighty arm never wearies, but God knew that man would need rest, hence He rested, to teach us the necessity of hallowing and setting apart one day in seven, that we might be rested and refreshed in mind, body, and soul. The sanctity of the Sabbath is enforced in the Fourth Commandment, and the clue to the successful observance of it is to be found in the word “Remember.”

Learn: This is the day God blessed. He also sanctified it, giving it a special character. Our duty, boys and girls, is to remember to keep the Sabbath day holy.

10

THE CHILDREN'S PORTION

Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Vic.

LIFE ON WINGS

“They shall mount up with wings, as eagles.” — Isaiah 40: 31.

Life on wings – what a life? What we mean is a life lived right above all the humdrum and disturbing things of time. Our Lord says that “those who wait upon Him,” or, as one translates it, “Those who are strong enough to hold out,” “mount up with wings as eagles.” The eagle is a most interesting bird. It is often called the king of the birds of the air. When our Lord would illustrate the prayerful life of His people, He uses this bird for His illustration.

1. Prayerful people are like the eagle in the ease and grace with which they can rise up and overcome their difficulties. They do not need to do battle with them, but just surmount them. God gives to His people the wings of faith and hope which, if exercised, will enable them to rise above all trials and perplexities. “This is the victory that overcometh the world, even our faith.” In proportion as we exercise these virtues in that proportion can we mount up and get beyond our cares and anxieties.
2. The Christian life can be likened unto that of the eagle again in that it is an elevated life. The Lord would have us live our lives in the heavens, soaring above difficulties and trials. Tribulation should work patience for us, and patience experience. The trial of our faith should become a precious experience to us. A Melbourne airway travel slogan states, “Travel above the clouds.” We can adapt this to our spiritual needs, and say, “Live above the clouds.” Airmen like to get into the stratosphere, just as mariners like to sail the open sea.

3. The intercessory life can be likened unto the flight of the eagle again, in that it has many advantages. One of these advantages is that it views things from above. From an elevation we can see things alright. I mean in their true proportion. From a height we see them in relation to other things and especially in relation to the whole or general good, and thus can accurately assess their importance. The earthly view is usually narrow and selfish, but the heavenly view is comprehensive and well balanced. So the nearer we live to God the more correct is our outlook and the less importance we attach to material things. – J. C. R.

PERHAPS TODAY

“Another year is dawning
And this word arrives to say –
That my heart wishes nothing
But the best for you today:
The very best of blessings
And their attendant train;
With every link unbroken
Till 'Himself' comes back again.”

S. McL.T.

“David chose him five smooth stones out of the brook.”
– 1 Sam. 17: 40.

“The five stones which faith takes out of the brook of God's promises are: God is, God can, God will, God has, God does.” – F. E. Marsh.

WELFARE OF YOUTH WORK FOR 1944.

Prizes and certificates will be given for successful work in the following sections for the year ending December, 1944.

SEARCH WORK

Junior. – 9 years and under. A prize for the two best. Intermediate. – 10 years to 11. A prize for the two best. Senior. – 12 years and over. A prize for the two best.

SHORTER CATECHISM

Infants. – A certificate for the child that can repeat correctly answers to questions 1 to 10. Junior. – A certificate for the child that can repeat correctly answers to questions 11 to 30. Intermediate. – A certificate for the child that can repeat correctly answers to questions 31 to 62. Senior. – A certificate for the child that can repeat correctly answers to questions 63 to 107. Word Perfect Repetition. – A special certificate is offered for the person that can repeat word perfect all the questions of the Shorter Catechism. ESSAY

A prize will be given for the best essay on “The Bible.”

SCRIPTURE PORTIONS

Junior. – A certificate for the child that can repeat correctly 1 Corinthians 13: 1-13, 1 John 1: 4-10. Senior. – A certificate for the child that can repeat correctly Corinthians 13: 1-13, 1 John 1: 4-10, Hebrews 2: 1-10, Ephesians 6: 13-20.

METRICAL PSALMS


SINGING

Junior. – A certificate for the child under 12 years that can sing correctly the following tunes without any musical accompaniment: Scarborough, Darwalls, Melcombe and Salzbourgh. Senior. – A certificate for the child 12 years and over that can sing correctly the following tunes without any musical accompaniment: Scarborough, Darwalls, Melcombe, Salzbourgh, Irish, Shirland, New Cambridge and Montrose.

The Reformation

“The Reformation is the hinge on which all modern history turns.” – Froude.

11

RALLY AT ST. KILDA

A very successful rally of the young people of the Free Presbyterian Church of Victoria took place in St. Kilda from December 18th to 21st. This was the first attempt of anything of this nature in our church in Victoria and notwithstanding severe restrictions upon train travelling and other inconveniences incident to the war, a very pleasant and profitable time was spent. Saturday afternoon was devoted to the reading and discussion of essays. Miss Mary Graham read a paper on “The Message of the Minor Prophets.” Miss Margaret Skinner followed with one on “The Story of Joseph,” prepared by Mr. Alex Vallance. Miss May McLean gave one on “The Conversion of Saul.” Miss Elaine Ferguson on “Ruth,” and Mr. Vivian Marr concluded with one on the Christ controlled life. All these papers were of a high order, well prepared, and revealed both thought and discernment upon the part of the essayists.

Saturday evening was occupied by Psalm singing. The two Sabbath services were conducted by the minister of St. Kilda. At the forenoon service there was a splendid attendance of children. In response to an appeal for any child that could honestly say that he or she really loved the Lord, to write their name on the blackboard in a space left in John 3:16, where the word whosoever appears, eight children came forward and confessed their faith in Christ by inserting their names there. On Saturday another young man testified that he.
had been converted three months previously. The evening service, which was for young people, also was well attended. On Monday the visitors, all of whom came from Hamilton, were entertained at the Zoological Gardens. The rally concluded by a lantern lecture on the Covenanters on Tuesday evening.

The meetings have created a good deal of interest amongst the young people and we trust they will result in many saying, “Lord, what will Thou have me to do?”

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**PRAYER**

Prayer is the mightiest force of earth and Heaven;  
Prayer is the very dynamite of God;  
It moves the hand that all things moves, and turns  
The living wheels that sweep through earth abroad.  
Teach us to pray! Move on our hearts, O Lord,  
Till God's own passion all our being move!  
Teach us! Pray in us, till our prayer shall be God in us, answering to the God above!  
– A. B. Simpson.

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.”  
( Eph. 6: 18 )

“Don’t look for the flaws as you go through life;  
And even when you find them,  
Be wise, and kind, and somewhat blind,  
And look for the good behind them.”  
– Sel.

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**Taking Nothing Away**

When Alexander the Great was dying he commanded that his hands should be left outside his shroud, that all men might see that, though conqueror of the world, he could take nothing away with him. – Sel.

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**BIRTHDAYS, JANUARY, 1944**

**Many Happy Returns**

“Mine eyes shall be upon the faithful of the land, that they may dwell with Me.” – Psalm 101: 6.

**1944**

Jan.  
1 – Burnley Woodall, Hamilton.  
2 – Joyce Bowers, Halliday's Point.  
3 – Mary Murray, Wingham.  
4 – Ross Sommerville, Doubtful Creek.  
5 – Ruth Sommerville, Doubtful Creek.  
6 – Neilina McNeil, Newcastle.  
7 – Margaret Wilson, Moonee Ponds.  
8 – William Paterson, Sydney.  
9 – Phillip Brain, St. Kilda.  
10 – James Eckersley, Coff's Harbour.  
11 – John MacSwan, Maclean.  
12 – Ivan Mackay, Maclean.  
13 – Algie Child, Maclean.  
14 – Beryl Morris, Hamilton.  
15 – Patricia Andrews, Wauchope.  
16 – Norma Cox, Wherrol Flat.  
17 – Beverley Turner, Bunyah.  
18 – Albert Sheather, Wauchope.  
19 – Ruth Cowan, Firefly Creek.  
20 – Ivan Rees, Gatum.  
21 – Winnifred Martin, Tinonee.  
22 – Helen Ramsay, Taree.  
23 – Lorraine Baker, Maclean.  
24 – Derek Hamilton, Maitland.  
26 – Marion Walter, Hamilton.  
27 – Nita McDonald, Nelsons Plains.  
28 – Colin Mackay, Maclean.  
29 – Athol Crellin, St. Kilda.  
30 – Hilary Murray, Bunyah.  
31 – Gloria Murray, Bunyah.  

**12**

Jan.  
30 – Ruth Steele, Wauchope.  
30 – Ruth Graham, Hamilton.  

When Leo X demanded that Luther should be arrested and sent to Rome, his nuncio reported that if he wished Luther's arrest he would have to send an army of 25,000 men to take him. In that brief time, two years only from the day the theses appeared, Germany, France and Italy were ringing with Luther's name, and his writings were circulating in tens of thousands of copies through every corner of Europe.” – Froude on The Council of Trent.

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**THE DIFFERENCE IN A NUTSHELL**

**Protestant Church**

**Foundation:** Christ, the Rock.  
**Head:** Jesus Christ.  
**Mediator:** Jesus Only.  
**Means of Grace:** Spiritual, Free.  
**Mode of Worship:** Scriptural.  
**Its Guide:** The Bible.  
**Its Aim:** The Salvation of Souls.  
**Object of Worship:** God.  
**Governing Factor:** Love.  
**History:** Light, Liberty.  
**Secrecy:** None.  
**Ministers:** Teachers.  
**Doctrine:** Simple Gospel of Christ.  
**Result:** Peace. Prosperity. Freedom.  
**The End:** To be with Christ – to the Glory of God.

**Roman Catholic Church**

**Foundation:** Peter (Cephas), a Stone.  
**Head:** The Pope.  
**Mediators:** Priests, Saints. Mary.  
**Means of Grace:** Material, Cash.  
**Mode of Worship:** Sensuous, Material.
Its Guide: The “Church.”
Objects of Worship: Images, Saints, Virgin Mary, Wafer God.
Governing Factors: Fear, Superstition.
History: Darkness, Slavery.
Secrecy: Confessional, Convents, Jesuits.
Ministers: Indispensable Priests and Bishops.
Results: Strife, Poverty, Bondage.
The End: Purgatory – until released.
   “The effectual fervent prayer of a righteous man
availeth much.” (James 5: 16.)

**DATE, ET DABITUR**
(Give, and it shall be given unto you)
Luther tells the following story: –
   “There is in Austria a monastery, which in former
times was very rich, and remained rich so long as it was
charitable to the poor; but when it ceased to give, then it
became indigent, and is so to this day. Not long since a poor
man went there and solicited alms, which was denied him.
He demanded the cause why they refused to give for God’s
sake. The porter of the monastery answered, ‘We are become
poor.’ Whereupon the mendicant said: ‘The cause of your
poverty is this: ye had formerly in this monastery two
brethren, the one named Date (Give) and the other named
Dabitur (It shall be given you). The former ye thrust out: the
other went away of himself.’”

**SEARCH WORK IN JUDGES**
1. Where is it said, “There arose another generation . . which
knew not the Lord?”
2. Why did the angel of the Lord curse the inhabitants of
Meroz?
3. What made Manoah imagine that he and his wife would
die?
4. What riddle did Samson put forth?
5. How many men did Samson slay with the jawbone of an
ass?
6. Why did Samson call a certain place En-hakk-ore?
7. Of whom was it said “the dead which he slew at his death
were more than they which he slew in his life?”
   All answers to be sent to Miss C. McLean, 92 Alma
Road, St. Kilda, S.2.
When Martin Luther published his 95 theses on 31st October, 1517, which marked the starting point of Luther's career as a reformer, John Calvin was a boy of eight years. He was born at Noyon, Picardy, on the 10th July, 1509. His father was a man of some influence with the local ecclesiastical authorities and entertained distinct ambitions for his family. John, his second son, gave early promise of his brilliant intellectual ability and his father used his influence to obtain a benefice for his son, to defray the cost of his education. John was duly received into the Roman Clerical ranks before he reached the age of twelve years, in May, 1521.

He was brought up amid all the superstition of Roman Catholicism and bowed for a time, in blind submission to the laws of the Church and the vile practices of popery. At the age of 14 he went to Paris to continue his studies and was a student contemporary of Ignatius Loyola, the founder of the Jesuits. Calvin's conversion to the "New Learning," as the Reformation was called, took place in 1532, after which he gave himself wholly to the study of theology. His activities soon made him a marked man in the eyes of the ecclesiastical blood hounds of the Papacy; he was eventually forced to flee from Paris, being suspected to have been the author of an address on "Justification by Faith Alone," which he had prepared for Nicholas Cop, and which was delivered as the Rectorial Address before the University of Paris. The following is a passage from that address: "Nothing is sweeter or more precious to a Christian than the certainty of his salvation. If you do not have this you wander in the mazes of error. Long may the heart question: Is it a matter of ceremony, of piety, or religious devotion? It is for this reason that Paul in Romans takes the whole matter out of the range of our doubt by demonstrating by many reasons that our justification, or reconciliation with God, depends neither on our dignity nor our merits."

About this time the government of Francis I of France sought an alliance with the Protestant princes of Germany. The Protestants of Germany were naturally concerned about their Protestant brethren in France, who were subject to the most brutal persecution. The lying representatives of Francis I declared that the French Protestants were anarchists and anabaptists, such as the German princes themselves would consider worthy of punishment. This presented to Calvin an opportunity which he immediately accepted. "Silence," he said, "would now be treason"; and, at the age of 26, he wrote "The Institutes of the Christian Religion" with a preface addressed to the King of France. Dr. William Cunningham has said that the Institutes of Calvin "is the most important work in the history of Theological Science."

Journeying to Strassburg in 1536, Calvin met William Farel, who had organised the Reformed Church in Geneva. Farel persuaded Calvin to remain and work in Geneva. In 1538 both Farel and Calvin were banished from Geneva, Calvin went to Strassburg, where he ministered to French refugees. After three years the Genevans begged Calvin to return, which he did and remained there till his death in 1564.

The enemies of Calvin and Calvinism, seeking to damage the reputation of the great Reformer, dwell upon Calvin's connection with the death of Servetus, who was burnt to death as a heretic and blasphemer. While we do not approve of Calvin's conduct towards Servetus, we
should remember the age in which he lived. In all fairness to Calvin it should be stated that Calvin did his utmost to persuade Servetus of his error, and having failed, he exerted all his influence to prevent Servetus from being burnt, but without success.

Calvin was the greatest of the Reformers with respect to his tremendous mental powers, his systematising and intellectual genius. Dr. Cunningham has said: “After all that Luther, Melancthon and Zwingle had done, there was still needed someone of elevated and comprehensive mind who should be able to rise above the distractions and confusion of existing contentions. to survey the wide field of Scripture Truth in all its departments, to combine and arrange its various parts and to present them, as a harmonious whole, to the contemplation of men. This was the special work for which God qualified Calvin.”

CALVINISM

Calvinism is the purest expression of Historic Christianity, and in making this statement, we take for our standard of comparison the Holy Scripture. It begins with God in eternity, and ascribes to God absolute sovereignty over all His creation, and ends in the fulfillment of God’s decrees in eternity. Written large across the whole Calvinistic System of Theology is “Soli Dei Gloria.” (To God alone be the Glory.)

Calvinism points us to a “life and world view.” It is the highest, noblest and most profound system of Christian thinking that has ever been presented to the world and it has a contribution to make in every sphere of human life and activity. Calvinism is simply a restatement of Historic Christianity as proclaimed by the Apostle Paul and taught by Augustine, centuries before Calvin. This restatement is called Calvinism because it is essential that the system of Truth must have a specific name, in order to differentiate between Roman Catholicism, Pantheism, Arminianism, etc.; Protestantism is too vague a term, as Atheists, Christian Scientists, Seventh Day Adventists, Communists, Modernism, etc., all can come under this head. We do not contend that a better name for the system of truth could not be found, but the name Calvinism is firmly established, and it fills the need.

Calvinism concentrates on man’s relation to God, and presents the facts of life, which are supported by the unquestionable evidence of experience and testimony. It presents to us the fact of Sin, gripping the whole race of mankind, human wreckage on the tide of eternity drifting toward the horizon of time to immortal destiny. Calvinism proclaims that God and the sinner can only be reconciled through the mediation of our Lord and Saviour Jesus Christ. Roman Catholicism would bring God and man together by means of the Pope and the Church, thus placing a barrier of human construction between the sinner and his God. Modernism would bring God down to the level of men and make heaven a reformatory for scoundrels and blasphemers. Calvinism repudiates all human authority and speculation in regard to man’s relation to God, acknowledging the Holy Scripture as the only Authority.

Calvinism also bears on man’s relation to his fellow man. It acknowledges the right of religious and civil liberty and freedom of conscience. It claims that man has sovereign rights, under God, and neither person nor state is justified in infringing on these rights. Roman Catholicism seeks to bring the mind of man under the bondage of superstition, and denies the right of religious and civil liberty. We have the recent example of Spain, and we have only to consider those countries dominated by Rome and the mis-shapened lives of their people. Socialistic Liberalism would deprive men of individuality by a system of regimentation. It has been tested by time and proved by history that Calvinism enriches the moral life and conduct of men, which must be the basis for a right relation between man and his fellow.

The acceptance of Calvinism and its relation to the world brings a deepening of spiritual life to the masses, an awakening in intellectual and aesthetic values, it encourages the creative faculty in man. In other words, it presents a God centred order to the world.

Calvinism presents the true relationship between God and man, man and his fellowman, and man’s relation to the world.

The vile propaganda of Roman Catholicism and the immature statements of the disciples of Arminius have, to a certain extent, succeeded in placing Calvinism in a false light, and what is sadder still is the deplorable ignorance of Calvinism among Christian men and women. The only thing that they associate with Calvinism is the doctrine of Election, they fail to realise that Calvinism is presenting a life and world view, that individual liberty and free institutions, upon which is placed so high a value, they owe to our Calvinistic forefathers, who under God, were enabled to break the tyranny and intolerance of the ecclesiastical dictatorship of Roman Catholicism.

Dr. Stewart Robinson said at the Calvinistic Congress held in Edinburgh, 1938: “I believe that the great day of Calvinism is not a past day but a future day. We have heard more than once already in our Congress . . . most impressively stated, that it is among the youth of the world that there is today love for and seeking after the truth that John Calvin formulated that it might save the world of his day.” We appeal to the youth of our own land, who are sincere in their search for truth, for a life and world view, to study Calvinism. – A. A.

“The Institutes” are within the range of any person endowed with average intelligence and would be a most valuable acquisition to the book shelf. A new edition has recently been printed in the United States of America.
A GREAT MOURNING

In the afternoon of Saturday, 11th December, a fearful tragedy occurred at Grafton, when thirteen young lads from the ages of seven to ten years lost their lives, owing to the overturning of a boat, while eighteen others, including three of older years, were rescued.

In the forenoon of the next day the Rev. H. W. Ramsay delivered the following address in the Fry Street Church, Grafton:

“In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.” Matt. 2: 18.

This was the outcome of a great tragedy. In Bethlehem all the male children of two years old and under had been put to death on account of the Christ they had never seen. These were the forerunners of many who have suffered death because of their association with the Saviour. The news of the awful transaction soon spread, and the hearts of many were filled with horror.

“In Rama was there a voice heard.” Rama was in Benjamin, some few miles from Bethlehem, but the writer speaks as though the sound of the weeping were heard right from Bethlehem to Rama. No doubt there were mothers in Rama who were weeping in sympathy with the mothers in Bethlehem.

Rachel was the mother of the tribes of Ephraim, Manasseh and Benjamin. She it was who so ardently desired to be a mother that she cried, “Give me children, or else I die.” She died giving birth to Benjamin, “when there was but a little way to come unto Ephrath,” which is Bethlehem, and there, not far from Rama, she was buried.

The news of an appalling tragedy swept through our city last night, and there is great mourning in Grafton today. There is a sound of weeping that will be heard afar off, for it will not be confined to our own borders. Some of the fathers are far away from home, in the Forces, others are employed at work in connection with the war. These will mourn with the wives and dear ones at home. There are other mothers and relatives in places far distant who will weep in sympathy with the mothers here. The sound of the weeping mothers will, figuratively speaking, be heard throughout the whole of Australia. For this is a tragedy that will be known throughout the whole of our land; for years there has not been the like in Australia. “Weeping and mourning.” It is natural at such a time to weep. The preacher said, “There is a time to weep . . . and a time to mourn.” God never forbade us to weep at the death of our loved ones, though we should not sorrow immoderately, nor should those whose loved ones fall asleep in Jesus sorrow as those who have no hope. The Saviour Himself wept at the grave of Lazarus.

“And would not be comforted.” They could not forget the children they had borne, nor did they wish to do so. There is, commonly speaking, no sorrow like that of a mother's, even as there is no earthly love like hers. We should be thankful to God for our mothers, especially for those who have taught us to love and fear God. Also we should honour them and love them. To honour one's parents is the first commandment with promise.

“Because they are not.” This was the depth of their sorrow, that they would never see them in this life again. If those children had even been sick or in trouble, the mothers could have ministered to them, and would have delighted to have done so. But they were taken beyond a mother's care; so far as this world was concerned, they “were not.”

But if our loved ones, when taken, are safe in Jesus, all is well. Then it cannot be said of them spiritually that they “are not.” For then they live a higher life than this. They have gone to be with Christ, which is far better. But if their trust is not placed in the Saviour, death is a fearful thing. Then indeed their lot is dreadful, for truly they “are not.” What great reason there is then, for parents to see that the children are early taught of Christ, to realise their need of Him as their Saviour and to make the great decision. God is speaking in very solemn tones to the young people today, bidding them to be always ready, to lose no time in making sure of their calling and election. He is also speaking to the parents, reminding them of their great responsibilities in regard to those dear ones He has committed to their care, that they should embrace every opportunity that might be used for the eternal well being of their loved ones. Father, mother, if you knew that your dear ones would not see the light of another day, would you not be more in earnest than you are.

Solicitude for the welfare of others. When the news of yesterday's tragedy was spread abroad, it seemed as if the whole city was moved. At the river bank was a sight not easily to be forgotten. In brief time a great crowd had gathered. Cars were parked nearby in great numbers: bicycles were everywhere. The ambulance vehicles were coming and going. The river bank was thronged, and all were moved 4 with visible or suppressed anxiety. It was a solemn sight to see men in over a dozen boats dragging the
river for the bodies of those who had gone down. The preacher was too late to see those who had been rescued brought in, but we can imagine the scenes then. But when he was there, what questioning there was, what anxiety manifested! How many are saved? How many are missing? Have they accounted for all? Was such a lad among them? Do you know is he saved? Is his mother here? Where is his father? Is such an one responding to the treatment? How are those in the hospital? And so on. One outstanding feature of that great crowd was this, that everyone seemed to be extremely solicitous about the welfare of others, and everyone seemed anxious to do what he or she could. I could not help thinking what a grand thing it would be if people were half as anxious about the welfare of each other's souls.

Oh, that we were as solicitous to know who are saved for eternity and who are still unsaved! Soon it became known that a certain number had been definitely saved. What rejoicing this brought to some hearts. Some fathers had the great joy of assisting to save their own children. Some mothers had the great joy of receiving their loved ones back from the very jaws of death. What wondrous joy it will be hereafter when it is known that some have been saved for eternity, through the instrumentality of their own parents. The fate of some of those brought in trembled for a time in the balance, and what eagerness was manifested on their behalf. There was great anxiety about others also. Would they be taken in time, or would it be too late? The men in the boats were working feverishly, anxiously, and the eyes of hundreds were upon them, many doubtless engaged in silent prayer.

Oh, if the Church of God were as anxious about the salvation of souls what a great work would soon be done for the Master. What eagerness there would be to see souls brought to Christ! What anxiety about the still unsaved! It was soon known that some dear ones would never brighten the home again. For them there is mourning, and even the joy of those whose loved ones are saved is mingled with sadness on account of the sorrow of others.

What a scene it will be at the last day! What anxiety there will be then to know who are saved and who are not! That crowd at the river bank will be only a decimal part of those who will be gathered then. And there will not be one disinterested person among them. Why is there so little interest displayed now in regard to the things that matter? Because people place the things of time before the things of eternity.

Another scene. When one came back into the town many were to be seen who were still intent on enjoyment. The sounds of revelry were heard far into the night. It certainly seemed strange to see the sights and hear the sounds of pleasure and frivolity so near both in time and place to the scene of death and mourning. “Rachel weeping for her children” in one part of the street, and in another the sounds of gaiety and laughter. It seemed sadly incongruous. But there are things more so. It is said that Nero fiddled while Rome was burning and it is a fact that mankind generally looks on with great indifference while thousands are going down to everlasting death. Even the Church of God is far from manifesting the solicitude that it should. We sadly need times of awakening, even in the Church itself.

Yesterday will be long remembered in Grafton. The sound of weeping will be heard for many day to come. The world may forget, but Rachel will sorrow for her children while life shall last. She will never forget when darkness came into her home and life in such a tragic manner. Some will regret through eternity the lost opportunities of today.

That day came unexpectedly. Who would have thought in the morning there would be such an evening? Who anticipated when those young boys set forth for the enjoyment of a happy day, that there would be such weeping at night? What a different parting there would have been had the mothers known that they would see their loved ones on earth no more. This should impress upon us to be kind to each other always. To suppress the hasty word and censorious thought. As Margaret Sangster wrote: –

“How many go forth at morning
Who never come home at night,
And hearts have broken for hard words spoken
That sorrow can never set right.”

So will come the last day unexpectedly. There are many today who scoff and say in derision, “Where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation.” But there will be a rude awakening one day. There will be no scoffers then. There will be no atheists nor infidels in hell. At that last great Day, all men will know assuredly that there is a God and that He is the living and true God. For that Day we all need to be prepared. There is no need and no reason for anyone to be unprepared. God has warned us. He has hidden us to watch and be ready. The soul that is trusting in Christ will never be taken unawares.

God is speaking in a special manner to Grafton today. It seems as if He has a special message for the people of this city. He has spoken
to all our Empire in the war. But now He is speaking particularly to the people here, as if they have a special place in His concern. As if He saw that we in Grafton are in danger, and need specially to be aroused. What will be the response? Will there he a turning unto God, or will things continue as they are? Think of those fathers who were at the river bank rushing to the welfare of their children. Think of the cry of David, though it was all too late, when he asked so eagerly, “Is the young man, Absalom, safe?” Be in earnest about your own soul, the souls of your own loved ones, and of the community in general.

But God is speaking, not to Grafton alone, but to the whole of our land. He has spoken to us in the last war, in this war, in many other ways also and now in this great catastrophe. He has been very gracious in granting us so many solemn warnings. Every day granted to us is a day of grace. Now is the sowing time and on how we sow does the harvest depend. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting.” (Gal. 6: 7-8.) Beloved, let us make sure of our calling and election. Let us make sure that we are building for eternity on Christ and His finished work. Then will it never be said of us that there was “Rachel weeping for her children, and would not be comforted because they are not.”

The Message of the Tabernacle

The simplicity of the New Testament message contrasts greatly with the elaborate, ritualistic worship of the Old Testament, but a study of the character of these Hebrews of the liberation and the period in which they lived, will make clear the reason for the ritual and also make plain the message of the tabernacle.

For two centuries the Hebrews sojourned in Egypt, and, at the time of their deliverance, were slaves whose forefathers had been slaves for many generations; slaves who had been cruelly oppressed and despised by their Egyptian masters: slaves whose spirit had long been broken and brutalized by the harsh treatment meted out to them by heartless taskmasters; their initiative and independence were lost virtues and what religion they had had, was over weighted with the idolatry and superstition of their overlords. From their earliest years they had been forced to perform menial and laborious tasks and, although the aristocratic and priest castes of Egypt had a high standard of education, it was not for the lower classes and certainly not for the subject slave race. So the people that Moses led out of Egypt were illiterate, idolatrous and in a condition of intellectual childhood. Because of this general condition of the Hebrews it was necessary for God to train one for leadership, so it was in these peculiar circumstances that Moses was chosen and, through the working of God's power, Moses was so placed that he received the best education possible at the time. Tradition has it that he studied at the Temple of the Sun in Heliopolis, and we are told by the writer of Acts (7: 23) that he “was learned in all the wisdom of the Egyptians.”

These liberated slaves showed their weakness and broken spirit in that, when faced with difficulties or problems, they immediately regretted having cast off the chains of bondage. When they heard that Pharaoh was pursuing them they said: “Let us alone that we may serve the Egyptians” (Ex. 14: 11). Time and time again, when water or food was scarce, they bitterly complained, reviled Moses and desired to return to well-watered Egypt, bemoaning the fact that they had ever left that land, “where we sat by the flesh pots and where we did eat bread to the full” (Ex. 16: 3). They tired of the heaven sent manna and again longed for Egypt, though it meant grinding slavery under cruel taskmasters. Their childishness and fear of difficulties is shown again by the way that they received the news of the spies. “And all the congregation lifted up their voice and cried and the people wept all night” (Num. 1: 14). Moses himself, exasperated at the childish foolishness of these poor slaves, prayed to be relieved of the burden, likening himself to “a nursing father bearing a sucking child“ (Num. 11: 12). And we continue to hear of this stupid regret for casting off their shackles of servitude at each fresh problem, until the last of this generation of slaves eventually died out. Such was the mentality of the people whom God set about to teach.

Again, the period in which they lived was one of symbolism. The religion with which the Hebrews were most familiar was that of Egypt, a religion of colourful pageantry and elaborate ritual, where each article had its symbolical meaning. The very writing of Egypt was full of symbols. Hence, considering the ignorance of the people and their limited ability, God set about teaching them the redemptive truths by a method with which they were familiar and which they could understand. He taught them by symbols, and many of the symbols were already known to them.
Having shown the necessity of symbolical representation of the truth, let us consider the message of the tabernacle, which showed God's willingness to dwell among His people. God was in the Holy of Holies, man was outside the tabernacle, and the way to God is explained symbolically. To go to God it was necessary for the people to leave the camp, for the tabernacle was apart from the camp, showing that one must leave the world and its sin to come to God. In the New Testament, God is in Christ, our tabernacle. There will we find God and there only. A great spiritual truth was set before the ancient Hebrews. Immediately inside the single entrance was the great altar of sacrifice. Here atonement must be made before the sinner could enter and enjoy the privileges of the tabernacle. “Without the shedding of blood there is no remission” (Heb. 9: 22), but the way was always open to the sinner, for the fire of the altar was always kept burning. It was there for the guiltiest sinner, being truly repentant, to make his atonement, and in the New Testament we have the promise that “whosoever will may come.” This sacrifice was not a gift, but offered as a substitute. The repentant sinner laid his hands on the head of the animal, confessing his sins, symbolising the passing over of his guilt to this substitute. Then the substitute was slain in the sinner's stead and the blood sprinkled. The doctrine of the atonement was thus made clear to the ancient Israelites in a way which was a shadow of things to come, for in the New Testament we have a more excellent sacrifice, “By the which we are sanctified through the offering of the body of Jesus Christ once and for all.” (Heb. 10: 10).

Beyond the great altar was the water filled river where the priests washed their hands and feet before entering the tabernacle itself. As the altar symbolised pardon, the layer symbolised cleansing or holiness, “without which no man can see God” (Heb. 12: 14).

Then came the tabernacle. Inside, to the right, was the golden candle stick, the only source of light, signifying the Light of the World. On the left was the table of showbread, another type of Christ, “that bread which cometh down from heaven” (John 6: 33). In the centre was the altar of incense, which, when lighted, sent up its pleasant perfume, symbolising the merits of Christ, upon Whom our prayers are borne up before God. The way ends in the Holy of Holies where God dwelt and the Glory of God shone above the Mercy Seat, which rested on the ark containing the law. On the Day of Atonement, the High Priest sprinkled the blood over the Mercy Seat, symbolising the blotting out of the law, so that when God looked down towards the law He saw the atoning blood and the sins of the High Priest and the people were forgiven, showing that it was not by the keeping of the law, but only through mercy was sin forgiven. The tablets of the law were not at the entrance to the tabernacle, but under the Mercy Seat; the great altar was at the entrance, teaching that it was not by the keeping of the law that God could be approached, but by atonement only. “By grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works lest any man should boast.” (Eph. 2: 8,9).

When Christ died, “the veil of the Temple was rent in twain from top to bottom,” showing that the day of ritualistic worship was over. This visible representation of the way of salvation was kept before the people from the time of Moses to the death of Christ on Calvary, but it was also supplemented, orally and in writing, by God's prophets from time to time. And so God, in His mercy and love, provided the illiterate Hebrews with the message in a way suitable to their understanding, but “in due time Christ died for the ungodly” (Rom. 9: 6), and old things passed away, and we have a new covenant in Christ Jesus.

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Professor Auguste Lecerf, D.D., D. Theol.

News received from Stockholm by wireless reports the death of Prof. Lecerf, of the Faculty of Theology, University of Paris. Dr. Lecerf was the ablest exponent of the Reformed Faith in France, and founded the Calvinistic Society of France in 1927. The late Principal Donald McLean of the Free Church College, Edin., speaking at the InterVarsity Conference at Swanwick, 1938, said: “Lecerf was once a radical who found himself
driven to despair in a whirlpool of conflicting and contradictory thoughts and ideas, the only gift of Modernism to an unstable world crying for assurance of eternal salvation. In his gloom he turned to the works of Calvin, and through these he was led to rest his soul in God, the God of the Holy Scriptures, the God of the Reformed Faith. His theology is accordingly Theocentric; it is the theology of the honour of the Sovereignty of God.”

At the last Calvinistic Conference held in Edinburgh, Dr. Lecerf, speaking of the revival of the Reformed Faith in France, said: “When I look to the past, the very near past in France, I feel that according to all human expectations that (the revival) was not to be hoped for. My professor of dogmatics, for instance, believed in a continual drifting of symbolic ideas which were meant to interpret some vague ideas. My professor of Old Testament believed that Abraham and the Patriarchs were simply legendary figures; and it was the same in other branches of theology. Things were perhaps even worse in the so called Evangelical Faculty of Montauban. The professor of dogmatics was an Arminian, and he cherished hatred against Calvinism. There was one man, an historian, who became vitally interested in Calvin and became a Calvinist – Professor Emile Doumergue. But things were very bad. You had simply to stand in a Synod and remind people that your point of view was that of Calvin and everyone would vote against you. And now by the grace of God and by a kind of miracle I am in the chair of Dogmatics in the Faculty of Paris. The old liberal theories are dying out, though slowly, and their defenders are conscious of the fact. They fight, but they fight as soldiers who know their cause is lost.”

The labours of Dr. Lecerf, under God, contributed largely to the resurgence of the Reformed Faith in France. A remarkable confirmation of the revival in France arises from the fact that the Faculty of Divinity, University of Paris, requested Prof. Lecerf to write a book on the causes of the Revival of Calvinism in France. “We can rest assured,” said Principal McLean, “that scholarly and radical a critic of the New Testament as Prof. Goguel of that faculty would not agree, at the expense of that famous University, to set Professor Lecerf on the chase of a phantom; the undertaking is rather a positive proof of the uneasiness created at the heart of radical criticism by the challenging power of the revival.”

The death of Dr. Lecerf is a great loss not only affecting the Reformed Churches of France but of the world.

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FAREWELL

A surprise was sprung on Rev. A. Allen and Mrs. Allen on January 6th when they attended the weekly prayer meeting in the Free Church Hall at Geelong. At the close of the devotional exercises, Rev. H. K. Mack was asked to act as chairman, while members and friends gave expression to their appreciation of Mr. Allen's services during the five and a half years ministry in Geelong and their sincere desire and prayer for health and happiness in the service of God in the coming years. Speaking on behalf of the congregation, Mr. W. Young referred to the comfort and encouragement Mr. Allen's ministry had been to the various families in days of anxiety and sorrow, while his Sabbath message was always true to the central theme of the Gospel. Mr. Young then handed over a well filled wallet as a token of the congregations gratitude for faithful services and of goodwill as he entered his new sphere. Mr. Allen briefly replied remarking that he had been taken completely by surprise and assuring members that he had been contented and happy in his work in Geelong. Miss C. Paterson then handed a wallet to Mrs. Allen as a special gift from the ladies of the congregation to whom Mrs. Allen had endeared herself by her work in connection with the Missionary Society and also in many other ways. Mrs. Allen thanked the ladies for their great kindness. Cathie McKay then handed some War Saving Certificates to Bobbie Allen, who replied with a modest “Thank you.” The chairman spoke of his close association with Mr. Allen. It was a great responsibility to be called in for advice by a junior minister, but he felt that by Mr. Allen's challenging ministry he had himself received not a little inspiration. He alluded in particular to the initiative and courage which Mr. Allen had shown in moving for the formation of a Calvinistic Society in Melbourne and in taking the lead in launching the 8 Reformed Theological Review,” a magazine which is filling a useful place and is already favourably known in Scotland and America. The chairman then invoked the Divine blessing and supper was served by the ladies, bringing to a close a meeting permeated with a spirit of sincere goodwill.

— H. K. M.

THE AUSTRALIAN FREE PRESBYTERIAN
OBITUARY

Mrs. ISABELLA RAMSAY. On January 1, Mrs. Isobella Ramsay, of Grafton, entered into the rest that for the people of God. She was a daughter of the late John Gillies, of the Clarence, and of his wife, formerly Catherine McPhee. She was reared in a godly home, and enjoyed the great privilege and blessing of being in an atmosphere where God was worshipped with much love and reverence. The writer was often deeply impressed with the reverence shown in her father's home for the Word of God, which was indeed the rule of faith and practice for many of that generation and district. She was a woman who gave evidence of a humble and lowly walk with her God and Saviour, and who greatly delighted in the Scriptures. She married the late Mr. Lindsay in 1925, but he died less than two years afterwards. A long and trying illness was borne by her with Christian patience and fortitude, during which she looked constantly to her God and Saviour, in whom she placed her trust. She was a faithful adherent of the Free Church, and loved the old rule of faith and practice for many of that generation and district. She was a woman who gave evidence of a humble and lowly walk with her God and Saviour, and who greatly delighted in the Scriptures. She married the late John Ramsay in 1925, but he died less than two years afterwards. A long and trying illness was borne by her with Christian patience and fortitude, during which she looked constantly to her God and Saviour, in whom she placed her trust. She was a faithful adherent of the Free Church, and loved the old ways. “So teach us to number our days that we may apply our hearts unto wisdom.” – H. W. R.

The death of Mr. Alex. Lindsay, Huntingdon, at the age of 61 years has removed a highly esteemed resident of the Hastings district. The late Mr. Lindsay was a man of sterling worth and character, highly esteemed for his integrity, uprightness and industry. His life declared that he was no stranger to Saving Grace, and just previous to his death, he gave a clear testimony that his hope was in the Lord Jesus Christ. Sincere sympathy is extended to all who mourn his loss. – J. A. H.

NOTICE

The Synod of Eastern Australia will meet for its Annual Session (D.V.) in St. George's Church, Castlereagh Street, Sydney, on Tuesday, 28th March, 1944, at 7:30 p.m.

J. A. HARMAN,
Clerk of Synod

The Assembly of the Free Presbyterian Church of Australia will meet for its Annual Session (D.V.) in St. George's Church, Castlereagh Street, Sydney, on Thursday, 30th March, 1944, at 7:30 p.m.

J. A. HARMAN,
Clerk of Assembly

SUBSCRIPTIONS RECEIVED FOR JAN. 1944.

Mrs. D. M. Coombes, Forbes River, 5/-, to 31/12/44.
Campbell, Mullumbimby, £1/5/-, to 30/8/46.
Mr. J. Murray, Bunyah, 5/-, to 31/1/44.
Mr. W. J. Martin, Bankstown, 5/-, to 28/2/45.
Miss M. MacAuley, Wahroonga, £1, to 31/12/46.
Mr. D. McPherson, Darlinghurst, 10/-, to 31/1/46.
Mr. W. M. McDonald, Taree, £1, to 31/12/44.
Mr. H. McPherson, Maroubra, 5/-, to 31/1/45.
Mr. G. McQueen, Madean, 10/-, to 31/12/44.
Rev. H. Paton, Drummoynie, 5/-, to 31/1/47.
Mr. D. Smith, Bondi, 5/-, to 31/12/44.
Mrs. D. Stewart, Wingham, 5/-, to 30/3/45.

VICTORIA

Mr. F. Maxwell Bradshaw, Hawthorn, 5/-, to 31/1/47
Mr. A. W. Campbell, Stawell, 10/-, to 31/1/46
Mr. A. K. Campbell, Marnoo, 10/-, to 31/1/44
Mrs. C. Hanks, Branxholme, 10/-, to 30/6/44.
Mr. Angus Marr, Wycheproof, £1/10/-, to 30/6/45.
Mr. A. McLean, Middle Brighton, 10/-, to 30/11/45.
Mrs. A. McLean, Geelong, £1, to 31/12/44.
Mr. D. McDougall, Harrietville, 5/-, to 31/12/44.
Mrs. A. McDonald, Geelong, 5/-, to 31/12/45.

SOUTH AUSTRALIA

Mr. R. Marr, Glenelg, 15/-, to 31/1/47
Mr. T. Leslie, Mitcham, 5/-, to 31/12/44

THE CHILDREN'S PORTION

Lesson Notes

By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

PRAYERS FOR THE OPENING OF EACH CLASS

March 5th. – Psalm 143, verse 6
March 12th. – Psalm 143, verse 8
March 19th. – Psalm 143, verse 9
March 26th. – Psalm 143, verse 10

TINY TOTS TEXT

“Sin not.” (1 John 2: 1.)

1944

Mar. Subject For Memory Psalms Cate
Reading Text
5 Adam and Eve Gen. 2: 4 John 14: 15 7: 4 62
12 The Tempter Gen. 3: 1-19 James 4: 7 7: 4 63
March 5th

Adam and Eve

What an amazing event the creation of the first man was, formed of the dust of the earth, made in the image and likeness of God, yet a mere shell until God breathed into his nostrils the breath of life, and he (man) became a living soul, in man was implanted an immortal soul, though his body was of the earth earthy he had within him a deathless principle, which meant as afterwards happened, his body could perish and decay in death, but his soul could never die, it would live for ever. This is a mystery too deep for us to fathom, nevertheless it remains true that we have within us an immortal soul which shall never die. And the Lord planted a garden eastward in Eden (vs. 8-9). Every provision for the comfort of man was found in this very wonderful garden which was rightly called a paradise. Three factors contributed to the beauty of the garden. It was large, fruitful, and well watered. In these glorious surroundings Adam was not to be idle (read vs. 15). Of all the trees Adam could freely eat (v. 16), but note God's special command respecting the tree of the knowledge of good and evil and the penalty for disobedience (v. 17). God also provided an helpmeet for Adam in the form of woman (read verses 21 to 25). The condition of our first parents was one of innocence and happiness. From these verses we learn that man is a creature, not a creator, and as a creature must obey. God did not put a heavy yoke on man, only one command was given, and one tree was forbidden, but to transgress meant death.

Remember:

That when God made our first parents He placed them in a beautiful garden where they were happy.

That everything in the garden was for their use but the fruit of the tree of the knowledge of good and evil.

That they were happy because they did what God told them.

March 12th

The Tempter

Now the Serpent (Chap. 3, v. 1) no doubt jealous of Adam's favoured position with God, sought to ruin him. The Serpent was the most clever of all the beasts which God had made. We see his cunning in beguiling Eve when Adam was not with her. We are told Eve was deceived (2 Cor. 11: 3) and that Adam was not deceived (1 Tim. 2: 14). Eve sinned in believing what the Serpent said, Adam sinned knowingly and willingly because he would not be separated from partnership with her even in sin. The Serpent first tried to make God appear harsh and unkind, and then tried to flout God's authority, creating in Eve a wish for the forbidden fruit. This is the subtle means he uses today, but, boys and girls, in order to be awake to his wiles we must watch and pray.

The Serpent (the devil transformed) said to Eve, “Ye shall not surely die.” He then tried to make out that God was jealous of Adam and Eve (read Verses 1 to 5).

Finally Eve capitulated and ate of the forbidden fruit (v. 6). Eve also gave of the fruit to Adam and he did eat. The result of this dreadful sin was shame and confusion (v. 7). The consequences of this sin have left a trail of sorrow and misery down through the ages (read Catechism Qs. 14 to 19). Eve unhappily did not resist the devil. God's word to us now is, “Resist the devil and he will flee from you.” (James 4: 7.)

Remember:

That Satan, who could transform himself into a serpent, can also transform himself into an angel of light.

That he also goeth about as a roving lion seeking whom he may devour.

That our security lies in “putting on the whole armour of God that we may be able to stand against the wiles of the devil.” (Ephes. 6: 11.)

March 19th

The Fall and Its Consequences

Tragic indeed was the catastrophe (the result of disobedience) which befell our first parents. Where bliss hitherto remained supreme, now sorrow, anguish, disappointment, and loss are their portion. Their eyes were now opened to discern good and evil. They knew 10 they were naked. They tried to hide this knowledge and set about to clothe themselves (making for themselves aprons) that they might appear acceptable in God's sight (v. 7). But when the voice of God was heard in the garden the uselessness of their aprons became apparent, and they went and hid themselves amongst the trees. Before God's presence brought delight to their hearts, now it filled them with terror. And the Lord called, etc. (vs. 8 to 13). Everyone shall give an account of himself to God; we cannot evade the punishment for wrongdoing (“Hast thou eaten,” v. 11.) Adam tries to shift the responsibility from himself to God (“The woman thou gavest me, etc, v. 12). When true conviction comes to the heart, no excuse is made, the only cry is “I have sinned.” God then addresses Eve (v. 13) who in turn blames the Serpent. (The Serpent beguiled me,” v. 13). God now addresses the Serpent and pronounces a curse upon (vs. 14, 15). Note the Messianic promise (v. 15). Thus in wrath God remembers mercy (Hab. 3: 2). Here is the first promise of a Redeemer oft repeated in type throughout
the Old Testament and finally fulfilled in Jesus Christ, the seed of the woman. The Serpent bruised his heel when wicked men nailed him to the cross, but Jesus bruised his head and broke his power when by dying for our sins He triumphed over the power of the devil and robbed death of its sting and the grave of its victory. Adam and Eve were also guilty. Read the penalty which befell them (vs. 17 to 19).

We see the awful consequences of sin. It leads to separation from God, all the woes the world is heir to, even death itself, take their rise from Adam's sin.

Remember: –
That Adam and Eve through disobedience were driven out of the Garden of Eden.
That Satan puts bad thoughts in our hearts and tries to make us disobey God.
That Jesus Christ came to destroy the power of Satan.

March 26th
The Love of God

In our last lesson we dealt with the fall and its dreadful consequences, yet we see the tender compassion of God's love for the fallen. Adam and Eve sought to provide a covering for themselves; in this they revealed that they were poor, naked, miserable, and blind to their real condition, but God, who is rich in mercy, sought out the better way. He slew the animals (v. 22, the blood shed being a symbol of the cleansing efficacy of the precious blood of Jesus, which cleanses us from all sin, and clothed them with the better righteousness, so as it is said, “In Adam all die,” so by grace in Christ shall all be made alive.

Remember: –
The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ.

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

MAKING OUR OWN MEASURE

Have you ever heard the story of the little boy who once went home to his mother, and said, “Mother, sister and I went out into the garden, and down the meadow to the wood, and we were calling about, and there was some boy mocking us.” “How do you mean, Johnny?” said the mother. “Why,” said the child, “I was calling out ‘Ho!’ and this boy said ‘Ho!’ So I said to him, ‘Who are you?’ And he said, ‘Who are you?’ So I said, ‘What is your name?’ He said, ‘What is your name?’ And I said to him, ‘Why don't you show yourself?’ He said, ‘Show yourself.’ And I jumped over the ditch, and I went into the wood, and I could not find him, and I came back, and I said, ‘If you don't come out, I will punch your head.’ And he said, ‘I will punch your head.’

So his mother said, “Ah, Johnny, if you had said ‘I love you, he would have said I love you.' If you had said 'Your voice is sweet,' he would have said 'Your voice is sweet.' Whatever you said to him he would have said back to you.” And the mother said, “Now, Johnny, when you go and get to be a man, whatever you will say to others they will by and say back to you” and his mother took him to that old text in the Scripture, “With what measure ye mete, it shall be measured unto you again.” – C. H. SPURGEON.

BRINGING SINNERS TO JESUS

I read in the “Guide to Kingsbridge” this afternoon a pretty story about the Start Bay villages, where the Newfoundland dogs are kept to go out to sea to fetch in a rope. The story is that one of these dogs saw a child in the water and swam in and brought the child out. He could do that and, as he laid the child down on the sand, it was nearly dead. And he licked its face to try to bring it round; and when he found that his licking would not revive it, he went up to a village, he caught hold of the people's coats, till at last he induced some to come down and by their care the little flame of life in the child which was almost extinct was made to burn up again. As I read that story, I hoped to be something like that dog. I will go into the water after souls and try to bring them out. And if I could I would kiss them into life with loving words; but as that is out of my power, I will go and tug at the skirts of Jesus, and ask him to come, and give them life, and raise them up, and I do not doubt that he will do so. That was a dog's work. Christians, do something more than dogs can do, or, at least, attempt to do as well. God grant you may, and though you cannot quicken them into life, you can bring Jesus to them, and He can give them life and strength, that they may be saved. – C. H. SPURGEON.

AWONDERFUL DELIVERANCE

Miss Vaughan, of Shantung, North China, tells of great blessing through prayer and faith.

One evening she arrived, weary, cold and hungry, at a town, when the Chinese pastors were ushered in. They said that they had been praying, during the afternoon, for the speaker who should give the opening message that night. “We are assured you are chosen to give the message.” I almost cried. I felt so ill, tired, and cold. “You must go back and pray again.” I said, “before I consent to do this. I have nothing prepared.” They did so, and returned with the same report. By this time I had eaten my supper, and felt warmer. With much misgiving. I finally agreed to speak.

During the day there had been a marker in the village. A Chinese farmer named Chang was asked by one of the Christians to come, and hear a white woman speak in Chinese. Our place of meeting was a commodious tent. Chang discovered one of the flaps of the tent open, and through this he stuck his head, for the tent was packed. He had never heard the Good News before. The elders of his town had sworn an oath, and signed it with their blood, that if a foreign missionary did not come down and by their care the little flame of life in the child that old text in the Scripture, “With what measure ye mete, it shall be measured unto you again.” – C. H. SPURGEON.

I spoke on the prodigal son. Chang listened, and applied it to himself. It came as a direct revelation from the Holy Spirit, uncovering the secret sins of his heart, and unveiling the righteousness of God. Chang entered the tent when the crowd left, and flung himself at my feet, and cried out, “I am the prodigal! How shall I get back to my
Heavenly Father? Will He receive me? I have wandered so far away! Tell me how to get back?"

We knelt together. Soon the peace of God filled his soul, the Holy Spirit revealing the Risen Lord to him. He said, "I go back to die, unless God delivers me."

He returned to his village, overflowing with love to God and man. He pushed his way into the dense crowd at the market place and delivered his message. The crowd rushed on him, furious with hate and anger. Relatives carried him home, where they found that life was not extinct, although his body was in a terrible state.

Three months he lay on his brick bed, unable to move, praying for his enemies. "Father forgive them, they do not understand." He kept praising God, that he had been found worthy to suffer for Jesus sake. He prayed for the entire town, asking the Lord to send the pastors and Miss Vaughan to his benighted village.

A year passed, and the answer came. The way opened for me to go, and the first two days the Lord gave twenty five souls, heathen women, who had never heard the Word before. The men who had attempted to murder Chang came to him, saying: "What can we do to help you? Let us dig the holes for the tent-poles, and put it up. Let us do anything." Some of these men were converted then and there, and all began to attend church, and read the Scriptures. Thus in China, the sheep, through God's Grace, con-quer'd the wolves, and the name of the Lord Jesus was glorified. ("Christian Herald")

All children should be concerned about the matter of Salvation. One of the greatest blessings is to be saved when young. We can then spend our lives in the Lord's service. It is sad to see people only thinking of this on the border land of eternity -- giving the Lord the remnant of their lives. We would say to all boys and girls, strive to be saved when you are young. Make salvation the most important matter of your youth. Make it a matter of sincere prayer. Say to yourself that you are not going to rest until it is settled once and for all. People who are not saved are always living in fear and trembling that if they died they would be lost. If we are not saved when we die, it is certain we shall be lost eternally.

Have you ever given this matter any consideration? If you have not done so, do it now. The matter is not only important, it is urgent. No one knows how long he or she will live. We may never see tomorrow. The time for us is now. "Now is the accepted time, now is the day of Salvation."

The present is the most favourable time to settle this matter. Everything is in our favour now. The longer we leave it the harder it becomes to surrender to the Lord. Youth is the time to get saved. We say to one and all -- Do it now.

It would be a pleasure to us to hear from any boy or girl who can say definitely that he or she is saved. Write us and tell us your experience. We intend (D.V.) talking about this matter of the salvation of our boys and girls at the Assembly. Should any child seeking the Saviour require help, let us know and we will do all we can to assist.

Address: J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

SAYINGS BY JAMES McKENDRICK,
Angels

“All I know of angels is that they serve on earth and sing in heaven.” – Luther.

A DAILY ACT OF FAITH

(1) I belong to, and believe in, the Lord Jesus Christ, the Only begotten and Eternal Son of God. (John 3: 16; 1 Tim. 3: 16.)

(2) Therefore I am in Him, having Redemption through His Blood (Eph. 1: 7), and life by His Holy Spirit (Romans 8: 2).

(3) He is in me, and all fullness is in Him. (John 14: 20; Col. 1: 19 and 27.)

(4) To Him I belong by purchase, conquest, revelation, and surrender. (Heb. 12: 1-2; Rom. 12: 1-2.)

(5) To me He belongs for all my hourly need. (Song of Sol. 2: 16.)

(6) Commit thy way unto the Lord (by prayer and faith), trust also in Him, and He will bring it to pass. (Ps. 37: 5.)

(7) The Lord is thy Keeper. (Psalm 121: 5: Isaiah 41: 10; Zeph. 3:17.)

SEARCH WORK IN JUDGES

1. Find the statement, “There arose another generation after them, which knew not the Lord?”

2. Where is it said, “They chose new gods; then was war in the gates?”

3. To whom did the Lord say, “Go in this thy might and thou shalt save Israel?”

4. What riddle did Samson put forth?

5. Of whom was it said, “The dead which he slew at his death were more than he slew in his life?”

6. Who said, “Before the Lord is your way wherein ye go”?

7. Where is it said, “Every man did that which was right in his own eyes?”

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

ACKNOWLEDGMENTS

BIRTHDAY FUND FOR 1943

Miss May McLean 20/-, Jenny Lindsay 2/-, Mr. D. Robinson 4/-, Mrs. J. Bain, 7/-, Mrs. Harman 3/-, Miss Nicolson 7/-, Heather Ann Beaton 10/-, Joan McAuley 2/6, Rev. J. A. Webster 15/-, Mrs. H. Bain 4/-, Emily, Elgin and Wendy Nisbet 6/-, June, Mavis and Allen Whitta 3/-, John A. McQueen 3/-, Miss Belle McDonald 5/-, Paul McPherson 5/-. 

AFFILIATION FEES FOR 1943

Grafton Fellowship 4/-, Tinonee Fellowship 6/-, Huntingdon Fellowship 4/6.

J. BELL & Co. 51 William Street, City.
MIRACLE AND DOCTRINE

Christianity comes to us through Doctrine and through Miracle. These two features of Divine Revelation stand in vital relation to each other and constitute one manifestation of the mind and character of God. The teaching and works belong to the same moral and spiritual level and accredit each other. A form of doctrine unaccompanied by any corroborating miracles would lack some of that circumstantial evidence that would clothe it with authority for the natural mind. On the other hand a series of miracles without any corresponding doctrine would create a feeling of wonder and leave the soul a victim to superstitious fears. Christ appealed to His works in support of the truth of His doctrine. “If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me and I in Him.” Thus was “God manifest in the flesh” through word and act. The works were calculated to arrest attention and the ideas communicated in words were fitted to enlighten and to quicken the heart and conscience into moral and spiritual activity. The thunderings and lightnings of Sinai might have awed the children of Israel into momentary submission, but it required the truths of the ten commandments to convince of sin and produce godly fear.

Once the revelation has been given, however, and duly recorded as the Word of God, the need for accrediting miracles ceases. Or, one may say, the miracles accompanying the first delivery of the teaching to man, coming down to us as authenticated acts of God continue to bear their testimony to the divine origin and authority of Scripture. But valuable as the testimony of attendant miracles may be to clothe Scripture with divine majesty and authority and to silence the voice of infidelity, something more is necessary to give to the soul; that knowledge of and faith in the Word of that is unto salvation. This, however, is concerned with the use that is to be made of the doctrine after it has been delivered to mankind under the attestation of Divine acts.

Christianity a Supernatural Religion

The entrance of Christ into human life does not belong to the natural order. We see in the incarnation a new creative act, as real, as majestic, as mysterious, as those first acts that created the material universe or called light out of darkness. Christianity presents itself to us in a series of acts above that level in which events are seen in relation to secondary causes. It is not at the birth of Christ that we have the first intimation of the miraculous nature of Christianity. The antecedent prophecies and promises, themselves miraculous and sealed to the recipients of them by supernatural tokens, were instances in which God worked in a manner transcending the natural course of history and broke in upon human life by special acts. But the incarnation, the miracles of Christ, His resurrection are at once so consonant with any intelligent view of a personal Creator and 2
so congruent with the mighty spiritual impulse which Christ released in human life that reason does violence to itself in setting them aside. If the voice of the Eternal could clothe the earth with verdure and garnish the heavens with numberless suns and stars, it is not to be denied that the same voice could fashion a body for the Son of His love and send Him amongst the children of men to instruct the ignorant and reclaim the wandering. Admit the existence of a personal Creator whose word sustains the whole universe in being, and there is no valid objection, moral or philosophical, to the thought that He can clothe Himself in human form and speak the word of creative power to the lame, the deaf, the sick and the dead. This Christ did when on earth, not to escape the service and the suffering belonging to His character as the Servant, but in order to demonstrate that He was truly the Son of God clothed with power and authority. When the Jews demanded of Christ, “If thou be the Christ tell us plainly,” He answered, “I told you, and ye believed not: the works that I do in my Father's, name, they bear witness of me.” (John 10: 24, 25.)

The resurrection of Christ, if not in itself of more intrinsic value, is the natural crown to the other miraculous elements. It sets its seal upon Christ's claim to be the Son of God, (Rom. 1: 4), and it sets His miracles above all suspicion of legerdemain, and places them in the clear light of Divine creative agency. The truth of Christ's resurrection was one of paramount practical importance in the early days of the Christian Church, and it remains so still. The apostle asserted and maintained this truth with undaunted courage and triumphant success. “And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.” (Acts 4: 33.) Without the truth of the resurrection the works of the apostles must have collapsed, or have continued as a rather feeble movement of moral reform. For we have no reason to think that the Holy Spirit would have been poured out upon them or any miracles have been wrought by them, if Christ had not ascended on high to bestow gifts upon them. Hence Paul declared, “If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” (Cor. 15: 17,18.)

**Christianity is a Doctrine**

Paul divided mankind broadly into two classes, Jews and Greeks, distinguished by their peculiar mental and spiritual craving. “For the Jews require a sign, and the Greeks seek after wisdom.” (Cor. 1: 22.) In Christ there was enough for each if they had been able to grasp the meaning of His ministry. But Christ's teaching was as supernatural as His works, and so beyond the reach of the natural mind and repugnant to the taste of the natural heart. “My doctrine is not mine, but his that sent me?” (John 8: 16.) Christ spoke of “heavenly things,” of high and profound spiritual realities that did not disclose themselves to the eye, but reflected themselves upon the soul in the form of great thoughts and doctrines. Again and again the Jews asked for a sign as if the substance of religion consisted in some marvellous manifestation of divine power that would mechanically set faith in motion. In the case of some who put forward such a request, Christ referred them to the sign of Jonah with its prophetic anticipation of the resurrection of Christ Himself. (Matthew 12: 38.) In the case of others He turned their minds to a figurative statement on the great doctrine of a substitutionary righteousness. (John 6: 30) Nicodemus seems to have had a good measure of the Jewish craving for a sign, “Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.” (John 3: 21) Did Nicodemus want still more signs? Christ turned his thoughts to the great Christian doctrines of the work of the Spirit and the vicarious righteousness of Jesus Christ. Miracle and doctrine are combined in that notable passage: “Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence is cometh, and whither it goeth: so is every one that is born of the Spirit...” And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.” (John 3: 7,8,14,15.) The great doctrines of the Christian religion spring out of its sublime facts. “God was manifest in the flesh.” This granted, the doctrines are but the verbal expression of the Divine acts. Paul was not elaborating doctrine but stating facts full of spiritual meaning when he wrote: “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.” (1 Cor. 15: 3,4.) The interpretation of those facts necessarily created the body of Christian doctrine. “But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, 3 Christ the power of God, and the wisdom of God.” (1 Cor. 1: 23, 24.)

**Christianity a Foe to Superstition**
The combination of Power and Doctrine lifts Christianity above the level of superstition. To deny the miracles of Christianity and yet admit the miracle of Christianity as a force that ennobles and enlightens without making itself intelligible to man is inconsistent and superstitious. As in times past so today superstition sits enthroned amidst the devotees of human wisdom and learning. Paul found and attacked the citadel of superstition in the city famous for Greek culture and philosophy. “Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.” (Acts 17: 22,23.) Behold here a picture many times repeated in the modern world! A profession of a feeling of awe with no intelligible ground to warrant and sustain that awe. The Modernist in theology who has no place for the vitalising doctrines of Christianity is the high priest of superstition, the true successor of the unenlightened Athenian, twin brother of the man who teaches the doctrine of transubstantiation and commends the miraculous virtues of the relics of the saints. In contrast to such vague nothingness, is the grand and powerful teaching of Paul, the Christian apostle. “Whom therefore ye ignorantly worship, him declare I unto you.” By a few masterly strokes Paul delineates the living personal Creator, and brings into view of the Athenians that Deity who had been hiding Himself behind the noisy convulsions and quiet processes of nature, and then with equal force the apostle formulates and utters that grand and powerful teaching of Paul, the Christian apostle. “Whom therefore ye ignorantly worship, him declare I unto you.” By a few masterly strokes Paul delineates the living personal Creator, and brings into view of the Athenians that Deity who had been hiding Himself behind the noisy convulsions and quiet processes of nature, and then with equal force the apostle formulates and utters that grand conception of God's administration as centred in Jesus Christ, and of its bearing upon man's eternal interests as attested to the world by the fact of Christ's resurrection from the dead. Before such language superstition flies away, and the believer stands in possession of a rational and satisfying faith. The apostle's final word to the Athenians is massive and decisive in substance and quality: “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

H. K. MACK.
Geelong, Vic.

**Creeds and Confessions**

Creeds and Confessions are sometimes represented by a certain churchman as ingenious and mischievous inventions to which well nigh all the disturbances in the Church can be traced, while others acknowledge that the Reformed Confessions have served a purpose but they have outlived their usefulness and should now be regarded as documents of historic value.

To adopt such an attitude to creeds and confessions reveals a lack of intellectual sincerity and vigour. Morality without a creed is only empty maxims and sentences, morality with a creed is precept, obligation, necessity.

Without a creed there could be no Gospel, as Paul has said. “For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me.” In Matthew 16 we have Peter's great confession: “Thou art the Christ, the Son of the living God.” And the Master's reply to Peter: “Blessed art thou, Simon Bar Jona: for flesh and blood hath not revealed it unto thee. Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it.” Paul writing to the Corinthians said: “For I delivered unto you first of all that which I also received, how that Christ died for our sins.” By a few masterly strokes Paul delineates the living personal Creator, and brings into view of the Athenians that Deity who had been hiding Himself behind the noisy convulsions and quiet processes of nature, and then with equal force the apostle formulates and utters that grand conception of God's administration as centred in Jesus Christ, and of its bearing upon man's eternal interests as attested to the world by the fact of Christ's resurrection from the dead. Before such language superstition flies away, and the believer stands in possession of a rational and satisfying faith. The apostle's final word to the Athenians is massive and decisive in substance and quality: “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

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It is often put forward by churchmen that we should be content with a man's profession of the Bible as his creed. Such a profession may sound most pious and plausible, therefore why are we not content with such a profession; for the very good reason that the Bible is not a creed or confession. The mission of the apostles was to declare and interpret the Christian facts to the world; what they set down was under the immediate direction of the Spirit of God, who by His grace has placed into the hands of men the inerrant Word, which reveals His mind and will, therefore the Bible is not a declaration of faith, but the infallible Word, from a study of which men formulate their creeds.

Every individual of average intelligence has a creed, for everyone believes something, and a creed is what a man believes. To say “The Bible is my religious creed” is a discreditable evasion of the issue. What we want to know is, what meaning the individual or the Church attach to what God has said. We are challenged frequently by various cults which have attained a tremendous vogue today, and whose success depends largely on the earnestness with which they present the most heterogeneous elements in the name of Christianity as deserving of our unqualified faith.

The creed of the Christian Scientist as found in
Mary Baker Eddy's book, “Science and Health,” is the repudiation of reality in a material world, the rejection of the facts of sin and pain, etc. The Christian Scientists claim that “Science and Health” is the true interpretation of what God has said in the Holy Scripture. The heresy that flows from Battle Creek, the headquarters of Seventh Day Adventism, which had its source in the dreams of Mrs. White, is the creed of the Seventh Day Adventist; they contend that their particular heresy is the correct meaning of what God has said. The persistent and oft times objectionable salesmen of Jehovah Witness literature make the same claim for Judge Rutherford's interpretation.

The advocacy on the part of Modernism to discard creeds and confessions is an illustration of intellectual and moral cowardice. “I am well aware,” said Dr. Cooke, “that, in this age of liberality, the man who stands up as an advocate of creeds and confessions exposes himself to a thousand hostile attacks. For the liberals of this age are liberal only to themselves – with one exception, indeed. They are most liberal of abuse to every man who opposes them.”

Because we place the utmost importance upon the interpretation of God's Word, we are charged with being narrow and uncharitable heresy hunters. We fail to see that we transgress any principle of politeness when we require to know what is the creed of any Church or individual or cult that seeks to instruct the public, nor do we know of any principle of honesty that entitles a refusal to such a request. We refuse to be carried away by self appointed prophets, who give free play to their imagination and seek to bend the truth of the Almighty to conform with their own flights of fancy.

The divinely appointed method of interpretation is, that Scripture must interpret itself. Scripture must be compared with Scripture in order that its meaning might be unfolded to the mind. This was the method adopted by the Westminster Divines in formulating their credal statement, “The Westminster Confession of Faith.”

The Westminster Confession of Faith is the credal statement of our Church to which all our office bearers are pledged by solemn subscription. We would urge our readers to secure a copy of the Westminster Standards, as we feel sure that a perusal of it will prove a stimulating and profitable exercise for both heart and mind.

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RELIGIOUS FREEDOM IN RUSSIA

The gallant stand by the Red Army against Hitler's Germany is being used as a brush, by socialistic liberals, to whitewash the attitude of Communism to Christianity.

By the narrow gauge through which modernism views the world, the social achievements of the Soviet Union have been translated as practical Christianity, with the result that the latest contribution to liberal theological thought places the emphasis more than ever on good works, even the atheist is pushed into heaven against his will.

The sacrificial death of our Lord and Saviour Jesus Christ is completely lost in the greatness of human achievement. Dean Hewlett Johnson of Canterbury stresses this point in his book, “The Socialist Sixth of the World.” The Dean uses the following illustration as an unanswerable argument: “Tolstoy, we are told, once asked Maxim Gorky point blank: “Do you believe in God?” Gorky replied: 'No.' Let me paraphrase Tolstoy's reply, 'You say you don't, and you believe you don't; in reality you do. Every word you write tells me so. It is not what a man says, or thinks he says, but what a man is, that speaks the truth; your whole being tells me you believe in God.'” Modernism either questions Gorky's honesty, or places him on such a low stage of mental ability that it is essential to tell him what he believes.

Through the Press we have been told that the Churches in Moscow were overcrowded, but Col. F. J. Miles, International Secretary of the Russian Missionary Society, points out that, before the revolution there were 1,636 Greek Orthodox Churches in Moscow, today there are only 26. Since the revolution the population of Moscow has more than doubled itself, and now has four and a half million people, therefore it is not surprising that a few of the 26 churches were crowded on Easter Monday, 1942. Col. Miles also states that what churches remain are being gradually eliminated; when a pastor dies the congregation cannot appoint a successor, and automatically the church is closed.

Article 124 of the official U.S.S.R. Constitution reads as follows: “In order to ensure to citizens freedom of conscience, the Church in the U.S.S.R. is separated from the State, and the School from the 5 Church. Freedom of religious worship and freedom of anti-religious propaganda is recognised for all citizens.”

Dr. H. S. Rushbrooke, President of the Baptist World Alliance, writes: “It is simply not the case that the U.S.S.R. recognises liberty, either in principle or in practice. Freedom of religious worship and freedom of anti-religious propaganda we are told, is
THIRTY PIECES OF SILVER

An individual's actions are a clear indication of his sense of values. We spurn and treat with the utmost contempt that man who betrays the civil liberties and virtues, which is the legacy of Christianity to a free people. The man who will bow in obeisance at the feet of a brutal tyrant, whose hands are dripping with his brother's blood, has surely sunk to the abysmal depths of degradation. The names of Quisling and Laval stink in the nostrils of all free men, their actions clearly indicate their sense of values. By the same method we can estimate the evaluation placed upon the Lord Jesus Christ by the chief priests when they bargained with Judas Iscariot.

In the 26th chapter of Matthew we find these words: “Judas went unto the chief priests and said, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.” We do not wish to draw your attention especially to Judas Iscariot, but rather to the chief priests, and the value that they placed upon the Son of God. By reason of their office the chief priests were the official leaders of Israel, and they valued, bought and paid for the blood of Jesus Christ, at thirty pieces of silver. Such was their estimate of the worth of the Son of God. This was not the first occasion that men placed a value upon the grace and mercy of God, and it certainly was not the last. We shall see those thirty pieces of silver roll through the ages.

If we turn to Zachariah, chapter 2, we read: “And I said unto them, if ye think good give me my price;” and if not forbear, so they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price I was priced at of them.” And now if we turn to Exodus, chapter 21: 32, we discover what was the real value of thirty pieces of silver. It was the price at which a slave could be bought. If a man servant was killed by an ox, his master would receive thirty shekels of silver as compensation, the ox would be destroyed and things would go on as they did before. As Dr. Joseph Angus has said, “How clearly does it illustrate the prophecy of Isaiah, 'He was despised and rejected of men,' to find Judas betraying our Lord for thirty pieces of silver, or £3/10/8, the price paid for a slave when killed by a beast?”

The words of Zachariah were prophetic of our Lord Jesus Christ, as we see the same transaction taking place between the chief priests and Judas. Those wretched creatures of the dust bargaining for the blood of the Son of God. They valued the grace and mercy of God as it is revealed in the Lord Jesus Christ at thirty pieces of silver, surely there is no transaction in history so brutal and treacherous as this. The price at which they valued the Lord of Glory was the price of a potter's field in the polluted valley of Hinnom. Thus Zachariah's prophecy was fulfilled in the counsels of the chief priests and scribes. They valued the grace and mercy of God at the price of a potter's field. The mercy of God that withheld the hand of divine vengeance from striking them down to everlasting destruction. He who could make the earth beneath our feet reel and bound and plunge like a derelict in the tempests of space, and herald its doom with the thunders of judgement. These satellites of darkness are ready to dismiss and terminate the grace and mercy of God for thirty pieces of silver, or £3/10/8. Think for a moment, if God accepted the price they offered instead of commanding that it should be cast to the potter. It would have meant that God's mercy would have been withdrawn, and the king of terrors would reign...
supreme in this lower world. The thunderbolts of judgement would have been released, striking the whole human race with the eternal conviction of sin, and casting them into the habitations of the lost, and the dungeons of remorse and despair. These wicked men, blinded by the power of sin working in their own hearts they were ready to sell their souls into hell for the price of a potter's field, and bargain away the last ray of hope that has penetrated the spiritual darkness of this lower world. Paul reminds us that “In God we live and move and have our being,” therefore if He withdraws His mercy we are lost.

Included in the price, thirty piece of silver, or £3/10/8, was God's great work of redemption, and the gift of eternal life. Redemption is infinitely beyond our capacity, we cannot justify ourselves even in our own eyes, let alone in the sight of God, we can do nothing to purify our souls for the habitations of heaven. Sin is a fact that will inevitably bring the philosopher from the summit of abstract thought and the alpine heights of speculation. He cannot get rid of the fact of sin by his philosophical subtleties, but he must face it as a determining factor of his eternal destiny, and it will eventually draw the man in the street from his self satisfied indifference. The conviction of sin by the Spirit of God can turn the tyrant's palace into a chamber of horrors, and bring the vilest sinner to the feet of Christ. It is blasphemy to even suggest that we could perform the work of redemption, the work that took the infinite love and power of God to do. It would be claiming to be equal with the Al-mighty. Eternal life is the gift of God; and the Master puts the question to us: “What shall it profit a man if he gain the whole world and lose his own soul?” In this case God is the giver, and you cannot separate the gift from the giver. Yet the chief priests valued the gift of eternal life at thirty pieces of silver, the price of a potter's field. Surely, “The heart is deceitful above all things and desperately wicked.” Who can compensate God for the exceeding riches of His grace?

Christ's sacrifice is also included in the price, £3/10/8. In God's sight Christ's atoning death met all the requirements of divine justice, and its saving power has swept down through the ages to this present day. God became man and dwell among us, and He did three things that God alone could do:

(a) He broke the power of sin. He alone was strong enough to do that. The world of spiritual darkness rocked and shuddered as the power of sin reached its most violent velocity, which was hurled against the Christ, only to be foiled, defeated and broken. The serpent had bruised His heel, but He had crushed its head.

(b) He conquered death. Death is the last enemy of the human race, it shatters every hope and longing of the human soul, and it mocks at you in the bitterness of grief. Before death could be conquered sin had to be overcome. Christ did that.

(c) He resurrected the body from the grave and bestowed upon it eternal life, and glorified that body to adorn the streets of New Jerusalem. Christ did this. He said, “Destroy this temple, and in three days I will raise it up.”

Who can estimate the value of Christ's sacrifice? It is infinite. And yet when the chief priests bargained with Judas for the blood of Christ, it was settled at £3/10/8, the price of the potter's field.

God asks us this question: “If ye think good, give me my price; if not forbear?” Israel answered this question with thirty pieces of silver. Let us not shut our eyes to the calamities that overtook that nation, nor to the cause of God's visitation. They rejected the Messiah, and weighed out for His price thirty pieces of silver. In that unseemly discussion that took place between the chief priests and Judas, where they finally decided upon the value of the Saviour. How are we to estimate the degree of their wickedness, that degree of guilt that shattered and broke a nation? But what of the individual of today? Surely no sin is as great as when the Son of God is treated as merchandise? But the question that vitally concerns us is, what value do we as individuals place upon the Saviour of men, the Son of God?

When the Holy Spirit convicts us of sin, it is God speaking to us, and He is asking this question: “If ye think good, give me my price; if not forbear?” It is our attitude to the Gospel that reveals the value that we place upon the grace and mercy of God. God is not interested in what we say, but what we do. Remember, an individual's actions are a clear indication to his sense of values. Is your religion a bargaining counter where you place a value upon the Saviour? We must all return an answer to God's question, and shall we weigh out thirty pieces of silver, or shall we turn away from such a base transaction and cry out, “O Lord, we forbear, we cannot place a value upon the infinite, for we are redeemed by the precious blood of Christ?”

When the church bells bring out the hour of worship on the Sabbath day, do you place a value on that privilege, and weigh in a balance your own comfort and convenience against the command of God, “Neglect not the assembling of yourselves together” Is the worship of God something that you can lightly put aside? You know the answer to that
question, but remember that God knows it too.

FREE KIRK FELLOWSHIP RALLY

A Free Kirk Fellowship Rally will be held (D.V.) at Wauchope from April 8th to April 10th, 1944.

The following is a list of the subjects to be discussed by representatives of the various branches:

1. The Distinctive Principles of the Free Presbyterian Church. Paper by a representative of Wauchope Fellowship.
2. Presbyterianism, the Scriptural Form of Church Government. Paper by a representative of Taree Fellowship.
4. Practical Ways in which Young People Can Help Their Own Church. Paper by a representative of Maclean Fellowship.

The Secretary of the Wauchope Branch is Mrs. Alex. R. Suters, Wauchope, to whom all correspondence should be addressed. Friends who are likely to be present from other centres are requested to notify Mrs. Suters as early as possible and by what train they intend (D.V.) to travel.

KINDEE FREE KIRK FELLOWSHIP

The Kindee Branch has completed its fifth year and in 1943 eighteen meetings were held at which the attendance was encouraging, the average number present being sixteen. Our main study was the Book of Acts, but every second meeting we took a special subject such as, the life stories of famous missionaries; the Ten Virgins; Samuel and Saul. At one meeting we held a Scripture test. All the subjects were very interesting and much benefit was obtained from them.

Prizes donated by Mr. Hackett, Mr. J. McKinnon and Pte. W. McKinnon to the younger folk for the greatest number of papers written were won by Miss Norma McKinnon and Miss Janet McKinnon. Our minister, Mr. Harman, was rarely absent from our meetings and his presence and help is always appreciated very much. During this year we trust that our meetings will be richly blessed, for the Lord has promised that where two or three are gathered together in His name there He will be also.

The office bearers for 1944 are: – President, Mr. J. E. Hackett; Vice Presidents, Messrs. Duncan and Joe McKinnon; Secretary, Miss May McKinnon; Assistant Secretary and Treasurer, Miss Janet McKinnon.

MANNING RIVER NEWS

Much sympathy is felt for Mr. and Mrs. Alexander Cameron, of Marlee, whose youngest son, Sgt. Colin Cameron, has been reported missing in an operational flight over the North Sea. Also deep sympathy is extended to Mr. Frank Schubert, of Taree, in that his eldest son, Cpl. Alfred Schubert, who was a prisoner in a Thailand camp, is reported to have been accidently killed. At a recent Sabbath evening service, the minister extended to Mr. Schubert an expression of the congregation's sympathy.

SUBSCRIPTIONS RECEIVED

BY THE TREASURER

The General Treasurer has pleasure in acknowledging the following amounts: –

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Victorian Presbytery –

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Miss Janet Macrae, Tourello, Victoria, per Rev. J. C. Robinson – Church Extension 1 0 0
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Welfare of Youth 1 0 0
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Miss Macrae, who forwarded the last mentioned amount, has suffered together with her brother considerable loss in the recent serious bushfires which have swept many parts of the Victorian State. Mr. Robinson advised the Treasurer in the course of a letter that these good friends had all their grass burnt except 100 acres, all their buildings and implements except their home, 423 sheep, five cattle and a horse besides much fencing. Such a calamity may be regarded in these days as not only a personal loss but a national one. Your Treasurer is speaking on behalf of all our people when he offers his sympathy to Miss Macrae and her brother.

THE REV. ALVAN D. MacINTOSH

The vacancy which has existed in the Aberdeen congregation has now been filled temporarily, and a bright era has begun in the life of the congregation. The Rev. Alvan D. MacIntosh has been appointed to minister to the Dee Street congregation, and his coming was marked by a reception held in the Princes Cafe, Aberdeen, on 8th October, 1943. (“Free Church Record”)

THE AUSTRALIAN
 FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney. All communications connected with the Literary Dept. and books for review should be addressed to the Editor, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free. Subscriptions and notices of discontinuance are to be forwarded to the Rev. JOSEPH HARMAN,
The Manse, Campbell Street,
Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,

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MR. H. NICOLSON,
17 Anderson Street, Westmead,
N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W.

OBITUARY

Mr. Harry Brown, of Darawank, near Forster, passed away at his home early this year. Like his parents, he was associated with the Free Presbyterian Church, and will be missed from the Forster congregation. Of a quiet disposition, kind, strictly upright and appreciative of Scripture truth, his death constitutes a loss to the cause of truth. Deep sympathy is extended to the widow and children – M. C. R.

THE LAW AND THE GOSPEL

You never saw a woman sewing without a needle! She would come with poor speed if she only sewed with the thread. So I think when were dealing wi' sinners, we maun aye put in the needle o' the law sewed with the thread. So I think when were dealing wi' the law first; for the fact is, they're sleepin' sound, and they need to be awakened up wi' something sharp. But when we're got the needle o' the law fairly in, we may draw as long a thread as you like o' Gospel consolation after it.

– Flockart.

THE CHILDREN'S PORTION

PREPARATORY LESSON NOTES FOR APRIL

LESSON NOTES FOR APRIL

PRAYERS FOR THE OPENING OF EACH CLASS
April 2nd. – Psalm 19: 14
April 9th. – Psalm 139: 23,24
April 16th. – Psalm 143: 1
April 23rd – Psalm 138: 8
April 30th. – Psalm 130: 5

TINY TOTS TEXT
“Jesus Christ the same yesterday, today, and forever.” (Heb. 13: 8.)

1944

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2nd April

The Fruit of Sin

Genesis, Chap. 3

Adam and Eve were now shut out from the Garden of Eden. Cherubims and a flaming sword which turned every way guarded the tree of life. Access by the former means no longer possible, alienated from God, life now became one of hard labour, tilling the ground brought sweat to Adam's brow and heaviness to his heart, not that labour in itself is drudgery, but labour unaccompanied by the presence of the Lord is dull and wearisome, labouring as unto the Lord makes work easy and delightful. Saddened by the prospect, their hopes on the wane, Adam and his wife presented a sad picture. Such is the fruit of sin – first the good wine, afterwards that which is worse. Like the image in Daniel, the head whereof was of gold, and then baser and baser till the iron and clay portion is reached. The Bible tells us that “the way of the transgressor is hard.” Of this truth we have ample evidence in Adam and Eve. So, boys and girls, that sin which seems so fair at first will afterwards be found to contain the poison of the serpent. The apostle John says in 1 John 2: 1, “My little children, these things write I unto you that ye sin not.” Why did Adam lose favour with God? By disobedience. Think of what it meant to him, exclusion from communion with God, the communion which gave such joy to his heart in the garden: like Samson when the Lord departed from him Adam's acquaintance with God was lost. But think how dreadful it would have been had God left Adam in the garden to eat of the tree of life, and a life of perpetual sin had been his, yet God compassions fail not, for in the promised seed (Gen. 3: 15) a way of pardon and deliverance was to be found. This way has now been effected for us through our Lord Jesus Christ who is the second Adam, the Lord from heaven. (1 Cor. 15: 47.) Jesus is to us the new and living way of access to God. Though dead in sin we can be made alive unto God through our Lord Jesus Christ, “For if through the offence of one many be dead, much more the gift by grace which is by one man Jesus Christ hath abounded unto many.” (Romans 7: 15.)

Learn: What a dreadful thing sin is. In its beginning it was rebellion against God, in its harvest it is to be God forsaken.

How joyous to know that where sin abounded grace did much more abound, etc. (Romans 5: 20,21.)

9th April

The Birth of Cain

Gen. Chap 4: 1-16

The lives of Adam and Eve must have been wonderfully heartened by the arrival of Cain. This is evidenced by the note of apparent joy uttered by Eve, “I have gotten a man from the Lord.” (Gen. 4: 1.) Eve called the child Cain, which means “possession.” We can imagine the attention lavished on Cain, the happy moments Adam and Eve spent gazing in wonder at this the very first little baby ever born. In his child all their fondest hopes were centred. But alas, though Adam was made in the likeness of God, yet by his disastrous fall he became entirely corrupt, so Cain, though possibly fair to look upon in the sweet tenderness of infancy, was born in sin and shapen in iniquity. (Psalm 51: 5.) We too, sad to say, sinned in him and fell with him in his first transgression (Cat. 16) dead towards God is the condition of all born into this world. I wonder do you realise what it means to be born in sin? Well, it means that from Adam we have inherited an evil heart, and from that evil heart, of which original sin is the root stock from which all sin proceeds (teacher please explain this more fully) and while that evil heart remains in us we are strangers to God and His grace, that is why Jesus said to Nicodemus, “Ye must be born again,” and so too, to us, He says, “Ye must be born again” (John 3: 7), and just as we are born into our earthly family by our parents, and receive the image of the earthly, so must we be born again into the family of God by His Holy Spirit if we would bear the image of the heavenly, Jesus that which is flesh is flesh and that which is spirit is spirit (John 3: 6).

Let us learn: The meaning of the words “Ye must be born again.”

16th April

The Birth of Abel

Gen. Chap. 4: 1-16

Eve seemed somewhat disquieted at the birth of Abel. She no doubt had great hopes with arrival of Cain. But when her fondest dreams did not come true and another son arrived she gave vent to her feelings by calling him Abel, which means nothingness or vanity. How true it is that “God's ways are not our ways, neither are God's thoughts our thoughts.” How often do we plan, devise, and work as though we and not God were the Creator of the ends of the 10 earth? God has a purpose for everything He does. He never makes a mistake. Hence Eve gave birth to Abel, who if Cain were fair to look upon must have been exceeding fair and like Moses “a proper child” (Heb. 11: 23). From his after life we may gather that he was a delightful child, humble and obedient and growing into favour with God. How often do we read of little children being separated for service with God before they have knowledge to cry, for instance, Samuel, Jeremiah, John the Baptist, etc, and yet Abel did not escape the stigma of sin, for he too was born in sin. There was only one child born into this world without sin and that was our Lord Jesus Christ who was born yet without sin, and yet Jesus who knew no sin became sin for us that we might be made the righteousness of God in Him, thus bearing witness to the truth of His precious Word, “But as many as received Him to them gave He power to become the sons of God even to them that believe on His Name: which were born, not of blood, not of the will of the flesh, nor of the will of man, but of God. (John 1: 12-13.)

Remember, boys and girls, though we are all born in sin, yet Jesus is for us the “Door” into the Kingdom of Heaven (John 10: 9) and through Him we can be delivered from the bondage of corruption (i.e., sin) and brought into the glorious liberty of the children of God.” (Romans 8: 21.)

Learn: “Ye must be born again.”

23rd April

Cain

Abel Gen. 4: 1-16  Heb. 11: 4  7: 12  70
Genesis 4: 1-16

We now come to consider Cain in the full vigour of his manhood, and though he may have been lovely in his childhood, he has now developed traits which are most unlovely: he is sullen and rebellious. Perhaps the rigour of his toil made him hard (we read he was a tiller of the ground—Gen. 4: 2), though this may not be so, because we know many engaged in this rigorous occupation who are amongst the happiest of men. The real cause of his bitterness was sin in his heart, and no one can be truly happy who has sin in the heart. The Bible states, “There is no peace saith my God to the wicked.” No doubt Cain knew the tragic record of his parents fall. He also, no doubt, heard of God's promise of deliverance (but his heart waxed gross and his ears became dull of hearing). This truth did not produce humility in him, for when he came to worship God, he brought as an offering the fruit of his own toil. In this he revealed self-righteousness, for there was no confession of his guilt, no acceptance of the way of grace, no delight in the reconciling blood: he rejects God's mode of access. How true it is that by the deeds of the law shall no man be justified. Cain had yet to learn “that without the shedding of blood there is no remission of sin.” (Heb. 9: 22.) He came not in faith, relying upon God's way of salvation, and whatsoever is not of faith is sin. Hence his rejection; but God did not wholly cast him off (read verses 6 and 7). When Cain saw Abel's offering was acceptable to God he conspired in his heart to kill his brother. This he did, by beguiling Abel into a field and wherefore slew he him because his own works were evil. This name, though apparently conveying little to Eve, contains for us a wealth of instruction, because we read that “he is a keeper of sheep” (Gen. 4: 2) may have afforded him time for reflection. He, too, would have known the history of his parents fall, and no doubt his heart warmed, as they spoke of the former days, in which they basked in the sunshine of God's love, and enjoyed the sweetness of communion with Him in the garden, and maybe he lamented the lot that had befallen them. Of this we cannot be sure, but we do know that sober reflection on his part begot in him humbleness of soul, a consciousness of nature's ruin, confession of his greatest need acknowledgment of life's forfeiture, and reliance only upon the atoning Lamb. Hence he offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: “and by it he being dead yet speaketh” (Heb. 11: 4). He brought of the firstlings of his flocks, etc., v. 4, as an offering to God. He realised the need of cleansing of which the blood of his offering was the symbol, a symbol of the great atoning merit of Jesus as the “Lamb of God who taketh away the sin of the world.”

When comparing Cain with Abel, though they both had the same outward advantages, yet in their approach unto God, Abel was humbly submissive before God, Cain proud and self-reliant. To the one God was a savour of life unto life, and to the other a savour of death unto death. “Cain was of that wicked one (i.e., Satan) and slew his brother and motherfoul him? He can see his own works were evil, and his brother righteous.”

Remember:
That we should beware of giving way to anger and envy.
That Abel made his offering in faith.
That without faith it is impossible to please God.
That the Lamb offered by Abel was typical of the Atonement made by Jesus Christ.

BIRTH DAYS

Many Happy Returns

“Blessed be he that did take knowledge of thee. Ruth 3: 19.

March 1 – Edward McDermid, Wingham
1 – Mavis Whitta, St. Kilda
2 – James Gollan, Tinonee
3 – Pauline Murray, Bunyah
3 – Erin Agnew, Hamilton
4 – Beth McDonald, Chatsworth Island
4 – Donald Bell, Maitland
4 – William Cox, Wherrol Flat
4 – James A. Bain, Wauchope
5 – Fay Woodall, Hamilton
5 – Ian David Bathgate, Ashby
7 – Paul McPherson, Warmambbool
7 – Geoffrey Muirro, Maclean
7 – Rene Mullard, Comboyne
8 – Peter Cameron, Maclean
9 – Margaret Young, Geelong
9 – George Rinkin, Taree
9 – Jessie M. Walker, Hamilton
9 – Heather Munro, Maclean
10 – Herbert Cox, Wherrol Flat
10 – David McKinnon, Maclean
13 – Clive Robinson, Anna Bay
14 – Allan Blair, Taree
16 – Marjorie Goodchild, Sydney
16 – Roy Hunt, Tukuramba
problems which confront us, rather than avoid our injustices in practical reforms. There is always a political master plan for a new order, are often forgetful of petty and mothers.

becoming more and more a foster parent in place of fathers and

climax if their hi

The State is every day stretching out their hands.

Our learning, our recreation, our leisure and our amusement may all in turn be dictated to us by the State if we are not careful. There are those who would hand out to us our very property. This is not asking for liberty to do what we please, but of “moral things.”

Portion for January should have read “material things” instead of “moral things.”

MANNING AND WALLAMBA SABBATH SCHOOLS

Taree, Wingham, Tinonee, Nabiac, Bunyah and Little Run Sabbath Schools have had a fairly successful year so far as general proficiency as concerned. May the Holy Spirit graciously apply the instruction given!

Bunyah Sabbath School has been conducted by the minister with the capable help of Mrs. James Murray. At Little Run the work has been carried on with the valuable assistance of Miss Cox. At Nabiac Mrs. Wilkinson has carried on the good work. In Taree, Wingham and Tinonee the superintendents and teachers have done well. These three schools held their annual picnics at Old Bar, and Nabiac Sabbath School picnic was held on Mr. Wilkinson's property near Nabiac.

12

INDUCTION AT ST. GEORGES, SYDNEY

The Presbytery of Sydney, Manning, Hunter, met at St. George's, Sydney, for the induction of the Rev. ARTHUR ALLEN, on Wednesday, 1st March, 1944. There was a good attendance and the Presbytery was represented by the Rev. M. C. Ramsay, M.A., Moderator, the Rev. J. A. Webster and Messrs. W. Anderson and D. Shaw, elders.

The Moderator preached from 1st Timothy, 5: 17, “Let the elders that rule well be counted worthy of double honour especially they who labour on word and doctrine.” He pointed out the necessity to every organisation of a constitution and that the Lord Jesus Christ had given His church a definite constitution and definite laws to govern it. In Timothy and Titus there is a great deal concerning the duties of deacons and elders and a minister of the Gospel is a teaching elder.

The sermon ended, the Moderator then gave a brief narrative of the steps leading up to the induction about to be made and then put the prescribed questions to the Rev. Arthur Allen, who was then solemnly inducted into the pastoral charge of the St. George's congregation. The Rev. M. C. Ramsay then addressed the newly inducted minister from Malachi 2: 16. “The law of truth is in his mouth and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity.” The Rev. J. A. Webster then addressed the congregation. It is the earnest hope of all friends that the ministry thus begun will be abundantly blessed by God and prove to be most fruitful in pointing many to the way of life everlasting.

R. A.

SEARCH WORK IN RUTH

1. How many people went down from Bethlehem Judah to...
sojourn in the land of Moab?
2. What encouraged Naomi to think of returning to Bethlehem?
3. Write out the greeting of Boaz to his reapers?
4. Who said “Blessed be he that did take knowledge of thee.”
5. Who said and to whom “Sit still, my daughter?”
6. What was the custom to confirm business transactions regarding redeeming and changing?
7. What relation was David to Boaz?

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

Notice. – We are sorry that Search Work questions have been set twice in the Book of Judges. When we learned of the mistake it was too late for correction. Marks will be allotted as usual, even though a few questions have been duplicated.

Subscriptions Received for Feb. 1944

N.S.W.
Mr. G. C. Alford, Clarenza, via Ulmarra, 5/-, to 28/2/45.
Mr. G. Buchanan, Harrington, 5/-, to 31/1/45.
Mr. H. Blythe, Koree Island, 5/-, to 28/2/45.
Mr. R. Beacon, Salt Ash, 10/-, to 31/10/45.
Mr. J. Bain, Wauchope, 10/-, to 31/12/45.
Mrs. L. Carey, Bunyah, 5/-, to 28/2/44.
Mrs. Campbell, Koree Island, 5/-, to 31/12/44.
Mr. C. Collins, Wauchope, 5/-, to 28/2/45 (new subscription).
Mr. M. Cromarty, Bob's Farm, 10/-, to 31/10/45.
Mr. A. Dick, Koree Island, 10/-, to 31/11/45.
Nurse C. Harman, Long Flat, 5/-, to 28/2/45.
Miss P. Lindsay, Huntingdon, 5/-, to 30/4/45.
Mr. G. Morton, Taree, 5/-, to 31/12/45.
Miss Murray, Taree, 5/-, to 28/2/45 (new subscription).
Mr. Alex. McKinnon, Kindee, 5/-, to 31/12/44.
Mr. Joseph McKinnon, Kindee, 5/-, to 31/12/44.
Miss B. McLeLLan, Raymond Terrace, 10/-, to 31/10/46.
Mrs. E. M. Ross, Sydney, 5/-, to 31/12/44.
Mr. W. Robinson, Marlee, £1/10/-, to 31/4/45.
Mr. Bert Ramsay, Lismore, 5/-, to 28/2/45 (new subscription).
Mrs. F. E. Shaw, Barrington, £1, to 30/9/49.
Miss M. Thompson, Bondi Junction, 10/-, to 31/9/46.
Mrs. Worsfold, Kogarah, 10/-, to 31/12/44.
Mrs. J. Webber, Maclean, 5/-, to 31/12/44.
Mrs. Latter, Wauchope, 5/-, to 31/11/44.
Mr. D. MacPhee, Darlinghurst, 10/-, to 31/9/45.

VICTORIA
Mrs. Aldwinckle, Hamilton, 5/-, to 31/12/44.
Hamilton Congregation, £2/10/- donation.
Miss M. Jackson, Hamilton, 10/-, to 31/12/45.
Miss C. McDonald, Packenham, £1, to 31/12/47.
Miss Janet McRae, Tourello, 5/-, to 31/12/45.

SUBSCRIPTIONS TO THE SUNBEAM
Wauchope Sabbath School, £1/1/-.
Kindee Sabbath School, 5/-.
Taree Sabbath School, 12/-.

ON GROWING OLD
An old Christian preacher was told he was whitening fast. We are all glad to see the little white flower called the snowdrop, early in the Spring, because it proclaims that Winter will soon be over, and I shall soon be done with the cold east winds of the earth, and my eternal summer will be here. Dr. A. J. Gordon asked an old man why he was so happy. He answered, “Because am a Christian: The Devil has no happy old men.” So in Christ Jesus we can praise God for the sign of the almond tree (vide Eccles.). In the spring of 1923 I was in the city of Dallas, Texas. At Scofield Church heard the Rev. W. H. Claggett preach, then 75. He gave the following testimony: – “I am experiencing a new joy; it is the joy of growing old. It is the deepest joy of my life. God's promise is 'At evening time it shall be light,' and I want to say for God's glory that He is now fulfilling that promise to me. Will you not say for me to the younger men and women: say it for their encouragement, that if we walk with the Lord Jesus Christ, the richest, the deepest, the greatest joy of life is the joy of growing old.” The early blossoming of the almond tree speaks of the coming Spring – NOT of the WINTER. – “Glad Tidings.”
THE GENERAL ASSEMBLY

The General Assembly of the Free Presbyterian Church of Australia was convened in St. George's Church, Castlereagh Street, Sydney, Thursday, 30th March, 1944.

As usual the Assembly was opened with a sermon by the retiring Moderator, the Rev. J. A. Webster, taking his text from 1st Cor. 1: 9. Mr. Webster emphasised the Sovereignty of God as it is revealed in His faithfulness. Following the sermon Mr. Webster constituted the Assembly, and the roll was called. It was regretted that prevailing circumstances prevented representing elders from Victoria being present.

Mr. Webster thanked the members of Assembly for their cooperation and support during his period of office, and moved that the Rev. D. G. C. Trotter, M.A., of Maclean, be appointed his successor. The motion was carried and Mr. Webster welcomed the newly elected Moderator to the chair. After expressing his thanks for the honour conferred upon him, Mr. Trotter delivered an address, calling upon the church to review its stewardship. Mr. Trotter said: “As a church we pride ourselves on Scripturalness of doctrine, government and worship, but when we are confronted with present day conditions, we meet with little, if any more, success than other churches. We pride ourselves on the antiquity of our Presbyterianism, but I think the Lord could say to us as to Joshua, ‘Thou art old, and well stricken in years, and there remaineth yet much land to be possessed.’” Mr. Trotter went on to say that “Christ has not failed us, the power of the Gospel is not diminished, the failure has been on our side: the failure to apply the principles of the Christian religion to every sphere of human life. If the church cannot persuade men that it has a vital interest in their well being and the events of their lives during six days in the week, they are not likely to show much interest in what the church has to say on the remaining day. In the past there has been too strong a tendency to turn the searchlight out upon the world and too little a desire to have it turned upon ourselves. Let us ever see that our principles are upright, motives pure and our hands clean.” In concluding, Mr. Trotter said: “Assembly was not the place to freshen up old wounds or to make new ones; if our opinions differ, let us agree to differ. We need a new vision of ourselves and a new vision of God.”

After Mr. Trotter's address the Assembly adjourned to meet at 9 a.m., Friday, 31st March.
difficulties and discouragements, faced the future with the Richmond Brunswick congregation, that in the face of put to the vote, became the finding of the Assembly. The Assembly voted the sum of £15 to the Rev. Neil MacLeod to buy suitable literature for the troops under his care. The sum, of course, is far from adequate to meet the need, but we do not doubt that all our congregations are most interested in the spiritual and moral welfare of our fighting men, and Assembly suggests that congregations could make monetary gifts to Chaplain Neil MacLeod for his work among our soldiers, to be used as circumstances suggested at any particular time. Contributions sent to the treasurer will be forwarded on. The Assembly suggested that all our congregations would regard the Rev. Neil MacLeod as their representative in the front line.

CAPTAIN J. CAMPBELL ANDREWS

Captain Campbell Andrews was also in Sydney during the Assembly and was associated with the meetings of Assembly on the motion of Chaplain Neil MacLeod. Owing to military duties, Captain Andrews was only present at one or two sessions. We regret that he was unable to address the Assembly. Both Captain and Mrs. Andrews were commended to God in prayer.

THE REV. MARCUS LOANE, M.A.

The Rev. M. C. Ramsay introduced to Assembly the Rev. Marcus Loane, Vice Principal of Moore Theological College, Sydney. Mr. Loane was warmly welcomed by the Moderator, and addressed the Court on the invitation of the Moderator. Mr. Loane spoke of his association with St. George's during the ministry of the Rev. George MacKay, of Scotland, and of his appreciation of Free Church theologians. A vote of thanks to Mr. Loane was moved by Chaplain Neil MacLeod, seconded by the Rev. Arthur Allen, and supported by Mr. Nicolson.

CHURCH EXTENSION

The Rev. J. A. Webster, convener, submitted the report of the Church Extension Committee. The report was brief, owing to the fact that we have not the men to fill existing vacancies. The recommendations of the committee were:

(1) That we ask the Assembly the advisability of approaching some layman with a view of employing his services on the Richmond and Brunswick.

(2) That the claims of the Church Extension Fund be brought before our people by the ministers.

The first (1) recommendation was moved by the Rev. J. A. Webster, seconded by the Rev. J. A. Harman. The Rev. M. C. Ramsay then moved an amendment, “That the Northern Presbytery be advised to continue to supply the Richmond Brunswick congregation once a month, and, in addition, seek to secure the help of the ministers of the Central Presbytery to augment the number of services provided for that congregation” – seconded by Mr. Donald Shaw. The Rev. Webster, with the consent of his seconder, withdrew his motion, and the amendment became the motion and, on being put to the vote, became the finding of the Assembly.

The Assembly appreciated the resolution and courage of the Richmond Brunswick congregation, that in the face of difficulties and discouragements, faced the future with optimism. It was most gratifying to the Assembly to learn from the Interim Moderator, the Rev. J. A. Harman, the vigour and determination of the congregation on the Richmond Brunswick. The report of the Interim Moderator moved the Assembly to do its utmost to maintain and support the efforts of the Northern Presbytery in bringing supply to the Richmond and Brunswick, and brought forth the amendment moved by the Rev. M. C. Ramsay. It is hoped that the Northern Presbytery will forthwith work out a scheme whereby the services on the Richmond Brunswick will be augmented by visits from ministers from the Central Presbytery.

The position of Adelaide which comes directly under the Presbytery of Victoria, was not overlooked, and we trust that our brethren in Victoria will be able to bring supply to South Australia.

The question of securing an assistant for the present minister of the Manning River Charge was also considered. The charge covers a wide area, and on the present minister's report, the Assembly readily agreed that it was impossible for one man to adequately work the charge. The Rev. Arthur Allen moved: “That we request the Church Extension Committee to consult the Manning River congregation with the view of securing an assistant for the present minister.” This was seconded by Mr. Donald Shaw and carried.

We would urge upon our people the claims of the Church Extension Fund as it is brought forward in the second recommendation of the committee.

CHURCH EXTENSION FUND

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Church Extension Committee:

RELIGION AND MORALS

The report on Religion and Morals was delivered before Assembly by the Rev. M. C. Ramsay. Mr. Ramsay said: “War brings into clearer relief the virtues and vices of a people. Whilst we rejoice in the virtuous people, who fear God and resolutely refuse to follow the multitude to do evil, we deplore that the multitude who do evil appear to be increasing in numbers, whereas there are few indications of a numerical increase in those who serve God. Nevertheless we recognise that the godly minority constitutes the nation's greatest asset. At the time when the Son of God became incarnate, personal vital religion in Israel was very scarce; but God honoured the few, such as Joseph, Mary, Zecharias, Elizabeth, Simeon and Anna, and through that faithful minority brought vast blessings to Israel and to the world at large; such historic facts forbids us to be pessimistic. The evils prevalent now are similar to those of former years. It should not be forgotten that the rationalistic treatment of the Bible, which has been fostered by many in the Protestant churches, is responsible for some of the spiritual and moral laxity...
which prevails. If the churches have failed to fulfil their high mission, what shall we say of our successive governments who, for the sake of obtaining revenue, have failed to check the growing evil influence of the purveyors of spirituous liquors and have directly encouraged the people to indulge the gambling instinct?

“The prevalence of unwarranted strikes indicates an almost incredible disregard for the national welfare and a selfishness which evidences rejection of the claims of God and man. But added to these evils is the irresolute action of our present government in failing to assert its authority, and its tendency to allow union groups conspicuous for their disloyalty to the nation to frustrate the ends of government. Amid the bewildering clash of class interests and political parties, Christian citizens would do well to remember that the only truly stable government is that which is based on sound moral and spiritual principles. It is pathetic to see people placing their confidence in newly formed political parties, although such parties may not lack merit. But the constitutions of most of our political organisations are unsatisfactory, in that the Divine Sovereignty is unacknowledged and the validity and importance of Divine precepts and principles is ignored. Many political parties are thus vitiated at birth. In association with this failure to recognise that the Divine blessing is a sine qua non of successful government, is found the spirit of opportunism, which usually prevails where there is lacking the anchorage ground of definite moral and spiritual convictions. Political groups compete with each other in offering remedies for redress of alleged wrongs and in making plans whereby increased material good may come to all, or a section of the people. Whilst no higher motives operate in the political sphere, a stable government with an uplifting influence is impossible. A general moral clean up in city and country districts is needed urgently; but governments in which opportunists predominate are incapable of effecting this.”

The recommendations of the Religion and Morals Committee were as follows:

(1) That our people seek to be loyal to God in days which are admittedly difficult.

(2) That our people practise “patient continuance in well doing,” knowing that such is always rewarded.

(3) We enjoin our people to refrain from patronising liquor bars and gambling in its many varied forms and to recognise that indulgence in sports where gambling is practised, such as horse racing, dog racing and prize fighting, does not become those who seek the spiritual and moral welfare of themselves and others.

(4) We exhort our people to refrain from all unnecessary travel on the Lord's Day and in their daily lives to adorn the doctrine of our Lord and Saviour and to be impressed profoundly with the usefulness of such lives.

Religion and Morals Committee :


PUBLICATIONS

The Rev. J. A. Harman, in submitting the committee's report, pointed out that we are faced with a larger debit balance than usual, but directed the attention of Assembly to the fact that the debit balance includes accounts for 13 months printing; there is also an extra £10/10/-, being the increased cost of printing for five months, before the size of the Magazine was reduced, and £6/6/- to the Editor's assistant, £3/3/- being overlooked last year.

There still remains a large debit balance. This position we trust will be altered before next Assembly.

The Rev. J. A. Harman placed before Assembly the following recommendations:

(1) That we request our ministers and Deacons Courts to co-operate with the committee in seeking to have all our subscribers financial.

(2) That we request all our Deacons Courts to arrange for a collection for the Publication's Fund throughout the year.

(3) That the thanks of the Assembly be conveyed to the Rev. Neil MacLeod for his valuable services as Editor.

(4) That the Assembly confirm the committee's appointment of the Rev. Arthur Allen as Editor of the “Australian Free Presbyterian.”

The above recommendations were moved and carried. The thanks of the Assembly were also conveyed to the Rev. J. A. Harman, who took over the Editorship of the paper from the time of the Rev. Neil MacLeod's resignation till January, 1944. The Assembly also expressed their thanks to Mr. Robert Allen, who has given so much of his time to see the paper through the press, and to Mr. Donald Shaw who looks after the distribution of the journal.

The Rev. M. C. Ramsay solemnly warned the Editor of impending disaster if more space was not made available for Church news. The Editor would respectfully point out that he has not received a roving commission and is therefore wholly dependent upon congregational secretaries to supply the news.

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DISBURSEMENTS

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Mr. D. Shaw, 1942-4943 ... ... ... 6 6 0
J. Bell & Co. ... ... ... 262 7 4
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Publications Committee


TRAINING OF MINISTRY

Chaplain Neil MacLeod, convener, in reading the report of the committee, said that, in accordance with the direction of the previous Assembly permission was granted to Mr. Alvan MacIntosh to receive licence and ordination in
Scotland. While on active service in New Guinea, Chaplain MacLeod met Mr. Stewart Ramsay, who is a student of our Church. Mr. Ramsay intimated to the convener that he still intends to pursue his theological studies after the war. The convener pointed out our inability to find young men to study for the sacred ministry of our Church. The future of our Church depends largely on young men, called of God and well equipped both spiritually and intellectually to carry on the work. At present we have only one student, Mr. Stewart Ramsay, who is serving with the armed forces in New Guinea.

The following were the recommendations of the committee:

1. That the Rev. J. C. Robinson be appointed convener of the committee.

2. That the Rev. Alvan MacIntosh's fare home be paid, such to be cabled immediately by the Treasurer.

That we would point out that one of the great difficulties is our inability to find young men to study for the sacred ministry of our Church, and we would appeal to our congregations, especially to parents, to give earnest and prayerful consideration to this matter.

The above recommendations became the finding of Assembly. Apart from the recommendations of the committee, the Rev. H. W. Ramsay moved that the Training of Ministry Committee be requested to draw up a scheme for the training of students in Australia, seconded by Mr. Donald Shaw and carried.

### STUDENT FUND

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<td>5 10 0</td>
</tr>
<tr>
<td>Hunter Congregation</td>
<td>4 8 7</td>
</tr>
<tr>
<td>Hastings Congregation</td>
<td>3 11 6</td>
</tr>
<tr>
<td>Maclean Congregation</td>
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<tr>
<td>A. MacDonald and Sisters</td>
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</tr>
<tr>
<td>Mrs. Worsfold</td>
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<td><strong>Credit Balance</strong></td>
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**DISBURSEMENTS**

<table>
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<td>Cable to Rev. A. D. MacIntosh</td>
<td>1 0 10</td>
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<tr>
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</tr>
<tr>
<td>The Rev. A. D. MacIntosh's fare is to be taken from Credit Balance.</td>
<td></td>
</tr>
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### TRAINING OF MINISTRY COMMITTEE


### MISSIONS

The report on Missions was delivered by the Rev. I. L. Graham, convener. Mr. Graham referred to the fact that up to the present time our Church has not been able to place a missionary on the field. Miss Harris, who offered to serve our Church on the mission field, owing to prevailing circumstances has sent in her resignation. Dr. J. Campbell Andrews continues to serve in the armed forces of our country. Mr. Graham asked permission for those ministers present who had aborigines within the area of their charge to address the Assembly. Permission being granted, the Moderator called upon the following members of Assembly to speak: The Rev. M. C. Ramsay, Rev. I. L. Graham, Rev. J. A. Harman. The Moderator also addressed the Assembly.

The recommendations of the committee were as follows:

1. That Miss Harris resignation be accepted with regret.
2. That a season of prayer be held in connection with missions before the close of Assembly.
3. The Rev. I. L. Graham moved the recommendations, seconded by the Rev. J. A. Harman, become the finding of Assembly.

The Clerk, Rev. J. A. Harman, moved that we request the Rev. M. C. Ramsay to prepare a statement for publication regarding the policy of our Church in financial matters related to Missions. This motion was moved and carried.

The Rev. M. C. Ramsay moved that we recommend again to our people that they concentrate on building up a Central Mission Fund. This motion was also seconded and carried.

While it is true that we have not a missionary of our own Church in the field, it should be remembered that we are helping to support Free Church Missionaries in India, South America, Palestine and also South Africa.

### MISSIONS – GENERAL FUND

**RECEIPTS**

<table>
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<td>Miss Nicolson</td>
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</tr>
<tr>
<td>A. MacDonald and Sisters</td>
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</tr>
<tr>
<td>Grafton Congregational L.M.A.</td>
<td>15 0 0</td>
</tr>
<tr>
<td>Hamilton Congregation</td>
<td>11 0 0</td>
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<tr>
<td>St. Kilda Congregational</td>
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<tr>
<td>Hunter Congregation</td>
<td>3 3 0</td>
</tr>
<tr>
<td>Hastings Congregation</td>
<td>4 11 6</td>
</tr>
<tr>
<td>Maclean Congregation</td>
<td>26 10 4</td>
</tr>
<tr>
<td>Manning Congregation</td>
<td>20 10 0</td>
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<tr>
<td>Int. on Bonds held by Victorian Pres.</td>
<td>23 9 0</td>
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<tr>
<td><strong>Credit Balance</strong></td>
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### MISSIONS – SPECIFIED RECEIPTS

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<tbody>
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<td>A. MacDonald and Sisters</td>
<td>£0 15 0</td>
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<tr>
<td>Geelong W.M.U.</td>
<td></td>
</tr>
<tr>
<td>Dr. Annie MacKay, India</td>
<td>£15 0 0</td>
</tr>
<tr>
<td>Mr. F. Neumann, Palestine</td>
<td>£15 0 0</td>
</tr>
<tr>
<td>Wauchope W.M.A.</td>
<td></td>
</tr>
<tr>
<td>Dr. Annie MacKay, India</td>
<td>£14 13 0</td>
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<tr>
<td>St. George's W.M.A.</td>
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<tr>
<td>South America</td>
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<tr>
<td>India</td>
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</tr>
<tr>
<td>South Africa</td>
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<tr>
<td>Mr. Neumann, Geelong</td>
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<tr>
<td>£145 8 0</td>
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### DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Dr. Annie MacKay, (Wauchope)</td>
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</tr>
<tr>
<td>Dr. Annie MacKay (Geelong)</td>
<td>£15 0 0</td>
</tr>
<tr>
<td>Mr. F. Neumann (Geelong)</td>
<td>£15 0 0</td>
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<tr>
<td>£44 13 4</td>
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<tr>
<td>Credit Balance</td>
<td>100 14 8</td>
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</table>

### MISSIONS COMMITTEE

WIDOWS AND ORPHANS, AND AGED AND INFIRMED MINISTERS

The convener reported on the state of this fund, and made the following recommendations of behalf of the committee:

(1) That we discuss with the A.M.P. the question of a scheme of group insurance for the benefit of Widows and Orphans.

(2) That we convey to Mrs. C. MacDonald, the only remaining minister's widow, an expression of our Christian love, and request her to accept as a token of our sincere regard a sum of £20.

The recommendations were agreed to and became the finding of the Assembly.

WIDOWS & ORPHANS FUND

RECEIPTS

<table>
<thead>
<tr>
<th></th>
<th>Infants</th>
<th>Junior</th>
<th>Senior</th>
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<td>Balance in hand</td>
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<td>...</td>
<td>£57 9 7</td>
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<td>1 10 0</td>
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<tr>
<td>A. McLean, Williamstown</td>
<td>...</td>
<td>...</td>
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</tr>
<tr>
<td>St. George's Congregation</td>
<td>...</td>
<td>...</td>
<td>0 15 0</td>
</tr>
<tr>
<td>Hunter Congregation</td>
<td>...</td>
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</tr>
<tr>
<td>Manning Congregation</td>
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<td>...</td>
<td>4 4 9</td>
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<tr>
<td>Credit Balance</td>
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£20 disbursed this Assembly.

This statement does not include the sum of £72 per annum paid by St. George's to a former minister's widow.

Widows and Orphans Committee


WELFARE OF YOUTH

The Rev. J. C. Robinson, convener of the Welfare of Youth committee submitted the report.

Mr. Robinson said: “The work of your committee has now entered upon an interesting stage, as we are beginning to train the children of those whom we have already trained. In other words, we are now making contact in our work with the second generation. In a few years we should be able to observe whether the bright hopes which we entertained of the rising youth of our Church will be justified or not. It is at any rate pleasing to us to see that there are a number whom we have trained, who are determined that the training they received will be transmitted to their children. It is in this way that the Free Church heritage will be maintained and become the priceless treasure of future generations.”

SHORTER CATECHISM

<table>
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<tr>
<th>Questions</th>
<th>Infants</th>
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<td>Manning</td>
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<td>3</td>
<td>1</td>
<td>1</td>
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<tr>
<td>St. Kilda</td>
<td>6</td>
<td>4</td>
<td>2</td>
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</table>

Word perfect repetition: Manning 3.

SEARCH WORK

The search work this year was well up to former standards. Special mention should be made of the excellent work, both for neatness and arrangement, of Miss Margaret Cramp of Maclean and Miss Catherine Lindsay of Huntington. There were 49 competitors.

Junior Section. – First Prize: Jenny Lindsay, Huntington, 1200. Second Prize: Norman Beaton, Barrington, 1196.

Intermediate Section. – First Prize: Margaret Cramp, Mac-

lean, 1200. Second Prize: Jean Campbell, Mullumbimby, 1198.

Senior Section. – First Prize: Margaret Campbell, Mullumbimby, 1200. Second Prize: Angus Beaton, Kendall, 1196.

Catherine Lindsay, Huntington, highly commended, 1200.

METRICAL PSALMS

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
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SINGING

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<td>6</td>
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SCRIPTURE PORTIONS

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<td>S. R. Andrews</td>
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<td></td>
</tr>
<tr>
<td>Hamilton</td>
<td>2</td>
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BIRTHDAYS

This department is popular, especially with the younger children. At present there are 684 names on the list. The sum of £5/5/- was contributed by the children to this fund.

WELFARE OF YOUTH FUND

RECEIPTS

<table>
<thead>
<tr>
<th></th>
<th>Infants</th>
<th>Junior</th>
<th>Senior</th>
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<td>£20 13 9</td>
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<tr>
<td>Miss Nicolson</td>
<td>...</td>
<td>...</td>
<td>0 5</td>
</tr>
<tr>
<td>A. MacDonald and Sisters</td>
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<td>0 15</td>
</tr>
<tr>
<td>S. R. Andrews</td>
<td>...</td>
<td>...</td>
<td>0 10</td>
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</tr>
<tr>
<td>East Maitland</td>
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£25 13 9

DISBURSEMENTS

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<tr>
<td>Credit Balance</td>
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<td>...</td>
<td>£17 0 7</td>
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</table>

The sum of £10/4/8 was paid to the convener to cover expenses for the year ending December, 1943.

FREE KIRK FELLOWSHIP

The Fellowship has been greatly interfered with owing to the war, as most of our young men and women, if not definitely on active service, are engaged in some essential war duties. At the request of the Wauchope Branch, a rally is to be held in that district from April 8th to 10th. The Affiliation Fund has a credit balance of £12/11/5.

The convener moved the following recommendations of his committee:

(1) That the thanks of the Assembly be expressed to all examiners, Sabbath School superintendents, and teachers.

(2) That we urge upon all Free Presbyterian people to be active in opening up and conducting Sabbath Schools and...
Free Church organisations wherever possible.

(3) That the prize winners in the Search Work Dept, be published as early as possible in the New Year.

(4) That a Free Church Children's Worship League be formed and necessary literature be printed.

(5) That definite emphasis be laid upon conversion in all our relations with the young of our Church.

(6) We highly commend the labours of the Rev. J. A. Webster in connection with the writing of the lessons that appear in the “Sunbeam” and that he be requested to continue the same.

All the above recommendations were moved and carried by the Assembly.

**Welfare of Youth Committee**

**CHURCH PRINCIPLES**
The Church Principles Committee's report was submitted by the Rev. H. W. Ramsay, convener. Mr. Ramsay stated that perhaps the greatest principle was that we held that we must ever be loyal to the Scriptures of the Old and New Testaments.

The following recommendations were moved by the Rev. H. W. Ramsay for the committee:—

1. That the Assembly requests that at least one lesson each quarter in the “Sunbeam” be devoted to some principle of our Church.

2. That the Assembly recommends all classes in connection with our Church to give a due proportion of study to the distinctive principles of our Church.

3. We urge our young people to make themselves thoroughly acquainted with the Scriptural character of the distinctive principles of our Church.

4. That our ministers be requested to take steps to see our people are acquainted with our reasons for not using instrumental music in the public worship of God.

5. That the Rev. M. C. Ramsay be requested to prepare a paper on this subject to be published in the “Australian Free Presbyterian.”

The above recommendations were seconded and became the finding of the Assembly.

The Rev. J. C. Robinson reported upon the proposed history of our Church, and read a portion, seeking the Assembly's advice. The Rev. Arthur Allen moved that all such matter be referred to a Review Committee.

**Review Committee**

The motion was seconded by the Rev. J. A. Webster, and became the finding of the Assembly. Mr. Allen also moved that the raising of funds for the publication of the proposed history be referred to the Review Committee. And that they take all necessary steps. Seconded by Rev. J. A. Harman, carried.

The matter of individual cups in dispensing the Sacrament, deferred from last Assembly, was reconsidered. The Rev. H. W. Ramsay moved: “That the Manning Kirk Session be informed that the Directory of Public Worship affords sufficient guidance in this matter.” Seconded by Mr. Donald Shaw, carried.

**Church Principles and Church History Committee**

During the debate on matters of finance, the minimum stipend came under review. Difference of opinion was expressed as to whether £250 or £275 was the minimum stipend laid down by Assembly. As no agreement could be reached on this matter, it was moved by the Rev. Arthur Allen and seconded by the Rev. J. C. Robinson that the minimum stipend be £275 per year. Consideration was then given to the question as to whether the minimum of £275 apply to 1943 or become operative for the year 1944. After much discussion it was decided to abide by a clause in the Central Supplementary Sustentation Funds printed regulations, which states that an addition to the stipend take place from the beginning of the year. The minimum stipend of £275, therefore, becomes operative from the beginning of this year.

Following the debate on the minimum stipend, it was moved and seconded that a committee be appointed to investigate all our Church finances.

**Investigation Committee**

**OVERTURES**
An overture from the Sydney-Manning Presbytery, that the name of the Presbytery be changed from Sydney-Manning Presbytery to Central Presbytery. On the motion of the Rev. I. L. Graham the request was granted.

The Richmond-Brunswick Congregation requested Assembly that the appeal for the Manse Fund be reopened and that an appeal for subscriptions be made through the “Australian Free Presbyterian.” On the motion of the Rev. J. A. Webster the request of the Richmond-Brunswick Congregation was granted.

That the legacy of the late Lyle MacPherson (£100) should be returned to the Richmond-Brunswick Congregation and credited to the Manse Fund. The prayer of the request was granted.

**MOTIONS OF SYMPATHY**
The Rev. J. A. Webster moved that we convey our sincere sympathy to the relatives of the late Messrs. S. McQueen (Hunter), L. Campbell (Hastings), I. McInnis (Barrington), S. Nicolson (St. Kilda).

The Rev. M. C. Ramsay moved that we extend our sympathy to all who have been bereaved throughout the year.

The Rev. H. W. Ramsay moved that we extend our sympathy to all those who have suffered bereavement through the war. Also to those who are sick, wounded and missing and those whose loved ones are prisoners of war. The Moderator requested the Rev. H. W. Ramsay to lead the Assembly in prayer commending all the bereaved and those in the vale of sorrow to the God of all grace.

**UNALLOCATED FUNDS**

<table>
<thead>
<tr>
<th>RECIPTS</th>
<th>BALANCE IN HAND</th>
<th>MISS R. A. COOKE</th>
<th>H.R.J.W.</th>
<th>*ANONYMOUS</th>
<th>A. W. CAMPBELL</th>
<th>INTEREST</th>
<th>CASH</th>
<th>L.A.C. R. B. ALLEN</th>
<th>ESTATE LATE LYLE MCPHERSON</th>
<th>MANNING CONGREGATION</th>
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<tbody>
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<td></td>
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<td>5 0 0</td>
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<td>0 17 0</td>
<td>0 10 0</td>
<td>100 0 0</td>
<td>1 10 0</td>
</tr>
</tbody>
</table>

**UNALLOCATED FUNDS**
Interest on Transfer from J. Ross Memorial Fund: £465 19 4

**DISBURSEMENTS**

- Central Supplementary Supply Fund: 60 0 0
- Rent H. Reeves Transferred to Synod Account: 6 0 0
- Credit Balance brought forward: £399 19 4

* Re Anonymous Donation – Donor's instructions were as follows: "The money to be used by Church Assembly to help those ministers of the Church who are most in need of it."

**McINTYRE CENTENARY FUND RECEIPTS**

Balance in hand ... ... ... ... £12 3 7
Invested as follows: –
- £200 Water and Sewerage Board.
- £100 Commonwealth Bonds
- £12/3/7 Government Savings Bank.
- *Credit Balance: £19 7 10*

**McINTYRE CENTENARY FUND INTEREST A/C. RECEIPTS**

Balance in hand ... ... ... ... £3 10 8
Interest C’wealth Bonds ... ... ... ... 1 12 6
Interest C’wealth Bonds ... ... ... ... 1 12 6
Accumulated Interest on Water Board Debentures ... ... ... ... 30 12 6
... ... ... ... 33 17 6
Credit Balance ... ... ... ... £37 8 2

**AGED AND INFIRM MINISTERS’ FUND RECEIPTS**

Balance in hand ... ... ... ... £25 3 6

**ASSEMBLY GENERAL FUND RECEIPTS**

- Mr. A. McDonald and Sisters ... ... ... £2 0 0
- Grafton Congregation ... ... ... 1 14 0
- Geelong Congregation ... ... ... 2 0 0
- Hamilton Congregation ... ... ... 5 10 0
- St. Kilda Congregation ... ... ... 3 10 0
- Hunter Congregation ... ... ... 3 5 0
- Hastings Congregation ... ... ... 4 0 0
- Maclean Congregation ... ... ... 10 10 6
- Manning Congregation ... ... ... 1 10 0
- Miss J. Macrae ... ... ... 1 0 0
- Exchange ... ... ... 0 1 6

**DISBURSEMENTS**

- Debit Balance brought forward ... ... ... 31 5 4
- Rev. D. G. Trotter ... ... ... 5 5 0
- H. C. Nicolson ... ... ... 5 5 0
- Delegates Expenses ... ... ... 27 3 4
- A. P. Clark ... ... ... 0 13 9
- Roneo Co. ... ... ... 1 14 1
- Exchange and Duty Stamps ... ... ... 0 12 11
- ... ... ... 71 19 10
- Debit Balance ... ... ... ... £36 18 10

**FREE PRESBYTERIAN CHURCH OF AUSTRALIA CENTRAL SUPPLEMENTARY SUSTENTATION FUND RECEIPTS**

- Balance in hand ... ... ... ... £46 18 4
- Transfer from Unallocated Funds ... ... ... 60 0 0
- Transfer from James Ross Memorial Fund ... ... ... 48 17 2
- St. George's Congregation ... ... ... 5 0 0
- Manning Congregation ... ... ... 7 10 0
- Group of Well wishers, Hunter Congregation ... ... ... 5 0 0

**DISBURSEMENTS**

- Wauchope ... ... ... ... 61 4 0
- Hunter ... ... ... ... 39 0 0
- Grafton ... ... ... ... 55 11 6
- ... ... ... 155 15 6
- Credit Balance ... ... ... ... £17 10 0

**JAMES ROSS MEMORIAL FUND RECEIPTS**

Balance in hand ... ... ... ... £127 2 5
Total Receipts ... ... ... ... 74 3 0

**DISBURSEMENTS**

- Central Supplementary Sustentation Fund ... ... ... £48 17 2
- Interest at 2 per cent. ... ... ... ... 0 19 7
- ... ... ... 49 16 9
- Credit Balance ... ... ... ... £151 8 8

**JAMES ROSS MEMORIAL INTEREST ACCOUNT**

1943.
- Balance in hand ... ... ... ... £8 2 0
- Interest A.C. Bonds ... ... ... ... 4 1 3
- Interest A.C. Bonds ... ... ... ... 3 0 4
- ... ... ... 4 1 3
- Credit Balance ... ... ... ... £11 2 10

**Sustentation Fund and Finance Committee**

Mr. H. Nicolson, General Treasurer. Elders of all Congregations.

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**THE AUSTRALIAN FREE PRESBYTERIAN**

**Office:**
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free. Subscriptions and notices of discontinuance are to be forwarded to

Rev. JOSEPH HARMAN,
The Manse, Campbell Street,
Wauchope, N.S.W.

All other remittances, money orders and cheques to
be sent to the Church Treasurer,
Mr. H. NICOLSON,
17 Anderson Street, Westmead,
N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to
Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W.

PRESENTATION

A goodly number of the congregation gathered at St. George’s, Sydney, to bid farewell to Rev. Neil MacLeod, M.A., B.D., before he took up his duties as a chaplain in a forward operational area. However, on the very night selected, Mr. MacLeod entained to join his unit. Mrs. MacLeod was present to represent her husband and, after a brief devotional service, Mrs. A. Gillies, on behalf of the congregation and as a token of their goodwill, handed over a money belt, well filled with notes, to Mrs. MacLeod, who accepted it on behalf of her husband. Mr. A. Aitchison thanked the congregation on behalf of Mrs. MacLeod.

SUBSCRIPTIONS RECEIVED UNTIL
24TH MARCH, 1944

N.S.W.

Mr. Colville, Maclean, £1, to 31/5/46.
Miss M. Gregor, North Sydney, 5/-, to 31/3/45.
Mrs. G. Green, Croydon, 5/-, to 30/6/45, and 5/- donation.
Mr. Allan Lindsay, Huntingdon, 5/-, to 31/8/44.
Mrs. G. C. Lindsay, Huntingdon, 5/-, to 31/3/45.
Mr. A. L. Martin, Croydon, 5/-, to 31/11/44.
Mrs. James Miller, Cargo, 10/-, to 1/8/45.
Mr. G. McKenzie, Croydon Park, 5/-, to 31/5/43.
Mrs. McKenzie, Maclean, 5/-, to 31/12/45.
Mr. D. MacAuley, Hurstville, 10/-, to 30/6/45.
Mrs. K. McCloy, Artarmon, £1, to
Misses C. and J. MacKay, Taree, 5/-, to 31/3/45, and 10/- donation.
Mr. D. Robinson, Wauchope, 5/-, to 31/1/45.
Mrs. M. Stewart, Taree, 10/-, to 31/12/46.
Mrs. L. Sunderland, Bellevue Hill, 5/-, to 28/3/45.
Mrs. H. E. Wilkinson, Nabiac, 5/-, to 31/3/45 (new subscription).
Extra sales, 5/-.

VICTORIA

Mrs. P. A. Gorrie, Branxholme, 5/-, to 31/12/44.
Mrs. C. R. Price, Conad Swamp, 10/-, to 31/1/46.
Miss C. Mcl. Paterson, Geelong, 10/-, to 31/12/45.
Miss A. C. McCgilp, Box Hill, 10/-, to 30/6/45.
Mr. John McLeod, Mentone, 10/-, to 28/2/46.
Miss J. M. L. MacDonald, Dandenong, 10/-, to 28/2/46.

SUBSCRIPTIONS TO “SUNBEAM”

Master Lindsay Bird, Pappinbarra, 1/–.
Misses C. and J. Lindsay, Huntingdon, 2/–.

OTHER BUSINESS

The question of a library for our ministers was raised. Sermons are not culled out of the thin air. If sermons are to hold the attention much time must be spent in study. While we acknowledge that the enlightenment of the Holy Spirit is the first essential, we are still called upon to use the faculties that God has given us. It was suggested that if a library could be established of current theological works and books bearing on the Reformed Faith it would prove a great help to our ministers.

The Rev. M. C. Ramsay moved, that the Rev. Arthur Allen be requested to bring before next Assembly a scheme whereby a library for the ministers of the Church may be provided. The motion was seconded by Mr. D. McLeod and carried.

The Rev. J. C. Robinson mentioned the matter of immigration. Mr. Robinson said that the arrangement between our Church and the Free Church of Scotland has not been satisfactory in the past, and that some scheme should be drawn up so as we would be notified of Free Church people coming to Australia. It was moved that the matter be left in the hands of the Church Extension Committee.

A committee was appointed during Assembly, 1942, to make recommendations to the Finance Committee.

The appointed committee was not able to make any recommendations to the Assembly of 1943. The committee was requested to take another year to consider the work, and the name of the Rev. D. G. C. Trotter was added to the committee. The committee requested the Assembly to grant another year to consider the work. The following recommendations were made and became the finding of Assembly:

(1) Telephone: That the ground rental only be paid.
(2) Sanitary and Garbage, be paid by the congregation.

The Rev. Arthur Allen was nominated as Moderator for the next Assembly.
Owing to the pressure on space this month a number of obituaries and news items have been held over.

9

THE CHILDREN’S PORTION

Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

LESSON NOTES FOR MAY

PRAYERS FOR THE OPENING OF EACH CLASS

May 7th. – Psalm 86: 6
May 14th. – Psalm 86: 11
May 21st. – Psalm 90: 12
May 28th – Psalm 90: 14

TINY TOTS TEXT
“Looking unto Jesus.” (Heb. 12: 2.)

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7th May

Enoch
Is called the man who walked with God.


I hope, boys and girls, to deal more fully (D.V.) with these most interesting Bible characters in my next lesson.

14th May

Noah

References: Gen. 6: 8-12, 6: 14-22, 7: 5, 8: 1; Heb. 11: 7; 2 Pet. 2: 5; Gen. 9: 12-17; 1 Pet. 3: 20.

21st May

Abraham

Called the Father of the Faithful.


26th May

Jacob

Read Genesis chap. 28 and note points of interest and discuss the life of Jacob. Note his life before and after God called him.

Before: Gen. 25: 31-33, Gen. 27: 18, 29, 42-43.

After: Gen. 29: 18, Gen. 31: 40, Gen. 32: 9-12, 12, 30; Gen. 37: 28.

A LETTER FROM OUR MISSIONARY

January 24, 1944.

Dear Boys and Girls,

How would you like to play in real Indian jungle?

All round Lakhnadon, and especially near our home, there is jungle. Quite often great big monkeys come in groups of fifteen or twenty, and scamper along the boundary wall, climb the trees, and often leap on to the roof. This upsets the tiles, and the next time rain falls the roof leaks! Snakes are quite common, especially cobras, which are very poisonous. One day when our little boy, Morrison, was too small to understand the danger, he stamped upon a young cobra, which had come on to our verandah. He kept on stamping on it till he had killed it.

Often, too, when going to Chhapara we have seen beautiful peacocks in the jungle, spreading out their tails for everyone to admire! Flocks of green parrots, too, are constantly to be seen. Some years ago we actually saw a real live tiger! We were motoring home from the city of Jabulpore quite late at night. As the car slowly climbed a long steep hill suddenly, full in the headlights of the car, we saw a huge tiger cross the road. Unfortunately, both our boys had fallen asleep, so they missed that great sight. Just now, I want to tell you about something that happened a short time ago. Our little son, Morry, was playing in the jungle. He had a little chum with him—a wee Indian boy called Innu. I think they must have been playing "Cowboys and Indians," for Morry told me that they lost his nice little toy pistol! They looked and looked, but could not find it. Perhaps you would like to hear the rest of the story in Morry's words. "We both thought just at the same time that we ought to ask Jesus to help us find it. So we knelt down together in the jungle and asked Him to help us. Then we got up and looked again, and soon we found it lying on the ground. So then I said to Innu, 'We ought to say 'Thank you' to Jesus.' So we both knelt down and said 'Thank you' to Jesus."

Now, the reason I'm telling you this is not to make you think that Morry must be a very good boy! I feel sure he is just as much of a little rascal as times as a small boy of six can well be! But I do want all you boys and girls to come to know Jesus and to love and trust Him, so that you will bring all your little troubles to Him. Then, later, when you have bigger troubles you will find He is just as able to help you as He was when your troubles were tiny! You know, some people think (and sometimes say) that Jesus does not love naughty children! Well, I'm very glad that is not true. He surely does love naughty children—it's their naughtiness He doesn't love. So Jesus never drives naughty boys away from Him—He only drives the naughtiness away from them! Yours lovingly,

M. MURRAY MACLEOD.

BUNYAH SABBATH SCHOOL

On Sabbath morning, 12th March, Rev. M. C. Ramsay presented suitable books to the children in connection with the Bunyah Sabbath School. At least seventeen books were given, and large text cards were presented to the children under age. Mr. Ramsay commended the children for their work, impressed upon them the benefits derived from the reading of good books and stressed that only literature suitable to the day should be read on the Lord's Day.

WELFARE OF YOUTH RESULTS FOR 1943

The results of the Welfare of Youth Work for 1943 are as follows:—

SHORTER CATECHISM

QUESTIONS 1-10

26 competed in this section

Wauchope: Norma Chapman, Heather Blythe, Allan Collins.

Tinonee: Eric Butler, Dorothy Butler.

Anna Bay: Margaret Beaton.

Salt Ash: Coralie Lyall, Beth McKenzie, Joan McKenzie.

Taree: Don Rinkin, Bruce Holden, Teddy McKay, Ruth Cowan, Mavis McKay.


Maclean: Beth McDonald, Helen McKay, Pauline Green, Corinne Webber, Beverley McSwan, Janice Green.

QUESTIONS 11-30

17 competed in this section

Tinonee: Dorothy Butler, George Gollan, Eric Butler, Betty Martin.

Grafton: Graeme King, John MacLachlan, Duncan MacLachlan, Alistair MacLachlan.

Salt Ash: Joan Mackenzie.

Bunyah: Lily Paterson.

St. Kilda: Lorraine Bell, Isabel Bennet, June Woods, Winnie Ferguson.

Maclean: Jean Gray, Alan McKay.

Nabiac: Max Burns.

SHORTER CATECHISM
QUESTIONS 31-62.
19 competed in this section
Tinonee: Geoff Lambert, Dorothy Butler.
Kindiee: Stanley McKinnon.
Wingham: Janet Harris, Ross Stewart, Leath Coombes.
Nabiac: Cecil Wilkinson, Margaret Wilkinson.
St. Kilda: Isabel Bennet, June Woods.
Maclean: Alan McKay.
Lismore: Joyce Speeding.

QUESTIONS 63-107
3 competed in this section
Tinonee: Margaret Lambert.
Kindiee: Athol McKinnon.
Maclean: Betty Albert.

WORD PERFECT REPETITION
3 competed in this section
Tinonee: Hope Benhard (second time).

REPETITION OF CERTAIN METRICAL PSALMS
27 competed in this section

INFANTS SECTION
Anna Bay: Ann Anderson.
Taree: Bobby Murray, Shirley Cause, Douglas Morton.
Kindiee: Audrey McKinnon.
Grafton: John King, Arch MacLachlan.
Wingham: Heather Coombes.
Little Run: Judith Wadsworth, Elaine Wadsworth.
Maclean: Pauline Green, Donald Wallace, Heather Paynter, Janice Green, Ivan Webber, Cathleen McKay, Daphne Paynter.

JUNIOR SECTION
37 competed in this section
Taree: Una Holden, Mavis McKay.
Tinonee: George Gollan, Eric Butler, June Lambert.
Grafton: Frances King, Graeme King, Duncan MacLachlan, Alistair MacLachlan, John MacLachlan.
Little Run: Norma Cox, Clarence Cox, Bryce Wadsworth.
Nabiac: Max Burns, Margaret Wilkinson.
Huntingdon: Jennie Lindsay.
Wauchope: Grant Harman, Leslie Markham, Allan Harman.
Beechwood: Lindsay Bird.
Hamilton: Elsie Rees, John Rees, David Graham, Margaret Fort.

SENIOR SECTION
54 competed in this section
Taree: John Ramsay, Murray Pleasant, Walter Pleasant, Helen Ramsay.
Tinonee: Hope Benhard, Margaret Lambert, Dorothy Butler, Betty Martin, Norman Basham, Neil Benhard, Geoff Lambert.
Kindiee: Janet McKinnon, Euphemia McKinnon, Thelma McKinnon.
Wingham: Margaret Harris, Dorothy Wamsley, Ian Stewart, Leath Coombes.
East Maitland: Bruce Bolt, David Webster, Beth Webster, Alisdair Webster, James Darr, Bruce Darr.

Little Run: Francis Cox, Graham Wisely, Valerie Wadsworth, William Cox.
Wauchope: James Markham, Colleen Graham, Leslie Markham, Grant Harman.
Huntingdon: Catherine Lindsay, Jennie Lindsay. Beechwood: Lindsay Bird.

SINGING OF CERTAIN PSALM TUNES
JUNIOR SECTION
26 competed in this section
Grafton: Graeme King, Frances King, Duncan MacLachlan.
Wingham: Dorothy Wadsworth.
Wauchope: Grant Harman, Allan Harman, Margaret Marchment, Laurie Marchment, Leslie Markham.
Huntingdon: Jennie Lindsay.
Beechwood: Lindsay Bird.

SENIOR SECTION
17 competed in this section
Taree: Teddy McKay, Una Holden, Mavis McKay, Vera Kidd, 11
John Ramsay, Murray Pleasant, Helen Ramsay, Walter Pleasant.
Wingluam: Dorothy Wadsworth.
Wauchope: Leslie Markham, James Markham, Colleen Graham.
Huntingdon: Catherine Lindsay, Jennie Lindsay.
Beechwood: Lindsay Bird.
Hamilton: David Graham, Ruth Graham.

REPETITION OF CERTAIN SET PORTIONS OF SCRIPTURE
JUNIOR SECTION
17 competed in this section
Wauchope: Leslie Markham, Edward Sheather.
Tinonee: George Gollan, June Lambert, Eric Butler.
Kindiee: Neil McKinnon, William McKinnon.
Graffon: Graeme King, Duncan MacLachlan, Alistair MacLachlan.
Wingham: Janet Harris, Evelyn Coombes, Ross Stewart, Malcolm Harris.
Maclean: Alan McKay, Colin Albert.

SENIOR SECTION
23 competed in this section
Taree: John Ramsay, Murray Pleasant, Walter Pleasant.
Tinonee: Hope Benhard, Margaret Lambert, Betty Martin, Dorothy Butler, Neil Benhard, Norman Basham, Geoff Lambert.
Wingham: Margaret Harris, Dorothy Wamsley, Ian Stewart, Leath Coombes.
East Maitland: Bruce Bolt, David Webster, Beth Webster, Alisdair Webster, James Darr.
Maclean: Alan McKay.
Hamilton: David Graham, Ruth Graham.

SEARCH WORK, 1943
JUNIOR
Jennie Lindsay, Huntingdon: 1200, 1st prize.
Norman Beaton, Barrington: 1196, 2nd prize.
Helen Campbell, Mullumbimby: 1194.
Flora Arrowsmith, Barrington: 1183.
Janet Harris, Wingham: 1183.

Incomplete
Margaret Beaton, Bob's Farm: 200.
Alasdair Webster, Maitland: 200.
John Ramsay, Taree: 998.
Fay Bancroft, Maclean: 896.
Max Carey, Taree: 745.
Callum Gorrie, Branxholme: 584.
Darrell McNees, Barrington: 300.
Alex Shaw, Barrington: 298.
Morga Kerr, Sydney: 293.
Ken Kerr, Sydney: 198.
Neil Murray, Sydney: 190.
Betty Albert, Maclean: 95.

SENIOR
Catherine Lindsay, Huntingdon: 1200, commended.
Margaret Campbell, Mullumbimby: 1200, 1st prize.
Angus Beaton, Kendall: 1196, 2nd prize.
Paul McPherson, Warrambool: 1194.
Peter McPherson, Warrambool: 1194.
Ruth Graham, Hamilton: 1192.
Margaret Skinner, St. Kilda: 1192.
David Graham, Hamilton: 1190.
Una Porter, Forbes River: 1190.
Dick Porter, Forbes River: 1190.
Marion Walter, Hamilton: 1190.

Incomplete
Helen Ramsay, Taree: 998.
Innes Campbell, Mullumbimby: 987.
Norman Gorrie, Branxholme: 584.
June Ferguson, St. Kilda: 381.
Elaine Ferguson, St. Kilda: 381.
Beth Webster, Maitland: 200.
David Webster, Maitland: 200.
June Whitlie, St. Kilda: 100.
Lesley Talbot, St. Kilda: 100.
Heather Beaton, Kendall: 100.
Marjorie Goodchild, Sydney: 90.

THE CONVERSION OF AN OLD BOY
One of God's children has written us in response to our appeal narrating how he came to love the Saviour. He is an old boy, now 86 years of age. He says, God calls old men children, and so He does. It is now 55 years since the Lord brought him to a saving knowledge. He says God did it all. He was greatly helped by the text “Cursed is every one that continueth not in all things which are written in the book of the law to do them.” (Galatians 3:10.) This was the law awakening him to see that he was a guilty sinner. His attention then was directed to John 3:14. “As Moses lifted up the serpent in the Wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.” Like the Israelites he looked up to the crucified Lord and was saved. He now knew the preciousness of the Gospel and why Christ died upon the cross. The next text which assisted him gave him assurance when many were opposed to him. “My sheep hear my voice.” (John 10:27.) We would like our children to turn up these texts: it may be God will bless the words to them. What a great thing it would be if God used the texts to save other souls. Write and tell us your experience.

BIRTHDAYS, APRIL, 1944

Many Happy Returns
“My sheep hear my voice, and I know them, and they follow me.”

April
1 – Kenneth Beckman, Harwood Island.
2 – Ellen Wallace, Maclean.
2 – Peggy Steele, Waughope.
2 – Morna Murray, Kundibalk.
5 – Margaret Murray, Kimbiki.
6 – Robert Preston, St. Kilda.
7 – Charles Dewberry, Barrington.
7 – Alan Goddard, Maitland.
7 – Elizabeth Harman, Kindee.
7 – Kenneth Anderson, Harwood Island.
8 – Neil Paterson, Bunyah.
9 – Alister McLachlan, Grafton.
9 – Margaret McFarlane, St. Kilda.
9 – Ronald Jack, St. Kilda.
11 – Robert Murray, Taree.
12
11 – Keith Dewberry, Barrington.
12 – Donald Wallace, Maclean.
12 – Rita McKinnon, Kindee.
13 – Lyle Walter, Hamilton.
16 – Margaret Hurst, Tinonee.
16 – Fay Bolt, Maitland.
16 – Robert McPherson, Maclean.
17 – Donald McAulay, Chatsworth Island.
17 – Colleen Graham, Waughope.
18 – Mary Graham, Hamilton.
18 – Janice O'Neill, Sydney.
19 – Catriona McLeod, Sydney.
20 – Norman Milligan, Dyer's Crossing.
22 – Ronald Dewberry, Barrington.
23 – Elwyn Webber, Maclean.
23 – Florence Porter, Macarthur.
23 – Walter Tout, Beechwood.
24 – John Ramsay, Taree.
25 – Cliff Atkins, Barrington.
26 – Pamela Groves, Grafton.
27 – John Ryan, Chatsworth Island.
29 – Max Rees, Hamilton.
30 – Margaret Campbell, Mullumbimby.
30 – Margaret Agnew, Hamilton.
30 – Jennie Lindsay, Huntingdon.
30 – Kevin Cahill, Sydney.
30 – Marjorie Murray, Kimbiki.
30 – Betty Farrell, St. Kilda.

THE TOKEN
(A true story by Walter Cobham)
Psalm 86:17

The great London terminus was thronged with people who hurried hither and thither, intent on their own affairs.

Few of them had leisure to notice a gentleman with silvery hair that crowned a kindly face. Nor had he eyes for any of them, as he stood watching a train that moved slowly out.

Mr. Raymond had come to see his doctor son start on the first stage of his journey to China – the land to which he was going as a missionary. He leaned out of the...
window, calling his goodbyes, and his father stood, hat in hand, watching till the last glimpse of his waving hand could be seen. Then, turning, he walked down the emptying platform, absorbed in his thoughts.

“O Father,” he breathed, half aloud, “there goes my third child on foreign service. Thou knowest I send him willingly, but not without tears. The parting is painful, Lord; yet if Thou dost accept the sacrifice, it will not be in vain. Show me a token for good; then I shall know that Thou hast blessed the offering.”

With mingled feelings he made his way into the crowded streets, entered a tram, and by and by reached his home. Its desolation struck a chill into his heart as he glanced round, but he had not time to dwell on this, for the maid, hearing him open the door, had come forward.

“A lady to see you, sir,” she announced.

He entered the drawing room, and found there a little woman dressed in shabby black, who diffidently rose to greet him. His first thought was that she had probably come to ask for help, financial or otherwise. But as soon as she began to speak, he noted an air of quiet dignity about her, in spite of her unpretentious appearance.

“You do not know me, Mr. Raymond,” she began, “and I would rather not tell you my name. But we are both known to our Heavenly Father, and He has given me a message. He told me I was to come and see you and bring you this envelope. I beg you will not open it till I am gone.”

Bidding him “Good morning,” she took her smiling leave, while Mr. Raymond, having shown her out in some bewilderment, turned back into the room and opened the envelope.

It contained bank notes for three thousand pounds, and a slip of paper, with the words, “For the Lord's work in China – to build and equip the hospital for which you prayed last Sunday, and to which your son has gone.”

With a sense of awe he gazed at the contents, then fell on his knees and, rejoicing, gave thanks for the token. – “Boys Magazine.”

ST. GEORGE'S FELLOWSHIP

At our meeting on Monday, the 20th, we had with us for the first time our new minister, Rev. Arthur Allen, and though he has been formally welcomed before we should like to say how happy we are that he is to continue to his ministry in St. George's.

Owing to the illness of Mr. Andrew Aitchison, Mr. R. Allen took the chair for the night and we were indeed delighted to have as speaker our friend Chaplain Neil MacLeod, now on leave from New Guinea.

Captain MacLeod informed us that he really had nothing to say, but as usual he was able to capture our imagination, and we saw that treacherous land of New Guinea almost as clearly as if we stood on its soil. As Mr. R. Allen said afterwards we had to read between the lines to gather the full horror of that life and death struggle in the disease ridden Ramu Valley where even the slightest effort is exhausting and home seems a million miles away. We heard the pleasant details, but men lie buried in the Ramu Valley and many hearts are sad. Several members of the Fellowship are looking forward to the rally at Wauchope at Easter. – Dorothy MacKinnon.

THE LOST DAY

(A Parable)

There was once a horse that ran away in the morning and did not return till the evening. When the master upbraided him the horse replied, “But here I am returned safe and sound. You have your horse.”

“True,” answered the master, “but my field is unploughed.”

If a man turns to God in old age, God has the man, but He has been defrauded of the man's work. And the man has lost the joy of service, and the reward. God wants a boy's life as well as his soul. – The “Boys Magazine.”

Printed by J. Bell & Co., 51 William St. Sydney,
The Disruption – and After

MODERATORIAL ADDRESS
BY CHAPLAIN, THE REV., NEIL MacLEOD, M.A.B.D.

FATHERS AND BRETHREN,

I wish to thank you for this high honour that you have once again conferred upon me in electing me to this venerable chair in the church of my fathers. The time has now come, when we should consider afresh the word, the witness, and the warfare of our church in relation to the crisis of our age.

Christianity in Australia has never faced before so menacing and direct a challenge as she faces at this hour. The things – and they are mostly evil things – that have burst upon us, lead on to complex situations and new developments, and the fortune and freedom of the human race depend on the way in which we handle these problems. Arnold Toynbee, in his great “Study of History” (Vol. IV.) has pointed out that our national failures may be traced back to moral breakdowns, and in the last analysis it is the failure of our moral and spiritual resources that spells out our defeat. Our ultimate success depends on our religious convictions, and a putting of the primary emphasis on Christian principles. “Patriotism is not enough,” since a purely nationalistic and materialistic way of life will always drag its weary people down to Hell. A healthy national life must be based on spiritual principles, and, the terrific sacrifice of men, money and materials, even our gigantic mass bombing round the clock may straighten out the tangle, but they won’t just settle one question of peace, freedom or justice. After all, what is the use of fighting – of even saving civilisation, if Christian principles are not to be taught and safeguarded in these dark days? Isn’t the “Atlantic Charter” but a repetition of a charter given on a hillside in Galilee long ago?

Again, let me say that for far too long we – you and I – have been living quite complacently on our spiritual capital and the traditions handed down to us from our fathers, and these roots are now cut off and are dying in the earth. H. G. Wells somewhere tells a story of a man who volunteered to spend a night in a haunted house. Full of bravado, and courage enough, he went into the
place and lit 2
the candles in convenient sockets round the rooms,
and soon the place was aglow with glare and light.
At midnight the lights began to go out, one by one,
each socket became a pool of darkness – and they
were all extinguished! Darkness sealed his vision
and stifled him in its terrible embrace, and there
was the inevitable panic to escape. Fathers and
brethren, there is a ghastly Satanic grip on our
world in these days, Chaos, darkness, death,
desolation, disease and “Old Night” reign supreme –
the lights are going out, one by one. Honour,
decency, faith, honesty, temperance, meekness,
love, mercy – and to use the words of President
Roosevelt – “incredible things are becoming so
terribly familiar
to us.” Our mass bomber raids are but mass mur-
ders, and the only justification we can see for them
is that by this dreadful instrument we can shorten
the war and save the lives of hundreds of thousands
of British and American soldiers. Only a radical
change in the hearts and minds of men can save us
from the global collapse of our civilisation.

As the old Editor looks today

Fathers and brethren, last year in this very
building we celebrated the centenary of the
Disruption. To that event we, as a Free Church, owe
our birth. It was this love for Free Presbyterian
principles that caused the Rev. William MacIntyre
to cut himself and his party away from his fellow
Presbyterians. We are the heirs of that heritage, but
are we in the true succession? The church of our
forefathers in Scotland was from the outset allied
with progressive freedom of thought and life. Their
Calvinistic traditions they shared with the Dutch,
who crushed Catholic Spain; with the French
Huguenots, who resisted royal tyranny and mitred
persecution; with the Waldenses, with the Pilgrim
Fathers, who, as the “sifted seed of a chosen
people,” went out into the wilderness and across
strange seas to give us freedom of worship. The
time has come when we should survey our task.
What is the reason for our continued existence as a
denomination? What is our future sphere of action?
Can we adapt our great traditions to meet the
social, economic, and political re-arrangement?
Can our Presbyterian Zion regain the universal
qualities of its original faith? We are citizens of a
new and bewildering world – a world as different
as that of Calvin as it is from the days of the Revs.
William MacIntyre and Arthur Paul. Or have we
bound ourselves to a fixed opinion – to an older
order of things which does not impinge on, let
alone try and understand, the New World Order in
the making. What are the young men and women of
our Church doing – are they drifting away from us
likewise? Surely the Church’s work has to be
continually done over and over again – surely each
new generation must be one afresh and trained for
Christian living. The tallow candles of Dr.
MacIntosh MacKay have given place to the electric
switch of the Rev. Arthur Allen. What of the radio,
the film, the journal, the monthly magazine, the
daily press? What of the education of our children
on lines that have really little regard for spiritual
and eternal values? If we hold with Calvin that the
whole world is a theatre for displaying the glory of
God – what are we to say regarding social security,
post war relations, industrial and social
administration, public health, and the wages of the
poor man? We are the children of Dr. Chalmers,
who did a mighty reclamation work in the slum
areas of Glasgow and Edinburgh – the children of
Dr. Robert Buchanan, who fostered and built
schools in the Highland glens and Lowland
parishes – heirs of Dr. Thomas Guthrie, who
founded the Ragged Schools. The Church is still
“the pillar and ground of truth,” and while we are
well enough aware that the Kingdom of God cannot
be ushered in by these earthly means, yet the fire in
our hearts and in the consciences of our people,
should cause us to cry out insisting that Christian
principles be applied to all these spheres; always
there should be in our Churches a deep compassion
and a willing service for those less fortunate than
ourselves. We need not tremble for the Ark of the
Lord. Religion does not need defence, but
demonstration, and turning out good Christians is
of far greater merit than merely turning out good 3
Churchmen. Nothing is so pathetic than moral and
spiritual inability – our own very effort to remain
pure is fast leading to ecclesiastical isolation and historic disaster. The judgement of God might well rest upon us, not only for taking sin too lightly, but also for thinking of ourselves more highly than we ought to think. “We must learn,” says Neibuhr, “that we must not allow the Christian faith to breed alternative moods of fanaticism and futility. We must learn that it is wrong, both to seek an easy conscience by persuading ourselves that our actions are guiltless (fanaticism), or, postpone action because we cannot find a vantage point of guiltlessness (futility). Our way of life is not, after all, through the use of perfect instruments, but only by the divine mercy of God.” Our interpretation of history may be all right “vertically” but “horizontally,” it leads us away from the common habits and the current ecclesiastical coin of our twentieth century usage. We must speak the Gospel in terms that the ordinary man in the street understands. We must know how the ordinary man speaks, feels, and thinks, and the economic forces and social philosophies that fashion and mould his pattern of life, and makes him think and speak as he does. Unless we can relate our Gospel message to these very relevant factors, our sermons might as well remain unpreached. The Disruption standpoint should not be our viewpoint today. Again, are we giving our Church people real leadership, or are we just waiting hopefully till the cumulative opinion of the Church pushes us along before it? Ministers and elders must be as the driving wheel, not the spare wheel, in our church organisations.

Fathers and brethren, we have the authentic flavour of the old Scottish piety; we have a fellowship in which rich and poor can share alike; we have a valuable religious and theological conservatism – but is that enough? Today is the accepted time – today is the day of crisis, of challenge, and “judgement must first begin at the House of God.” The living Church must be a militant Church, and we must have a clear eye and venturesome faith. More than anything else in the world is there required now a new vision of our task, an awakening of faith, a dead sure grip of God, and an unlimited love of our fellowmen. Till men believe in God through Jesus Christ, and learn to love their neighbours as themselves, we won't get anywhere – we perish – aye, and deservedly – perish from the earth.

**Church and State**

In 1596, a deputation of ministers waited on King James VI of Scotland, to remonstrate against a measure to recall the popish lords. They realised that this measure constituted a threat to their liberty, and would plunge Scotland into the deadly superstition from which she was emerging. During the interview, Andrew Melville caught King James by the sleeve and calling him “God's sillie vassal,” said “Sir, as divers times before I have told you, there are two kings and two kingdoms in Scotland: there is King James, the head of this 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. We will yield to your place, and give you all due obedience; but again I say, you are not the head of the Church; you cannot give us that eternal life, which we seek for even in this world, and you cannot deprive us of it.”

The Reformation aimed a fatal blow at the ecclesiastical dictatorship of Rome and the divine right of kings. It was the Reformation which laid the foundation upon which our civil and religious liberty has been built. The Reformed ecclesiastical government, as it is manifest in Presbyterianism, is based on democratic principles. Andrew Melville made it clear that the Reformers of Scotland had no desire to trespass upon the rightful domain of the State, but were prepared to acknowledge the authority of State and render obedience to its laws; but at the same time they were prepared to resist unto death any attempt on the part of the State to exercise authority or dictate to the Church of Jesus Christ.

During the present war we have been subject to increasing regimentation which, although necessary under present circumstances, constitutes a danger to our postwar thinking. Over the radio, in the press and from the pulpit, we hear much concerning postwar reconstruction and generally the spiritual aspect is most conspicuous by its absence; and what is more alarming is, that within the Protestant Church there are men, whom we conclude speak in the name of their Churches, who have become the champions of socialism and are ready to bargain away our priceless heritage for something worse than a mess of pottage. The rank materialism of socialism is presented to us under the cloak of Christian terminology. Socialism is simply the manipulation of society, where 4 individual liberty is sacrificed to the State, and with it, the rights of the family and the Church go to the wall. In return, work is distributed by the State on public ground. When the Church is merged into the State, as our so-called Christian socialists advocate,
it immediately becomes a mere function of, and subordinate to, the State. Man's spiritual nature is completely disregarded by the repudiation of man's sovereignty, under God, in virtue of his having been created in the image of God. Socialism leads to the worse type of political tyranny.

The Holy Scripture reveals clearly that, when the Church intermeddles with civil affairs, it goes beyond its rightful domain. The Westminster Confession of Faith, Chap. 31, Sec. 5, states: “Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth. . . . The proof text is Luke 12: 13,14 “And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?” To the enlightened Christian conscience there may be many calls to take part in political activity – but those calls are to the Christian as a citizen and not as a Churchman.” (F. Maxwell Bradshaw.)

On the other hand Roman Catholicism is seeking to take advantage of every opportunity to gain power in the political sphere, and she has no scruples in adopting any method that will mean progress towards her objective. The part she played in the Abyssinian War and the Spanish Civil War is evidence of this. Roman Catholicism is simply another aspect of socialism, where society is manipulated in the interests of the papacy, and in return society becomes subject to the superstitions and idolatry of that Church. In reality it is the merging of the State into the Roman ecclesiastical body, and the State becomes a mere function of the Church to be used to enforce her totalitarian ideas.

Those who hold to the Reformed Faith and the Presbyterian form of Church government should – in fact it is a moral obligation – know what is involved in so much of the loose thinking which is being expressed with regard to post-war reconstruction. To freshen the mind and quicken the interest we would recommend “The Story of the Scottish Church” by the Rev. Dr. Thomas McCrie, and the outstanding treatment of the “Reformed Conception of the Political Order” by F. Maxwell Bradshaw, M.A., LL.M., in the November, 1942, issue of the “Reformed Theological Review.” – A. A.

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, 28th March, 1944, at 7.30 p.m. The retiring Moderator, Rev. M. C. Ramsay, M.A., preached a helpful sermon from 1 Corinthians, 15th Chapter, and verse 58; his theme being the great heritage of God's people. Mr. Ramsay emphasised that these eternal blessings were all of grace. The Moderator then constituted the Synod.

The Roll being called, the following ministers answered to their names: – H. W. Ramsay, M. C. Ramsay, M.A., D. G. C. Trotter, M.A., J. Webster, J. A. Harman, and N. MacLeod, M.A., B.D. The Clerk reported that Rev. Arthur Allen had been inducted as minister of St. George's congregation, and his name was added to the Roll. Commissions were sustained in favour of the following Elders: – E. J. Harrison, Grafton; K. MacDonald, Maclean; D. McLeod, Hastings River; J. H. Cameron, Manning River; A. Grant, Hunter, Barrington; and D. Shaw, St. George's.

Rev. N. MacLeod was elected Moderator for the ensuing year, and, after being welcomed to the Chair, addressed the Court on the great work of the Church, especially in meeting the difficulties and solving the problems of the present day.

Examiners of Presbyterian Records were appointed, and Rev. H. W. Ramsay apologised for the absence of the Records of the Northern Presbytery.

The Synod adjourned to meet the following morning at 9 o'clock. The Synod met on Wednesday morning, and after devotions had been conducted, at the call of the Moderator, the minutes of the previous sederunt were read and confirmed.

CORRESPONDENCE.

The following correspondence was read and dealt with: –

(1) A letter from the Sydney-Manning Presbytery, informing Synod of a resolution passed at a meeting held on 29th March, 1944. “It was resolved that, in view of Rev. N. MacLeod's resignation from the pastorate of St. George's Congregation, that his name remain on our books as member of Presbytery.”

(2) A letter from the Secretary of the Grafton Congregation, requesting permission to sell the old Manse at Brushgrove.

(3) Overture from Sydney-Manning Presbytery, requesting that this Presbytery be known as the Central Presbytery.

(4) From the Secretary of the Deacons'
Court, Hastings River, requesting the Clerk of Synod to supply all resolutions in connection with the minimum salary. (5) From Rev. J. C. Robinson, requesting access to Synod and Presbytery Records.

The correspondence was received, on the motion of Rev. J. A. Harman and Mr. J. H. Cameron. Permission was granted to the Grafton Congregational to sell the old Manse building at Brushgrove. The overture from the Sydney-Manning Presbytery was referred to the Assembly. It was agreed that the Clerk supply the Hastings River Deacons' Court with the resolutions required. It was resolved that the Records of Synod and Presbyteries be made available to Rev. J. C. Robinson, providing he gave an undertaking to return them in good order.

PERMANENT RECORDS.

The minutes of last Synod were read and compared with the Permanent Records, and the Moderator was instructed to attest same.

FINANCE COMMITTEES REPORT AND RECOMMENDATIONS.

Arising out of questions asked by the Treasurer concerning the Mary McIntyre and D. K. McIntyre Funds, the Treasurer and Clerk were requested to present a full report relevant to bequests next Synod. A motion that the minimum stipend paid to ministers of our Church be regarded as £275 was carried.

(1) From Widows and Orphans Fund, the sum of £5 be paid to the following ministers: – H. W. Ramsay, M. C. Ramsay, D. G. C. Trotter, J. A. Harman, J. A. Webster, N. MacLeod, and A. Allen.

(2) From D. K. McIntyre Fund, the sum of £75 be paid to the Hunter Congregation.

(3) From Mary McIntyre Fund, the sum of £42/10/6 be paid to the Hastings River Congregation.

(4) From Synod Expenses Fund (a) The Suspense Account be closed by the transferring of £11/7/1 to Synod Expenses Account; (b) That each Congregation be asked to contribute the minimum amount of £1/10/- to the Synod Expenses Fund; (c) The annual rent from the Appin property be credited to the Synod Expenses Fund; (d) The following amounts to be paid: £5/5/- to the Treasurer, £1/1/- to Mr. Clark, and £3/3/- to the Clerk; (e) The capitation fee to the Council of Churches to be paid. These recommendations were adopted.

A hearty vote of thanks was conveyed to the Treasurer and his committee. It was also decided to convey to Miss Jean McDonald the thanks of the Synod for the help which she so willingly gave in matters relative to the Synod.

COUNCIL OF CHURCHES.

It was agreed to appoint Rev. D. G. C. Trotter and Rev. A. Allen as our delegates to the Council of Churches.

LAW AGENT.

Owing to the absence of Rev. Neil MacLeod as Chaplain to the Forces, Rev. J. A. Harman was appointed Law Agent.

PRESBYTERY RECORDS.

The examiners of the Sydney-Manning Presbytery Records reported that they were correct, and the Moderator was instructed to attest same.

OTHER BUSINESS.

The Clerk reported that he had made no progress in inquiring concerning the liability of congregations to their ministers under the Workmen's Compensation Act. He was requested to continue his inquiries.

The committees were re-appointed.

Rev. J. A. Webster was nominated as Moderator for next year.

It was agreed that the Synod meet next year in the same place as the Assembly, on the Tuesday preceding the meeting of Assembly at 7.30 p.m.

The Synod closed with prayer.

Free Kirk Fellowship Rally Held at Wauchope. 8th to 10th April, 1944

After a space of two years, it was decided to again hold a combined Fellowship Rally at Wauchope during the above period.

Despite the circumstances of war, with many
of our young men and women in the Fighting Forces, there was quite a good attendance, being well over 60 at the meeting at Wauchope on Saturday. The Manning River was very well represented, but there were very few from the Clarence River.

At 10 o’clock on Saturday, 8th April, the Rally was officially opened by Mr. T. Huckett, President of the Kindie branch of the Fellowship. Portion of the 43rd Psalm was sung, followed by Prayer, led by Mr. D. McKinnon. Mr. Huckett then read in the 12th Chapter of Romans. The Chairman welcomed to the Rally all the delegates of the various branches and hoped that one and all would be spiritually blessed.

Miss B. Murray was called upon to read the paper for the Taree branch, the title of the paper being “Presbyterianism, the Scriptural Form of Church Government.”

Rev. H. W. Ramsay commented on this paper.

The next paper was “The Distinctive Principles of the Free Presbyterian Church,” prepared by the Wauchope Fellowship, and read by Mrs. A. Suters, in which was pointed out that it is only reasonable to suppose that God is concerned about what we should offer to Him in our praise. Calvin said, “In order to keep worship pure, we must look to the injunction of Him who alone is entitled to prescribe. I know how difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by His Word.” Some may be inclined to say that this great Reformer took high ground, but none can say that it is not safe ground; none can show that the Scriptures demand less. And there is no sign that the inspired Psalter of the Old Testament failed to meet the needs of the New Testament Church. Some will tell us that the Psalms are out of date, but if this can be said of this Book of the Inspired Word, the same accusation could be made against any book of the Bible. A lively discussion followed, during which a number of interesting points were answered by the Revs. Ramsay, Graham, Trotter and Harman.

Sergeant H. Shaw, home on leave from New Guinea, read the paper prepared by Mrs. A. A. Cameron, of the Maclean Fellowship, on “Practical Ways in which Young People can help their own Church.” Mr. D. McKinnon urged all Fellowshippers to support their minister in every possible way.

Private J. Lindsay, also home on leave, read a paper prepared by Mr. C. King, of the Grafton Fellowship, on “The Right Observance of the Sabbath Day.”

The morning session was closed with prayer, and we proceeded to the “Canberra” and “Trotter” Cafes, to enjoy an excellent luncheon provided by the Hastings River Fellowship, during which I noted that we had with us, Pte. W. McKinnon, home on leave from New Guinea, and Miss O. Murray and Miss F. Lindsay, secretaries of the Taree and Huntington Branches respectively.

The next Session commenced at 1:30 with the singing of verses 8-12 of the 103rd Psalm, followed by prayer.

Mr. Trotter then opened discussion on the paper read before lunch. Miss M. Harris asked if it were wrong to go for walks on a Sunday afternoon, to which Mr. Trotter replied by saying that if the motive behind the walk was all right, he could see no wrong in doing so.”

Miss N. Milligan read the paper prepared by the Tinonee Fellowship, entitled, “What is Faith in Jesus Christ?” saying that faith is the result of divine drawing. "No man can come unto me,” saith Christ, “except the Father which hath sent me draw him.” In answer to the question, What is faith in Christ Jesus? we reply, it is trust in Him, or reliance on Him.

Miss E. J. Nisbet read the paper allotted to St. George's branch, entitled, “The Importance Of Personal Christian Work,” prepared by Mr. A. Aitchison, saying that the Word of God tells us that “Where there is no vision, the people perish,” and this is equally true of the Church, for the Church that has lost the vision of its high and holy calling, cannot endure, If a man is walking with the Lord and a friend joins him, it should not be an unnatural thing to introduce the friend to the Lord. But one must keep near the Lord, for if one follows Him afar off, how can personal work be done effectively? Christians engaged in this great work must not think that the spoken word is all that is required in order to perform personal work effectively. Of equal importance is this close walk and communion with the Lord. Therefore, 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. Mr. D. McKinnon also spoke.

This was followed by the Huntington paper, “Justification by Faith in Jesus Christ,” read by Miss F. Lindsay, who said “The sinner is justified not because of any merit of his own, but because of the death and atonement of Christ, who died for his sins, according to the Scriptures. This gives light on the mystery how God can be just and yet justify the
ungodly. Christ has paid the debt, owed by the sinner, with His own blood. The blood of Christ justified, because without shedding of blood there is no remission. He has done everything needful for the sinner's justification.”

Mr Huckett read the paper allotted to the Kindee branch, “Evidences of Genuine Conversion,” which was the last paper to be read and discussed.

Mr. H. Trotter and Mr. D. McKinnon endorsed the remarks contained in this paper.

Mr. Huckett thanked the various ministers, namely, the Revs. Ramsay, Graham, Harman and Trotter, for their interest and support in the discussions, and also the various representatives. Mr. Harman responded on behalf of the clergy, and added a few words to the Chairman's remarks. Reference was made to the very high standard of the papers and the excellence of the materials included in them, and the frequent quotations from the Shorter Catechism, was commended.

The Secretary of the Wauchope branch, Mrs. A. Suters, read a letter received from Mrs. Mason, the Secretary for the newly formed Fellowship at Hamilton, extending best wishes for the Rally.

The meeting was closed by the singing of the 121st Psalm and prayer.

At 6:30 tea, provided by the Hastings River Fellowships, was ready for us all in the Methodist Hall, and which was followed by addresses of welcome by Rev. Harman, Mr. Shaw, Mr. Huckett, and Mr. D. McKinnon. Representatives of the various branches replied to these. A vote of thanks was moved to the Hastings River Fellowship for the very enjoyable time had by all. The Fellowshippers then dispersed after prayer.

On Sunday special services were conducted at Wauchope. Rev. H. W. Ramsay taking the morning service at Wauchope, Rev. J. Harman at Kindee at 2:30 p.m., and Revs. I. Graham and J. Harman at 7:30 at Wauchope.

As arranged by the Wauchope Fellowship, the visitors and members assembled on Monday and were taken to Port Macquarie to view this very pleasant seaside resort.

Before lunch the members looked over the historic Church of England, built by the convicts in Early Settlement days, and everyone noted the flagged floors, the closed in pews of the congregation, and the section reserved for the convicts who attended services. We also ascended the tower and had a very good view of the Port and its surrounding districts. After lunch, many went for walks to Nobby's Beach – and then it was time to return to Wauchope, collect our bags and go back home, after spending a very enjoyable weekend, of which we carry many happy memories.

We trust that God will add His blessing to the work done and the words spoken during this time, and that one and all will be spiritually blessed and refreshed in soul and body.

– E. J. NISBET.

THE REFORMED THEOLOGICAL REVIEW

The May issue of the above “Review” can be obtained from the Editor, 16 Faraday Avenue, Rose Bay, Sydney. Price 2/-.

CONTENTS OF MAY ISSUE

The Place and Function of Preaching: S. W. R. Richardson.
Christianity and Education: Dean Langley.
The Life and Teaching of Dora Greenwell: Prof. John Gillies.

THE RICHMOND-BRUNSWICK MANSE FUND

At the request of the Richmond Brunswick congregation, the Assembly agreed to reopen the above fund and an appeal is made to all who are able to do so to help this worthy cause, for the congregation desires to obtain a settled minister.

At present £155 is in hand, but it is considered that at least £900 will be required to purchase a suitable manse.

OBJECTIVE: £900.

In hand from former appeal … … £55
Legacy, L. MacPherson … … £100
Subscriptions may be forwarded to the General Treasurer, Mr. H. Nicolson, 17 Anderson Street, Westmead, or the Church Treasurer, Mr. C. Ramsay, 5 Spring Street, Lismore, N.S.W.

Your Treasurer would again request donors to bear in mind the following two matters:

1. All cheques to be crossed and payable to The Free Presbyterian Church of Australia.
2. All money orders and Postal notes to be made payable at Broadway P.O. and not Westmead.

The General Treasurer has pleasure in acknowledging the following amounts:

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Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free. Subscriptions and notices of discontinuance are to be forwarded to the

Rev. JOSEPH HARMAN,
The Manse, Campbell Street,
Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,

MR. H. NICOLSON,
17 Anderson Street, Westmead,
N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to Mr. D. Shaw,

260 Harris Street, Pyrmont, N.S.W.

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9 THE CHILDREN'S PORTION

**Lesson Notes**
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

**TINY TOTS TEXT**

“Behold I stand at the door and knock.” (Rev. 3: 20.)

**PRAYERS FOR THE OPENING OF EACH CLASS**

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1944
The story of Joash is a most interesting one. Read of his preservation in childhood. (2 Chron. 22, vs. 10-12.) He was reared in the rooms of the Temple and taught by Jehoida the Priest. On his ascension to the throne he was only seven years of age, but one of the first things he sought to do was to establish the worship of God. He also sought to repair the Temple at Jerusalem (v. 4). This repair became necessary because many of the stories had been taken away to build altars to Baal. Joash raised money to build the Temple by placing a public chest in the Temple, into which the people might cast their offerings (v. 6). Money in abundance was subscribed (v. 11), and with the surplus they bought new vessels for the Temple service (v. 14). Joash sustained a great loss in the death of Jehoida, and in honour of his memory he was buried amongst the Kings of Judah, for he had accomplished much good in Israel. Sad to say though Joash, lacking the godly influence of Jehoida, fell away from God, and being ill-advised by some of the princes, set up idols and worshipped them (v. 17, 18). Joash was warned of his sin by the prophets of God, but he regarded them not (v. 19), the principal of these being Zechariah, the son of Jehoida (v. 20), to whose death Joash consented (v. 21). God sent a judgement upon Joash in the form of an invasion by Hazael, King of Syria (v. 23). To prevent Hazael from attacking Jerusalem, Joash sent bribes to him from the Temple treasury and from his own palace, but Joash was defeated by the Syrians in battle and was afterwards slain by his own servants. 

Lessons

Remember –
That Joash repaid the long and faithful kindness of good Jehoida by cruelly murdering his son.

That King Joash sinned against the knowledge of the truth and paid no heed to the reproof of God's messengers.

That, like Joash, we should promise when we are young to be good, but we must also pray for grace to continue true to the end.

JUNE 11th

King Jehoshaphat


Jehoshaphat was one of the best kings of Judah and was favoured in having a godly father. In establishing a system of religious instruction for the people (2 Chron. 17, 7-9), he set an example for kings of all times, providing the instruction is of God. He commanded the judges of the land to be just (2 Chron. 19, 6-9). When attacked by a tremendous host of surrounding nations, he revealed his true colours by placing his trust in God and thereby gained a great victory (2 Chron. 20). Read his great prayer in 2 Chron. 20: 6-12. What did the men of Judah do when they obtained the victory? They blessed the Lord in songs of thanksgiving and joy.

Lessons

Remember –
That if we know the truth we should help to teach it to others.

That Jehoshaphat's in this battle were prayer and praise.

JUNE 18th

King Hezekiah

Read 2 Chron. 31 and 32. Memory Text: 1 Thess., 5: 17.

Hezekiah had the sad misfortune to have a father who was the worst king in Judah. The country during his reign was corrupt and sinful. Drunkenness was common, the poor were robbed, and God was ignored. Into this life Hezekiah was born and succeeded his father on the throne. He was confronted with a choice – to walk in the steps of his father or to serve God. He chose the latter. Hezekiah was bless-ed in having a godly mother, whose name was Abijah (2 Chron. 19: 1). He wrought a great work in cleansing the Temple and restoring the worship of God, and held a solemn passover. Isaiah, that great prophet, lived in the time of Hezekiah. Who was Isaiah? Hezekiah became ill and obedience furnis-h ed him a foundation for prayer and healing (Isa. 38: 1-5). God answered his prayer and spared his life for 10 fifteen years. By what means did God signify to Hezekiah that his life would be spared? But Hezekiah rendered not again according to the benefit done unto him; instead he became proud and displayed his treasures to the ungodly (Isa. 39: 1-8). Sennacherib, King of Assyria, then made war on Judah; read his counsel to his people in vs. 7 and 8 in chap. 32 (2 Chron.), and the gracious result in vs. 21-22. Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up or proud (v. 25). Notwithstanding he did humble himself for the pride of his heart (v. 26); read to end of chap. 32.

Lessons

Remember –
That whilst Ahaz was the worst, his son Hezekiah was the best of the kings of Judah.

That God is always ready to hear and answer.
prayer. That we should lay all our affairs – whether trials or blessings – before the Lord.

JUNE 25th

King Josiah

Read 2 Chron., 34,35; 2 Kings 23, vs. 4-28.

Memory Text: James 1: 22.

Josiah was the last good king who reigned over Judah. His father's name? Josiah was only eight years old when he was made king. The condition of the land at that time was bad, the worship of God entirely neglected. The young king set himself to purge the country of idolatry, to repair the Temple. He burnt all the wooden images, dresses and vessels taken from the Temple in the valley of Kedron (2 Chron. 34: 4). He even burnt the bones of idolatrous prophets, as had been foretold he would (1 Kings 13: 2). Who helped Josiah in his great work of restoration? (2 Chron. 34 v. 9). What was found one day whilst they were repairing the Temple? (v. 14). This old copy of the law of Moses, which used to be kept in the ark, started a reformation. Read God's answer to the enquiry of Hilkiak and the king through the prophetess Huldah (vs. 23-28). Note what the king did then (v. 29 to end of chapter 34).

Lessons

Remember –

That we learn from Josiah's history the value of youthful piety – of “doing that which is right in the sight of the Lord.”

That, like Josiah, we should be earnest in our work for God.

That the Bible is our “Book of the law,” in which God reveals to us His Will.

THE CHILDREN'S PORTION

Conducted by Rev. J. C. Robinson

The Manse

88 Alma Road, East St. Kilda,

Melbourne, Vic.

THE SPEAKING BLOOD

“The blood of sprinkling that speaketh better things than that of Abel.” – Hebrews 12: 24.

Have you ever heard the story of the missionary who wrote a message to his wife upon a chip of wood, and gave it to a native to take to her? He wished his wife to send him some books by the native. The native could not understand how the chip could speak, so he called it “The Speaking Wood.” There are many people who have never heard of “The Speaking Blood.” This is because they do not know the power of the work of the Lord Jesus Christ. His blood speaks to us of many things.

1. It speaks to us firstly of the fact that the Saviour has given Himself a sacrifice for us in our room and stead. His blood tells us that He gave His life a ransom for us. The blood is the evidence that the life has been offered.

2. It speaks to us again, telling us that if we would be saved this blood must be applied to our hearts. It is “the blood of sprinkling.” We must take advantage of it, if we are to be benefited by it. Knowing that there is a Saviour is not sufficient. We must trust Him to save us.

3. It speaks to us again informing us that it is the blood of Jesus that purifies us. The blood of Jesus Christ God's Son cleanseth us from all sin. Every sin must be washed away by this cleansing stream.

4. It speaks better things than the blood of Abel because it speaks of mercy. Abel's blood cries out for vengeance for judgement, but the blood of Jesus proclaims peace and pardon. It tells us of God's grace and love.

5. Christ's blood speaks of better things than the blood of Abel again because it speaks for a better covenant. The old covenant warned and threatened, but the new covenant pleads and encourages. The old covenant was based on doing. The new covenant tells us God will put His laws in our minds and write them in our hearts.

6. Christ's blood spoke loudly to the thief on the cross. It brought him to repentance. It spoke loudly to the Roman soldier and immediately convinced him of the rightousness of Christ. His blood is still speaking to sinners to look unto Him and be saved.

J. C. R.

11

“UNDAUINTE DICK”

(The story of a wonderful change)

“Undaunted Dick” was the name by which the evangelist, Richard Weaver, was generally known in his younger days. He tells us himself that “Satan had not a more active servant in all his ranks than Richard Weaver.” He was a drunkard, a gambler, a pugilist, and, but for the gracious interposition of a loving Providence, he would have been a murderer and a suicide. But he had a praying mother. Her prayers were heard; and that son became a marvel of grace, and he was greatly used by the Spirit of God for the conversion of souls.

It was in the year 1852, at the age of twenty five, that Richard Weaver went to live with his brother George, who had been converted only a short time before. Richard had long been versed in the ways of sin, and had become a somewhat notorious character when he entered his brother's house. No long time elapsed before he made an engagement for a fight, which was fixed for Saturday, May 21st, 1852.

On the preceding Wednesday night, Richard lay awake on his bed, planning and scheming for the ensuing fight, when he heard his brother George returning home from a
The Shepherd has found His lost sheep, and had laid it on His shoulders rejoicing. That was the turning point of my life. That word struck home to Richard's heart. "What a funny text!" he thought. Then he reasoned with himself: "What shall I do when God rises up in judgement against me?"

Thus he describes the night's experience: "I turned over in my bed and heaved a deep sigh. 'Ah!' I thought, 'I shall be damned.' The Spirit of God fixed that text like a nail in my heart. Oh, that night! Shall I ever forget it? I could not sleep. I could not pray. A conflict was raging between the powers of heaven and the powers of hell, and my heart was the battle ground and the prize. The devil kept reminding me, and saying: 'If you get converted now they will think you are afraid of fighting that man.' There he had me. I think sometimes that no one ever went through such a conflict as I did. I felt as if I already realized what it is to be damned."

The night passed, and morning came. Richard could not work. He could not eat. He could do nothing. Again all Thursday night he lay groaning and tossing on his bed, while the battle seemed to be raging for his soul. On Friday morning he went to Congleton to get drunk, and so drive thought away. He spent there seven shilling in rum, and had a sparring match with a noted pugilist as well. When he left to go home he was in an awful state of distress. Every step he took, the earth seemed opened to swallow him up. At last he knelt down, and asked God to spare him till the morning; promising, if He did, to go and pray in the field where he was taken sick.

"About two o'clock on Saturday I went into the field, as I had promised, and there in a sand hole I fell on my knees. I did not know what to say. No eye but God's saw me. It was a struggle between life and death. There I knelt, trembling from head to foot. At last I said, 'Now, Lord Jesus, I am on my knees; and I will shut my eyes, and will not open them again till Thou, for Thine own Name's sake, hast pardoned my sins.' With closed eyes I waited on the Lord, and I thought I heard my mother's voice saying, 'My dear boy, God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have ever lasting life!' I took God at His word. I believed God's love. I accepted God's gift. There and then joy and peace came into my heart.

"Over that sand hole there was rejoicing in heaven. The Shepherd has found His lost sheep, and had laid it on His shoulders rejoicing. That was the turning point of my life."

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**HOW TO HELP**

Said Peter Paul Augustus, When I am grown a man I'll help my dearest mother The very best I can, I'll wait upon her kindly; She'll lean upon my arm; I'll lead her very gently, And keep her safe from harm. But when I come to think of it, The time will be so long, Said Peter Paul Augustus, Before I'm tall and strong – I think it would be wiser To be her pride and joy

By helping her my very best While I'm a little boy.

(From “Happy Friends Story Book”)

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**ALL'S WELL**

When Alexander Peden, the noted Covenanter, was going through Clydesdale to visit the persecuted Christians, he met a woman who had passed through great suffering and loss.

"How fares it wi' ye in these evil days?" he inquired kindly. "Is it well wi' ye?"

"Ay, 'tis well," she replied; "better far wi' me than in the days lang syne. I get mair oot o' ane vairse o' His Holy Word than I used to get oot o' the wisdom and pleasures o' the world. My Lord has flung tae me the keys o' His cupboard, and bidden me tak' my fill."

Through affliction she had entered into the secret of the Lord, and was enjoying the abundance of grace that flows from the pages of the Scriptures. — “Boys Magazine.”

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**THE CHANGE**

A young fellow once went to a famous preacher in great distress because, as he said, he could not love Jesus Christ. He did want to love Him, but somehow he couldn't.

So the genial minister said to him, "Well, don't keep thinking about your love to Jesus, but just keep on saying, Jesus loves me.' Say it to yourself over and over again; and come and see me tomorrow." The boy did as he was told, and when he came to see his friend the next day, there was no need to tell him of the change that had taken place. His face was radiant. The love of God had been shed abroad in his heart by the Holy Spirit. — From the “Boys Magazine.”

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**MAY BIRTHDAYS**

Many Happy Returns

"Thy testimonies have I taken as an heritage for ever." — Psalm. 119: 111.

1944

May

1  – Harry Murray, Bunyah.
   2  – Ian Longworth, Sydney.
   3  – Ian Trotter, Hamilton.
   4  – Allan Whitta, St. Kilda.
   5  – John Rees, Hamilton.
   6  – Bruce Holden, Taree.
   7  – James Milliken, Darawark.
   8  – Morag Kerr, Sydney.
   9  – Elizabeth McClean, Sydney.
   10 – June Lambert, Tinonee.
   11 – Ray Bain, Wauchope.
   12 – Betty Steele, Wauchope.
   13 – Noela Bond, St. Kilda.
   14 – Jean McAulay, Chatsworth Island.
   15 – Milton Markham, Wauchope.
   16 – Alan Porter, Forbes River.
   17 – Donald Kerr, Sydney.
   18 – Elizabeth McKenzie, Salt Ash.
   19 – Helen McIntosh, Forster.
   20 – Jeffrey Munro, Maclean.
   21 – Shirley Lyons, Foster North.
   22 – Ross Stewart, Wingham.
   23 – Leslie Killen, Hamilton.
   24 – Annabella Green, Pappinbarra.
SUBSCRIPTIONS RECEIVED FOR APRIL, 1944  

N.S.W.

Mrs. Jas. Berry, Senr., Barrington, 10/-, to 31/12/45
Miss E. and J. Begg, Girilambone, £1, to 31/12/45
Miss A. Campbell, Leichhardt, 5/-, to 30/4/45, and 5/- donation (new subscription).
Mr. P. A. Coombes, Cedar Party, 5/-, to 31/12/44.
Mrs. Charlton, Maclean, 5/-, to 31/12/43.
Mr. C. J. Green, Maclean, 5/-, to 31/12/45.
Miss E. Harman, Wingham, 5/-, to 30/4/46.
Mr. W. Harman, Gosford, 5/-, to 31/12/44.
Miss Milligan, Tinonee, 5/-, to 30/4/44 (new subscription).
Mrs. S. G. Murray, Bunyah, 5/-, to 30/11/44.
Mr. Harrison, Brushgrove, 5/-, to 31/12/44.
Miss Murchison, Woolstoncroft, 10/-, to 31/5/46.
Mrs. G. M. Neil, Penrith, 10/-, to 30/6/45.
Mrs. E. McPhee, Lower Coldstream, 5/-, to 30/4/45.
Nurse MacDonald, Waterfall, 5/-, to 30/4/45.
Miss F. McDonald, Bexley, 10/-, to 31/10/45.
Mr. D. L. McLeod, Comboyne, 10/-, to 31/12/45.
Rev. M. C. Ramsay, Taree, 10/-, to 31/10/45.
Misses Robinson, Croydon, £1, to 30/6/48.
Mrs. A. Suters, Wauchope, 5/-, to 28/2/45.
Mrs. L. Stewart, Wingham, 5/-, to 30/4/46.
Rev. Trotter, Maclean, 10/-, to 31/12/45.

VICTORIA

Mrs. Lumsden, Geelong, £1, to 31/12/46.
Miss E. Moore, Wonthaggi, 5/-, to 31/12/45.
Mr. C. McKechnie, Caulfield, 5/-, to 31/12/44.
Miss M. Nicolson, Durham Lead, 5/- to 28/2/45.
Mrs. M. Strange, Murrumbuna, 5/-, to 31/1/45.

Rev. J. C. Robinson, St. Kilda, 10/-, to 31/6/45.

SUNBEAM

Mr. E. J. Harrison, Brushgrove, 6/-.

FAREWELL

At a pleasant function held at Taree on 3rd March, Miss Eva Murray was entertained by the Taree congregation and became the recipient of a pre-wedding presentation. The Rev. M. C. Ramsay mentioned the help Miss Murray had been to the Taree Church by conducting the Psalmody Class and her readiness to assist at any time. Mr. Ramsay was supported in his remarks by Miss O. Murray, Miss Dingle, Mr. Morton, Miss B. Murray, Mr. Avery, Mrs. Harrison and Miss McDermid. Mrs. Ramsay then made the presentation on behalf of the congregation. Miss Murray in her response told of her happiness in the work associated with the Church. Mr. V. Murray thanked all for the tributes paid to his daughter and after supper was served the happy evening was concluded with the benediction.

SEARCH WORK IN 1 SAMUEL 1-12

1. What woman said, and of whom, “As long as he liveth he shall be lent to the Lord?”
2. What boy was known from Dan to Beersheba that he was going to be a prophet of the Lord?
3. Why did Phinehas wife call her son Ichabod?
4. Who said, and to whom, “Stand thou still a while, that I may shew thee the Word of God?”
5. Of whom was it spoken, God gave him another heart?”
6. When was the phrase, “God save the king,” first used?
7. Write out the verse beginning “Now therefore stand . . .”
WHAT OF THE FUTURE?

All men are in agreement that the world is in a bad way, and if the future is to hold any security and peace, great changes must take place. In our own lifetime we have seen vast changes; we have seen Communism arise for the emancipation of the downtrodden masses and it has established its rule through suffering and tears, and has built its administration upon the graves of millions of fellow human beings. We have seen Fascism and Nazism arise; and all these efforts on the part of man has set the world on fire with the most terrible war in history. Today, we are told that we must not only win the war, but we must win the peace, also. The greatest of these two objectives is to win the peace. On every side we hear of schemes and plans for a New World Order. The fact of wickedness that is inherent in human nature is completely overlooked, and not one of their schemes indicate how their objectives are to be accomplished, and if God is admitted into their plans at all, He is given, at best, a most insignificant place.

In the past all men's schemes for a better world have proved to be failures. The facts of history put this statement beyond all question for, within the last 300 years, there has been 286 wars in Europe alone. The development of civilisation and the progress of society does not do away with war, but on the contrary only increases its ferocity and brutality. During the past 50 years the world has been at war or preparing for war. The war of today is nothing more or less than the continuation of the 1914/1918 struggle. We were told that the last was was being fought to make the world safe for Democracy, but the war had not drawn to a close before the world was threatened by the Dictation of the Proletariat. The war that was to make the world safe for Democracy in actual fact sowed the seed for Fascism and Nazism, with the result that today we are fighting for individual liberty and freedom.

We are told that this war is to make the world safe, so that men can live without fear of their homes being devastated and their lives blasted, by destruction; but, to place any confidence in such a hope is purely self-delusion. It is a display of a distorted intelligence. The future will only repeat the past. The first cause of war does not arise from the economic order or government; they are only secondary causes, the real cause lies within man. His sinful nature, he is dead in trespasses and sin and is therefore incapable of making the world safe for anything. “The heart is deceitful above all things and desperately wicked.” Here we have the root cause of all the misery and failures in the world, every blasted life and ruined empire.

The Lord Jesus Christ declared that the
future will be a repetition of the past. “There shall be wars and rumours of wars” until the end. It is merely human assumption and stupid optimism to think that the world can be made safe by Social Adjustment and changes in International Relationships. As F. Maxwell Bradshaw has said in the “Reformed Theological Review,” “All social spheres bear the marks of sin, although by the power of God they are held sufficiently to their original objects to carry out in some degree the Divine purpose concerning them. Most easily discernible is the effect of sin in the economic order, and therefore as a result we have a constant and often Utopian agitation for reform. Because of this we must realise here the truth that sin is not something manifesting itself because of a corruption peculiar to our age, but there never was and never will be anything but a sinful economic order – for sinful men will ever make the satisfaction of his material needs an end in itself whatever the system by which such satisfaction is obtained.”

The future, then, assumes a gloomy aspect. But the Christian should not be discouraged or disheartened because of this, for God does intervene and brings periods of blessing to a wicked world. From the Reformation there arose untold blessings for the human race, and God can even now open the windows of heaven and pour out His blessings when and where He will. A reformation of true religion will usher in an age of Divine favour, of peace and good will among men. But peace on earth and good will among men can only become actual fact when man is redeemed by God's grace and the Divine image is restored. As the Master has said, “If the tree is corrupt the fruit will be corrupt also, but if the tree is good the fruit will be good.”

Men may long for a world peace and prosperity, but there is no evidence that they desire godliness or seek to render obedience to the Most High. They are willing to receive His favours, but treat with contempt His Holy Name, and belittle the sacrifice of the Lord Jesus Christ. “Be not deceived,” said the Apostle, “God is not mocked, whatsoever a man soweth that shall he also reap.” The present world situation reveals the fact of sin, it is reaping its reward in time, but man will reap a more terrible harvest in eternity. Sin has brought the whole human race under the curse, and we should remember that here man only experiences part of the reaction of sin, he has yet to come under the full judgement of God against sin, when grace and mercy shall be withdrawn and eternal judgement comes into operation, where pity is lost in the fires of Divine vengeance.

Man cannot work out a solution for his own peace and happiness in time, let alone eternity, for Salvation is a gift of God's grace. The conditions of man's redemption are laid down, and the power to put those conditions into operation was decided and determined in the counsels of the Triune Jehovah. In the first place it pleased God to redeem a people from the earth. Why God should see fit to show His favour to wicked men we cannot tell. The period of time during which redemption would operate, and the number of those who should be redeemed from the earth was settled in the Holy Councils. Times and limitations were arranged, and in the fullness of time Christ came. The precise moment in the history of the world, when angels would usher the Saviour into the world with songs of reconciliation and glory to God was fixed. The time and place where Christ would suffer for the sins of His people was given by an unchangeable decree. Thus Christ said to those who were sent by the chief priests to take Him, “My time is not yet come.” Though the hosts from the inferno of darkness joined by the authority and power of wicked man, could not alter that decree. The period that His body should lie in the tomb was not overlooked in the councils of eternity, and Christ declared that period on more than one occasion. Every means were taken to defy God's purpose, the tomb was sealed, and a guard was placed against it, yet the third day the seal was broken and the stone was rolled away. So the hand of God is clearly seen performing His will in a wicked world.

Men may work out their schemes for a better world in the future, but so long as Christ is rejected, sin shall defeat man's highest aspirations.

The unchangeable decree of God is “Righteousness will exalt a nation,” not social justice or any scheme of government. Is there no hope for mankind? Yes, but that hope does not rest in man, or anything that man can do. It is found in the Gospel of Jesus Christ. This is the only way that man can be lifted out from self-destruction to the place of redemption and eternal life, because it is God's way, and bears the signature of the Almighty written in the blood of the Lord Jesus Christ. So long as men reject Christ we cannot look for a brighter prospect in the future.
Thou (the Father) hast given me.” We are not told to create a better world by good works, but to seek God's face and favour through Jesus Christ and a better world will be the result. We have the evidence of the Reformation of the middle ages, but for all that we must not expect the world to become a paradise, for it will not. It is spinning on even now to its own destruction by fire. In all this God has revealed that there is something of far greater importance than a new world order, and that is the Salvation of the soul. Noah was more precious in the sight of God than the whole world of his day, and Lot was esteemed a greater treasure than the cities of the plain.

This brings the matter to one of personal Salvation, and as far as we are concerned there is a period during which redemption will operate, for limitations are not only arranged for the world, but also for the period of time that we will spend in it. For all we know we stand very near the gates of eternity now. “Teach me,” said the Psalmist, “to number my days.” It is a good thing to number our days, for from the most favourable calculations we are forced to say, “Few and short are the days we spend on the earth.” A new world order is not going to mean very much to us, or to the generations that will follow us, but we are faced with eternity that means everything to us. Soon we will bid farewell to time, and then we shall certainly step into a new order, either where darkness and remorse reign forever or where the glory of God illuminates the kingdom of heaven, where love legislates its laws, and perfect happiness is found in obedience, where there is neither sorrow nor tears, and partings are no more. It may be our privilege to witness another Reformation, but see it or not, our eternal destiny is determined by our attitude to Christ here. Let us not be deceived by false hopes, but rather heed the grace of God which calls to repentance.

– A. A.

THE HARVEST

It had been reported in the towns and villages that Jesus was down by the sea shore, and in a very short time a great multitude had gathered. The crowds pressed upon Him so that for comfort and freedom He entered into a ship.

It was ever so while He was on the earth; when He arrived at a town or village, or if someone had noticed Him in the wilderness, the news quickly spread and crowds flocked to the place where He was.

But alas, all were not drawn to Him because they were willing debtors to His love and grace, some were curious and many came because of the loaves and fishes, few came who sought salvation and to drink in the words of life. These had the love of God in their hearts, perhaps not burning with an unquenchable flame, but just a flickering spark that needed the gentle breeze: to keep it burning. But each time they gathered to hear Him, that spark would grow until eventually it would burst into a flame; and for this reason He spoke to them in parables, that those who had the beginnings of love in them might be given more until they had abundance, and that those who sought not the ways of God might receive nothing to cherish the false hope that they entertained in their hearts. Verse 12: “For whosoever hath to him shall be given, and he shall have more abundance, and whoever hath not from him shall be taken away even what he hath.”

So having entered into the ship, the Master spoke unto them in parables, and during His discourse He likened the end of the world unto a harvest.

(1) Because it is a fixed, ordained and appointed time.

The farmer may use all the latest implements that science has placed at his disposal for the cultivation of the land, study the latest methods and put them into practice in the production of his crop, but still there remains seed time and harvest which he can neither hasten or retard. He must sow his seed at the correct time and he must wait for the harvest. Seed time and harvest are divinely appointed.

So it is with regard to the end of the world. It is divinely appointed and can never be altered. In the plan of redemption, before the world came from the hand of God, the end was fixed to mark the completion of the work of redemption. The end of the world marks the completion of the work of redemption, but the fruits of redemption are eternal.

Our Lord and Saviour Jesus Christ assures us that the very day and hour is already decided. It has been ordained by the Almighty. “No man knoweth the day or the hour but my Father which is in heaven.”

It is not given to man to know that hour, the broadway and the bypath will buzz with its business and commerce, the wheels of industry will whirl as they have done in the days and years that have gone, and the clock of time will strike its hours and the world will bid fair to spin on for centuries. Things will be as they always have
been, when suddenly the world's revolutions will stop, the wheels of industry cease, commerce will be stayed forever, the clock of time has struck its last hour, it is the end of the world, it is the harvest. The trumpet blast from the battlements of heaven shall announce to every soul that time has ceased, eternity has begun.

Again it is an appointed time. “For He hath appointed a day when He shall judge the world in righteousness.” Now, with regard to this appointed time, there are three things on earth that bear testimony concerning it.

(1) The conscience;
(2) Providence and
(3) the Scriptures.

The knowledge is deeply seated in the heart of every man regardless to which grade of society he may belong, “that it is appointed unto all men once to die and after death the judgement.” It may be the heathen, who sets up his idols of wood and stone, or the intellectuals of our so called civilised world, the testimony of conscience is common to all.

Providence predicts a future and a final reckoning when present difficulties will be explained and present inequalities will be adjusted. In the works of providence there are many things that we cannot understand. How often are we tempted to say: Why should this be? Providence points to a day when all our “whys” will be answered. The Scriptures indicate the design of judgement and describes, with considerable detail, the preparation with which it will be ushered in. The Gospel must go forth breaking through the frontiers of heathenism, bringing its message of hope and salvation to the ends of the earth.

(2) The Harvest is a time of separation. As the Master replied to the servants concerning the tares: “Let both grow together till the harvest,” when the good grain shall be gathered into barns and the tares burnt. So shall it be at the end of the world. The task of separating is given to the angels, and they shall make no mistakes. The ungodly shall be plainly marked as such, to the right and to the left shall men be divided, then judgement begins.

How long shall it be before the last case is heard? Who can tell and what does it matter? Time shall have ceased to be, but its duration shall be sufficiently long for all the transactions of judgement to be orderly, leisurely and thoroughly gone through. Each individual shall stand at the bar. For everyone shall have to give an account of the deeds done in the body. The books shall be opened. It is a question of human duty and not a question of divine decree by which we shall be tried, and for every charge the Lamb's Book of Life will furnish the verdict.

But what of the other books? Doubtless one will be the Bible, as it is the standard for every action and thought; the Book which many have never troubled themselves to study. And the reason they neglected their opportunities will be demanded of them. Many have rejected its great doctrines, they will have to defend, if they can, their rejection of them. Some find fault with its teachings, they shall have to give an answer yonder and opinions will not stand.

Among the unnamed books will be the Book of God's Remembrance. In this book our lives are recorded; there are no suppressed passages and no details left out. “What strange disclosures will that historic scroll unfold. The motive behind every action, the hidden whispers. That book shall reveal many a tombstone to be a lying tablet.” (Trail.) But there is many a record in the Book of Remembrance that shall never be read, for they lie beneath the crimson blood of Christ. “I have blotted out your sins and will remember your iniquities no more.”

(3) The harvest is a joyous time. So shall it be after the great assize, then will the followers of the Lord Jesus Christ enjoy the fruits of redemption to the full. Once inside, the doors shall be closed, outside mercy has completed its course, justice alone remains.

“Let both grow till the Harvest.” Friend, “The summer is passed,” the harvest will soon be here for you. Heed the warning, mercy joins hands with justice today. This is the day of opportunity, this is the day of Salvation.

(I am indebted to Trail for some of the above thoughts.)

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THE SPIRITUAL STATUS OF ARMY LIFE

Sig. A. M. McLean, elder of St. Kilda, and who is at present somewhere in New Guinea, has recorded his impression of the spiritual status of army life. The paper was prepared amid all the dangers and duties of a forward area.

In these few lines it is my endeavour to present you with the spiritual status of army life as found by me. Very many, if not all of you, have someone dear to you in the Services. They no doubt
are the subject of your daily remembrances at the Mercy Seat. My desire is to try and help you in your petitions on their behalf.

In army life we are thrown together with great numbers of chaps drawn from all walks of life. It must therefore be expected that all types will be encountered. Unfortunately a very large majority seem to have little or no respect for the things of God, which we hold dear. Experience has proved that when men are massed together, the higher instincts of life do not always prevail. Into such a cauldron then is the believer cast.

Many have, by God's grace, been striving to follow closely in the Master's footsteps; others, mere babes in Christ. To all comes the challenge to acknowledge God and His Christ. Amongst most, a certain timidity prevails. Providentially my first few weeks in camp were spent in a tent with four regular attenders at Protestant Churches and one Roman Catholic who entered into our discussions. It has been my privilege since to associate with many who are fervent in their desires to tell what Jesus Christ has done for them. I praise the Lord for the happy, refreshing times spent in their fellowship, Americans no less zealous than our own men.

However, there are others who are unable to contact any with whom they can have Bible readings, prayers or discussions. Allow me to quote an experience. We had a welfare officer who regularly conducted the Church parades each Sabbath. There was no mention of any Bible Study Class at all. The usual invitation to have a quiet talk was on his door. He received me gladly and on my suggestion to start a Study Class or Fellowship Night he indicated his interest and suggested I should move among the men and find those interested, fix the most suitable night and arrange a syllabus among ourselves, and he would preside over the meetings. Other Welfare Officers have proved far more helpful. An appeal at Church Parades has been the means of bringing together those who delight in the fellowship of Christ and His followers.

Fully conscious of my own shortcomings, some criticisms must be made. After having listened to upwards of twenty army Chaplains, there comes to my mind only three, two Australian and one American, who, in my opinion, were presenting a balanced message: the Gospel in its fullness. Golden opportunities are being wasted by so many whose aim seems to be to keep their hearers entertained. It can safely be said, I feel, that the majority at Church parades are still alien to their God; without a warning as to the peril to their souls through continuance in sin and rejection of Christ as Saviour; without exhortation to turn from their former ways to a merciful Lord and Heavenly Father waiting to forgive them. Of what avail are all the precious truths and promises of God's Holy Word!

What comfort is John 14: 1-3 to one who is not roused by the alternative! “Except ye repent, ye shall all likewise perish.” (Luke 13: 3.) Except men be warned of their unrighteousness, how can they desire the righteousness of Jesus Christ? Repent or perish: “Except a man be born again he cannot see the Kingdom of God.” (John 3: 3.) Solemn words: And what a great need of their constant utterance amongst so many thoughtless souls in khaki. In conclusion, will you pray earnestly for all Chaplains that they may dwell more upon man's need of the redeeming grace of God.

NEWS NOTES
The Rev. J. A. Webster passed through Sydney recently on his way to Victoria. Mr. Webster is visiting Geelong, where he intends to stay for four or five weeks. Local men are supplying the Hunter Barrington Congregation during Mr. Webster's absence.

We understand that the Rev. J. A. Harman, Interim Moderator of the Richmond Brunswick Charge, paid a visit to Lismore during the month of May.

A Youth Service was held in Free St. George's on Sabbath the 14th May. “Mr. Andrew Aitchison opened the service and led in prayer. L.A.C. J. MacKenzie read the lessons; Captain J. Campbell Andrews, who was in camp at the Showground, gave the address. We hope to print in full Captain Andrews' address in our next issue.

MISSIONARY NOTES
From the “Free Church Record” we learn that a Miss Dunlop, a trained nurse, has applied and been accepted to serve in the Free Church Mission in India. The Missionaries are eagerly awaiting Miss Dunlop's arrival. Dr. Annie MacKay in a recent letter said: “We trust that the time may not be far distant when she (Miss Dunlop) will be able to come out. There is a great deal that cannot be done until we have a Nursing Superintendent. With this new link we rejoice that there will be a longer chain of prayer partners. . . . There is urgent need
for another man to share the duties with Mr. McLeod. It may be selfish to be glad that the Chhapara ladies are still with us, when their time for going home is so much overdue. It would be more hopeful for the work if a new Zenana worker as well as Nurse Dunlop could get out here soon, as it takes some time to acquire the language, and without it one cannot do much.”

Miss L. R. Gillies, of Chhapara, gives us a glimpse of the grip that superstition and idolatry has upon the people of India and the difficulties that our missionaries face in presenting the Gospel. Miss Gillies writing from Chhapara said: “Hindu women are busy these days preparing their houses and courtyards for the annual 'Diwali' festival which is drawing near and seem to have little time to spare for anything else. It is interesting to watch their efforts, but pathetic when one realises that all this performance is mainly for their 'Puja' which takes place on the chief day of the festival. There is quite a readiness on the part of many to agree with us that dumb idols can do nothing to help them, yet caste rules and customs have a great hold on them, and some cling tenaciously to them. We must not forget, however, that those who have been enlightened were at one time blind and ignorant, and others may be won even as they.”

We trust that in the near future Miss Dunlop will be enabled to take up her chosen work, and that a male missionary will be called to meet the urgent need in India. Our Ladies Missionary Societies might make this a matter of prayer, remembering also the need of another Zenana worker to relieve the ladies of Chhapara.

Dr. F. Neumann is the representative of the Free Church at Haifa, Palestine. From his letters we gather that he is a man who not only takes advantage of every opportunity for the propagation of the Gospel, but is quick to turn an ordinary conversation into an opportunity to preach Christ and Him crucified. “Recently,” he said, “we had three German Jewish friends with us for supper. We talked on German history and had some discussions on Lord Vansittart's respective points of view. All of us agreed that there was something like an original sin of the German people. Then I said: “But there is also something like an original sin of the Jewish people.” “What is it?” one of my visitors asked in surprise. I replied: “That after the rejection of Christ and the Apostles preaching the individual is forbidden by group consciousness to make out for himself what is the truth about Christ. The nation has made a negative decision 1900 years ago, and to this decision one is supposed to stick – quite apart from what may be the truth. Group consciousness prejudices and prevails over the quest after truth.”

Then I gave an experimental proof by pointing to the horror which every Jew felt at the very thought of baptism. “You may well know that this horror is entirely unfounded, yet deep in your heart there is something that frightens you – that is just an illustration for the reality of the 'original sin' in post Biblical Judaism.” They all said that it gave them to think, as they felt the reality of what I said.”

The majority of Jews who have reached Palestine in recent years have passed through the fires of persecution, and we would do well to seek to uphold Dr. Neumann at the Throne of Grace.

FIGHTING LEADERS PROFESS FAITH

The following statement has been signed by the Commanders in Chief of the Royal Navy, Army and Royal Air Force.

“We commend the Gospel of Christ our Saviour, for it alone can effectively mould character, control conduct and solve the problems of men and nations.

“Faith in Christ the Lord, the Loyal obedience to His will as revealed in the Bible, ensures peace of mind and brings satisfaction in service to God and Man.”

ANDREW CUNNINGHAM, Admiral of the Fleet and First Sea Lord; E. L. GOSSAGE, Air Marshal; B. PAGET, General; JACK C. TOVEY, Admiral; H. R. ALEXANDER, General. – Vigilant.

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THE FREE KIRK FELLOWSHIP

When the report of the rally held at Wauchope, which appeared in our last issue, was prepared, the papers from Grafton and Maclean were not to hand; and reference to them was omitted for the sake of accuracy.

The following extracts are taken from papers prepared by Mr. Campbell King, Grafton, and Mrs. A. A. Cameron, Maclean:

“THE RIGHT OBSERVANCE OF THE SABBATH”

(Mr. C. King)

“The Sabbath was instituted for man, for his good and for his enjoyment. A gloomy Sabbath is not the will of God. It should be the brightest day of
the week, a day to look forward to and to look back upon. Even for an unconverted man the Sabbath should be a glad day, of benefit to him, as he seeks to obey the commandment."

"Not under law but under grace (see Galatians) has led many to conclude that the Lord's Day, the Christian Sabbath, is not to be observed as rigidly as the Fourth Commandment indicates. "What are the facts of the matter? The law of the Commandments is included in, and absorbed by the law of Christ . . . so a believer is brought to Christ, not to forsake the moral law, but to incorporate it in a fuller, a grander, a more blessed law, which is the law of love, the law of Christ; not under the law but under grace."

"A minister of the Gospel may be the hardest working man of his charge, his work of necessity being full of spiritual exercise and application of the mind to the work of prayer and preaching the Gospel. The rank and file members should actively participate in this spiritual labour, first by prayer and then the exercise of mind and body as opportunity presents."

The paper was read by Private J. Lindsay.

"PRACTICAL WAYS IN WHICH YOUNG PEOPLE CAN HELP THEIR OWN CHURCH"

(Mrs. A. A. Cameron)

"The word 'Church' is not used in Scripture with reference to any particular denomination. Denominations have come into existence since those days. The necessity for denominational difference is to be deplored, but it exists and probably will exist till the end of time. The young person finds it in existence, and it is his duty to throw in his lot with the denomination which he believes to be most scriptural in its teaching and practices, and it is his duty to make that denomination his or her 'own Church.'"

"Spiritually, the main work of the Christian Church is to witness for Christ in the world, therefore, we, as young people, should seek to know Christ as our Saviour and Lord, in order to make that witness effective . . . . perhaps we could teach in the Sabbath School. How many are prepared to give their time and thought to it? Regular Church attendance is an important avenue of witness. It encourages both minister and congregation alike . . . . We live in a day when many of our young men and women are away in the army. The older men in our congregations are doing their best to carry on, therefore it devolves itself on us who stay at home to put our shoulder to the wheel and do all we can to keep the Free Church banner flying.

"Financially, Every young person receiving regular income should be contributing regularly to the Lord's cause. Many spend much more on pleasure and their own comfort than they do for their own spiritual good. A person's generosity towards their Church is a sure indication of the depths of their spirituality.

"Socially, The Fellowship and its social side is filling a long felt want in our Church, and it is our duty as members of that Fellowship to keep it flourishing and see that it is kept on a high level, we may draw others to our Church and to Christ."

The paper was read by Sgt. H. Shaw.

OBITUARY NOTICES

The death of Mrs. Mary Barr, widow of the late Mr. William Wallace Stewart and daughter of the late Dr. Alex. Gamack, deprived the Taree congregation of one who was deeply interested in the cause of God. Owing to increasing infirmities, for Mrs. Stewart had attained to almost eighty two years, she had been unable for some years past to take an active part in the congregational activities; but she quietly and unobtrusively supported liberally the work of God. Indeed her methods of giving were often so secret, that few in the congregation knew when or what she gave. Mrs. Stewart was kind, thoughtful, unselfish and bravely faced the responsibilities and trials of life. Her husband predeceased her thirty two years ago. Her children have much cause for thankfulness that they were blessed with a mother so devoted. There was nothing selfish in her devotion to her children, for her interests went far beyond her family circle. Whilst health permitted, Mrs. Stewart attended regularly the church services, and always evinced an interest in the reading of God's Word and prayer. The Divine word remains steadfast: "The memory of the just is blessed."

– M. C. R.

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OBITUARY

On 24th March, 1944, Mrs. Mary Barr passed away, aged 70 years. The deceased was a native of Northern Ireland and was nurtured in the Episcopalian Church. Many years ago she came to Australia, and for years resided in the vicinity of Nabiac. She apparently found in the Free Presbyterian Church in this land that which closely approximated to the faith of her earlier years, and she definitely identified herself with our Church. The writer's first acquaintance with Mrs. Barr was at the Failford Church to which she walked many miles. Her love of Divine Truth and especially the singing of the Psalms was evidence of her spirituality. Love of God's people, delight in prayer, and a humble spirit characterised her. The latter part of Mrs. Barr's life was spent in Taree and people wondered that one so infirm should so perseveringly and uncomplainingly make her way to and from the place of worship. Her heart was in the things of God, hence her devotion to God, His house, His people and His cause. "For where your treasure is, there will your heart be also." Matt. 6: 21. – M. C. R.

Our Anna Bay Congregation suffered a sad loss in the
passing of Mr. Arthur Upton, of Bob's Farm. Mr. Upton suffered a grievous disability owing to serious illness contracted several years ago. Despite this, his recent severe illness and death came as a shock to his many friends and family. Mr. Upton won the esteem and respect of all who knew him and it is a joy on the part of the writer to be able to say that Mr. Upton gave evidence of his trust in Christ, and his quiet resignation and patient endurance in extreme suffering bore eloquent testimony of this. To his sorrowing widow and family we extend our warm heartfelt sympathy. Hebrews, chapter 4: 1. – J. A. W.

The death of Mr. John MacLeod, of Plummer's Road, Mentone, Victoria, after a serious operation in the Alfred Hospital, removes an esteemed member of the St. Kilda congregation, who, though of a quiet and unassuming nature, had a deep and sound understanding of spiritual things upon which topics he delighted to converse. He was a lover of the Lord's Word and of the Lord's Day, and though, owing to distance, was not able often to worship with the St. Kilda congregation, rejoiced greatly when services were conducted in his own home, where a congregation of several families of the name of MacLeod gathered from time to time. In his earlier days the late Mr. MacLeod was one of the original elders of the Partick Highland Mission, Glasgow, and cherished pleasant memories of the good work accomplished there. He enjoyed the Gospel best in the Gaelic language – his mother tongue, but loved to hear it also in English. A highly qualified shipwright by trade, his services were in demand and valued by the Government. Out of respect and esteem for him his companions in the shipbuilding yards observed several minutes of silence. He leaves a widow, two sons and three daughters to mourn their loss, to whom we extend sincere sympathy. – J. C. R.

Another esteemed member of this same congregation passed to her eternal rest in the person of Miss Ann Bethune, of Dandenong. The late Miss Bethune came of a godly family – that of the late Mr. and Mrs. Peter Bethune, of Cranbourne, whose home was a little sanctuary. In this spiritual atmosphere Miss Bethune was brought up and walked in the ways of the Lord all her days. She was a lover of the Truth and a devout and devoted worshipper whenever Free Church services were held in Dandenong, and often travelled to St. Kilda when services of a special nature were conducted there. It could truly be said of her that she took a live and intelligent interest in all that pertained to the extension of Christ's Kingdom and was loved and highly respected by all who knew her for her many excellent qualities and Christian demeanour. The memory of the just is blessed. – J. C. R.

Our sympathy is extended to Mr. Allan Ramsay, of Inverell, who has received Word that his eldest son, Angus Beaton Ramsay, died as a result of illness last October while a P.O.W. in a Thailand prison camp.

Three brothers of the deceased are serving with the A.I.F., one of whom, Corporal J. K. Ramsay, of the 2/3 Bn., was recently “Mentioned in Despatches” for gallant and distinguished services in the South West Pacific area. Angus was taken prisoner in Malaya and beyond that nothing was heard of him until news of his passing was received. He was a young man of great promise, sincerely attached to his Church and we believe served the Lord from his youth. What that acquaintance with his Saviour meant to him during those long months of captivity we can only imagine; but we know that the Saviour must have been a great comfort to him in those days of loneliness and hardship. Others in similar circumstances should have a special place in our prayers. “Blessed are the dead who die in the Lord.”

THE CHILDREN'S PORTION

Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

LESSON NOTES FOR JULY

PRAYERS FOR THE OPENING OF EACH CLASS
July 2nd. – Psalm 119: 41
July 9th. – Psalm 119: 58
July 16th. – Psalm 119: 66
July 23rd – Psalm 119: 73
July 30th. – Psalm 119: 77

TINY TOTS TEXT
“Be of good courage.” (Psalm 31: 24.)

1944

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<th>July</th>
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<th>Memory</th>
<th>Psalms</th>
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<td>Enoch</td>
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<td>Abraham</td>
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<td>Jacob</td>
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<td>Joseph</td>
<td>Gen. 37</td>
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Enoch, the son of Jared, a descendant of Seth (meaning the appointed one, or foundation), was one of the Patriarchs, and the seventh from Adam. He was one of the saintliest men of early Old Testament times; his very life seems to be surrounded with the fragrance of God. He was a man of great piety and walked closely with God. What does it mean to “walk with God?” It means that he believed in and served God. The world in Enoch's day was dreadfully wicked, so wicked that God later destroyed it. How did Enoch serve God? By living a holy life, and warning the people of the danger of living in sin. In this Enoch witnessed for God (Jude 14, 15). We also have recorded in Hebrews 11: 5 that he pleased God. These three qualities in a Christian boy, or girl, are very precious, and very needful in our day, when in the world around us wickedness is so rampant. Some boy or girl may ask the question: how may I walk with God? Well, the first thing is, that we must recognise that we are sinners before God, and if we continue in that state, we must perish eternally, but listen to the glad tidings, “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” (John 3: 16.) God says, “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.” (Rom. 10: 9.)

Enoch had faith for we read in Hebrews 11: 5: “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.” May it be your joy not only to walk with God, but to please Him, and also witness for Him.

Learn, the secret of a true Christian life is found in “looking unto Jesus” (Hebrews 12: 2).

Noah, the tenth from Adam, was the son of Lam-ech, a godly man. His grandfather, Methuselah, was the oldest man who ever lived. How old was he? The name Noah is interesting. Verse 29 of Genesis, chap. 5, will tell you why. Great wickedness still continued on the earth, but of Noah we read that he was a just man, perfect in his generation, and he walked with God. Do you remember someone else who walked with God? God told Noah to make an Ark. Why? Read verses 11, 12, 13 and 14, etc., Gen., chap. 6. It was to be large enough to contain Noah, his wife, and his three sons and their wives, and living creatures of all kinds, also supplies of food, etc. Being a good man, Noah obeyed God. He laboured patiently for 120 years in building the Ark and all the time he warned men of God’s intention to destroy the world, but apparently they heeded him not, and is it not true that there are many today who are warned to flee from the wrath to come, act as they were not only deaf, but insensible to all that God is doing in the world today? God never sends a judgement without a warning and He is calling on men everywhere to repent, because He hath no pleasure in the death of the wicked, but that he should turn to God and live. You all know the story of the Ark and the subsequent life of Noah, his gratitude to God for his preservation. God's covenant with Noah is referred to in Isaiah 54: 9, who uses it to illustrate God's redeeming mercy. A covenant is an agreement with two parties, and in this case, God being infinitely superior, it was a covenant of promise. What was the sign of this covenant?


How many people were saved in the Ark? 1 Pet. 3: 20.

What was Noah's first act when he came out of the Ark? Genesis 8: 20.

Many hundreds of years passed since the flood, and men had again begun to populate the earth, and since the confusion of tongues at the Tower of Babel, spread themselves over the lands. Many had forgotten God and were worshipping idols. Amongst those who had settled at Ur of the Chaldees was a family of whom the father was Terah. The family comprised three sons whose names were Abraham, Nahor and Haran. Abraham was reared in an atmosphere of idolatry. (Joshua 24. 2.) The study of Abraham is of great importance because as we shall see he was chosen of God to become the father of a new spiritual race (Gen. 17: 45). His divine call came after his father Terah's death, when he was called to go out into a place which he should afterward receive for an inheritance, etc. (Heb. 11: 8,9,10.) Abraham was a man with a secret and the key to the secret is found in Heb. 11: 10. The principal events in Abraham's life were as follows:

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His divine call (Genesis 12: 1); God's covenant with him (Gen. 12: 2,3); his great intercession for the cities of the plains (Gen. 18: 23-32); the realisation of his fondest hopes, the birth of Isaac (Gen. 21: 5); his severe test (Gen. 22: 12) when he was commanded to offer up Isaac (the child of promise) as a burnt offering or sacrifice. What did Abraham do? He obeyed at once and set off for Mt. Moriah, the place God had appointed. Read this story in Genesis 22 to verse 19. As a reward for his obedience and unwavering faith his greatest need was met ( Chap. 22: 11-13).

Remember –

That God tried Abraham's faith by telling him to give up what was dearest to him.

That Isaac was a type of Jesus Christ, who was the Lamb Of God.
that he was Esau, thus deceiving his father. Jacob was forced to flee from home after this and remained away about twenty years. This was sore punishment for him. Rebekah, his mother, who conspired with him to deceive his father, was punished also, for she never saw Jacob again, for she died in his absence. What became of Esau? He was the founder of the nation called Edomites. Read of Jacob's experience in exile (Genesis, chap. 28) and how God visited him and how greatly awed Jacob was when he dreamt (Gen. 28: 10-22). But note God's gracious promise to him and his subsequent life in Genesis 29: 18; 31: 40; 32: 4-12; vs. 24, 30; chap. 37: 28. Remember –

That God intended Jacob to have the blessing, but he should not have done wrong to get it.

That Jacob sinned in trying to hasten God's designs.

That whatever is unfairly obtained brings no lasting happiness.

That we should not sell the blessings God has bestowed on us for some temporary gain.

30th JULY – JOSEPH

Joseph, the son of Jacob, a son beloved, because he was the first born of Rachel, who was the joy of Jacob's heart. Joseph had many attractive qualities to commend him and which endeared him to his parents hearts. It might also be said of him as of one of old, “behold an Israelite indeed, in whom there is no guile.” His father's fondness for him is seen in his presenting him with a coat of many colours, but alas, this partiality arouses enmity in the breasts of his brothers so that they could not speak peaceably unto him. (Gen. 37: 4.) His vision of the sheaves which he relates to his brothers increases their bitterness; their attitude is akin to the attitude of the Jews in relation to Jesus, “We will not have this man to reign over us.” What were the names of Joseph's brothers? Read, their conspiracy at Dothan (Genesis 37: 17-18); his being sold to the Midianites (i.e., Ishmaelites); Jacob's sorrow at his supposed death (verses 27 to end); Joseph being sold to Potiphar with whom he found favour; his great trial of and triumph in his faith, but through false accusation he is cast into prison, but God is with him, for He gave him favour in the sight of the keeper of the prison (Gen. 39, v. 2-23).

Read chap. 40, verses 1–23. We shall deal further with points of interest in Joseph's life (D.V.) in our next lesson.

Learn –

That there should be no partiality in families – all should be loved alike.

That envy is a cruel and grievous sin.

That whilst a slave and in prison Jacob never lost his faith in God.

That although tempted to do wrong he remained good and pure.

See if you can find out in how many ways Jacob is as type of Jesus Christ.

THE CHILDREN'S PORTION

Conducted by Rev. J. C. Robinson

The Manse

88 Alma Road, East St. Kilda,
California. Then he went further and further in wickedness. He became intemperate and a gambler. He plunged into wickedness of every kind. For years his father had never heard of him.

One day a friend of his father was going out to California. He said to his friend, “If you should meet with my poor boy, tell him his father loves him still.”

While he was in California, this friend made many inquiries about the young man. For a long time he could hear nothing of him. At last he found out where he was. One night he went to see him in the wretched place of sin where he was spending most of his time. He called him out and said to him, “John, I am very sorry to find you in such a place as this. I bring a message from your father. He wished me to tell you that he loves you still.”

The hard heart of the wicked wanderer melted under these words of kindness. Like the prodigal, he said to himself, “I will arise and go to my father.” He did so. He was kindly received. He became a changed man. That loving message from a kind and tender father saved him, and that friend who carried the sound of his father's words of love, was the means of saving that young man. — “Nature's Mighty Wonders.”

A WONDERFUL SIGHT

Dr. Guthrie says, “There is no sight in the wide world like Jesus Christ, with forgiveness on His lips, and a crown in His blessed hand. This is worth labouring for, dying for. You remember how the prophet's servant climbed the steeps of Carmel. Three years, and never cloud dappled the burning sky! Three long years, and never a dewdrop had glistened on the grass, or wet the lips of a dying flower but the cloud came at last. No bigger than a man's hand, it rose from the sea; it spread; it melled with a believing sight of Christ; when they have got Christ; and with Him peace.”

Now, how can we account for this? Just in the same way in which Daniel accounted for preservation from the lions in the den. The same man, on his return to England, gave £200 to a certain church, on condition that a sermon should be preached in that church every year in memory of God's goodness in saving him from the jaws of the lion.” — “Bible Animals.”

HOW TO BE A HERO

“It is by learning to be master of yourself. Do not give way to anger or any wicked feeling. Never allow yourself to do what you know is wrong. The Bible says, 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.' Think of this, and when tempted to do wrong, have courage to stand up for the right, and you will be a greater hero than Alexander, Caesar, or Napoleon – Richard Newton.

12 NEWS FROM LAKHNADON MISSION

Deep in the heart of the jungle, in a little village 20 miles from Lakhnadon, I came face to face with Dimag Das! Ten months had passed since we last met. Would I find the seed of the Kingdom, at that time springing up so hopefully, had perished? Or was it possible that, cut off, as he had been, from all ordinary means of grace, the lad would still be found cherishing the Word of life? These were the questions that had been constantly in my mind as I cycled over the jungle paths that led one tortuously to this little forgotten village of Bagihai.

This young lad had come to our mission and eagerly received the Good News, but his parents had bitterly opposed his desire for baptism. I know that many who have been praying for the lad, will welcome definite news to guide their continued intercession.

His parents, determined to cut him off from all contact with us, had sent him, as a primary school teacher, into service with the R.C.'s at work in our area. Since then, I had never succeeded in establishing contact with Dimag. Recently he had been transferred still farther away to this village of Bagihai – seven miles deeper into the jungle than Sajpuni itself. Here at last we met, and right glad did Dimag seem to see me! We went together to the little room in the village where he lived, and there we settled down for a heart to heart talk. At the outset, I asked him to tell me, in all frankness, how he felt now towards the Lord Jesus and the Gospel offer. Looking me straight in the eyes, he answered, without hesitation, “My heart is now as it was then” (i.e., in April of 1943, when we last met). Referring to his parents forcibly separating him from contact with me, he said: “They can restrain my body, but they cannot control my heart.” As I heard these words, I felt a new conviction of the tremendous value
of prayer, for I knew that many of God's people had been faithfully remembering this lad at the Throne of Grace. I shared this conviction with him, telling him of a letter I had recently from a lady in Ireland, assuring me of her continued prayers for Dimag, and asking for news of him. I asked him if he had continued in prayer himself. He told me that he did so, morning and evening. I also enquired about his reading of the Bible. He said that he had been reading in the Old Testament, but had found Exodus very difficult! I told him how to find the key to open that lock in “Hebrews,” but advised him, meantime, to concentrate on the New Testament, and particularly to study “The Acts” to see how those acted who believed on the Lord Jesus. I told him that just as soon as he felt persuaded to openly follow the Lord, I was ready to baptise him. (Acts 12. 5.)

– M. MURRAY MACLEOD

JUNE BIRTHDAYS
Many Happy Returns

“God answereth him in the joy of his heart.” – Eccl. 5: 20.

1944

June

1 – John McK. Cameron, Maclean.
2 – Darrell McInnes, Barrington.
2 – Alma Grant, Barrington.
2 – John Millar, Cargo.
2 – Coral Lyall, Salt Ash.
3 – Betty Beaton, Barrington.
3 – June Cowan, Firefly Creek.
3 – Henry Brammah, Tuckurimba.
4 – Robert Suters, Wauchope.
5 – James Nicol, Sydney.
5 – Fay Bancroft, Maclean.
5 – Jennifer McLean, St. Kilda.
6 – Lucy Muldoon, Tinonee.
6 – Ross Dick, Koorie Island.
6 – Max Lamborn, Willena.
6 – Beverley Brogden, Armidale.
6 – June Holyoake, St. Kilda.
7 – Francis King, Grafton.
7 – Margaret Anne MacLeod, Sydney.
7 – Allan Harman, Wauchope.
7 – Ross Campbell, Chatsworth.
8 – Graeme Wagner, Sydney.
10 – Norman Gorrie, Branxholme.
11 – Bruce McKenzie, Salt Ash.
11 – John Hanks, Branxholme.
13 – Mary Campbell, Mullumimbay.
15 – James Hunt, Tuckurimba.
15 – Keith Donnelly, Tuckurimba.
15 – John Steele, Wauchope.
16 – William Hoy, Halliday’s Point.
16 – Noel Eyerett, Barrington.
16 – Donald Case, Newcastle.
16 – Daphne Harman, Kindee.
18 – Heather Coombes, Wingham.
19 – Norman Arrowsmith, Barrington.
19 – Barbara Bell, Maitland.

19 – Lorraine Bell, St. Kilda.
19 – Beverley Campbell, Wherrol Flat.
20 – Marie Murray, Bunyah.
20 – Joy McPherson, Maclean.
20 – Ronald Cameron, Maitland.
21 – Leslie Markham, Wauchope.
21 – Robin Neville, Sydney.
23 – David Webster, Maitland.
23 – Kenneth McKinnon, Kindee.
23 – Edward Richards, Canberra.
24 – Jean Cameron, Maclean.
24 – Judith Bell, Maitland.
25 – John Milliken, Failford.
26 – Catherine Arrowsmith, Barrington.
26 – Barbara Barnes, St. Kilda.
29 – Elvin McKinnon, Kindee.
29 – John King, Grafton.
29 – Miles Bowers, Halliday’s Point.
30 – Alex. Munro, Maclean.
A GREAT DECISION
An address given at St. George's Youth Service on 14th May, 1944, by CAPTAIN J. CAMPBELL ANDREWS. A.A.M.C.

This service, conducted by the members of St. George's Free Kirk Fellowship, is evidence that our Church is recognising the importance of youth. The Fellowship is to be congratulated, if not upon its numerical strength, then certainly upon the quality of its membership, for more than one of its members is capable not only of conducting such a service but also of delivering an address.

We feel how important is youth, comprising as it does those formative years when knowledge is gained and character moulded, when aspirations are cultivated and purposes formed. At this age decisions are made which determine the course of life here and, frequently, hereafter. How necessary is it then that some supreme and sure principle should guide us to choose aright and give meaning to all we think and say and do. To emphasise this I draw your attention to one whose life supremely illustrated such a principle and whose influence consequently told both on his own generation and also on all the generations since. “By faith” Moses lived and, in an hour of crisis, made probably the grandest decision ever made by any man in any age.

Faith is the theme of Hebrews 11. First it is defined as “the substance of things hoped for, the evidence of things not seen.” Then it is illustrated in the lives of men and women. The definition may be difficult to comprehend; the illustrations are clear beyond mistake. While we may show slight interest in any “Calendar of Saints” of purely human compilation, we are impressed by this roll of faithful men and women. Moses has an indisputable claim to an honoured place on this roll, for faith regulated his life from the cradle by the Nile to the grave “over against Bethpeor” – parental faith which saw in infant features God's promise of greatness to come and personal faith which in God's hour brought the promise to fruition. Nurtured in faith, by faith he lived. Early he learned to place himself and all his interests in God's hands and thereafter feared no man but “endured as seeing the Invisible.” His memorial is written in imperishable words: “Moses, verily was faithful in all his house.” His experience, selected for our guidance today, illustrates the work and support of faith. “By faith Moses, when he was come to years, 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.”
Living faith which steadily regulates conduct in quiet circumstances, in crisis works openly and often with startling and far-reaching consequences. When Moses began to believe we cannot say. In the tense of the Greek verb, translated “had respect unto,” there is a suggestion of habitual activity with indefinite beginning. This is in sharp contrast with the definite, once for all nature of the tense of the verb translated “refused.” The suggestion is that faith long exercised was tested and triumphed in crisis. Like another this man may have been called from the womb. For so his parents thought.

There came in the experience of this man an hour which comes in the experience of us all, an hour which was fraught with destiny. “When Moses was come to years—At the age of forty and in the full maturity of all his powers. Childlike his faith; but it was no more the faith of a child. He was “mighty in words and deeds”; great in physique, in intellect and in soul. Archaeologists tend to identify him with an outstanding figure in Egyptian history—a great statesman “mighty in words,” able to take his place in the councils of the nation; and a great warrior and leader. Egypt’s foremost general, “mighty in deeds.” Yet it is evident that he studied the world with heaven in sight. The crisis of his life presented with clear alternatives. Faith was not deceived by outward circumstance or personal interests. This man was in spiritual touch with the Eternal, and saw the Invisible. Beneath the crosscurrents of his day he felt the pull of the deep tides of God’s grace and providence. By faith he overcame the world and renounced earthly prospects. Thus the faith of childhood and adolescence led to the decision of maturity. The years of preparation, physical, mental, moral, spiritual brought him to the full stature of a man, strong in faith giving glory to God, brave to stand with the oppressed and enslaved. God’s man in God’s hour, he became the agent of a national deliverance which influenced for ever the course of human history. “When I am big” we often hear children say as they plan the future. Did Moses plan thus? Have we planned thus? What has been the issue? How vast the possibilities!

In essence the work of his faith was self-denial. He “refused” or literally “denied himself” to be called the son of Pharaoh’s daughter. From the steps of the throne of Egypt he renounced royal rank. Waiting to be grasped, within his reach were the treasures of Egypt, the pleasures of sin. Outwardly he might have become greater, have advanced further Egyptian power and wealth. Inwardly he was never richer and greater than in that hour when he renounced all for his God and people.

The implications of this decision were far reaching. Renunciation of royal rank meant confession of humble parentage and identification with Israel meant participation in her suffering. He chose not merely affliction, but godly discipline, for he was moved not by asceticism but by faith. His rank as a prince and his reputation as a statesman and general must have exposed him to great temptation. Had he so willed his mature manhood might have run riot in sinful excess, and but for grace he might have sunk through the morass to the underlying hell. Had he so willed he might have grasped the treasures of that great civilisation in the valley of the Nile, and, but for a humbler, yet more glorious, ambition, his fame might have become co-extensive with the fame of Egypt, and his name might have been uttered with bated breath in distant places. Like Paul, however, he counted all things loss for Christ. Because of the magnitude and freeness of his surrender, and its consequences not only for himself, but for his nation, and through that nation for the world, his choice can be regarded as probably the greatest ever made by any man in any age.

For such conduct there must be an adequate cause. What was the support of his faith? Whence drew he strength? By contemplation of the Invisible and the recompense of reward. Literally “he looked out from and unto” these. Beyond the outward events and circumstances of his life he studied the spiritual forces and the divine power working in and through and above all. He took into account things to which the majority in his day, and our day too, are blind. In the light of an eternal world, in the presence of the Invisible God, he judged the world, its treasures and troubles, pleasures and pains. All these were fleeting, but beyond was the enduring reward, the incorruptible inheritance, enrapturing the soul, quickening the affections, renewing the will. It is only when we take into account this unseen and spiritual yet, nevertheless, real world that we see things whole. We realise that if the pleasures of sin are for a moment so also are the afflictions of the people of God; and if the treasures of Egypt are transient so also is the reproach of Christ: but the reward is eternal. This dark cloud at least has a silver lining visible to the eye of faith. Hence Paul writes: “For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of
glory: while we look not at the things which are seen but at the things which are not seen.” And Peter exhorts us, “Rejoice inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.” Our Lord Himself said: “Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you false-ly, for my sake. Rejoice and be exceeding glad for great is your reward in heaven.”

This experience then is universal among the godly. Shared by the apostles, and I trust by us, it forms the basis of Peter's exhortation and anticipates the beatitude of Christ. The old divine judged right when he commented that “a believer in a dungeon is happier than an unbeliever on a throne.”

* * * * *

Moses stands with those whose faith we should follow, “considering the end of their conversation, Jesus Christ the same yesterday (to Moses) today (to the Apostles and to us) and forever.”

Men do choose wrong. Of such was the rich young ruler who esteemed great possessions above the reproach of Christ. Had he read of and understood the choice of Moses whose law he quoted? He lacked the faith to see beyond the material and temporal. For him and for many today treasures in heaven and the crown of glory might not be; and death despoils them of that to which they futilely cling. Believe and you will find in the midst of human chaos divine consolation, in strife peace, in poverty wealth, in loneliness fellowship by the transforming power of faith in God. Believe not, and blinded by tinsel glory, absorbed in things seen, engrossed in earthly pursuits you will lose all. For what shall it profit you if you enjoy the pleasures of sin or grasp the treasures of Egypt, if you gain the whole world and lose your own soul?

CHRISTIAN ASSURANCE

John's First Epistle assumes that the Christian will become possessed of an assurance of his salvation as the normal outworking of his experience of regeneration (John 5: 13). Many Christians pass through years of uncertainty, bordering on despair, before they find assurance. So Bunyan, “Rabbi” Duncan and Oswald Chambers, to mention but three. Believers frequently gain the idea that this assurance is some kind of post conversion experience for which they should strive. When they come to look into their notion of assurance they are disturbed to discover that it has no well defined characteristics, that it proceeds from no clearly ascertained source, and that it is governed by no certain principles. It is elusive, nebulous, disappointing. That follows from allowing Christian assurance to degenerate into the conception of “feeling all right.” It is no true assurance but a dangerous counterfeit which possesses so fallible and fluctuating a standard. If assurance is to be experienced in the heart there must first be a sound knowledge of its basis in the facts of Scripture, and a solid persuasion of its chief grounds. When these are known and grasped the “feeling” will look after itself. There is no emotion which is at once more satisfying and more enduring than that which flows from the conviction that God is our God and that He is ceaselessly active on our behalf. It is worth noting that the emotional fervour of Paul's argument in Romans reaches its highest pitch in a statement which implies reasoned assurance. “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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.”

Assurance and Justification.

“So long as we ourselves have not entered the New Jerusalem, our comfort should never be founded upon our Sanctification, but exclusively upon our justification.” – Kuyper.

At the outset assurance is placed upon a granite foundation of objective fact. “There is therefore now no condemnation to them that are in Christ Jesus.” This fact is and must ever remain the Christian's supreme assurance. Any substitute will produce only confusion and error. To look at an experience, or to a present condition of spiritual well being, or to the fruits which grow upon the tree of sanctification, or to the intensity of our zeal for souls can never bring to the heart a final and complete assurance. Continually to have upon our lips the cry of Beza. “O Christ, I am Thy sin, Thou art my righteousness,” will plant a surer knowledge of salvation than anything else. We err in looking anxiously within ourselves for the certificate of our acceptance. 4

God is the author of our salvation and He alone can be the assurer and perfecter of our faith. Our certainty should be the measure of His finished work on the cross. Standing peace of soul, a firm
assurance of salvation and true joy are all fruits of the cross and as such they are accustomed to flourish together. The verdict of acquittal is God's, not mine.

* * * * * *

We need to be clear in what we mean by justification. Following Abraham Kuyper we may say that Scripture reveals these two positive, but apparently contradictory truths with equal emphasis; that, on the one hand, God has justified us in His own judgement seat from all eternity; and that, on the other hand, only in conversion are we justified by faith. To have our feet planted on the first statement is to have the supreme assurance, for we then possess the knowledge that this justification is ours, that it has removed the guilt of sin, that it has imputed to us the extraneous righteousness of Christ, and that it has been completed forever. (Romans 8: 31-33). “I possess assurance only so long as I have these two things simultaneously; all of my sinfulness and all God's grace.” (Professor Hallesby, “Conscience.”)

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There is a corollary of great importance implicit in Romans 8: 33,34. The work of Christ on our behalf was not restricted to the cross. There is a danger of our unduly narrowing the work of salvation. We need to see it as including those events, subsequent to our Lord's death, which were necessary to consummate that work. These events were:

(1) Resurrection. (cf. 1 Cor. 15: 3,4.)
(2) Ascension. (Mark 16: 19), Glorification (John 17: 5.)

In Heaven Christ wears our nature. His acceptance by the Father is the acceptance of all His brethren. (Heb. 2: 14-18, 3: 1.) And His glorification is the guarantee of ours. (John 17: 10, 11, 22, 24).

(3) Intercession.

We are daily dependent upon the Efficacy of Christ's prayers. This is a chief ground of assurance. (cf John 17: 9-20. Heb. 7: 25. 1st John 2: 1.)

* * * * * *

Wherever the redeemed soul is looking for its Saviour there one may expect to find displayed a cheerful attitude to the trials of life. Assurance of salvation saves a man from weakness in the presence of danger, from compromise in the face of intimidating threats, from discouragement in the day of suffering. It invests him with the most authentic optimism, and saves his spirit from the poison gall of cynicism. It implants confidence to meet the most stupendous odds, and enablement amidst human weakness. The effronteries of governments, the machinations of devils, the solicitations of sin are alike powerless to subdue and overwhelm him . . . . . “Et teneo et teneor.” “I hold, and I am held;” the Huguenots, whose watchword this was, proved its reassuring strength amidst fiercer trials than ours. Christ will keep the embers aflame in your heart and mine. He has covenanted thus with His bride, and if we might say so with fitness, there are no broken engagements with Him. His love lies behind all the display of His grace and His mercy, and it continues to move the hand in which every believer is securely held. That is why you are constrained, with Dante, to confess:

“How many are the fangs with which this love
Is grappled to thy soul . . . . .
All grappling bonds that knit the heart to God.”

J. GRAHAM MILLER.
Tongoa, New Hebrides.

The Christian Church is the guardian of God's eternal Word, not a political organisation. Let us not therefore involve the Church in our transitory political concerns. The Church gives us the springs of right conduct by being a channel through which flows the grace of God to mankind. It is for us not to attempt to tie up the eternal truth of God with our limited objectives in a fallen word.

– F. MAXWELL BRADSHAW, LL.M.

LIVINGSTONE

On his last birthday but one Livingstone wrote: “My Jesus, my King, my Life, my All. I again dedicate my whole self to Thee.” He died on his knees, with his face buried in his hands, praying.

THE BIBLE

You have reason to fear and tremble if the Bible appears to you as a commonplace book. It should always fill us with awe and reverence because it is God's Book – His Word to us.

5

CHRIST'S NATURAL SUPREMACY
AS GOD AND HIS MEDIATORIAL THRONE

We are living in a disillusionsed world, the hour
of crisis in a world revolution. The old order is crumbling before our very eyes, society is in a state of flux. For millions of people the future is a blank; they bear the wounds of disappointment, blasted hopes, frustrated plans, broken purposes, and every fair dream has been shattered. The evil men of Europe have thrown the most prized possessions of mankind into the balance to satisfy their wicked ambitions. Freedom of conscience and thought, the right of men and women to individual liberty. After all, is the universe a plaything of the Almighty brought into being by a passing fancy? Are life's tragedies a source of entertainment for heaven? Surely such a thought is an insult to the majesty and holiness of God. Yet the attitude of many suggest no other conclusion.

The reason why the world cannot interpret the purpose of God is that man has concentrated on physical science and ignored his own spiritual nature; he has studied the natural laws and completely neglected God's moral administration, with the result that he is blind to the fact that the supernatural power of God controls the universe, from the falling autumn leaf to the mighty worlds that sail through the silent oceans of space. God permits evil but regulates its process to advance His own glory and for the good of His people. As Joseph said to his brethren who sold him into Egypt, “Ye meant it for evil but God meant it for good.”

Men may, and do, find fault with the way that God regulates the universe. But He has reminded them through the prophet Isaiah that, “My ways are not your ways, neither are your thoughts my thoughts.” Christ confirms the words of the prophet when speaking to Nicodemus, “If I told you earthly things and ye believe them not, how shall ye believe if I tell you heavenly things.” So we see how foolish it is to try and interpret the world events apart from the supernatural power of God.

This world is not the scene and end of God's purpose; it is a part, and a very small part, of the process of God's great plan. When this world has served its purpose it shall be destroyed by fire, as God will have no further use for it. As the Psalmist declared, and is restated by the writer to the Hebrews, “The earth and the heavens are the works of thine hands. They shall perish, but thou remainest, and they all shall wax old as doth a garment.” The Apostle Peter also states that the elements shall melt with a fervent heat.

God created the world to prepare a kingdom for His own Son, and it was here that He lay the foundation for the everlasting duration, if we may use the term, of that kingdom. “I lay a foundation stone in Zion and whosoever believeth on Him shall not be ashamed.”

It was Christ's desire that He should be king over a people that He would create. Could we but grasp the magnitude of Christ's purpose, and His omnipotence in the work of creation, we would no longer waste our precious moments of life pursuing trifles. The apostle has given us a glimpse of His purpose and work when writing to the Colossians, “For by him were all things created, that are in heaven and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist.”

Behind the process of the universe is Christ, guiding and controlling it to the fulfilment of His own purpose. He made the universe and He made it for Himself. His sovereign power has been challenged, but He has met the powers of darkness and defeated their wicked intentions; He came through the blood and sweat and sufferings of Calvary triumphant, and to use the words of the Shorter Catechism, Christ continues to exercise His office as a king, “In subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies.”

Thus beside the natural supremacy and dominion over all things, shared equally with the Father and the Holy Spirit in the Godhead. Christ has a mediatorial kingdom, and it is the Father's will that Christ should reign over this kingdom, and that all things shall be subject to it. God the Father proclaimed, “Yet have I set my king upon my holy hill of Zion.” All things are subject to Him. “Ask of me, and I shall give thee, the heathen for thine inheritance and the utmost parts of the earth for thy possession.” So according to the Father's will Christ is the governor of the heathen and king of Zion. And down through the ages Christ has manifested His authority in guiding the destinies of the nations. In the Old Testament He appears as the Angel of the Covenant, performing His will among the children of men. He casts down and sets up whom He will. “By me kings reign and princes decree judgement.” While He works in mysterious ways His wonders to perform, yet His works are clear to all who are willing to see.

Among the multitude of examples we will select two or three. He took a Hebrew slave from Pharaoh's prison and established him as Joseph, the Prime Minister of Egypt. “Ye meant it for evil, but God meant it for good,” he said to his brethren.
Thus God governs a heathen nation in order to preserve the subjects of His own kingdom. Nebuchadnezzar would, to satisfy his own vanity, burn the Hebrew exiles, but Christ was determined that the three exiles would serve Him in shaping the destiny of the world, and not only does He overrule the heathen king, but also the fiery furnace to do His saints no harm. In Daniel we again see His overruling power, a Hebrew slave become the third man in Babylon. In the New Testament we see Him commanding His angel to open the prison doors for His servant Peter. And in the present day we can see His over-ruling power working out the destinies of the nations.

All things are subject to Christ by His natural supremacy as God. But He holds His mediatorial Throne by right of purchase. He took the sinner's place, the darling of heaven and the favourite of angels was baited to the dogs of hell, and the vengeance of divine justice exhausted itself upon Him. He suffered the consequences of sin, having fulfilled the agreement of the eternal counsels, it is the Father's will that all things shall be subject unto Him as the man Christ Jesus. The apostle Paul reveals this distinction between Christ's natural supremacy as God, and His mediatorial throne, when he said, “For He hath put all things under His feet, but when He saith all things are put under Him, it is manifest that He is excepted which put all things under Him.”

Heaven and hell acknowledge Christ's authority and glory. The powers of darkness were subdued before Him. The demons publicly acknowledged Him before men. “I know thee,” said the unclean spirit, “who thou art, the holy one of God.” And they acknowledged His authority, saying, “Art thou come to destroy us.” He spoke as one having authority.

He ascended up on high and the immortal inhabitants of the celestial regions acknowledged His claim to the throne of His mediatorial kingdom. They shouted: “Ye gates lift up your heads on high, ye doors that last for aye, be lifted up that so the king of glory enter may.” The illustrious celebrities of heaven proclaimed Him saying, “Worthy is the lamb that was slain to receive honour, and glory, and power, and dominion.” And the Father vested Him with universal dominion, for He is anointed with the oil of triumph, and the Father has committed all things unto the Son, and amid the spiritual pageantry of heaven, the angels of glory are charged to bow down and worship Him.

It is the mediatorial kingdom that Christ by right of purchase that is the centre to which the whole universe converges. It is the ultimate end of all creation. The omnipotence of God directs the movements of the mighty heavenly bodies that spin on their way through the vast regions of space, His will controls the destinies of nations; and even the lives of little men to that one end. The glory that Christ died to win: the glory that Christ spoke of to His disciples on the way to Emmaus: the glory of Christ is the end of all life. It is the completeness of the divine purpose.

The kingdom of Christ breaks all the limits of time and unfolds its glory in eternity. Therefore, if we are to interpret the purpose of God we must stand apart from the world and view world events from the lofty conception of God’s control of the universe. The universe was created to prepare that kingdom, and all things work to that end. If God uses human instruments for His purpose we must not judge the success of His purpose by the instruments He uses. The hand that moulds the history of the world is the hand of God. He permits evil, for from an evil world He has redeemed a people unto Himself. He sets a limit upon wickedness, and wreaks vengeance upon all unrighteousness. The world in Noah's day had reached its limit, and Sodom and Gomorrah had spent their day of grace. The kingdom of Christ is the centre that controls the universe.

Man is intimately and personally connected with the Glory of Christ's kingdom, and that is the reason why God did not wipe man completely off the face of the earth when the divine image was defaced and destroyed by sin. Man was not spared because he had a spark of the divine image in him. Strange as it may seem, it was for the opposite reason that God spared man. After the flood God said, “I will not curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth.” (Gen. 8: 21.) And it is from this fallen race that Christ has determined to redeem the subjects of His everlasting kingdom.

It is to the citizenship of this kingdom that the Gospel calls. “Unto the city of the Living God, the heavenly Jerusalem and to an innumerable company of angels. To the assembly and Church of the first born which are written in heaven, and to God the judge of all and to the spirits of just men made perfect.” It is from this aspect alone that the great purpose of God can be interpreted.

Thus man's vital concern should be what place he occupies in God's great scheme, where does he stand in relation to the glory of Christ. If men would only see, if they would only think, this matter is
more important than life itself. When the apostle grasped the unfolding of God's purpose, he said, “Neither count I my life dear to myself.” We are not toys of fate being carried helplessly on the current of life. Man is created for eternity, and what part you or I shall play in the great purpose of God is determined by our attitude to the Gospel of Jesus Christ. What is your attitude to the Gospel of Jesus Christ? Without Him you are lost, without hope and without God in the world, aliens and strangers, bound to reap the reward of the wicked.

If you have been called by God's grace into the kingdom of His dear Son, then remember the dignity and character that becometh a citizen of Zion. A world lies at your feet, you are more than conquerors in Christ Jesus. A royal welcome awaits you at the gates of the city of God, for it is yours to enter through the gates into the city. — A. A.

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**FREE CHURCHMAN DECORATED**

Lieut. John Gunn, of the Seaforth Highlanders, has been awarded the Military Cross for carrying out a daring raid against the Japanese. With 12 men he led an attack at the rear of a strong post held by an enemy force of 200, in the wild Chin Hill country of Burma. Before withdrawing, Lieut. Gunn raided the headquarters, seized a map case containing valuable information and withdrew with the loss of only two of his men and accounted for 50 Japanese. When the enemy began to infiltrate at the rear of the Highlanders, Lieut. Gunn, with only eight men against 150 of the enemy, fought his way clear.

Lieut. Gunn is the son of the late Mr. Alexander Gunn, formerly elder and precentor at St. George's Free Presbyterian Church, Sydney, where he is still remembered for his sterling Christian character. After the death of his wife, he returned to Scotland with his two children, John and Chrissie, and made his home with his sisters in Glasgow, which was an “open house” to Australian students attending the Free Church College.

**MISSIONARY NOTES**

The Rev. Joseph McCracken, B.A., of the Irish Evangelical Church, has offered, and been accepted, as a missionary of the Free Church. In recent years the liberal financial contributions of the Irish Church reveals that they have very definitely taken upon themselves a share of the responsibility for the maintenance of the Free Church missionary efforts.

Mr. McCracken is the third missionary to come from the Irish Church. Dr. Harold Lindsay, of Moyobamba, who is the successor of Dr. Kenneth MacKay, and Mrs. Murdo Nicolson, of Cajamarca, were both members of the Irish Evangelical Church. Mr. McCracken has expressed his desire to take up the work of the late Rev. Alexander Dewar in South Africa.

During the years 1933-36, Mr. McCracken was a student contemporary at the Free Church College with the Rev. J. Campbell Andrews, M.A., M.B., Ch.B., and the Rev. D. G. C. Trotter, M.A., of Maclean.

We would urge our people to pray that the smile of God's favour may rest upon Mr. and Mrs. McCracken as they prepare to enter into their new sphere of service.

Dr. N. A. R. Mackay, of the Free Church College, Lima, Peru, in a recent letter stresses the urgent need for missionary teachers in the college. Dr. Mackay has served the Church in Peru for the last eight years. Dr. Mackay states that the lack of missionary teachers is a vital issue. “The small group now existing works seven days a week and very often twelve hours a day in order to cope with the multifarious responsibilities thrown upon it. It presents the Gospel in and out of class, and endeavours to make the utmost impact on seven hundred boys. But the bitter cry; 'If we had only more teachers from home,' is often wrung from their hearts as they see the boys with whom they have worked step out on the highroad of life and swallowed up in the careless throng, to be lost sight of. . . . It is to me frankly incredible that the youth of our Church, if they knew of the field opened up to them in Latin America through our school, would not immediately respond wholeheartedly to the call. . . . The work lies to hand, a work worthy of the finest and noblest that the Free Church can give, but nobody comes, and we who are here grow sick at heart . . . The work in the college presents a rare opportunity for young men and women of the Church who are missionary minded and have a talent for teaching. We trust that Dr. Mackay's appeal will be used by the Spirit of God as an instrument in directing some of the gifted young people of the Church to respond.

**STUDENT FUND**

The Geelong Congregation have requested the Rev. Alvan McIntosh to supply for a period of 12 months, with a view to a call. As Mr. McIntosh is in Scotland, the Assembly is responsible for his fare to Australia. This fare, which has been paid, is almost three times the normal sum, and consequently the payment has placed the Student's Fund considerably in debit.

Your Treasurer would deeply appreciate if all congregations would make their annual Students Fund collection the subject of special effort. Ministers would also greatly assist if they would remind their congregations regarding the position of the Fund.

The Student's Fund is a fund which represents our
THE AUSTRALIAN FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and Rev. Arthur Allen 19 Faraday Ave., Rose Bay.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free. Subscriptions and notices of discontinuance are to be forwarded to the

Rev. JOSEPH HARMAN,
The Manse, Campbell Street,
Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,

MR. H. NICOLSON,
17 Anderson Street, Westmead,
N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to

Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W.

Melbourne, 5/- to 31/12/44; Mr. A. F. McRae, Gippsland, 5/- to 28/2/44; Miss M. Muir, West Geelong. 10/- to 30/6/46.

QUEENSLAND

Mrs. Barden, Goondiwindi, 5/- to 31/5/45.

The Rev. J. A. Webster, has returned to Maitland from his visit to Geelong. The congregation at Geelong is anxious to secure the services of the Rev. Alvan MacIntosh, and have cabled to Scotland, inviting Mr. MacIntosh to supply the congregation for a period of twelve months. At the time Mr. Webster left Geelong, Mr. MacIntosh had not replied to the cable. Perhaps the invasion of Europe has interfered with private communications between Scotland and Australia, and it may be some time before Mr. MacIntosh can reply.

THE CHILDREN'S PORTION

Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

TINY TOTS TEXT

"The Year of the Lord is the beginning of wisdom." (Prov. 9: 10.)
6th AUGUST – JOSEPH'S TRIUMPH

Boys and Girls, I mentioned I would say a little more about Joseph. I feel his life is too interesting to pass over in one brief lesson. His name “Addidit” means “May he add” note (Genesis 30: 24). The name an evidence of Rachel's faith was proved when Rachel gave birth to another son (what was his name?) though it cost her her life. Joseph had wonderful faith. This is seen in the trials he endured. His outstanding faithfulness is observed in all his relations –

1. To God, by declaring that which God made known to him in his dreams (Gen. 37: 5).
2. To his master, who trusted him over all he had (Gen. 29: 6).
3. To his mistress, in残疾人 from faithlessness (Gen. 39: 9).

We see his chastity (Gen. 39: 10), sincerity (Gen. 39: 11), patience under crosses (Psalm 105: 18, 19), forgiving injuries (Gen. 50: 17, 19), overcoming evil with goodness (Gen. 42: 25, 50: 1).

Note his abhorrence of sin. How like Jesus, who was “holy, harmless and undefiled, and separate from sinners.” When falsely accused he was cast into prison, yet even there he is used of God. Read the story of the Butler and the Baker; see how as a result of his prophetic insight he is sent for to interpret Pharaoh's dream, which led to Pharaoh's recognition of his divine gifts (Gen. 41: 38), and Joseph's elevation to a pre-eminence second only to himself (Psalm 105: 21). Again, we have his likeness to Jesus, “The government shall be upon his shoulders” (Isa. 9: 6), Psalm 2: 6, and Phil. 2: 10-11). Read of the fruit of Pharaoh's choice in the wise guidance over the destiny of Egypt by Joseph during the great famine (Gen. 41: 55). And so, boys and girls, use the value of a truly consecrated life, Joseph's piety and godliness became evident in his very earliest years, and as he grew, he grew in those graces which are God's gift to those who believe.

Remember –
The Bible tells us in Ecclesiastes 12, verse 1, to “Remember now thy Creator in the days of thy youth,” etc.

Learn – The Christ likeness of Joseph –
1. In forgiving his brothers' sin (Gen. 45: 15).
2. In his filial devotion (Gen. 46: 29).
3. In returning good for evil (Gen. 50: 19).

13th AUGUST – THE BIRTH OF MOSES

When Moses was born into the world, a decree was in vogue, that all male children of the Hebrews were to be destroyed, but we see a mightier hand than that of an earthly monarch protecting him, and how the providential power of God preserved him for the great work he was afterwards called to perform. Moses' parents (who were they?) saw he was a proper, or a goodly child (no doubt a child of blessing) and not being afraid of the King's commandment, (Heb. 11: 23) hid him three months. And when they could hide him no longer his mother made him an ark (see how it was made, verse 3). And when she had placed him in it, laid it in the flags (i.e., rank water vegetation which abounds on the Lower Nile). Miriam, Moses' sister, watched to see that it did not float away down the river, and be lost to sight. The ark did not remain long before Pharaoh's daughter, Thermutis, came down accompanied by her maidens to bathe (verse 7). Seeing the ark, she sent one of her maidens to fetch it, and opening it somewhat curiously, found Moses. Struck with the child's beauty, and touched with compassion by its weeping, though a Hebrew child, and according to her father's decree condemned, yet she apparently decides to adopt it as her own. Miriam, fearful as to the outcome of her mother's daring act (this in view of Pharaoh's decree) approached Pharaoh's daughter with temerity and asked would she go and fetch a nurse of the Hebrew women to nurse the child, and when commanded to go, brought her mother (Verse 8). Pharaoh's daughter gave orders to Jochebed (Moses' mother) to take the child away, and nurse it for her, for which she would be paid (verse 9).

When Moses was old enough his mother brought him unto Pharaoh's daughter, and he became her son, and she called his name Moses, “because,” said she, “I drew him out of the water.”

Boys and girls, this is a very beautiful story and shows God's protecting love for all His children, and no matter how wicked men may plot and scheme to thwart His plans, God can overrule all things for His own glory and our eternal good.

Learn – Moses as a child was a special type of Christ. As Moses had God's stamp at his birth, so an extraordinary star (in the heavens) heralded the birth of Jesus.

Similarity between Moses and our Lord's life at birth: both sought by cruel tyrants – Moses by Pharaoh and Jesus by Herod.

10 20th AUGUST – MOSES REACHES MANHOOD

Moses is one of the most striking of Old Testament characters. In his early life, from early infancy even to his end, we see the providential hand of God presiding over him. He has now reached manhood, and having been learned, or educated to the best advantage at Pharaoh's Court, as Stephen says in Acts 7: 22: “Learned in all the wisdom of the Egyptians,” was mighty in words and deeds. Moses too would be well versed in the principles of the true religion and also have a knowledge of the promises that God made concerning Israel, as well as being proficient in the Hebrew tongue. Endued with the grace of God, and now being come to years of discretion, he renounced his attachment to Pharaoh's household, and refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season. What a lesson of self-denial we have here! What nobleness of character, this
display in Moses! What wonderful faith in the living God! Moses, by his stand, proves himself every inch a man of God. How needful for us to remember that the gifts of time are only earthly and passing, but the gifts of God are eternal, enduring for ever. Moses chose the better part. He esteemed the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward (Heb. 11: 26). That is, like Abraham, his citizenship was in heaven, from whence also he looked for the Saviour, the Lord Jesus Christ.

Remember – Boys and girls, it is written, “What shall it profit a man if he gain the whole world and lose his own soul.” Moses valued his soul because it was more precious than all the wealth of Egypt. We too should value our souls above all earthly gain. Believe in the Lord Jesus Christ and your soul shall live. The first and great Commandment is, “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind” (Matt. 22: 37).

27th AUGUST – MOSES THE DELIVERER

PART I

Moses spent forty years at the Egyptian Court and forty years with Reuel in Midian. All the while he stayed in Midian his heart must have yearned for his oppressed brethren, but he dare not go back to Egypt while the Pharaoh who sought to kill him lived. But Pharaoh was now dead, God had prepared Egypt for his return, and God was about to prepare him for the great work of delivering His people from the hand of the Egyptians, and leading them into the Land of Promise. One day whilst droving his flocks (father-in-law’s) across the fertile tract leading to the slopes of Horeb, he was confronted with a wonderful sight, a flame enveloping a bush and yet the bush was not consumed. After gazing at this curious spectacle he said, “I will now turn aside to see this strange sight” (verse 3). And when God saw that he turned aside to see, God called to him out of the midst of the bush, “Moses, Moses,” and he said “Here am I!” (verse 4). Read verses 5 to 14. Moses was afraid and hid his face, but he need not have feared, because God had come down in mercy, not in wrath, and the burning bush was not a consuming fire, but radiated the light of God. God told Moses that he had seen the affliction of his people in Egypt and heard their cry by reason of their taskmasters, etc., and that He had appointed Moses to “go unto Pharaoh in order to bring His people out of Egypt.” (verse 12). Note the modesty of Moses (verse 11): “Who am I?” His first difficulty was as to his fitness. Here he looked to himself and not to God. Then he was perplexed as to the name by which he should of God go to the Israelites. No doubt he recalled the attitude of the Hebrews whose striving he sought to quell: “Who made thee a prince and a judge?” etc. (Chap. 2: 14). God said unto Moses, “I am that I am.” Thus shalt thou say unto the children of Israel: “I am hath sent me unto you” (verse 14). God told him Israel would hearken unto his voice, still Moses wavered (chapter 4: 1). So God gave him three signs by which he could prove to the Hebrews that he did not come in his own name:

1. Note Exodus 4: 2: God bade Moses cast his rod on the ground; immediately it became a serpent, causing Moses to flee. Then God told him to grasp it by the tail (verse 4) and as he did it became a rod again, thus Moses was taught that he should have power to overcome the King and the gods of Egypt.

2. This was a lesson not for Pharaoh only, but for Israel to teach them that God is able to inflict and remove judgements and that Moses had power to punish or heal as they resisted or obeyed his commands (verses 6, 7).

3. If they still refused (read verses 8, 9). Moses then pleaded his lack of speech (read reply, verses 10, 12).

Learn – When God; calls us to service we must not make excuses, because God will fit us for that service if we trust Him.

EVIDENCES OF GENUINE CONVERSION

A paper under the above title was prepared by Mr. J. E. Huckett, of Kindee, and read at the Fellowship Rally at Wauchope. Mr. Huckett's paper has only recently come to hand, which accounts for it not being included in the report of the Rally in our May issue. The following excerpt is from Mr. Huckett's paper:

“In searching for evidences of genuine conversion, we must first of all be sure that we fully understand the Scriptural meaning of the term conversion; it is a term not always employed in the Word of God. The best Scriptural definition of the term is given in 2 Cor. 5: 17, 18: “If any man be in Christ he is a new creature, old things are passed away, behold, all things are become new, and all things are of God.” The inspired apostle in this instance refers to conversion as being in Christ, and the convert a new creature, with old things passed away, and all things new, of and in God. Anything that stops short of making the convert a new creature is not genuine conversion. The Apostle Paul makes this clear in his epistle to the Galatians (6: 15): “In Christ Jesus neither circumcision, availedeth anything, nor uncircumcision, but a new creature.” We can readily understand that the convert must necessarily be a new creature if we but take the time to consider the way in which conversion takes place; by which we are changed from being children of wrath to children of God. Our Lord put it this way: “Ye must be born again. That which is born of the flesh is flesh, and as such it is only fit for hell. Hence the necessity of being born again. This time a spiritual birth, brought about by the mysterious working of the Holy Spirit within. . . . When the heart is thus renewed, it naturally follows that the life will also be altogether different. For the heart is the seat of all the affections, and from it proceed all things whether good or evil.”

Mr. Hückett's paper has the evidence that much time and labour was put into its preparation, and all his statements are supported by quotations from the
FREE KIRK FELLOWSHIP

On Thursday, June 8th, members of the Taree Fellowship visited the home of the Rev. and Mrs. Ramsay. During the evening Mr. Ross Shaw (President) mentioned that they had taken this opportunity of meeting there, as Helen Ramsay was home on vacation, and paid a tribute to Helen's work in the Fellowship. Oliver Murray, Dorothy Wilkinson, William Hay and Beatrice Murray also spoke of Helen's interest in the Fellowship, and recalled that whilst President she had to go to Sydney to continue her studies. Helen was congratulated on her success, as she had been successful in securing admittance to the Faculty of Medicine in the University of Sydney.

On behalf of the Fellowshippers, the President presented a suitably inscribed Bible to Helen, who replied thanking the Fellowshippers and gave an interesting account of the Evangelical Union at the University.

The Taree Fellowship has met three times since the Rally at Wauchope. The following subjects were delivered and discussed: – “The Lord's Supper.” “The Rich Man and Lazarus.” “The Covenanters.” The last mentioned was delivered by Mr. F. Murray.

OLIVE MURRAY (Secretary).

Members of St. George's Fellowship were again privileged to have Mr. R. Lawler, of the Bush Mission, address them at their meeting held on Monday, 19th June. Mr. Lawler displayed slides depicting the work carried on by the Mission he represented and particularly the work done by Mr. Allen, in the Southern parts of N.S.W.

E. NISBITT (Secretary).

NEWS NOTES

A special meeting was held in the Free Church, at St. Kilda, Melbourne. The Rev. J. Campbell Robinson occupied the chair, and four ten minute addresses were delivered by the following speakers: –


Mr. F. Maxwell Bradshaw, M.A., LL.M. – “The Christian Church and Secular State.”


Captain J. Campbell Andrews, A.A.M.C. – “Missions of the War.”

THE CHILDREN’S PORTION

Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

THE CHILDREN’S SERMON

NOAH.

We wish to direct your attention upon this occasion to a great man named Noah, who was the first man to build a boat and who seems to have been the only man of his generation who really was alive to his spiritual interests. There are many things we would like to say about him, but we will have to content ourselves with noting the following: –

1. As a boy Noah was a great comfort to his parents. When he was born his father Lamech said: “This same shall comfort us concerning our work and toil of our hands.” After the fall of Adam and Eve, and the people had to work very hard to earn a living, the ground was cursed because of their sin. God said, “In the sweat of thy face shalt thou eat bread.” Evidently Lamech knew this. One of the sweetest things in a home is when children are a comfort to their parents. Good children make a happy home.

2. Noah was a man of great faith. He believed God when He said that he was going to bring a flood over the earth, and set about building the ark. Many people no doubt thought that he was foolish building an ark in a desert place where rain was seldom ever seen. But he knew God would not lie. His faith must have been strong, for he held on for about 120 years before he saw the fulfilment of what God said. Then the wisdom of believing God was evident. Faith is just trusting God Who cannot lie.

3. Noah was a great walker. In this respect he resembled bled Enoch, who “walked with God and was not, for God took him.” “Noah,” it is said, “was a just man and perfect in his generation, and Noah walked with God.” What pleasant times he must have had as he ordered all his footsteps according to God’s law, and delighted in His precepts. You remember the two men on their way to Emmaus, who walked with Jesus. Their hearts were all aglow with love to Him as He walked with them by the way and opened to them the Scriptures.

4. Noah was a great worker as well. He diligently and persistently worked at the ark for about 120 years, until it was ready for occupation. He worked hard because he was preparing for an evil day. He realised his own safety was in danger, if he did not build the ark. They build best who have a definite object in view. The flood soon revealed whether he had built well or not.

5. Noah again was a great preacher. Peter speaks of him as “a preacher of righteousness.” That is, he preached about people being right with God. After the fall, the great question was how could a man become righteous with God. There was only one way for this, and that was by the righteousness of Christ, Who was the seed meant by God in the first promise, when He said, the seed of the woman would bruise the serpent's head. We believe Noah as he condemned the world, preached Christ, the only Saviour from sin.

J. C. R.

A WANDERER’S SORROW

The tang of the eucalyptus,
The smell of the gum leaves green,
The fresh warm smell of the morning.
Is ever in my dream.
The wattle tree on the creek bank,
The haze of the purple hills,
The clear sweet note of the bellbird,
And the ferny gully thrill.

The sweet carol of the magpie,
The shade of the bushy track,
A cry comes from Australia,
I want so much to go back.

M. R.

The cry of a homesick Free Church girl away from home at a college for the first time.

“As poor, yet making many rich.” (2 Cor. 6:10).
Are you longing for the blessing
Of a settled peace within?
Are you seeking to discover
How to end the reign of sin?
Then take Christ as Lord and Master,
As the Captain of your soul,
He will conquer every weakness,
He will make you fully whole.

(E. H. Johnston).

We regret that the July Birthday list was not to hand in time for publication. We hope to print them next issue.

JENNY’S TEXT
By E. L. Rogers.

Old Jenny Roberts was not rich in this world’s goods, but she had two valuable possessions – one was a heart which longed to tell others of the great love of the Lord Jesus Christ, and the other was a beautiful big window to her sitting-room, tastefully ornamented with flowers and ferns.

One day a happy idea occurred to her.

“There are lots of folk who pass by my window,” she said to herself, as she trimmed the boxes gay with geraniums. “I’ll put a verse from the old Book right high up where they can read it.”

A search among her treasures revealed a beautifully decorated card, on which were printed the words, “He will abundantly pardon.” This she hung up in the window, then sat far back in her room out of sight to watch what would happen.

Many busy people passed to and fro. Some stayed to look carefully at the silent messenger, with its background of ferns and flowers; others bestowed but a passing glance upon it; but for each and all Jenny sent up an earnest prayer, trusting that the words might find a resting place in some heart.

As the day wore on, there was one who specially attracted her attention. A sad faced girl came again and again to look at the little card, and old Jenny prayed on more earnestly than ever for her.

Two days passed; then Jenny saw the girl again. This time, instead of moving away, she gave a timid knock at the door.

Jenny hastened to open it as quickly as her rheumaticky old limbs would let her, and with a kindly welcome drew her visitor into the room.

“Is that really true?” the girl asked eagerly, her eyes full of tears. “And will He pardon me?”

With great joy old Jenny told her that the words came from the Bible, so were perfectly true, and that this was one of God’s beautiful promises to all who would come to Him through the Lord Jesus.

Together they knelt in prayer, and the heart so full of sin and unhappiness found rest and peace through Him in Whom we have forgiveness.

When Jenny said goodbye to her new friend, and returned to her sitting-room, it was with a truly happy heart that she praised God for letting her little effort be used by Him to bring at least one wanderer into the fold.

SEARCH WORK IN 1 SAMUEL 13-31 |
1. Of whom was it said, “The Lord hath sought him, a man after His own heart?”
2. What did Jonathan eat that enlightened his eyes?
3. What did David say all the earth would know when he slew Goliath?
4. What did David carry to Jerusalem?
5. Who said “I have played the fool and erred exceedingly?”
6. Find the statement “David encouraged himself in the Lord his God.”
7. Where did the men of Jabesh-Gilead bury the bones of Saul and his sons?

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

THE WORLD VIEW

In these days of apparent spiritual declension there is a tendency to view the immediate future pessimistically. The sharp decline in the moral tone of the community is not a sudden or unexpected spiritual catastrophe that has overtaken us, but present conditions and war created environment have lent themselves to the outward expression of man's attitude to God and the things that pertain to His glory.

The social and political doctrines of modernistic churchmen overshadow, if not totally eclipse, the foundation of the faith, the atonement of the Lord Jesus Christ. Departing from the Word of God, man has been exalted upon the throne of deity, and this has not come upon us spontaneously, but it is the natural development of modernistic thinking over the years.

While we deplore this God denying, man centred aspect of the age, at the same time it draws a clear line of demarcation between those who cherish the “Faith once delivered to the saints,” restated in the Reformation, and those who render obeisance before the shrine of humanity. Consideration of the above distinctions will serve to show that a pessimistic view of the immediate future is not justified.

* * * * * *

The history of liberalism or modernism reveals that this school is ready to change its thinking and attitude according to circumstances and prevailing conditions. In a recent issue of the “Calvin Forum” a contributor set out to show that the “Storm Troopers of the paganisation of the German Church came from within the Church.”

When Hitler came to power the modernistic churchmen were ready to “Heil Hitler?” such insignificant things as honesty and principle were cast aside, in order that they should become the camp followers of the Nazi Gang. It was not under the auspices of the Nazi Party, but the Church that the following objectionable statements were made.

Christ has come to us in Adolf Hitler . . . . We have properly but one task: it is not 'become Christian' but 'become German.'” “We must free religious services from everything un-German, by eliminating the Old Testament with its Jewish retribution morality.”

* * * * * *

During 1939 the Rev. Leslie Weatherhead championed the cause of pacifism, but when Britain cleared her decks for action, Mr. Weatherhead, true to the modernistic type, immediately changed to fit in with the prevailing conditions. In 1940; he wrote a book entitled “Thinking Aloud in Wartime,” in which he said (p. 11) “So our minds go round and round until we can think no more.” “The issue is so tremendous that I am not ashamed to reveal the move— 2
another.” (p. 12)

“My pacifism would have been a refusal to think.” “I tore up my 'peace pledge' avowal." Mr. Weatherhead adopts a very convenient way of thinking in difficult times.

The pacifist societies that flourished among Australian modernistic churchmen in 1939 had completely disappeared by the end of 1940, and now fitted with a new mental dress they are advocating for a New World Order of a socialistic type. The transformation was by no means a miracle, but simply the expression of the corruption of the human heart, where motives and thought are regulated by circumstance and environment.

Dr. Harry Emerson Fosdick, a modern religious leader, in one of his recent books, “Living Under Tension” is manoeuvring for position in our changing world, like his spiritual brother, Weatherhead, his motives are regulated by conditions. Dr. Fosdick writes: “... this (book) is sent to the publisher with sincere humility, so difficult in these days to be wise, so impossible to escape disproportion, so incredible that anyone, no matter how hard he tries, should succeed in telling the truth, the whole truth, and nothing but the truth.”

While the propagation of liberalism is worldwide we should also remember that the Gospel of our Lord Jesus Christ also spans the earth. The paganism of the German Church did not silence Martin Neimoller, Karl Barth and Hans Ehrenberg; the witness of these men have re-sounded round the globe; not since Martin Luther has such a witness to the truth come out of Germany. Martin Luther once said, “If the Devil were wise enough, and would stand by in silence and let the Gospel be preached he would suffer less harm. For when there is no battle for the Gospel, it rusts and finds no cause and no occasion to show its vigour and power. Therefore nothing can better befall the Gospel than that the world should fight it with force and cunning.” Let us rest assured that that subtlety of modernism and the persecution of paganism are no match for the Gospel of Christ.

Kaj Munk, the Danish preacher, refused to be silenced by the Nazi authorities who occupy his country. Kaj Munk urged the claims of God and their fellow men upon the Danish people. In what is known as his “Underground Sermons.” Underground, is perhaps an unhappy title, Munk preached them publicly and they were distributed by the underground movement in Denmark. Munk said, “You must not mock God by thanking Him that the devil takes care of his own.” “The youths of other lands – well, their bodies rot on the battlefields; but the souls of our young people rot in the dance halls.” Writing about God and Caesar he says: “The Emperor may ask much of us... but if he demanded that we should call black white, tyranny liberty, violence justice, we should answer, 'It is written thou shalt have none other gods but me.'... Let him come with his lions and his tigers, with his gallows and his stake... We conquer by our death. We must obey God before man.” (Quoted by J. Van Dyke.) Just six months ago Kaj Munk was taken from his house and murdered, but his witness has stirred the people of Denmark.

In the United States there is a resurgence of the Reformed Faith, National and regional conferences are being held. The most recent was a regional conference held in Jackson, U.S.A., last February. Among those who took part was Prof. Clarence Bouma, Editor of the “Calvin Forum,” and Prof. Wm. Childs Robinson, who delivered a series of lectures in the Free Church College, Edinburgh, some time ago. Dr. Moody McGill, writing of the conference, said, “We were rewarded a thousand fold... Time was no longer tense about us; we were participants of the glory that shall be revealed and the veil of eternity was very thin. Heaven was manifest in history.”

From England, Scotland and New Zealand comes encouraging news from those who serve under the banner that bears the words “To God Alone Be The Glory” and Australia has added its mite to this world wide movement. The Calvinistic Society of Australia has made remarkable progress in the last few years under the fearless and scholarly leadership of Prof. John Gillies and the Rev. Robert Swanton.

The tares of liberalism grows apace, but we should remember that the wheat grows too, and shall continue to grow until the harvest. There is no reason to be discouraged concerning the immediate future, but rather to hold fast to that Faith which has stood for 2000 years against the assaults waged against it by the vain philosophies of men, “Science falsely so-called” and the persecution of paganism.

– A. A.

CHRIST'S DEATH
There is a tendency, on the part of some, to pass beyond that which is written in the Scriptures, when discussing certain aspects of the Atonement. Dr. Hanna, in his work, “The Lord's Life on Earth,” is guilty of this, when he speaks of the physical causes of Christ's death. Undoubtedly Dr. Hanna was influenced by Dr. Stroud's work on the subject, published in 1847, and in order to support his views, Dr. Hanna sought the aid of two eminent physicians, Begbie and Simpson.

Since when has the Queen of all the Sciences been subject to the authority of medical learning? Drs. Begbie and Simpson may speak with authority in the department of medicine, but they certainly do not speak authoritatively or convincingly in the realm of theology. The sacrificial death of our Lord Jesus Christ is a theological subject, and it should not be discussed apart from the priestly office of Christ.

* * * * * *

Dr. Hugh Martin has laid down the following proposition. “That the Doctrine of the Atonement ought to be discussed and defended as within the Doctrine of the Covenant of Grace.”

“Let Mount Zion rejoice, walk about Zion, and go round about her; tell the towers thereof, set your heart to her bulwarks.” (Ps. 48). Carry not her interests and crown jewels outside these bulwarks, but let your defence be carried on within.”

* * * * * *

In order that Christ should fulfil His official duties, within the Covenant of Grace, He is ordained a High Priest, by the supreme authority of the Godhead. “The Lord hath sworn, and will not repent, thou art a priest after the order of Melchisedek” (Ps. 110). And as John Calvin has said “That the priesthood of Christ is invested with great importance, seeing that it is ratified by an oath of God.” In His priestly office Christ has duties to discharge. “For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.” (Heb. 6: 1.) It was Christ's duty to make Himself an offering for sin, “He offered up Himself.” “It was His duty to die, and He discharged that duty.” It is not the duty of man to die, for man has no choice, he is the victim of physical causes. “It is appointed unto men once to die.” But not so Christ, He was not the victim of physical causes. “It is appointed unto men once for by His own action to do the will of God. “I come – to do thy will, O Lord.” “I lay down my life and take it up again, this commandment have I received of my Father.”

* * * * * *

The majesty of His incomparable strength is manifest in laying down His life, as well as in taking it up again in a glorious resurrection. If we go outside the bulwarks of Zion to consult the medical profession on the causes of Christ's death, why should we not consult them with regard to His resurrection? The one is as equally glorious as the other. “How dishonourable to imagine that the body of the Word made flesh was in death, torn and reaved away from Him! How melancholy, even to have indistinct views of the glorious truth that it was not so! Alike in death and after death, both soul and body of Emmanuel were in His own power.” “The sum comes to this, that the honour of the priesthood was competent to none but Christ, because, by the sacrifice of His DEATH, He wipes away our guilt, and made satisfaction for sin” (Calvin's Institutes. Bk. 11., Chap. 15., Sec. 5). Therefore to fully discharge His duty as a priest, He must be active in making the sacrifice of His death. Do not rob Him of a glory that is all His own, by going outside the walls of Zion, in order to suggest that His death was in any way due to physical causes. Do not forsake the Galleries of the King to wander in the fields of secular learning. As Dr. Martin has said: “His death, His grandest doing,” “Father into thy hands I commit my spirit,” “Christ was not merely positively obedient up to the point at which death's work upon His person began, but obedient up to the point at which death's utmost action on His person had terminated; Himself with a loud voice, and as a conqueror, “dismissing His spirit.” To have filtered in His obedience, or resigned His positive agency a hair-breadth short of this, would have been to abandon all active obedience He had hitherto wrought, to leave it behind Him on this side of Calvary” (Martin on the Atonement).

* * * * * *

To speak of physical causes is to limit the sacrifice of Christ to human endurance. To suggest that under the terrific strain, when men mocked and hell hurled its full fury against Him, and the sword of divine justice struck deep into soul, that the heart ruptured, makes Christ a victim, and savours of martyrdom. It is not a question of Christ's voluntary submission to death, but Christ's priestly action in death. 4

“It is not enough to say that His death was voluntary. However strongly that may be put, it can import no more than that He suffered with His own will. But
He did not merely suffer with His will – He offered by His will as a priest, “Pouring out His soul in death.”

* * * * * *

In order that Christ should make Himself an offering for sins, He, of necessity, must be unconquered, and exercising the powerful might of His will, in discharging His duty as a priest by dismissing His spirit, not by any physical cause, but by definite action. There is no need to carry the sacred treasures and the crown jewels outside the walls of Zion to find the explanation of Christ's death, as we have it sealed forever in the treasury of the Word. “He made Himself an offering for sin” in discharging His priestly duty. If His death was the result of physical causes, then He could not dismiss His spirit, it would simply be submission. The majesty of His incomparable greatness would be subdued and defeated. We refuse to entertain such an idea, and agree with Dr. Martin when he says “I refuse to believe in the cross of Christ as a mere passive endurance. And I refuse to discuss the doctrine of His death under the restriction of its marvellous, peculiar and transcendent glory. I deny that His glorifying agency was overborne when He died, leaving Him a mere victim to CAUSE and MEANS of death, aside from His own active will and power offering Him to God I deny that on the cross all His duty turned at last into patience, and become negation.”

“In Christ's sacrifice, His person, God-man, was the priest, His human nature as subsisting in His divine person was the matter offered: and His divine nature or person was the altar which sanctified His gift: hence He is represented as giving Himself in sacrifice, for though His manhood only obeyed and suffered, it did so, as personally united to His divine nature” (Natural and Revealed Religion, John Brown).

* * * * * *

Who is this that cometh from Edom, with dyed garments from Bozrah? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat? I have trodden the wine press alone; and of the people, there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto me; and my fury, it upheld me.” Thus in Christ's death we see His grandest energy and incomparable glory. “Earth, and hell and heaven, earth's curse embodied in her thorns, in mockery and Jews, and Gentiles; her dumb creatures even: earth's bitterness mingled in vinegar and gall; earth's curse embodied in her thorns, in mockery and pain to crown Him, and her firmament to shine against Him; the uttermost of heaven's extremes: justice, and earths and hell's extremest injustice; – What is the glory of the cross, if it be not this; that with such, action conspiring to subdue HIS ACTION, HIS ACTION outlasted and outlived them all, and He did not die subdued and overcome into dying. He did not die till He gave Himself in death? Emmanuel a mere sufferer in His death!

“The Logos of the cross is the power of God,” (“Atonement” Dr. Martin). – A. A.

“There are solid reasons for the worldwide, return to the study of Calvinism in a day when scripture is once more being let speak for itself, when the study of theology is reviving, when men must learn the conditions of the maintenance of the liberty they strive for, and the true nature of unity.” – John Gillies.

“I thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter, of Romans, “Faith cometh by hearing, and hearing by the word of God.” I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since.” – D. L. Moody. (“Christian Union Herald”).

MISSIONARY NOTES.

The Rev. Joseph McCracken, B.A., has been delayed from leaving Great Britain for his future field of labour in South Africa, owing to the ban imposed on travel from Britain to other countries, just before the invasion of Europe. Before the ban was imposed, permission had to be obtained to
leave the country but the missions committee anticipated in obtaining this.

While the delay is to be regretted, at the same time it will have given Mr. McCracken an opportunity of addressing the Assembly of the Free Church which was held during May, and for Assembly to bid farewell and God speed to Mr. and Mrs. McCracken.

* * * * *

From the “Free Church Record” we learn that Miss Elizabeth McLeod and Miss Dolina Gillies arrived safely in Scotland from India, for their long overdue rest. While the ladies from Chhapara are in Scotland a great burden will fall upon Dr. Annie McKay and the Rev. Murray McLeod. We would commend Dr. McKay and Mr. McLeod to God in Prayer.

* * * * *

In our last issue we said that the Irish Evangelical Church had three representatives serving or about to serve in the Free Church Mission Fields. We regret that our statement was not accurate, as there are five representatives from the Irish Church: Dr. H. Lindsay, Mrs. M. Nicolson, Rev. J. McCracken, Mrs. J. McCracken, and Nurse Dunlop.

* * * * *

The Editor.

Dear Sir, – At the last meeting of our Assembly it was requested that I bring before your readers a statement of the Assembly's views relative to mission matters.

The Assembly gratefully recognises the ardent interest in missionary work evidenced by many of our people, and it is not unmindful that some of our congregations have assumed definite responsibilities in regard to work in certain regions.

The Assembly is anxious that the central mission fund should be augmented greatly, so that our Church might be in a financial position to inaugurate a direct missionary enterprise. A large capital fund is, therefore, very desirable, and the Assembly appeals to the missionary societies, after they have met their present financial commitments, to cooperate in building up a very strong mission fund.

I am,

Yours fraternally,

M. C. RAMSAY.

* * * * * *

THE SPEAKING WORD

The following is recorded in the life of John G. Paton, missionary to the Hebrides: –

One incident of that time was very memorable, and God turned it to good account for higher ends. I often tell it as “the miracle of the speaking bit of wood”; and it has happened to other missionaries exactly as to myself. While working at the house, I required some nails and tools. Lifting a piece of planed wood, I pencilled a few words on it, and requested our old chief to carry it to Mrs. Paton, and she would send what I wanted. In blank wonder, he innocently stared at me, and said, “But what do you want?”

I replied, “The wood will tell her.” He looked rather angry, thinking that I deceived him, and retorted, “Who ever heard of wood speaking?”

By hard pleading I succeeded in persuading him to go. He was amazed to see her looking at the wood and then fetching the needed articles. He brought back the bit of wood, and eagerly made signs for an explanation. Chiefly in broken Tannese I read to him the words, and informed him that in the same way God spoke to us through His Book. The will of God was written there, and by and bye, when he learned to read, he would hear God speaking to him from its page, as Mrs. Paton heard me from the bit of wood.

A great desire was thus awakened in the poor man's soul to see the very Word of God printed in his own language. He helped me to learn words and master ideas with growing enthusiasm. And when my work of translating portions of Holy Scripture began, his delight was unbounded and his help invaluable. The miracle of the speaking page was not less wonderful than that of speaking wood.

6

THE CHURCH AND THE NATION.

At the request of the Editor, Mr. H. C. Nicholson has agreed to write a series of articles dealing with the matter of immediate and post war interest.

We hear a great deal today on the subject of religious liberty. If this forthcoming referendum is
successful from the Government's point of view we will have a further extension of the principle of religious freedom. There is much to be said for this but we will do well to remember that freedom of worship is not something discovered by the framers of the Atlantic Charter or, for that matter by the framers of the Australian Constitution. Three hundred years ago the Covenanters of Scotland and the Puritans of England counted home, loved ones, and even life itself, as nothing in order that men might worship God according to the dictates of their own conscience.

* * * * *

One cannot help wondering if the freedom of worship contained in the Australian Constitution is the freedom of worship for which the Covenanters and Puritans contended. The Australian Constitution grants religious liberty but at the same time purports to liberate the nation from all religious responsibility. Under Section 116 of the Commonwealth of Australia has no power whatever in the matter of religion.

This is not in accordance with the Word of God. The Word of God holds kings and rulers responsible as stewards unto Himself. God speaks through the Word to Churches and to Nations and, in their corporate capacity, they are responsible to Him. That great interpreter of the Word of God, John Calvin, sets out the primary duty of the State as being “to cherish and support the worship of God, to preserve the pure doctrine of religion and to defend the constitution of the Church.”

* * * * *

With the natural apathy towards religion prevalent at the present day an assertion of the national responsibility in religious matters seems out of the question. That apathy, however, is a challenge to the Church to be very earnest in the declaration of the Gospel, the power of which alone can purge our national life. Any vision of a national faith must always presuppose a revival.

Let us think of these things as mere subjects for speculation, they are rather in the nature of a call from God. The Church must provide through the souls of the people a basic leaven in the community, the absence of the leaven will mean the absence of a lasting foundation to any new order which men may propose.

* * * * *

The Rev. Murdo Campbell, in a work “God's Unsettled Controversy,” which was reviewed in the “Free Church Record” last November, says this, “When the last 'all clear' shall sound and the nations shall have passed out of the nightmare existence of war, a purely political treatment of the situation may . . . . mean the sowing of the seeds of another disaster.”

Mr. Campbell has evidently a spiritual brother in Australia, for we read an article in the “Sydney Morning Herald” (15/7/44) entitled “Portrait of a Ruffian” by W. R. Fitter, the following words: “Hitler, and with him the entire Nazi party, may soon be yesterday's nightmare, but the forces which brought him to power and maintained him for more than a decade will remain ready for another similar excursion into gangster diplomacy unless out of this war's experience we find a way to invest with larger significance and dignity a life that for too long has been dwarfed by material things.”

* * * * *

These quotations require no further enlargement but they do show us that men are recognising a great spiritual barrenness in the political field. This fact reminds us that there is a call today for not only a negative liberty of conscience in matters of religion but a positive fulfilment of our duty as a nation under God.

Christ says, “Them that honour Me, I will honour,” and in these difficult days, this might well be the watchword of our nation as it will also be the key to true prosperity.

H. C. NICOLSON.

As we go to press news has come to hand that the Rev. George McKay of Fearn, has passed away.

7

NEWS NOTES.

The Rev. J. Campbell Robinson, who is the Interim Moderator of the Geelong Congregation, speaks appreciatively of the services rendered by the Rev. H. K. Mack to the above congregation. During the previous vacancy Mr. Mack gave liberally of his time and service to the Geelong Congregation. In expressing our appreciation and gratitude for his unstinted labours in ministering to the needs of our people, we feel sure we are stating the wish of the congregation and the Church.
We learn from the Interim Moderator of the Richmond-Brunswick charge, that a cheque for £50 has been received by the secretary for the Fund, also that a member of the Congregation has intimated that he will pay £1 per month towards the fund. The object is to raise £900, which the committee consider necessary to purchase a suitable manse.

The Free Presbytery of Inverarary, Scotland, inducted the Rev. M. M. McDonald into the pastoral charge of Tarbert Free Church, on the 14th 1944. Mr. McDonald resigned from the charge of St. George's, Sydney, about ten years ago to return to Scotland. Since his return he has held the charges of Helmsdale and Kennoway.

ST. KILDA

During the month of June we had the pleasure of meeting once again Captain J. Campbell Andrews who was attending an Army School somewhere in Victoria. On several occasions Captain Andrews conducted the services in the absence of our own Minister, and his messages were much appreciated by all. In order to give friends not with our denomination an opportunity of meeting Captain Andrews, a special service was held in the Church on Thursday evening, 29th June, when topics of general interest were dealt with briefly by several visiting speakers.

Maxwell Bradshaw, in a well reasoned address, referred to the function of the Church and Civil Government in relation to society and stated clearly the respective spheres within which each operate. Particular emphasis was laid on the fact that the main concern of the Church is not party politics, but the proclamation and propagation of the Gospel of Christ.

Robert Swanton, in the course of an address entitled “The Two Genevas,” vividly contrasted the teachings of two prolific writers: John Calvin, who insisted that “God is Sovereign, man is subject,” and John Rousseau, who claimed that “man is born free.” In surveying the influence of both these men on their own and subsequent generations, Mr. Swanton showed that man's highest happiness is found, not in becoming a law to himself, but in submitting to the law of God as revealed in His Word.

The Rev. W. R. McEwen dealt with the subject of religious instruction in the State schools, and by a series of questions and answers showed that secular education alone is insufficient to mould characters right and fit to fulfil the Divine purpose of man's existence here on earth. This was the purpose of religious instruction, to make the rising generation conversant with the cardinal truths of God's Word, and give them an opportunity to accept the Lord Jesus Christ as Saviour and Master. Thus could they fulfil the chief end of man, which is “to glorify God and so enjoy forever.”

“Missions after the War” was the theme of the closing address, and Captain Andrews, in a few thoughtful remarks, suggested ways in which this war and its aftermath might help or hinder future missionary enterprise. He stressed the fact that the Christian Church must be looking ahead and preparing now in order to be in a position to take full advantage of every opportunity the days of peace will offer for making Christ and His salvation known among the nations.

C. MACHECHNIE

OBITUARY.

Mrs. ANNIE GILLIES. The grave is never satisfied, and is continually making claims upon mankind. Its calls come to all sorts and conditions of men, to rich and poor, high and lowly, old and young, godly and otherwise. But we feel the power of the grave more severely when those whom we regard as the salt of the earth are taken.

It was so recently in connection with the Grafton-Bushgrove congregation, when Mrs. Annie Gillies, widow of the late Kenneth Gillies, was called away from this life at the age of eighty six years. For many long years she had lived a consistent Christian life, and it was evident to those who knew her that her anchor was well and truly cast within the veil. Her late husband had been a friend of the late Rev. Duncan McIntyre from early manhood. He was a man with a deep reverence for his Maker and the things of God, and Mrs. Gillies was a worthy helpmate of a worthy husband.

At our last Communion at Grafton she had hopes of being in her accustomed place among those who remembered the Lord at His table, but an attack of weakness prevented her. However she is now where earthly ordinances are not required. She had been reared in a home where God was honoured, and bequeathed to her children the legacy she had received from others. Three sons and two daughters survive her, one of the sons, Angus, being an elder in the Grafton congregation. “Death is swallowed up in victory.” – H. W. R.

Mrs. MARGARET CHAPMAN passed away on 15th June, 1944, at the age of seventy-eight years. Born and reared in Northern Ireland, Mrs. Chapman was nurtured in the sturdy faith of that country. Having married the late Mr. Charles Chapman, of Tinonee, she lived in that locality for many years, but during later years she resided in Taree.

Mrs. Chapman was a strong Protestant, deeply interested in evangelical religion, an intelligent and earnest member of the Free Presbyterian Church, who delighted in the Word of God and prayer. Her kindliness of spirit, thoughtfulness in reference to others, liberality, evident desire to be helpful to others, and sincere faith, marked her as one who lived to serve and honour her beloved Saviour and Lord.

To her three sons deep sympathy is extended.

M. C. R.

On 6th June, 1944, Mr. ROBERT STEWART, of Wingham, passed away suddenly, having attained to 69 years.
M. C. R

St. George's Church sustained a great loss in the sudden passing of Mr. ALEXANDER PERCY CLARK, on 15th July. Mr. Clark carried out his duties in connection with the Church up to the last, although of late his health had not been good. He was in his usual place at the prayer meeting a few days before his death and his sudden passing came as a great shock to all. For many years he had taken much interest in St. George's acting as caretaker, and was of great assistance to the Ministers, and always present to open up the Church on all occasions. He delighted to sing the Psalms and his hearty voice and cheerful presence will be greatly missed. Our Sympathy is extended to his sister, Mrs. Murray.

SUBSCRIPTIONS RECEIVED FOR JUNE.

NEW SOUTH WALES
Mr. H. A. Grant, Barrington, £1 to 30/6/53; Miss M. K. McPherson, Roseville, £2 to 30/4/51; Miss D. McKinnon, Drummoyne, 5/- to 30/4/45; Mrs. N. McLeod, 49 Gale Road, Maroubra, 5/- to 30/6/45 (new subscription); Mrs. M. Vernon, 22 Forrest Road, Double Bay, 5/- to 30/6/44 (new subscription); Rev. J. A. Webster, East Maitland, 5/- to 30/6/45; Well wishers, 2/3.

Correction in list for May, Mrs. Neil, Penrith, £1 to 20/6/47.

THE AUSTRALIAN FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and Rev. Arthur Allen 19 Faraday Ave., Rose Bay.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free. Subscriptions and notices of discontinuance are to be forwarded to the
Rev. JOSEPH HARMAN,
The Manse, Campbell Street,

Mr. Stewart was a member of the well known family of that name who had their original home at the Bight, near Wingham, and who for successive generations have been associated with the Free Presbyterian Church. For some years Mr. Stewart's health had not been good; but when, on the preceding Sabbath, Mr. Stewart was present at the Church service, it was not thought by any that his place there would be vacant on the following Lord's Day. The late Mr. Stewart possessed considerable business ability. His uprightness, cheerfulness, hospitable nature, wide interests and pronounced gifts of companionship, won for him many friends. He evinced reverence for the things of God, and having been nurtured in the faith of his forefathers, found in that faith that which met fully all his needs.

To the widow and son (John) deep sympathy is extended.

The Manse, Campbell Street, The Treasurer has pleasure in acknowledging the following amounts:

Chaplaincy Book Fund –
St. George's Congregation
Miss M. J. MacDermid and Miss L. Ray,
Taree
Private J. Harris, Windsor, Victoria
James Ross Memorial Fund –
Mr. and Mrs. J. Gardiner, Elands, via Wingham

Church Extension –
St. George's Congregation
Synod Expenses –
Grafton Congregation
Students Fund –
Grafton Congregation
Mission to Jews –
“In His Name”

All remittances, money orders and cheques to
The Manse, Campbell Street,

WAUCHOPE, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,

MR. H. NICOLSON,
17 Anderson Street, Westmead, N.S.W.

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.

All correspondence re change of address, discontinuance or non delivery to be addressed to Mr. D. Shaw,
260 Harris Street, Pyrmont, N.S.W.

VICTORIA

Mrs. Costello, Hamilton, 5/- to 31/12/45; Mrs. Windsor, 5/- to 28/2/45; Mrs. R. J. McMillan Melbourne, 12/6, to 31/12/46; Mrs. H. J. Walters, Hensley Park, £2 to 31/1/51.

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Grafton Congregation
Students Fund –
Grafton Congregation
Mission to Jews –
“In His Name”

THE CHILDREN'S PORTION

Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland, N.S.W.

LESON NOTES FOR SEPTEMBER

PRAYERS FOR THE OPENING OF EACH CLASS

Sept. 3rd. – Psalm 79: 9
Sept. 10th. – Psalm 80: 7
Sept. 17th. – Psalm 86: 11
Sept. 24th. – Psalm 90: 12

TINY TOTS TEXT

“We love Him because He first loved us.” (1 John 4: 19.)

1944

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MOSES THE DELIVERER, PART 2.

Moses, despite God's wonderful demonstration of His power (which power Moses was given ability to exercise) was still excusing himself before God note v.10, “O My Lord I am not eloquent, etc.” To this God replied, “Who hath made a man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord” v.11. We often forget the Creator, and think only of the creature, but is it not only too true, the flesh and heart fail, ah! but God never fails. Moses evidently erred on this point. Observe the tender pity of God in v.12 “Go and I will be with thy mouth,” etc. God was going to be a mouth and wisdom unto Moses, his inspiration and instruction. On meditating upon these words the thoughts of the Psalmist some to mind, How great's the goodness thou for them That fear thee, keep'st in store, And wrought'st for them that trust in thee, The Son's of men before.

Yet Moses further excused himself even to suggesting someone else go in his place v.13, hence God's anger at his unbelief and consequent direction to Moses vvs. 14-17. How needful boys and girls for us to remember that God is able to give the blind their sight. Ps. 146: 8. He can also make the dumb to speak and the deaf to hear, Moses unfortunately was looking at things from a purely physical standpoint, we, too often err, in this, and so miss many of God's richest blessings, for instance eyes to “behold wondrous things out of His law.” Psalm 119: 18) to “see the thing in His beauty” (Isaiah 33: 17) to hear the wonderful words of His law.” Psalm 119: 18) to “see the thing in His beauty” (Isaiah 33: 17) to hear the wonderful words of His mouth which bring to the soul, “Incline your ear,” etc., (Isaiah 55:3).

LEARN: We are not to look at what we are, but what God is, He will qualify us for His work. God is calling boys and girls to faith as well as men and women in the world today.

REMEMBER: It is our duty to go forward into the unknown, to penetrate the invisible, to live by faith. “We walk by faith, and not by sight.”

MOSES THE DELIVERER, PART 3

Moses is now deeply impressed with the urgency of God's command, and hastens to Jethro his father in law, saying, “Let me go I pray,” etc. Jethro granted him his request immediately, saying, “Go in peace,” v.18. The Word of the Lord came again to Moses saying, “Go, return unto Egypt.” v.19. ‘And Moses took his wife and his sons (what were their names?) and set them upon an ass, and he returned into Egypt, and Moses took the rod of God in his hand, v.20. On the way God encouraged Moses by telling him all the men were dead who sought his life (Moses may have had a secret fear of these men in his heart. How true it is that “the fear of man bringeth a snare”) God further strengthened him by pointing to the divine rod in his hand (the symbol of God's presence) with which he was to attest by miracles his mission to Pharaoh v. 21. And lest he should be discouraged by the failure of these signs to secure Pharaoh's submission to God, God said, “I will harden his (Pharaoh's) heart” (verse 21). These words prove God's power "to harden, whom he will harden, when bearing God's message to Pharaoh, he was to emphasise his mission, for this purpose God puts words into his mouth (verses 22-23). God hath promised this to Moses in (verse 12), “I will be with thy mouth,” etc. So urgent was God's command that Israel should be freed, that God told Moses to warn Pharaoh that a refusal to comply with his wish would mean that all the first born in Egypt would be slain. I will slay, etc. (verse 23). In these words we see God's care for His own, also that God must not be trifled with, Israel was “God's son by election, by grace, by adoption (Deut. 32: 18, Isa. 64: 8, Jer. 3: 4, Mal. 1: 6, 2: 10).

LEARN: God is able to do abundantly far above all that we can ask or think, hence we should repose absolute confidence in Him.

To contend with God is futile, it becomes us humbly to obey His will.

The consideration of what Jesus has done for us should be the Chief incentive to move our hearts to seek the liberty of the Children of God.

MOSES INTERVIEWS PHARAOH.

Moses met his brother Aaron in the mount of God whither he had been directed by God, and after affectionately greeting him, “told him all the words of the Lord who had sent him and all the signs which He had 10 handed him” (verse 28). Moses and Aaron, went and gathered together all the elders of the children of Israel, etc. (verses 29, 30, 31). We see the value of cooperation in so tremendous an undertaking; delivering so great a host would be no mean task, hence Moses' heart is cheered when the people believed, and especially so when they bowed their heads and worshipped with the people united in heart, Moses and Aaron went boldly in the presence of Pharaoh. What was the message God sent by Moses and Aaron unto Pharaoh. “let my people go,” etc. (Chap. 5: verse 1); Pharaoh, proud, haughty, impious, said, “Who is the Lord, etc. (verse 2). This displayed his ignorance of the living God, and his stubbornness of heart, the message no doubt affected his honour and his profit, Moses and Aaron again appealed to Pharaoh (verse 3), but this only served to arouse his anger (verse 4). What charge did Pharaoh bring against Moses and Aaron? He said they kept the children of Israel from their work, (verse 5 ). He showed his displeasure by exacting more work from the Israelites (vvvs. 6-19, Read vs. 20-23), Moses was grieved in heart by this further affliction imposed on the Israelites, he felt God had dealt unjustly with himself and them (verse 22) this savoured of unbelief, but
delayed mercies are not a token of God's unmindfulness as we shall see in our next lesson.

REMEMBER: That the failure of our efforts at first is no reason for being disheartened. That what God hath spoken He will also perform. (Psalm 119: 106).

GOD DEALT WITH PHARAOH.
Moses had presented God's message to Pharaoh only to be received with ridicule and scorn, in consequence he was disquieted in heart, and even murmured (Chap. 5: 22), Then said the Lord unto Moses, now shalt thou see what I shall do unto Pharaoh (chap. 6: 1-8), and Moses spoke unto the children of Israel (verse 9) telling them of God's gracious purpose for them (verses 6, 7, 8), promising them redemption and an earthly heritage (verse 8), but they hearkened not unto Moses for anguish of spirit and cruel bondage (verse 9). Again God commanded Moses to go unto Pharaoh, and speak unto him, that he let the children of Israel go out of. his hand, here again we see Moses wavering (verse 12), God further charges Moses and Aaron, Note (verse. 13) In these words we see the forbearance of God, His tenderness and pity, His compassions fail not. We shall deal further with this subject (D.V.) in our next lesson, meantime.

LEARN
The Divine Faithfulness of God (verse 5).
The Divine Leadership of God (verse 8).
The Divine Supremacy of God “I am the Lord” (verse 8).

FREE KIRK FELLOWSHIP.

ST. GEORGE'S FELLOWSHIP
At the last Fellowship meeting we sadly missed the kindly presence of Mr. PERCY CLARKE, who passed away so suddenly recently. Mr. Clarke always interested himself in our affairs and possessed that rare gift of being in the right place at the right time. He will not be forgotten by us.

The Rev. MARCUS LOANE, Vice Principal of Moore Theological College, addressed us on Monday, the 17th July. He has been on a lengthy tour in New Guinea, conducting services with the troops and doing whatever he could for them.

We saw photographs of some of the dense undergrowth cleared by the Australians after the Americans had declared that such a task was impossible without machinery, which could not be brought there. These photographs certainly gave us a marvellous idea of the impenetrable jungle, as it was really difficult to tell which was the right way up.

The Rev. Loane told us of one amusing incident which occurred at a Mission Station he visited. One of the trained native teachers, who had the dignity of the Christian native, informed the missionary that he did not intend to speak to any Australian again. These native teachers are taught correct English, and this one was very much put out to be addressed as Orace, by a soldier. “My name is not Orace” he said, “it is Alban.” That's all right, Orace;” replied the Australian.

The native teacher could not understand why no Australians attended the services, so the missionary had to explain that some Australians were like their own New Guinea bushmen, without the Gospel. Henceforth the soldiers were known as bushmen.

It was wonderful to hear of the difference Christianity had wrought in the lives of the people of that heathen land, and Mr. Loane himself was so impressed by the simple testimony of the fifteen year old boy, who was his constant companion, that he is writing a book telling about him.

You may be interested to hear the words of a battalion song, which was sung at a service held by the Rev. Loane. Expecting something quite different, he consented to hear it and was very pleasantly surprised. Both the words and the music were written by members of the battalion.

“Lord God of righteousness hear us now, as we call on Thy name
Lend us Thy aid and protection now as Thy promise we claim.
Watch o'er our soldiers in battle, keep us from sin's evil stain.
Then in Thy love and compassion take us back safely again.

DOROTHY MacKINNON
St. George's Fellowship

FELLOWSHIP NOTES
Word has been received of the safe arrival of F/Sgt. Alistair Ramsay in England. He has been able to visit his mother's people in Cawdor, where he saw the D.F.C. won by his uncle, it being the first awarded in the Great War. F/Sgt. Malcolm Ramsay has completed his training in Canada and has been sent to the Bahamas for advanced training. On 21st July Malcolm broadcast from New York good wishes, to his folk in Australia. Both boys are sons of Rev. M. C. Ramsay, M.A., of Taree.

A communication has been received from the Rev. Alvan MacIntosh, in which he states that he has been advised by Cook's Agency in London that arrangements are being made for his return to Australia. The Rev. Alvan and Mrs. MacIntosh are now waiting until passages can be secured on an Australian bound ship. Since Mr. MacIntosh finished his theological course, he accepted the temporary charge of the Aberdeen Free Church Congregation.

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda
Melbourne, Vic.

SECRET OF JOSEPH'S SUCCESS.
The Lord was with Joseph. Gen. 39: 2.
These words are very illuminating and explain more clearly than anything else we know of the secret of Joseph's remarkable career. In this respect, he very much resembles Daniel, of whom it was said, “He believed in his God.” We shall concern ourselves with furnishing a few instances of when the Lord was with Joseph.

1. The Lord was with Joseph in his boyhood days when he was dreaming his dreams. This was the gentle moving of the Spirit of God giving him indications of what was going to happen to him in later life. Children should take notice of what God lays upon their hearts when they are young. God loves to direct children and make the way of life plain to them. Look at the interest He took in Samuel when he was young.

2. The Lord was with Joseph when he was forsaken of his brethren and sold to travellers going down to Egypt. Joseph might have been inclined to say “I am forsaken by everyone,” but God had not forsaken him. He saved his life by those travellers and got him out of the hands of his brothers who intended to kill him. What a likeness there is to the Saviour in this event. Jesus was sold for thirty pieces of silver and Joseph for twenty.

3. The Lord was with him also in the hour of temptation, and delivered him from it. Even though he suffered for not yielding, by being thrown into prison, he had a clear conscience. It is a good conscience void of offence that makes one happy. Maybe Joseph sometimes wondered why all these trials had come upon him, when he had not done wrong; but whether he knew it or not, God had not forsaken him. It is said God knows how to deliver the godly out of temptation.

4. The Lord was with him in prison. He gave him favour in the sight of the keeper of the prison, so that he advanced him, giving him charge of the prisoners. He enabled him also to interpret the dreams of the chief butler and the chief baker. This was all a help to him until the time came to give him liberty.

   “Then sent the King, and did command
   That he enlarged should be;
   He that the people's ruler was
   Did send to set him free.”

5. The Lord was with him again in his prosperity. Far more people go astray in prosperity than in adversity. Joseph was very wise when he was set over Egypt to gather in the corn for the coming years of famine. When the lean years came it was then seen what a wise man he was.

6. The Lord was with him again in his dealing with his brethren. What a wonderful knowledge he had of human nature. He knew the best way to bring home to his brethren the guilt of their crime. He waited until he had them fairly in his hands, bowing down to him and pleading for their lives, then he revealed himself to them. He returned good for evil. He looked at the matter in the light of God's dealings. They meant it for evil, but he said, God sent him before them into Egypt to preserve their lives.

J. C. R.

SEARCH WORK IN KINGS, I, II.

1. Who said and of whom “It was his of the Lord?”
2. What did Solomon ask of God in a dream?
3. Who was described as “the King's Friend?”
4. Find mention of a widow's son of the tribe of Naphtali who helped Solomon a lot?
5. Of whom was it said “Thou didst well that it was in thine heart?”
6. Who remarked “the half was not told me?”
7. What reason did the Queen of Sheba give why God made Solomon King?

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

BIRTHDAYS FOR JULY
MANY HAPPY RETURNS.


1944.

July

1 – Caroline McKinnon, Kindee.
1 – Darrell Cameron, Maitland.
1 – Daphne Eckesleys, Coffin's Harbour
2 – Thelma McKinnon, Kindee.
2 – Donald Rinkin, Taree.
3 – Bryson Turner, Newcastle.
3 – Jean McAulay, Chatsworth.
4 – Gweneith Clarke, Upsall's Creek.
4 – Evelyn Coombes, Wingham.
4 – Beverley Short, St. Kilda.
4 – Helen Cause, Taree.
6 – Max Rinkin, Maitland.

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6 – Angus Kennedy, Forbes River;
7 – John Everett, Barrington.
7 – Connie McLennan, Taree.
7 – Joan Hammond, Wingham.
7 – Molly Steele, Wauchope.
8 – Peter McPherson, Warrnambool.
9 – June Woods, St. Kilda.
10 – Margaret James, Lismore.
10 – Joan Cameron, Maitland.
11 – Coral McKinnon, Taree.
12 – Douglas Polson, Pampoolah.
12 – Edith O. Campbell, Wherrol Flat.
12 – Euphemia McKinnon, Kindee.
12 – Gordon Layton, Maclean.
13 – Donald Ellis, Tinonee.
14 – Colin Cowan, Oxley Island.
15 – Norman Murray, Bunyah.
15 – Rhonda Maybury, Forster.
17 – Jessie Russell, Taree.
19 – Ronald Hanson, Maitland.
19 – Peter J. Wagner, Sydney.
20 – Marjorie Long, South Grafton.
20 – Barbara Piggott, Hamilton.
22 – Peter Macfarlane, Branxholme.
22 – Gregory Eagleton, Maclean.
23 – Thomas Craegh, Barrington.
25 – Ian Hamilton, St. Kilda.
25 – Ian Stewart, Wingham.
25 – Keith MacCarthy, Barrington.
27 – Margaret Polson, Pampoolah.
27 – Brian McPherson, Maclean.
27 – Donald Causley, Chatsworth.
28 – Carmel McKay, Kinchela.
30 – Stanley Brown, S. Grafton.
31 – Neil Murray, Bunyah.
31 – Doreen James, Lismore.
31 – Colin Steele, Wauchope.

**BIRTHDAYS FOR AUGUST**

**MANY HAPPY RETURNS.**

“Come, see a man, which told me all things that ever I did
is not this the Christ.” – John 4: 29.

1944.

Aug.
1 – Margaret Milligan, Tinonee.
1 – Gloria Moran, Chatham.
1 – Alex Campbell, Mullumbimby.
1 – Ronald Murray, Browns Creek.
1 – Clifton Fowler, Wauchope.
2 – Neil Sommerville, Doubtful Creek.
2 – Catherine Stanford, Inverness.
3 – Richard Davison, Ulmarra.
4 – Carl Harman, Kindee.
4 – John Cromarty, Bob’s Farm.
4 – Alex Smith, Forster.
5 – Robert Gilbert, Grafton.
5 – Margaret Fort, Hamilton.
5 – Pamela Stanford, Maitland.
6 – Earl Miller, Maitland.
6 – Carmel Cromarty, Pilliga.
6 – Heather Blythe, Wauchope.
7 – Matthew McKinnon, Kindee.
8 – Jean Nicholson, Harwood Island.
8 – Gordon Arrowsmith, Barrington.
9 – Robert Paterson, Brown’s Creek.
9 – Margaret Fort, Hamilton.
9 – Pamela Stanford, Maitland.
10 – Margaret Cramp, Maclean.
10 – Yvonne Len, Maitland.
10 – Shirley McPherson, Maclean.
10 – Ian Bain, Bellangry.
11 – Margaret Brammah, Tuckurimba.
11 – Joyce Watts, Grafton.
11 – Gwen Murray, Brown’s Creek.
11 – Coral McKinnon, Kindee.
12 – Robert Paterson, Bunyah.
13 – Murray Pleasant, Taree.
13 – Walter Pleasant, Taree.
13 – Malcolm Harris, Wingham.
14 – Brian Cowan, Firefly Creek.
14 – Elaine Wadsworth, Wherol Flat.
14 – Frank Maurer, Tinonee.
14 – Gillian Tagg, Tinonee.
17 – Pauline Green, Palmers Island.
17 – Una Porter, Forbes River.
18 – Corinne Webber, Maclean.
19 – Stanley McKinnon, Kindee.
19 – Helen Davey, Ruthven.
21 – June Kidd, Nabiac.
21 – Eunice McPherson, Warrnambool.
21 – Margaret Murray, Willena.
22 – Noel Garlick, St. Kilda.
21 – Olive Waite, Mitchell Island.
22 – Mary Rintoul, Morwell.
22 – Kathleen Plunkett, Hamilton.
23 – Allan Cameron, Maclean.
23 – Ruth McAulay, Chatsworth Island.
26 – Nan Turnbull, Grafton.
26 – Duncan McLachlan, Grafton.
26 – Nancy Nicholson, Harwood Island.

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THE FIGHT FOR THE FAITH

The wicked ambitions of dictators, who have assumed power since the Treaty of Versailles, have maintained their power with the weapons of persecution and death. Following the philosophy of Nietzsche, they have turned vice into virtue, and by a systematic educational method have raised a brood of petty tyrants and sadists who provide their own entertainment in the brutal torture and grief of their fellow men. Millions of people have been slaughtered like beasts for no other reason than that they are not in sympathy with the totalitarian ideal of mass slavery.

Government is ordained of God, and the function of government is set down by the apostle in the 13th Chapter of Romans: “For rulers are not a terror to good works, but to evil.” The totalitarian powers of Europe have betrayed their responsibility and have become a menace to society by violating the very purpose of their existence.

The Press and the great centres of culture proved to be men of straw against the encroachment upon religious and civil liberty of the people, but the Church of the Living God, before the avalanche of inhuman brutality, resisted unto blood, and revealed the weakness of the Press. and the centres of learning, who in the past had boasted of independence of thought and freedom of expression; high sounding words, but they lacked the courage and honesty to back them up.

The Swiss newspaper, “Die Nation,” has reported that Bishop Berggrav of Norway has been taken to Germany and confined in a Berlin prison. A Swiss fellow prisoner, since released, speaking of Bishop Berggrav, said: “He bore his fate with such dignity and calm that we felt the greatest respect and admiration for him. . . . he immediately adapted himself to the community in the room and was a dear, and good comrade.”

While momentous events are taking place on the battle fields of Poland and France, noble and courageous men are languishing in German prisons and concentration camps, rather than purchase their liberty by the violation of their conscience by denying the Crown Rights of the Lord Jesus Christ over His Church.

Bishop Berggrav was the leader of the Christian Council of Norway which was formed on 28th October, 1940, and at great cost and physical suffering has stood for the spiritual liberty of the Church of Jesus Christ.

The totalitarian regulations that Hitler’s Germany, with the aid of the Gestapo, sought to impose upon the Church of Norway, forced the Church to make her decision, whether she would forsake her principles and unite with Nazism for the paganization of Norway, or resist any encroachment upon the headship of Christ as the rightful Lord and Governor of His Church. Under the leadership of the Bishop, Norway resisted.

On 26th February, 1942, all the Deans of Norway resigned, and on 5th April, 1942, all of the
1,100 Lutheran clergymen, with the exception of approximately 50, resigned their charges and forfeited their State emoluments as a protest against Nazi imposed administration upon their Church. Their action recalls the Disruption of 18th May, 1843, when Thomas Chalmers led the disrupted ministers from St. Andrew's Church to Tanfield Hall.

In a letter smuggled out of Norway, one of the ministers writes: “Despite all the setbacks, and despite all grief, the minds and thoughts of the people have also been turned upward and forward toward the Eternal. And in a great many congregations there has been occasion for rejoicing over the steadily increasing attendance at worship services and religious meetings. From various parts of the country we hear that there is a great receptivity for God's Word.”

From Holland similar reports have been smuggled out. The Calvinistic Youth Movement continues to resist strongly the paganizing invader of their land. Although the ranks of the Calvinistic Youth have been thinned by mass shootings and the transportation of young men to Germany, their courage and fortitude is an example of the strength of Faith.

While the Church of Jesus Christ must not shape her policies for political ends, she is required to resist any compromise or concession that would weaken her hand or witness. Mary Queen of Scots once said to John Knox: “Think you that subjects having power may resist their princes by resort to violence? John Knox replied: “If princes exceed their bounds, no doubt they may. I am in the place where I am demanded by my conscience to speak the truth and therefore I speak, impugn it who list.” If the persecuted Church of Europe has sometimes resorted to violence, let us remember that the powers that be in Germany, who establish evil for good and regard good as evil, no longer fulfil the function of government, “to minister good to law abiding people, and punish evildoers,” but use their authority for murder and destruction to satisfy their unholy lust for power.

The Church of Jesus Christ in Norway, Denmark and Holland have resisted and are resisting unto death against compromise, and the source of their strength is their faith in the Atonement of the Lord Jesus Christ. They look beyond the horizon of eternity. As Dr. Chalmers has said: “When a man meets death to keep his conscience unstained, he is impelled by a high moral instinct which needs an eternal future to approve of its wisdom.”

Our fathers passed through the fires of persecution on the moors and hills of Scotland for Freedom of conscience and the right for spiritual development, and to worship God without let or hindrance, and have passed these great principles on to us. While our spiritual brethren are suffering and dying for the faith, do we place the same high value upon our inheritance? It is easy to compromise and grant concessions, but it takes strength and courage and nobility of character to stand firm, Let us hold fast to the faith once delivered to the saints, without compromise or concession to the subtle influences of liberalism or to that misnomer, “The Christian Front Movement,” whose objects are purely political. – A. A.

SECRET THINGS.

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us.” (Deut. 29: 29.) God has His own purpose and His own plans and will work them out accordingly, regardless of all opposition. There are many things that we do not know, for it has pleased God not to reveal them unto us. When our first parents were in their unflawed state there was a tree in the garden that held a secret, a secret of knowledge, and they were warned that the knowledge it contained was not for them. But heedless of the warning they determined to investigate that which was forbidden, and the result proved fatal to millions of the human race. They unfolded a mystery which condemned them body and soul. Their inquisitive disobedience gained for them nothing, but destroyed everything that they had.

In Israel it was forbidden to consult a witch or wizard. King Saul after his defeat at the hands of his enemies, defied the law that forbade the consulting of witches, and went to the cave of Endor. He gained nothing but was driven to a suicide's grave by a disturbed conscience. The demons of hell can only exercise their power when God's law is broken, and man by prying into secret things released their powers which has brought destruction upon the whole human race. In the dungeons of darkness fallen angels were bound by the law of God, but as soon as man broke that law he opened up an avenue by which they could use their powers. Today people are seeking to pry into secret things, Spiritism, or Spiritualism claims its victims from ordinary folk such as you and I. Like Saul at Endor, their investigations will reveal too much.

The Holy Scriptures contain many mysteries, but it has not pleased God to give us the key to un-
regions is one, when Lucifer and his rebel hosts were cast out, and are now reserved in chains of darkness till the judgement day. We do not know, that secret belongs to God. But what has been revealed is the dreadful effects that sin has upon our lives, and if we are not released from its power we shall be cast into hell. While the origin of sin remains a mystery, its results are revealed unto us. The Holy Spirit convicts of sin, and the fact of iniquity cannot be dismissed. We stand as criminals before our own conscience.

The Justice of God is also revealed, for His judgements are upon the earth, and they are not to be compared with the judgements of the last day. There shall be a vast assembly of our fellow men, gathered from all generations, since the blood of Abel cried from the ground for vengeance against wickedness. There will be no public gallery at God's judgement bar, for everyone shall be judged that day, amid blazing worlds and universal nature in convulsions; Today men consistently refuse to investigate what God has revealed concerning SIN; on that day they shall see their own sin laid bare, and they would sooner be plunged into annihilation, or suffer the mockery of ten thousand fiends than meet the eye of Him who was once crucified on Calvary's cross, but is now seated on the GREAT WHITE THRONE.

Why have we the Gospel preached unto us, when thousands upon thousands of our fellows in heathen lands die without hope? We do not know, that secret belongs unto God. But we do know that the judge of all the earth will do right, and that we who have the privilege of sitting under the Gospel, and reject it, shall bring greater condemnation upon ourselves. The Master warned Capernaum and Bethsaida, that it would be more tolerable in the day of judgement for Sodom, than for them. The reason for this was, that they had greater privileges. God had revealed much to these cities, but they did not seek to know what was revealed.

The revelation that God has given to us is far greater than that revealed to Bethsaida or Capernaum. The Lord Jesus Christ speaking to His disciples said that He had many things to say unto them, “but ye cannot bear them now, but when the Spirit of Truth is come, He will guide you in all truth.” That promise, was fulfilled at Pentecost, and in the New Testament that deeper knowledge is passed on to us. Why has God chosen us to be the recipients of such great favours, while many have never heard the sound of the Gospel? It is a secret that belongs to God. God will deal with His own decrees and manage His own boundless realms of creation. Our responsibility rests in what has been revealed.

What God has revealed is oftimes completely ignored. Einstein, a mathematical genius and intellectual of our day who has found refuge in Princeton, U.S.A., from the persecution of Hitler's totalitarianism, stated that, he looked to the great centres of culture to oppose the encroachments of Nazism upon individual liberty and independent thought, but he discovered that the seminaries of learning bowed in obeisance to the totalitarian tyranny. Einstein then looked to the Press to champion the cause of liberty, but he looked in vain. He found that the Christian Church was the only body which had the moral courage to oppose Nazism. What we wish to point out is, that it took Einstein nearly a lifetime to acknowledge a fundamental principle of the Christian Church. History contains ample evidence of the Christian Church's opposition to the bondage of totalitarianism. The very liberty that Einstein professes to cherish had its birth in the Reformation. Einstein cannot be ignorant of that fact, but he refused to acknowledge it until his false props failed him; what is more, having been forced to acknowledge the power of the Christian Faith, he continues to repudiate Bible Christianity. One cannot help but be reminded of the high priests who sought the death of Christ. They were forced to admit that a mighty miracle had been wrought in the raising of Lazarus, but they still refused to investigate Christ's claims. What is revealed belongs to us and we shall be held responsible in the day of judgement.

Again there are secret things that belong to God that we are not capable of understanding. We presume too much to think that we can understand the deep things of God, search as we will we will never discover them. There was one thing that Nicodemus could not understand; how a man could be born again. How the Holy Spirit operates in the soul and quickens a man into spiritual life, was utterly incomprehensible to Nicodemus; and so it is to us. Man does not know when or how the Spirit of God operates in the heart. The angels of God seek to look into these things, said Peter, but we have no reason to believe that they are able to grasp it any more than we can. The Master, explained it to Nicodemus this way: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is 4 every one that is born of the Spirit.” What is revealed is the transformed life, new desires and new hopes fill the heart, life expands itself into
eternity. The new birth, is the result of Christ's sacrifice. We did not feel the nails, nor the spear that entered His side or the fires of vengeance that burnt His soul; that was the righteous recompense for our iniquity. He died that we might live forever more. The changed life is the evidence of the new birth.

There is also the mystery of the resurrection when the graves shall give up their dead and the dust of the saints shall rise in everlasting splendour. For Christ has not only redeemed the soul but the body also. As the Apostle has said, “He who raised Christ from the dead shall quicken your mortal bodies. These things are revealed to us, that we are sinners in a world that is doomed to the judgement of fire, and that we must give an account of the deeds done in the body. We are called upon to consider our condition in the light of what has been revealed, they are sufficient to convince us, of our need. The Gospel reveals the provision that God has made to meet our need. Has the Gospel met your need?

LIFE AND DEATH

“Say unto them, As I, live, saith the Lord God, 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?” (Ezekiel 33: 11.)

Our text contains two words of the highest import, and upon which our eternal destiny depends. The words LIFE and DEATH. As a general rule, the way we live determines the way we will die, and the way we die determines our eternal destiny.

Our views on life and death direct our conduct in passing through this world. We can in some measure succeed in banishing the thoughts of death from our minds, and accept a blindfatalism. It must come, but we will not trouble about it until it does. On the other hand, by faith in the finished work of our Lord Jesus Christ, the power of the Spirit comes into our lives, a power that will disarm death of its terrors and enable us to look forward with hope inspiring thoughts to the many mansioned house of the Father, where “death is swallowed up of life.” As the writer to the Hebrews said, Christ came “to deliver them who through fear of death were all their lifetime subject to bondage.”

The text that we have before us is primarily addressed to the Jewish nation, who had fallen into the ways of wickedness, and Ezekiel is instructed to speak plainly and faithfully to the people, to warn them of their danger; and he is further directed to assure them that God, finds no pleasure in their destruction. “Say unto them: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live.” But our text also has a wider application, for we “all have sinned and come short of the glory of God.” The message that God has for the world today is no different from that which was uttered by Ezekiel so long ago.

Our text brings before us a warning of a terrible event: “The death of the wicked.” First we might ask what is meant by the “wicked.” Does it refer only to that individual whose whole life has been lived in open rebellion against God and whose moral character is a disgrace to humanity? That type of person whose actions proclaim “that there is no fear of God before his eyes?” This may be the world's interpretation of wickedness, but we should remember sin can have the scent of culture or the stench of filth. God declares that any want or conformity to His will seals a man as wicked in His sight. A person may be a model of virtue in the eyes of the world, but if his will is not in accord with the will of God, that man is wicked, and under the eternal condemnation of God. It is not what we think is right, but what God requires of us. To love, honour and worship Him.

Our text makes it plain that the penalty for wickedness is death. But what is meant by death; the death of the wicked? We must look upon death from two aspects. How death affects the body and how it effects the soul. When death comes to the body it is never a welcome visitor. When this earthly body has perished, and all the tender affections and sweet associations are severed and broken in a moment of time, even the most godly do not look forward to this mysterious change without a strange and uncanny feeling. The tearing away of the soul from the body is the direct result of sin, and, therefore, it cannot be an event that suggests a pleasing experience. The soul without its habitation is not complete. As the Apostle has said: “But ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Now we can form some conception of physical death. But what of the death of the soul? It is not annihilation, it is not eternal sleep, nor is it the loss of consciousness. The 5 wicked far down in the abyss of destruction will ever remain conscious of their loss, their wretchedness and the wrath of an offended God. Their death will be the loss of God's favour and their own personal happiness, as described by the Lord Jesus Christ in the parable of Dives and Lazarus.

We should remember that we continue to live
on this earth only by God's permission, for we have broken the contract of life by our sin. God, by His grace, has withheld final judgement, but we cannot evade the final issue. Our death fell due long ago, not only physical death, for that is the lot of the beasts of the field, but the death of the soul; and that can only be experienced by those whom God has created immortal spirits. It is the death that we have never yet seen any man die. This death, this terrible disaster, hangs over us so long as we are in a state of guilt, for we are under the wrath of God, and God's wrath is not an emotion that fades away as the years pass, but a Divine necessity, because God must vindicate the honour and glory of His holiness.

God speaking by His prophet said: “As I live, saith the Lord God, I have no delight in the death of the wicked,” Or in other words, I have pleasure in the turning of the wicked from his ways, rather than in his death. Thus if man goes down to death he cannot bring the charge against God; for he goes by the way of his own choice. Man was created in the image of God, and by his own free act he destroyed that image; therefore, he must meet the consequences. If we are to be saved, then it must be by an extraordinary act of God's grace by providing something that would do away with the necessity of our death, and which would be the equivalent of our death. God has provided a way through the Lord Jesus Christ. It was God the Son who alone had the dignity and the strength to do this. God the Son takes everything upon Himself, His unfailing strength alone could meet and exhaust the shock of divine vengeance. All that spiritual and eternal death means was atoned for on the Cross of Calvary. The message of the Gospel which is life, and life more abundant, copies to us because Christ has fully met our need by His sacrifice, standing in the sinner's place.

Finally, the text ends with an appeal: “Turn ye, turn ye from your evil way, for why will ye die?” God speaks to us in the language that we can understand, and not in dark mysterious words. He reminds us of our wickedness, and the reward of unrighteousness. He addresses us as thinking and reasoning men and women. Why are you in such haste sinking to self destruction? Why blind your eyes to the great realities which you cannot escape? Life and Death, or as Christ puts it: “What shall it profit if ye gain the whole world and lose your soul?” God shuts us in, we must acknowledge His grace and mercy, or refuse to meditate upon what He has revealed unto us, It is to you, my reader, and I, as individuals, who make the choice.

When the clock of time has struck its last hour, we cannot say that we were ignorant of these things, for our own conscience shall testify against us. This matter requires our immediate attention. Let us remember that we live by the permission of God here below; we cannot claim tomorrow as our own. As the Psalmist said: “Where fixed you be by His decree you cannot pass.”

Is there any doubt concerning the reception of the penitent sinner? There cannot be, for God has spoken with an oath. “As I live saith the Lord,” that is an oath of God. Again we have the words of our Lord Jesus Christ; “He that cometh unto me I will in no wise cast out.” If the Holy Spirit speaks to your soul of these great facts, Life and Death, then “resist not the Spirit,” for these things must be meditated upon if we are to be saved. God does not save a man without that man knowing what he is saved from. God speaks to man by His Spirit; it is the language of the soul, by conviction. As the Lord said unto Nicodemus: “Ye must be born again.” It was discontentment of spirit and uncertainty that brought Nicodemus to Christ. And until a man is disturbed in his spirit concerning his eternal welfare, he will never come to Christ.

Thus God speaks to us in His Word, saying: “Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.”

When the Spirit speaks do not resist, for He speaks of things concerning “LIFE and DEATH.”

A. A.
all parties had agreed on the proposed alterations of the constitution. While there would be a large variety of reasons for refusing the powers sought, one cannot help inferring that the fundamental reason was hesitation to allow an invasion of State control into hitherto untried fields. This hesitation is not an altogether unhealthy sign, because it is evident that there is in the community a desire to preserve individuality and prevent regimentation. While this desire exists, tyrants in any sphere will have short shift.

There is, however, another side. The tendency of our modern life is for its component parts to become more and more complex and indispensable to the total welfare of the community. The railway, light and electric power, together with the telephone, have all passed either altogether or partly under State control, and it is well that it is so, although in the early stages of, say, the telephone or rail transport, free private control would have been adequate. The point here is that other spheres of our national life may become so complex and so interrelated with the people's peace and welfare that State control of some sort may be necessary.

Between these two aspects of the case there lies a middle road and it is along this road that a democracy imbued with Christian ideals alone can travel. This is not a middle road of compromise, but where a counterpoise is held between the sanctity of personal freedom and the best interests of the community.

There is only one way to preserve the middle road and that is for men and women following their lawful occasions to acknowledge their primary responsibility to God and their fellow man. When men struggle to preserve personal freedom for others, it is not for the purpose of creating a vacuum, but of allowing men and women an unfettered sphere in which to work and to work as those who are God's servants and at the end of life will be accountable before Christ's judgement seat.

The trouble with our modern life is, and it is almost platitudinal to say it, that we have departmentalised our Christianity. Richard Tawney in his book, “Religion and the Rise of Capitalism,” refers to the “contraction of the territory in which the writ of religion was allowed to run.” That contraction is still going on and we find such a competent observer as J. M. Keynes saying of modern capitalism that it “is absolutely irreligious without internal union, with-out much public spirit, often, though not always, a mere congeries of possessors and pursuers.”

It is against this spirit, this lack of responsible stewardship, that men revolt, and their revolt accentuates the call upon the State to invade territory that should be otherwise free.

The Christian task in a changing world is to consider well what can be bettered by State control and at the same time remember in the words of Tawney, whom we have already quoted, that: “No increase in material wealth will compensate men for arrangements which insult their self respect and impair their freedom.”

The world today, if peace came, would find itself not merely lacking material things, but would find itself weary and worn in spirit as the tension eased. Such a world will need spiritual succour and inspiration for the great task of rebuilding. In the fulfilment of that task there must be freedom, but it must be the freedom that will enable the Christian to live and witness in the community.

Christ said that the truth, i.e., His truth, would make us free, and it is freedom based upon God's truth which can alone outwork itself through the community as a liberating and cleansing force.

H. C. NICOLSON.

The Wauchope congregation tendered a farewell to Mr. and Mrs. R. N. Shaw on the evening of the 26th of July. It was with deep regret that the congregation learned of the necessity for Mr. Shaw to leave the district owing to ill health. A presentation of a Bible was made to the guests, and during the evening various speakers spoke highly of Mr. and Mrs. Shaw's Christian witness over the years of their residence in the town. We understand that Mr. and Mrs. Shaw are going to make their home in Sydney.

MISSIONARY NEWS

Last year a special collection was taken at St. George's for the China Relief Fund and forwarded to the China Inland Mission. Two letters have been received from missionaries who received this money. Mr. Tom E. Lloyd, of Kwangyuan, Szechwan, expresses his thanks and tells us that the money was set aside for the assistance of refugees. Among those helped by the mission at Kwangyuan were nearly a thousand students on their way from occupied areas to Free China. Opportunity is taken to tell of the Gospel and provide Christian literature. Mr. Otto F. Schoemer, of Chowkiakow, Honan, also expresses...
thanks, and tells us that one of the greatest needs has been winter clothing. The famine sufferers sold everything to get something to eat, and when the cold weather came they had little to wear. Efforts were made to help those in need in more permanent ways than just giving a little money or food. Many opportunities arise for preaching the Gospel and witnessing in other ways.

Our missionaries in South America have from time to time warned us that it is possible that South America may be closed to Protestant missionaries. From “The Banner,” which is the official organ of the Christian Reformed Church of the U.S.A., we learn that influential representatives of the Roman Catholic Church have approached the authorities in Washington, D.C., and said:

“If you wish to create goodwill between the United States and her South American neighbours, you must not allow Protestant missionaries to work in South America. That missionary work creates religious antagonism and breeds ill will towards the people of the United States.”

The Roman Catholic Church was able to bring sufficient pressure to bear upon the State Department in Washington that, according to the “Christian Index” quoted by “The Banner,” passports were refused to new missionaries to enter South America. Later this ban was lifted and passports are now being granted reluctantly.

We are informed that one of the Four Freedoms of the Atlantic Charter is Religious Freedom, and that Freedom is being disputed by the Roman Catholic Church.

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NEWS NOTES

Mr. J. E. Hukett, of Kindee, was ordained to the office of Elder in the Wauchope congregation, on Sabbath, the 26th August. Mr. Hukett is well known in Fellowship circles, in which he has taken an active interest.

Mr. H. Blythe, of Koorie Island, was ordained the same day to the office of Deacon. Mr. Blythe is the son in law of the late Mr. Lauchlan Campbell, who was Senior Elder of the Wauchope congregation at the time of his death last year.

“The sacrament of the Lord’s Supper is to be observed in the Wauchope congregation on the third Sabbath of September. The Rev. Arthur Allen, of St. George’s, has been invited to assist the minister. It has been arranged that during the absence of the minister of St. George’s, that Captain J. Campbell Andrews, A.A.M.C., will occupy the pulpit.

The Rev. M. C. Ramsay, of Taree, has accepted the invitation of the Session of St. George’s to assist the minister during the communion season which is to be held on the second Sabbath of October. Preparatory services will be held on Wednesday evening and Saturday afternoon. Thanksgiving service, Monday evening. Mr. Ramsay is expected to preach on these occasions.

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OBITUARY

Our church has lost a very aged and highly esteemed member by the passing of Mrs. GILLIES, of Boort, Victoria, in her hundredth year. The late Mrs. Gillies for many years took a warm interest in the Free Presbyterian Church and closely followed its activities from the magazines of the church. On account of living so far away from any of the congregations of our denomination, it was seldom that she had the pleasure of worshipping with Free Church people, but when she did she regarded it as a spiritual treat indeed. The principles of her church, of which she had an intelligent grasp, were dear to her heart and she maintained them to the end.

Nothing could detach her from what she believed to be Scriptural. – J. C. R.

The passing of Mr. ALAN McLEAN at the age of 72 years removes one of the best known residents in the Williamstown district, also a loyal member of the Raymond Terrace congregation. Always ready to give a reason for the hope that was in him, Mr. McLean cherished his witness, and it was a joy to the writer to hear him bear eloquent testimony of his faith in Christ’ as his end drew near. Almost his last words were, “When thou passest through the waters, I will be with thee; and through the rivers, they shall not over flow thee.” In the above words Mr. McLean recognised the divine constancy in the never failing presence of God.

It is interesting to note that Mr. McLean's mother, at the early age of five, came out on the “Brilliant”; his father, a seafaring man, came out later.

Miss Kate McLean, a sister, died at the age of 86, after a brief illness, following her brother's decease; she bore a quiet testimony to her trust in the Lord, and whilst in hospital loved to hear John, chapter 14, read, particularly the passage relating to the house of many mansions.

Mr. Neil McLean, a brother, predeceased the above by a few months, at the age of 78. He had been in ill health for some time. A man of quiet, humble bearing, he won the esteem of all who knew him.

To the sorrowing widow and family and the sole remaining sister, we extend our very sincere sympathy.

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Subscriptions Received for July, 1944

NEW SOUTH WALES

Mrs. Margaret Anderson, Chatsworth, £1, to 31/12/4/5.
Mrs. L. Bosanquet, Forbes.River, 5/-, to 31/12/44.
Mrs. C. C. Campbell, Lane Cove, 5/-, to 30/9/44.
Mrs. E. C. Colling, Bellbrook, 5/-, to 31/7/45 (new subscription).
Mr. M. Campbell, Maitland Vale, £1, to 30/6/46.
Mr. J. Farrar, Petersham, 15/-, to 31/3/45.
Mr. W. Gollan, Tinonee, £1, to 31/7/46.
Mr. K. Heaton, Rhodes, 5/-, to 31/7/45 (new subscription).
Mrs. M. Campbell, Maitland Vale, £1, to 30/6/46.
Mr. J. McDermid, Taree, 5/-, to 31/7/45.
Mrs. K. H. Long, South Grafton, 30/6/45.
Mr. J. McPhee, Palmer's Island, £1/10/, to 31/12/45.
Mr. John McKay, Taree, £1/10/, to 31/7/45, and 10/- donation.
Miss J. McDermid, Taree, 5/-, to 31/7/45.
Miss M. McPherson, Ruthven, 10/-, to 31/12/48.
Mr. J. C. McIntosh, Chatsworth, 10/-, to 31/12/46.
Mr. N. McDonald, Concord, 15/-, to 31/8/45.
Mrs. B. McKay, Maclean, £1, to 28/2/48.
Mrs. C. McDonald, North Sydney, 10/-, to 31/12/43.
Mr. A. N. McDonald, Grafton, 10/-, to 31/12/46.
THE AUSTRALIAN FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and Rev. Arthur Allen 19 Faraday Ave., Rose Bay.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free. Subscriptions and notices of discontinuance are to be forwarded to the Rev. JOSEPH HARMAN, The Manse, Campbell Street, Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,

Mr. R. T. Oakman, Dandenong, 5/-, to 31/12/45, and £1/15/- donation.

REPUBLIC OF SOUTH AFRICA
Mr. W. J. Dennis, Wingham, 15/-, to 30/4/45.

Treasurer, to 28/2/46.

All other remittances, money orders and cheques to be sent to the Church Treasurer.

Mr. A. McLachlan, Sale, 10/-, to 31/12/44.

Mrs. H. W. Charlton, Maclean, 5/-, to 30/6/45.

Mr. N. Robinson, Anna Bay, £1/15/-, to 31/12/44.

All other remittances, money orders and cheques to be sent to the Church Treasurer,

Mr. B. B. Breun, Chatsworth, £1, to 31/12/44.

Mr. W. J. Dennis, Wingham, 15/-, to 30/4/45.

THE AUSTRALIAN

Mr. J. Brammah, … … … £1 0 0

The Rev. H. W. Ramsay … … … £2 0 0

“The end of all the majesty of creation is that Christ's solitary figure may stand out clearly as the centre and Lord of the universe and His name be lifted high over all.” — Selected.

We have learnt that the Rev. D. G. C. Trotter, of Maclean, is to visit Victoria during October. We understand that Mr. Trotter will take services in St. Kilda and Geelong. This is Mr. Trotter's first visit to our congregations in the South since his ordination and induction into the charge of Maclean.

THE CHILDREN'S PORTION

Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

LESSON NOTES FOR OCTOBER
TINY TOTS TEXT

“What think ye of Christ?” (Matt. 22: 42.)

PRAYERS FOR THE OPENING OF EACH CLASS

Oct. 1st. — Psalm 51: 10
Oct. 8th. — Psalm 51: 15
Oct. 15th. — Psalm 67: 1
Oct. 22nd. — Psalm 70: 4
Oct. 29th. — Psalm 71: 8

1944

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1st OCTOBER – THE SECOND MESSAGE TO PHARAOH

Boys and girls, I promised to say a little more in connection with our last lesson; taken from Exodus 6: 1-13. Read again verses 1-13. We surmise from v. 1 that Moses was becoming impatient. It would seem that he felt “God was slack concerning His promise,” hence the words of God, “Now shalt thou see.” God assures Moses that he is about to arise and wreak vengeance on Pharaoh. This would allay any timidity in Moses’ heart. How was God going to effect this deliverance? “With a strong hand,” and who can withstand God's mighty power? (In v. 6, God says, “I will redeem you.” This is the first time we have mention of the idea of God redeeming Israel. This God intended to carry out, as we shall see by a series of signs or wonders, reaching a climax in the tenth plague and the safe conduct afforded the Israelites across the Red Sea. Thus we have in the deliverance from Egypt a type of our deliverance from the bondage of sin and its power through our Lord Jesus Christ. “And I will be to you a God and ye shall know that I am the Lord your God.” These words reveal the paternal love of God for his children. We are taught in the foregoing verses that God is pleased to appoint means to effect his purposes. The object in doing so is to exhibit the glory of His own character and the promotion of His people's highest good, and yet the people hearkened not. This is obvious because of the cruel bondage. Though at first elated with the prospect of deliverance, they are now dispirited and disappointed and feel that Moses’ intervention, instead of bringing deliverance, brought further bondage. Moses feels his ineffectiveness, but we should not be afraid or dismayed. If God tarries, we must patiently wait for Him and inwardly obey His voice. How true are the words of God, “Not by power, or by might, but by my spirit, saith the Lord of Hosts.”

Remember:
That God often uses the weakest instruments to do His greatest works.
That we have this treasure in earthen vessels, but the excellency of the power is of God and not of us.

8th OCTOBER – THE SECOND MESSAGE TO PHARAOH (RESUMED)

God now encourages Moses to go again unto Pharaoh, saying: “See I have made thee a God unto Pharaoh,” v. 1. Moses would now be a man of action. God also said “thy brother shall be thy prophet. Thou shalt speak, etc.” v. 2. Yet despite this, God said Pharaoh shall not hearken unto you (v. 4) because of hardness of heart (v. 3). “God is the searcher of hearts, the trier of the reins.” He knows what is the mind of the Spirit. What a dreadful thing it is to harden one's heart against God.

How shall we hear God's voice? “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in the Lord, for he will have mercy upon him and unto our unrighteous man his thoughts, and let him return unto them, as the Lord had said, v. 13. Boys and girls, this betrays a very sad condition of heart; it is an affront to God.

10th OCTOBER – THE ROD OF GOD

When Moses received his commission from God to go down into Egypt to bring up the Children of Israel from thence, God said to him: “Thou shalt take this rod in thine hand wherewith thou shalt do signs” (read verse 10). We now see Moses and Aaron in the presence of Pharaoh, and they did so as the Lord commanded. When men obey God things happen, and Aaron cast down his rod before Pharaoh, and lo it became a serpent! This must have caused wonder to the Egyptians. Pharaoh called for his wise men, etc. (v. 11) and they also did in like manner with their enchantments. Pharaoh, no doubt, would now hold Moses and Aaron in derision, but God is not mocked, and no sooner had the Egyptians cast down their rods than Aaron's rod swallowed up their rods, v. 12. Here was a miraculous display of divine power. One would have thought Pharaoh would have recognised God's hand in this, but it only served to harden his heart, that he hearkened not unto them, as the Lord had said, v. 13. Boys and girls, this shows pride of heart, arrogance and contempt of the Living God, and how sad to think that all around us there are people if not openly antagonistic to it, are, by their lives of indifference and neglect of God's words and the claims of Christ, displaying just such characteristics as marked Pharaoh's reception of God's command, hardness and impenitence of heart. To such we say: “Turn ye, turn ye, why will ye die. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy upon him and unto our God, for he will abundantly pardon.” Jesus also says to boys and girls, through His Word, “My little children, these things write I unto you that ye sin not.”

Learn:
To stand in awe of “the great God and sin not. To rejoice in our great deliverer, Jesus Christ.

22nd OCTOBER – THE TEN PLagues

“And the Lord said unto Moses, Pharaoh's heart is hard, he refuseth to let the people go,” v. 14. Read vs. 15-18. Moses is commanded to go unto Pharaoh, “get thee, etc.” v. 15. Pharaoh still persisted in stubbornness, v. 16. Hence God's power is again manifested, not now as a sign, but as a judgement. The River Nile is turned into blood. This to Pharaoh was a great affront, as the River Nile was looked upon as a god. Fish, the staple diet, was lost; the fish died, v. 21. The water also became loathing, and the river stank, blood was to be found in the vessels of wood, and stone, and all containers, even where the people dug to get fresh water blood was found. How strange that this same river used by another Pharaoh to destroy the Hebrew
infants should be used to recoil on the Egyptians in this way. “Vengeance is mine, I will repay, saith the Lord.” Does not the Bible say be sure your sin will find you out.

Learn by contrast the efficacy of the precious blood of Jesus as of a lamb without blemish and without spot. Remember the blood of Jesus Christ cleanseth us from all sin.

29th OCTOBER – THE TEN PLAGUES

The next plague was that of frogs. Frogs were objects of worship, too, but now they became a curse. It is worthy of note, that though Pharaoh's wise men could bring up frogs, they had no power to remove them. This shows the futility of man's efforts when contrasted with the almighty power of God. Pharaoh sought Moses and Aaron that they would entreat the Lord to take away the frogs, v. 8. This on the pretext of letting the people go, but we see how wicked he was in heart, for when there was repitie in the land, he hardened his heart and hearkened not unto them, as the Lord had said. What a beautiful illustration we have of the long suffering of God in His dealings with Pharaoh; God again visited Pharaoh with another plague, this time, lice. One can readily imagine how abhorrent these disturbing vermin were to the Egyptians who were so noted for their cleanliness. Pharaoh's magicians tried to bring up lice, but being only creatures, and not creators, they failed hopelessly, and had to confess to Pharaoh, “This is the finger of God,” v. 19. Still, “Pharaoh's heart was hardened and he hearkened not unto them.” Yet another visitation in the form of a plague of flies was sent. All know how distasteful flies can be in the ordinary sense, but to have swarms of them in the houses, on the ground, everywhere, would be sickening indeed, yet it was with reluctance Pharaoh again sent for Moses and Aaron and again did not honour his promise. It is interesting to note that the Egyptian god, in defiance of whom this miracle was wrought, is named Baalzebub, Lord of the Fly, or destroyer of the fly. The Scarab beetle is the well-known emblem of this deity.

What was the just plague? How many plagues were there? What plague was too hard for the magicians of Pharaoh?

In what part of Egypt were there no flies? (v. 22).

Remember that Pharaoh abused God's mercy which should have lead him to repentance.

FREE KIRK FELLOWSHIP

Several of the Branches of the Fellowship have been fortunate in having some service members home on leave. Miss E. Kearns, Grafton Fellowship, reports that Miss Ruth McLachlan, of the A.W.A.S., W/O. Neil McPherson (a former President), after a further period of service in New Guinea, and Dvr. Stewart Ramsay, also from New Guinea, have been home. Stewart conducted a Sabbath morning service and delivered an interesting address from Zechariah 9: 8, “I will encamp about mine house because of the army,” making special reference to the religious life in Port Morseby. We regret that Stewart has been in the 2/12th A.G.H. and now the 113th A.G.H. for some weeks, and feel sure that all Fellowshippers will join us in wishing him a speedy recovery. Another of the Fellowship members, Pte. Frank Probert, of Huntingdon, is also on. the sick list, being at the 103rd A.G.H. We also hope that he will soon be well again.

Sydney was visited by Dvr. Stewart Ramsay; W/O. Neil McPherson, of Grafton; Pte. Ewen Cameron, home from Queensland, and L.A.C. Joe Harris, from Toowong, and now stationed in Sydney; A.C.1 Basil Harris, who was at Cootamundra for four weeks, now back at Bradfield Park; L.A.C. Roddy McKay, from Melbourne, and A. B. Hector McFarlane, home after two years service, once more joined us in our worship at St. George's Pte. Cameron reported having met Chaplain Neil MacLeod in Brisbane, and Chaplain MacLeod was also seen by Pte. Walter McKinnon, of Kindee. The Sydney Fellowship gave a Welcome Home Party to Hector, and at the same time took the opportunity of welcoming home Joe and Basil, and saying farewell to Alec Gillies who is “off to sea” again. – Elgin J. Nisbet.

11

BOOK REVIEWS


The first impression which one receives from examining this work is the clear and concise statements and the orderly development of the arguments, together with the successful use that Dr. McLaren has made of his personal experience of over thirty years among the Japanese, which enhances the value and interest of his work and confirms the position and points of view that he assumes.

Dr. McLaren portrays the Japanese character while investigating the motive that makes him a suicidal fanatic. Dr. McLaren sets down the proposition that Hara-kiri exposes the weakness of the Japanese character, and we believe that the doctor has succeeded in proving his proposition.

The treatment of the question of Shintoism, which has been confused in the mind of the average person by the interpretation of modernism, and by the journalist, whose authority is based on a ten day visit to Nippon, is unique and original. The doctor's long residence in Japan and the active part he took in seeking to defend the persecuted Church of Korea from the encroachments of Shintoism, give a substantial ground for the conclusions he draws on the subject.

Dr. McLaren is convinced that Japan will crack.
First, because the Japanese is a calculating realist, and in support of this statement he refers to Commodore Perry’s arrival in Tokyo Bay, when the Japanese accepted the realities of the situation. Second, while in one sense the Japanese are realists, yet they give way to panic. The earthquake of 1923 when the Korean labourers and needy students became the victims of the fanatical fear of the Japanese; and finally, when Allied forces invade Japan proper, their faith will snap.

While we cannot go all the way with some of Dr. McLaren's arguments, at the same time we highly recommend this book, as it is a fearless attempt to apply Christian faith to international affairs. — A. A.

Even when the Sunday school literature of some of the denominations does not contain rank modernism, it is permeated with a type of ethical teaching which is completely divorced from the mediatorial work of the Lord Jesus. It is not Christ who saves the sinner and sanctifies him in the power of the Holy Spirit, but boys and girls are taught to imitate the Man of Nazareth and thus they learn to save themselves! The Sunday School literature of our land is thoroughly saturated with this type of teaching, which is a shameful denial of the glorious gospel. (“The Banner”)

Thirty thousand times, the remark has been made, “We need a restatement of religion.” It is quite true. It is also true that they who say it often mean the very opposite of what they say. They do not mean that we should give a new aspect to religion by calling it roly polly, but that we should take something entirely, different and agree to call it religion. Thus very often the intention is not to restate anything, but to state something else, introducing as many of the old words as possible. — Rev. Robert Swanton.

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

THE TWO WAYS

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” — Matthew 7:13-14.

Our attention is drawn to two ways in Scripture, one the wrong way and the other the right way. We intend to try and shew you the difference between these two ways.

1. **There is a difference in the width of the gate.**
   The wrong way has a very wide gate, so wide that anyone can enter it. It admits all classes and creeds and bad people of every description. Whereas the right way has a strait gate. That is, it is not easy to enter this gate because of restrictions and limitations. Only those who have their sins forgiven and believe in the Lord Jesus can enter it.

2. **There is a difference in the width of the path.**
   The wrong way has a broad path, so broad that one is lost in it. But the right way has a narrow path. This is a great advantage because we know the moment we go off it. A narrow path makes us careful and watchful.

3. **There is a difference in the numbers entering both gates.**
   Many go in at the wide gate. These people never think where it is leading them to. Few people enter in at the strait gate. This should teach us not always to be influenced by what the multitude does.

4. **There is a difference also in the access to both ways.**
   The wrong way is easy, people just drift into it, but the narrow way is difficult. The strait gate is not easily found. It is said “few there be that find it.” God does not deal in mercy with triflers. Only true seekers will find Him.

5. **There is a difference again in the destination of each way.**
   The broad way leads to destruction – destruction of our peace, of our character, of our health and of our soul. Whereas the narrow way leads to life – life more abundant, and life eternal. It leads to heaven, to the throne of God.

   We are all called upon to choose one way or the other.

   Let us heed the Saviour's advice, “Enter ye in at the strait gate.” — J. C. R.

A CHILD’S INFERENCE

A little boy, about six years of age, whose father had recently died, had gone to bed one evening, when his mother sat by the nursery fireside, weeping at the remembrance of her loss. She thought her son was asleep; but after a little time he raised his head, and said: “Mamma, won't God be willing to be your husband?” “Why, my dear,” said the mother, “how came you to think He would?” “Because you say, now that papa is gone to heaven, God will be my father, and I don’t see why He won't he willing to be your husband, too.” — “Tasmanian Messenger.”

A LITTLE PRAYER FOR LITTLE FOLKS

Now I lay me down to sleep,
I give myself to God to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take.

HUMAN LIFE
Man's life a book of mystery:
The leaves thereof are days;
The letters, mercies closely joined;
The title is God's praise.

– Mason.

SEARCH WORK IN 1 KINGS 12-22
1. Find the sentence, “This thing is from me.”
2. What king's hand withered, and why?
3. Why did Asa remove his mother from being queen?
5. Who was said to have gone one way by himself; and another, another way by himself?
6. Who said, “Let not him that girdeth on his harness boast as he that taketh it off?”
7. What queen wrote letters in her husbands name?

All answers to be forwarded to Miss C. McLean, 92 Road, St.Kilda, S.2.

SEPTEMBER BIRTHDAYS

Many Happy Returns

“Them that honour me I will honour. – 1 Samuel 2: 30.

1944. 
Sept.  1 – Elva McKinnon, Kindee.
   "  1 – Laurie Freestone, Bob's Farm.
   "  1 – Beryl Hamson, Maitland.
   "  2 – Shirley Dare, Barrington.
   "  4 – Joan Alberts, Maclean.
   "  5 – Dorothy Davis, Maclean.
   "  6 – Arthur Hamson, Maitland.
   "  6 – David Jones, Maclean.
   "  7 – Ian Crispin, Grafton.
   "  8 – Robert Allen, Sydney.
   "  8 – Betty Alberts, Ashley.
   "  9 – Cecil Wilkinson, Nabiac.
  10 – Henry Moran, Chatham.
  10 – Lachlan Ramsay, Grafton.
  10 – Janet Harris, Wingham.
  10 – Lawrence Hanks, Branxholme.
  10 – Betty Atkins, Barrington.
  10 – June Milligan, Dyer's Crossing.
  12 – Dorothy McKinnon, Kindee.
  12 – Campbell Marchment, Wauchope.
  14 – Norma Hammond, Wingham.
  14 – Rita Mullard, Comboyne.
  15 – Gwendeth Sheather, Wauchope.
  15 – Colin Watters, Grafton.
  16 – Margaret Skinner, St. Kilda.
  16 – Catherine Lindsay, Huntingdon.
  16 – Keith Watters, Grafton.
  17 – Dorothy Wamsley, Wingham.
  17 – Kevin Layton, Maclean.
  19 – Helen Campbell, Mullumbimby.
  19 – Mary Arrowsmith, Barrington.
  19 – James Small, Grafton.
  19 – Leslie Paterson, Bunyah.
  19 – Ronald Lisle, Grafton.
  19 – Heather Waite, Mitchell's Island.
  20 – Kay Kidd, Nabiac.

"  20 – Joy Woodall, Hamilton.
"  23 – Douglas Plunkett, Hamilton.
"  24 – Janice Maurer, Tinonee.
"  24 – Margaret Cameron, Clarence River.
"  24 – Geoffrey McKinnon, Kindee.
"  26 – David Graham, Hamilton.
"  26 – Betty Rundle, St. Kilda.
"  27 – Elizabeth McKay, Lower Macleay.
"  28 – Geoffrey Anderson, Chatsworth Island.
"  28 – Shirley Anderson, Harwood Island.
"  28 – Joseph McKinnon, Kindee.
"  28 – Margaret Brown, Grafton.
"  29 – Geoffrey Lambert, Tinonee.
"  29 – Leith Coombes, Wingham.
"  29 – Allan Paine, Chatsworth Island.
"  29 – Alistair Richards, Canberra.

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WORSHIP

“God alone,” says the Confession of Faith, “is the Lord of conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it; in matters of Faith and Worship.” Conf. 20: 2. The Object of this statement asserts the liberty of conscience, but it also states that the Church has no authority to go beyond what is laid down in the Bible with regard to worship.

It is remarkably confirmed by history that the introduction of innovations and impurities into the Scriptural form of worship goes hand in hand with false and defective views of the Priesthood of Christ. The more ritualistic worship becomes, the wider is the gulf that separates the Church from the faith once delivered to the saints.

Would be reformers, who have an exaggerated conception of their own ability to judge on matters of worship, have pronounced our Presbyterian form of worship as dull and unimpressive, because it lacks the trappings and trimmings of human inventiveness. Their conception of what should constitute worship is based upon the sensations produced and the emotions stirred by the created atmosphere of ceremonial parades and vestments, lights and soft music. These champions of consciously or unconsciously are establishing themselves on the throne of deity; because they are impressed by the pomp and glory of earthly splendour, which Paul calls the “beggarly elements,” they conclude that God should be satisfied also. The only warrant they have is found in their imagination that lacks the spiritual sensitiveness to the grandeur of simplicity. As Dr. Owen has said, “If we maintain the glory of God, let us speak in His own language, or be forever silent. That is glorious in Him which He ascribes unto Himself. Our inventions, though never so splendid in our own eyes, are unto Him an abomination, a striving to pull Him clown from His eternal excellency, to make Him altogether like unto us.”

The worship of God is inseparably connected with the mediation of our Lord Jesus Christ in the execution of His priestly office; therefore we can only worship God by making use of His ministry and service as our great High Priest as He personally officiates at the Throne of Grace. When the apostle states, “Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words: – but ye are come unto mount Zion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable number of angels, to the general assembly and Church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” (Heb. 2
12: 18, 24), he is not speaking of some future condition, but of the present scene and locality of our worship. Those who would worship at the heavenly location, must do so in “spirit and in truth,” ceremonial ritual and man made accompaniments will dull the spiritual consciousness and keep man earth bound.

The ecclesiastical rites and ceremonies of the Old Testament Church were used by God for communicating the spiritual truth in part, and were continued until the truth was fully revealed in Jesus Christ, and the old order is now inconsistent with the spiritual nature of worship. “In that He saith, a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.” (Heb. 8: 13.) Ritualism distracts rather than aids spiritual worship. Its object is to create an atmosphere that appeals to the emotions through the senses and to give a halo of sacredness to an earthly sanctuary, the work of men's hands. While the Scriptures clearly state that the sanctuary is now in the heavens “For Christ is not entered into the holy places with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” (Heb. 9: 24.) And we are called upon to enter by faith into the celestial splendour of the eternal courts. “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by an effort and exercise of faith; and faith has the warrant of the Word, and the call of the Father, and the quickening of the Spirit, and the Ministry and priesthood of the Son to proceed upon, when it enters there. And when our case is called, and our petition is to be considered – if reverently we may speak of these great mysteries in terms borrowed from the procedure of men and courts on earth – and if the question is put: Who appears on behalf of these petitioners and in support of this petition? The answer is: “Christ hath entered into heaven itself, there to appear in the presence of God for us.”

In grate remembrance of this great truth – that God's heaven of glory is the real sanctuary and scene of our impending gospel worship – with what perfect satisfaction, with a mind how calm and equal, may we be contented to resign all the grandeur and pomp of a ritualistic worship; “We are but preferring heaven to earth when doing so.”

The advocates of innovations declare that we should brighten our worship and make it more attractive. The very terms used reveal that their object is sensory gratification, their thoughts are of the earth and not heaven, their object is man and not God. We are told that music would be an aid to the praise, but experience has proved that such an innovation – like Ahaz's reproduction of the Chaldean altar displaced the Brazen altar of the Lord – (2nd Kings. 16) so instrumental music has pushed the pulpit from its central position, and made the proclamation of the unsearchable riches of Christ secondary, where ecclesiastical rites has not dispensed with it altogether by an appeal to gratify human nature.

Instrumental music is a hindrance to pure spiritual worship, as its object is to afford a refined sensual enjoyment, pleasure and entertainment. Listening to the skill of the musician and appreciating the creative genius of a composer is certainly not conducive to spiritual worship, as it excites emotions that conflict with the sensitiveness of spiritual mindedness, and is therefore inconsistent, with the nature of pure spiritual worship. The ecclesiastical rites and ceremonies of Israel were dispensed with as unsuited to the nature of spiritual worship. “In burnt offerings and sacrifices for sin thou hast no pleasure. Then said He, Lo, I come to do thy will, O God. He taketh away the first, that He may establish the second.” (Heb. 10: 9) Are we justified in bringing in human inventions and innovations to take the place of ritual that Christ has abolished? “A right understanding of the exclusively spiritual nature of the of the Church would forbid such a notion.” said Dr. Bannerman. “The power of the Church is exclusively spiritual, and linked exclusively to the outward ordinances which have been enacted by Christ. She has no power to communicate grace, ex opere operato, through rites and ceremonies of her own. The very nature of that power forbids the use of ecclesiastical ordinances imposed by its own authority in the Church.”

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the the Majesty in the heavens; a Minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man.” (Heb. 8: 1.)

– A. A

3 GOD'S SOVEREIGNTY AND HUMAN RELATIONSHIPS
By Rev. Robert Swanton, M.A., B.D.
Editor: “Reformed Theological Review, Vice President Australian Calvinistic Society.

Thirty thousand times the remark has been made, “We need a restatement of religion.” It is quite true. It is also true that they who say it often mean the very opposite of what they say. They do not mean that we should give a new aspect to religion by calling it roly poly but that we should take something entirely different and agree to call it religion. Thus very often the intention is not to restate anything but to state something else, introducing as many of the old words as possible. It is, says G. K. Chesterton in his inimitable way, as if “somebody of a sartorial sort came to me protesting that my aged father was waiting in rags on my doorstep, and urgently needed a new hat and coat, and indeed, a complete equipment; if he made the most animated preparations for the re-clothing of my parent, and the whole episode ended by his introducing me to a total stranger begging for my father’s old hat”

There is no religious phrase today in more common use than “the kingdom of God.” At assemblies and conferences it provides an ever recurring subject for discussion. Is it not a strange fact that this phrase became increasingly popular in an age in which as never before sceptre and crown had tumbled down before the surging tides of democracy, which normally assumed a republican form? Moreover where the concept of monarchy survived, as in the British Commonwealth, it was generally in a limited form – something far removed from the original absolute institution. Jesus lived and taught in an historic situation. Around Him and His hearers lay the imperium of Caesar; behind them stood the throne of David. He chimed His kingship in a theocratic and not in a constitutional sense. The Parable of the Labourers in the Vineyard constitutes manifesto for the rights of man but rather a vindication of the rights of God – “is it not lawful for me to do what I will with my own?” The modern and the New Testament usage are so divergent that as Peter Taylor Forsyth has indicated, the phrase, “the sovereignty of God” should substituted for “the kingdom of God.”

That profound Scot goes on to say, “The King through a mistranslation has obscured the Lordship. It becomes practically more of a fraternity than of a kingdom. It becomes a realm of fraternal love administered by God, instead of a realm of obedience, faith and worship by God.” In a certain monastery the lay brethren once thought themselves oppressed and held accordingly a meeting in their recreation room to discuss their rights. They were dispersed by a saintly and stern superior who came in among them and dismissed them with the words, “You have no rights but hell fire.” Before God, that is absolutely, we have no rights, only duties.

Those familiar with Reformed Theology are conversant with the vital distinction that exists between the concepts of general and particular grace. In the former the source is God as Creator; in the latter God as redeemer. The principle of the one is justice; of the other love. The sphere of the former is the world; of the latter the Church.

Within the world of unredeemed man God has not left Himself without a witness but speaks through the conscience in the demands of justice – rendering unto others what is due to them. Justice is not socially to be understood as equality. The creation simply means an incomprehensible inequality, conditions for which we cannot account. All attempts to make the whole of kind economically equal do not arise out of reverence for the Creator but out of the desire to dictate to the Creator how things ought to be, on presupposition that the Creator ought to treat every one alike. Hence because this idea opposes the Divine order it works out destructively life. To try to make everybody equal kills vitality. The principle of justice is bound up not with the concept of equality but with that of balance. Hence there cannot but be many degrees of wealth as there are many of physical and mental ability. But there should be no gulfs. There should be flights of steps, easily accessible, from level to level. It is not the differences in level that make the real trouble, it is the gulfs between them, the absence of bridges or stairs. The economic order is always like the drunken peasant whom Luther describes who when he is helped on his horse on one side promptly falls on the other; it continually swings between an individualism which destroys community, and a collectivism which destroys freedom. The former was the scourge of the nineteenth century; the latter is the menace of the twentieth. In the reaction against economic anarchy, there is today an appropriation by the impersonal State of personal duties and thus it tends to become father, mother and Uncle Tom Cobleigh and all. Wages or relief will be guaranteed. The state will pay maternity bills, medical bills and the undertaker’s bills, when 4 the medical service falls down on the modern state, which has already taken within its clutches the control of education, would now, grasping to itself the domination of the domination of the economic
life of man, become a giant capitalist. This process is undoubtedly being speeded up by the occurrence of two major wars in the early half of the present century – a necessity in war easily becomes a convenience in peace. This increasing concentration of political and economic powers in the one centre constitutes a grave peril for the freedom of the individual, without which justice becomes an empty word. Chesterton puts it in his usual breezy way – “A Socialist Government” is one which in its nature does not tolerate any true and real opposition. For there the Government provides everything; and it is absurd to provide an opposition. . . .

It is the whole point of Socialism; the whole case for Socialism, that unless all printing presses are Government printing presses, printers may be oppressed. Everything is staked on. The State justice; it is putting all the eggs in one basket. Many of them will be rotten eggs; but even then you will not be allowed to use them at political elections. Communism is not community; it is a uniform non-articulated, mechanical unity. It does not recognise any mutual relation between human beings; therefore it knows no real exchange; it is like a stream which cannot flow naturally, it has no current therefore it will become a swamp.

(We hope to have more from Mr. Swanton on this subject next month. – Ed.)

THE PRINCE OF PEACE

“The Prince of Peace” is one of the titles that belongs to Christ. The thoughts of peace are in many hearts today, the rest and quiet that peace would bring to the heart of man in this disturbed world. But peace at the cost of our freedom, a peace that would make us the butt of the oppressor and the subjects of his ruthless brutality, would be a price too high to pay; peace at such a soul crushing price would be worthless, therefore, we seek no peace on such terms as these. And when we consider the Christ as the Prince of Peace, we should remember that Christ did not gain His title as a reward of compromise with the enemy, but that His title was won amid the storms of battle, a war in which no quarter was asked and none was given.

The title, “The Prince of Peace,” was not gained by crushing some earthly dictator, who had ambitions for world dominion, but was attained by reconciling God to man, and then reconciling man to God. Christ is the peace maker between God and man. It was a peace that Christ won on the battlefields of this earth against the invisible forces of darkness. He entered into no armistice with Satan, although Satan suggested such an arrangement to Him on the Mount of Temptation. It was the purpose of Christ to crush Satan so completely that evil would never again come between God and the reconciled sinner. Christ refused to come to understanding with the disturber of eternal but entered into deadly combat with him, to destroy his power. The Lord Jesus Christ is now enthroned in the heavens as the Prince of Peace, but He bears on His body the scars of the greatest and most terrible battle that the universe has ever known, or ever will know. Through the blood and sweat of Gethsemane Garden, and the cruel mockings and torments of the ambassadors of hell, He saved His people from eternal bondage and the brutal oppression of the power of sin.

How often do people misinterpret Christ's title, “The Prince of Peace,” and turn it into some weak and feeble thing, making use of it as an excuse to compromise with evil? There are those who wrest His title from its setting in an effort to add dignity to their own worthless Utopias or political ambitions. They forget that it was won amid the raging fury of battle, with wounds and sufferings; they forget that it is His title as a conqueror. Christ made no peace with His enemy, but defeated him, and bound him and will finally crush him in the place of everlasting destruction. But Christ did make peace between God and man.

Some people ask, why does not Christ intervene in the present conflict? Again they misinterpret His title “The Prince of Peace.” It was not Christ's purpose nor did He intend to turn the present world into a paradise, or make the New Jerusalem a residence for blasphemers and despisers of His Holy Name. He is a Prince, and has power and authority to bring peace. It is within His power to bring the turbulent sea to a calm. “Peace, be still.” To bind the Devil and his sinister hosts, and cast them into the abyss of darkness. With a word He can order sin and its effects to be gone and His command cannot be resisted. But He never said that He would do this; in fact He makes it quite clear that He would not. He said unto His disciples that there would be wars and 5 rumours of wars, famine and desolations until the end. In fact the present war rages because Christ has withdrawn His restraining influence, and sin, thus unrestrained, found its expression in blood and tears, death and destruction. When He prayed for His disciples He did not include the world in His prayer, but declared that He prayed not for the world.
It is true that righteousness will exalt a nation, but, as a nation, can we lay claim upon that promise? Christ as the Prince of Peace is not primarily interested in our battles, or our social reconstruction which only express or subdue the ugly passions of man for a time. Christ is the Prince of eternal peace, and He will not permit the peace of His kingdom to be disturbed. He will tolerate no interference.

“My peace I give unto you, not as the world give I unto you, let not your heart be troubled, neither let it be afraid,” said the Christ to His disciples. The peace that soothes the restless soul of man. Man at peace with God, and that peace is eternal, nothing can take it from him. In times of danger it give courage and in times of weakness it gives strength. The hostility of the world could not rob Paul of that peace, nor the violence of the mob disturb Stephen as he was led out to be stoned. If you have that peace of God there is nothing in this wide world that can disturb that peace save yourself, and it matters little if you are called into the presence of God today or next year. You may feel perhaps that your strength will fail in the day of trial, but that cannot be for this peace depends in no way upon you. It is Christ's gift to you, and His peace cannot fail. “My peace,” said the Saviour, “I give unto you.” Peter, James and John were just as weak as you or I. In their strength they failed miserably in the Garden of Gethsemane just as you and I would have done. But when the promise was fulfilled we see the same men calm and courageous in the face of danger and as they pass from the portals of death into the kingdom of heaven.

The peace of God is the only peace. In the world there is no lasting peace. There may be a lull in the world's wars for a while, but it will flare up again. There shall be no lasting peace in the world until the Prince of Peace comes again and the settlement of accounts is made. The restless spirit of man will never find a haven of calm and peace until he is reconciled to God. If our troubles in the world were settled tomorrow, would that make eternity any brighter for us? Would the eternal conflict with sin vanish from the benighted soul, in the sure knowledge that he must appear before God in the judgement day? No, the same restless spirit, the same consciousness of sin unpardoned would disturb the soul when the facts of eternity without Christ must be faced.

In these troubled days we ought to give the more earnest heed to these things, for who knows, our days may be short, and what shall a few more years of earthly peace be compared with an eternity of unrest.

If we are to experience peace in our day it can only be accomplished by the Prince of Peace ruling in our hearts and the hearts of our fellow-men and women. For when God is reconciled to man, and man to God, human hatred is changed to love, human selfishness into consideration for others, and human selfishness into righteousness. We cannot escape the fact that you and I are not free from responsibility concerning peace on earth.

Where do you stand in relation to God? Does the peace of God reign in your heart? You cannot secure this peace by your own efforts, you cannot aspire to it by your own righteousness. It is God's gift to sinners. “My peace I give unto you.” We must receive it as a gift from God by faith.

Christ is the Prince of Peace, and nothing shall disturb the calm and sweetness of His celestial domains. He gives not His peace to the world. Christ reigns in dreadful majesty over the world, and no one can alter His attitude to the world, its wars, its desolations, its restlessness. When He moves it will be to subdue all things unto Himself. Today He calls on men and women to consider Him as the Prince of Peace, the peace maker between God and man. — A. A.

**WHAT A GREAT SCIENTIST SAID**

“I discover nothing in my laboratory. If I come here of myself I am lost. But I can do all things through Christ. I am God's servant, his agent, for here God and I are alone. I am just the instrument through which He speaks, and I would be able to do more if I were to stay in closer touch with him. With my prayers I mix my labours, and sometimes God is pleased to bless the results.” — Dr. George Washington Carver, famous negro scientist (quoted by Packham Holt in “George Washington Carver.”) (“The Banner.”)

**THE CHURCH AND THE NATION**

Criticism of the government is almost a tradition among British people, in fact it may be called a national characteristic.

It would be a sorry day for the politics of this country if that right to criticise is ever effectively stifled but at the same time the criticism could often be more constructive if we remembered that our parliamentarians are trying to represent us and put our mind and will into action. Perhaps the point could be made clearer by taking a practical
In 1942 there was a good deal of public censure passed on the Federal Government for its lack of preparedness for war, not only since 1939 but for years previously. A prominent member of the opposition in defence of his party pointed out that, for a government to have taxed the people two or three years before the war for the purpose of carrying out a huge defence programme would have been to commit political suicide. In other words, we as a people, were so blissfully secure and insular that we would have dismissed a government which tried to prepare us for future trouble. Undoubtedly there were men in power who interpreted correctly the twilight that was settling upon the world but they were impotent because as a people we were apathetic. This is not all the truth on the defence question but it is one very important aspect of it.

Quite a lot of trouble in the political life of our country is due to the fact that we have lost that rugged individualism which characterised the lives of our forefathers. Some of our readers will recall the day when the press reports of parliament were not chiefly confined to the description of unedifying scenes but were word for word accounts of the normal debate. Questions of the day were discussed and debated upon by men of all walks of life. In Scotland, as no doubt elsewhere, these questions were often duly related to the Word of God. Statesmen knew that they had an alert and thoughtful people behind them, they knew that they could not escape the bar of public opinion with mere catchwords as is often the case today. This absence of individualism has evidenced itself in the importance of the party machine and the incidence of powerful and sectional interests. The result of this has been that men and women have subordinated their God given gift of reason to the dictum of some party spokesmen.

Briefly stated our support of a politician is very often determined by the extent to which his party touches our self interest. The extent of taxation is often of far more importance than governments foreign policy, its educational or its attitude on questions affecting the moral spiritual life of the community.

What can revive soundness in political life? Nothing but the power of God manifesting itself in an awakened conscience. How often do we hear Christian leaders shouting out about the need to do something or sounding a note of warning and challenge. However well intentioned these orations may be they are largely futile. Christ has committed to His Church a powerful weapon in the Word of God and that Word, if faithfully preached, could fill our Commonwealth with men and women zealous for God's glory in the community. What a backing that would be for those who represent us in Parliament. Our foreign policy would cease to be directed by selfish expediency and our internal policy would be based less on sectional interest and more on principles of equity and justice.

We have not seen that national revival but one thing is imperative — those who name the name of Christ must be more attentive to the moral and spiritual principles underlying any national question.

Burke, the great English statesman of the 18th century, used the following words in his reflections on the French Revolution.

“———this consecration is made that all who administer in the government of men, in which they stand in the person of God Himself, should have high and worthy notions of their function and destination; that their hope should be full of immortality; that they should not look to the paltry pelf of the moment, nor to the temporary and transient praise of the vulgar, but to a solid, permanent existence, in the permanent part of their nature, and to a permanent fame and glory in the example they leave as a rich inheritance to the world.”

We cannot get leadership such as that by simply saying it would be a good idea. These things will come when we as a people realise that all power is of God whether it be the power to rule or the power to vote, the Church's message should not be merely one of comment and suggestion but like Paul before Felix, it should reason of righteousness, temperance and judgement to come. It is worthy to note in our present connection that, before Paul, Felix trembled.

— H. C. Nicholson

MISSION NOTES

The General Treasurer has received word from Dr. Annie MacKay that she has received a cheque sent by Mr. Nicolson on behalf of the Geelong and Wauchope Ladies Missionary Societies. Dr. MacKay expresses her appreciation for the financial help received from friends in Australia.

In our last issue we made reference to the not altogether unsuccessful effort of Roman Catholicism to bring pressure to bear upon the Department of State in Washington, D.C., U.S.A., that passports should not be granted to Protestant missionaries to
enter South America. A letter from Dr. Neil Mackay, principal of the Free Church College, Lima, further confirms Rome's policy to stamp out Protestantism in South America. The Doctor writes: “At a recent Eucharistic Congress held in Trujillo, one of the resolutions adopted was that every effort should be made to stamp out Protestant work in Peru, not only so far as the direct preaching of the Gospel is concerned, but also in schools, hospitals, etc.”

It appears that the success of Protestant missionaries has caused grave concern to the Roman Hierarchy. The Roman ecclesiastical dictatorship's demand for blind obedience to the laws of the Church, her idolatrous superstition and the vile practices of popery, which has held South America in bondage for so long is beginning to break down. The Foreign Missions Report to the General Assembly of the Free Church states: “From Peru our missionaries report another wave of persecution. In Lima worshippers had been seized and put in jail. Many were denied visas to enter the country because they were Protestants. Rome had not changed: the silken glove had an iron fist underneath. But she had in this instance over stepped the mark, and the tide has turned. Protestants were now welcome not only in Peru, but throughout the South American continent.”

Dr. Neil Mackay in his letter says: “I am told that a very strong campaign is being carried out against us through (Roman) Catholic Action and other bodies who may bring pressure to bear on the parents. This propaganda does not seem to have any great effect so far. . . . I make a special point of explaining our position to every new parent before he, or she, signs the enrolment form, and, so far, I have not met one who has desired to draw back on account of the explanation.”

The strain of persecution, together with long years of service without a break, is taking a toll upon the health of our missionaries. The war conditions have undoubtedly prevented the missionaries from taking the usual period of rest from their labours in the home land.

From the “Free Church Record” we learn that another application has been received by the Foreign Missions Committee from a prospective missionary for Africa. The committee decided “that only one should go till they had a first hand report of the situation.” Mrs. Dewar has stepped into the breach for the present and will continue to do her utmost until the Rev. J. MacCracken should arrive.

An editorial in the “Des Moines Register” gives us a statement made by former “savages” of the South Sea Islands who have been taught by missionaries, together with some observations concerning it which we quote: –

“Chaplains and enthusiasts may come back with tales of ‘no atheists in foxholes,’ but to a well brought up Kanaka pupil of the missionary compound, our armed forces are a pretty godless, blasphemous lot.

“Here is a notice posted in a mess hall in Guadal canal by a Polynesian ‘talking chief’ of a tribe quartered on the island, as set down by J. Norman Lodge in 'The American Legion' magazine: –

“American soldiers are requested to please be a little more careful in their choice of language, especially when natives are assisting them in their unloading of ships, trucks, and in erecting abodes. American missionaries spent many years among us and taught us the words we shouldn't use. Every day, however, American soldiers use those words and the good work your missionaries did in our midst is being undermined by your careless profanity.”

“Savages, eh?”

There are many who smile at profanity, especially as it is used by soldiers, but have they forgotten the declaration of God that the Lord will not hold him guiltless that taketh His name in vain? – “The Covenanter Witness.”

OBITUARIES.

Mrs. Flora McNeil, of Chatsworth, died on 14th July, 1944. She was 85 years of age. Her husband passed away about 30 years ago. Mrs. McNeil was a follower of Him who hold him guiltless that taketh His name in vain? – “The Covenanter Witness.”

Mr. Henry Miles, of Forster, passed away, aged 82 years. Deceased was born at Booral, N.S.W., being a son of the late Henry and Elizabeth Miles, who migrated to Australia from England in 1850.

Mr. Miles was the last surviving member of a family noted for their godliness, charity, enterprise and ability. A profound impression was occasioned by his death, for Mr. Miles was esteemed and loved by people in all walks of life. He had a genius for friendship. Although a man of independent thought and action, he always listened respectfully to the views of others, and was tolerant, in the good sense of that word. Mr. Miles had a very sane outlook and generously supported worthy causes. He held many responsible public positions, the duties of which he discharged efficiently, conscientiously and unostentatiously. Widely known in the boat building trade, many of his craft traded on the N.S.W. coast. He was a man of strong affection who spoke feelingly of loved ones long since
called away. Surrounded by godly influences from his infancy, he held firmly his religious convictions. He was always cheerful and deeply interested in the welfare of others. People in all walks of life delighted in his friendship, for Mr. Miles had time, sympathy and love for all. In 1902 Mr. Miles married Miss Annie McKimmon, of “Glentop” Nabiac, who nobly supported her husband in his many enterprises and in his many deeds of charity, and their hospitality is most widely known.  

A man of Mr. Miles' religious convictions, strength of character, breadth of outlook, ability, kindness of spirit, bright faith, appreciation of others. Cheerfulness of disposition and constant diligence could not but be a great asset to the church and nation. Thousands felt deeply his passing from this earth, and extend deep sympathy to his widow, sons and daughter.  

A glorious reunion awaits all the people of God; meanwhile “the memory of the just is blessed.” – M. C. R.

Mr. James Campbell, of Salem Street, Maclean, who passed away on 4th March, 1943, was a staunch member of the Maclean congregation. Reared in a Godly home, as a young man he came under conviction of sin and was led to trust in Christ as his Saviour. His life, particularly in his latter years, was lived in close communion with God. He found delight in the study of God's Word and in prayer. Until advancing years prevented him he was most regular in his attendance on the means of grace, and he led acceptably in prayer at the weekly prayer meeting. At the time of his death Mr. Campbell was in his 88th year. Though he had not been able to attend public worship for some time he still had the welfare of the congregation, and of Christ's cause, deeply at heart. He waited patiently for the Lord, and he could truly say, “For me to live is Christ, and to die is gain.” Mr. Campbell was twice married. His only child, Mrs. Donald McAulay, passed away many years ago. His second wife survives him.

Mrs. Donald Munro, of Wharf Street, Maclean, passed away on 12th May, 1943. She was a daughter of the late Allan Macdonald, an elder of the Maclean congregation. Her early training left its impression on her, for her life was one moulded by Christian teaching. She was a lover of God's Word and of His house. The Christian virtues and graces eminently displayed in her life and character marked her as one of God's gentlewomen. For about a year prior to her death Mrs. Munro was unable to take her accustomed place in the Lord's house, but her home was indeed a Bethel, and her life was hid with Christ in God. She was almost 88 years of age at the time of her death. Her husband died several years ago. Three sons and a daughter survive.

“He giveth His beloved sleep.”  

Mrs. Neil McLeod, of Graffon Street, Maclean, passed away suddenly on 28th June, 1944. She was a daughter of the late Mr. and Mrs. Angus McSwan, of Woodford Leigh. Her husband died less than three years ago. One son and one daughter survive. Mrs. McLeod rendered unique service to the Maclean congregation by extending hospitality to visiting ministers at communion seasons and during vacancies in the congregation; Most, if not all, of the ministers of our church, as well as several visiting ministers from the Free Church of Scotland, and from other churches, had stayed with her, and all spoke in the highest terms of her hospitality. Though she did not become a member in full communion Mrs. McLeod manifested a deep love for the things of God. Family worship was conducted regularly in her home. She was fearless in her denunciation of evil and sincere in her appreciation of that which was good. “The memory of the just is blessed.”

The Treasurer has pleasure in acknowledging: – Mrs. Worsfold, 5/- (Church Extension); Mrs. Worsfold, 5/- (Student Fund); A. N. McDonald, 10/- (Publication Fund).

THE CHILDREN'S PORTION

Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

LESSON NOTES FOR NOVEMBER

TINY TOTS TEXT

“I am the Light of the World” (John 8: 12.)

PRAYERS FOR THE OPENING OF EACH CLASS

Nov. 5th. – Psalm 76: 8  19
Nov. 12th. – Psalm 85: 7
Nov. 19th. – Psalm 90: 12
Nov. 26th. – Psalm 90: 14

1944

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(Subscription, payable in advance, at the rate of 5/- per annum, post free. Subscriptions and notices of discontinuance are to be forwarded to the Rev. JOSEPH HARMAN, The Manse, Campbell Street, Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer, MR. H. NICOLSON, 17 Anderson Street, Westmead, N.S.W.

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. All correspondence re change of address, discontinuance or non delivery to be addressed to Mr. D. Shaw, 260 Harris Street, Pyrmont, N.S.W.
5th NOVEMBER – THE PLAGUES

Boys and girls, we see how the human heart can become hardened by wilful stubbornness, despite the awful discomfort caused by the preceding plagues. Pharaoh again refuses to let the people go (Exodus chap. 8: 32). Hence the infliction of another plague, that of Murrain, a very grievous pestilence which destroyed the living objects of their heathen worship. The sacred bull, the cow, the ram, and the he-goat, fell dead before the worshippers. As this judgement spread irresistibly over the land, the Egyptians not only suffered a severe loss, but also beheld their gods and their representatives fall before the God of Israel. How true it is that though the gods of the nations are idols dumb, our God created the heavens (Psalm 96: 5). Pharaoh again hardened his heart, and a further scourge was sent, this time boils accompanied with blains (Exodus 9: 8-12), which the Egyptians, despite their great medical skill, could not relieve, nor their gods avert. The art of man was futile in the face of God's mighty power. This plague was wrought in accordance with the Command of God. Note verses 8-10. This was a significant command. The ashes were to be taken from the furnace (v. 8), which in Scripture is used as a type of the slavery of the Israelites the cruelty which they experienced in Egypt (Deut. 4: 20); it would appear the Pharaoh was not so impressed with further demonstration of God's miraculous power. Miraculous, firstly, because foretold, and secondly, by reason of its severity and universality (v. 11); but this time, note, it is the Lord who hardened Pharaoh's heart (v. 12), as with the heathen in later times, “because they did not like to retain God in their knowledge, God gave them over to a reprobate mind” (Rom. 1: 28). So now Pharaoh, because he had twice hardened himself, it would seem that God's Spirit had ceased to strive with Pharaoh and that now Pharaoh was being used of God as a means of showing forth His glory.

LEARN: –

Take heed; boys and girls, lest there be in any of you an evil heart or unbelief in departing from the living God (Heb. 3: 12).

God says: “But whoso hearkeneth unto me shall dwell safely and shall be quiet from fear of evil” (Prov. 1: 33).

12th NOVEMBER – THE PLAGUES

In looking over our last lesson, we readily see the fruit of sin, in the obstinacy of Pharaoh, and his wilful defiance of the living God. But God says: “Whosoever shall exalt himself shall be abased” (Matt. 23: 12). How foolish of man to set himself against God. “It is a fearful thing to fall into the hands of the living God” as we shall see in God's further dealings with Pharaoh. Read Exodus, chap. 9, verses 13 to 35. Note God's direction to Moses to further entreat Pharaoh to let His people go (v. 13). God also stated, “For I will at this time send all my plagues upon thine heart,” etc. (v. 14). Formerly the discomfort was purely physical, but now a deeper intent, upon the heart. This, that God might be given the pre-eminence rightly His. “And in very deed for this cause have I raised thee up,” etc. (v. 16). Pharaoh's haughtiness is referred to in v. 17, and the consequent penalty v. 18. Yet this penalty was not inflicted without warning (v. 19). Those of Egypt who were of a God fearing nature acted on the warning (v. 20). So in Gospel times, “Some believed the things were spoken, and some believed not” (Acts 28: 24), v. 21. Read verses 22 to the end of the chapter, “and the Lord said to Moses,” etc. (v. 22), “and with the roar of the thunder down came the hail and fire mingled with the hail” (v. 24). This strange happening must have made many of the Egyptians wonder, especially when hail, fire and thunder such as this had not hitherto been known (v. 18) and, no doubt, having implored the intervention of Osiris, who presided over fire, and Isis, who presided over water, and found them but idols dumb, may have been disheartened and disillusioned. We note that this plague brought from Pharaoh a confession of his sin, and an acknowledgement of the righteousness of God (v. 27). But sad to say, his repentance was only of a temporary nature, for no sooner did the hail cease, than he again hardened his heart, and would not let the Children of Israel go.

Boys and girls, how needful it is for us to learn that “God is not mocked, for whatsoever a man soweth, that shall he also reap.”

REMEMBER

That Pharaoh's heart was hardened by his own pride and obstinacy.

LEARN:

The fear of the Lord is the beginning of wisdom.

10

19th NOVEMBER – THE PLAGUES

Pharaoh's continued obstinacy brought forth another plague. Read chap. 10, vs. 1-20. Insect life is again called to the service of God, this time the dreadful locust, which though interesting and practically harmless in this country, is the most destructive of insect pests in Eastern lands. This invasion, on top of the Murrain, which destroyed most of the stock, as well as the hail, which in addition ruined the flax and barley, would render the land barren and desolate. The prophet Joel's description of God's judgement is a most fitting representation of the havoc wrought by the locusts. “A fire devoureth before them; and behind them a flame burneth: the land is as the Garden of Eden before them and behind them a desolate wilderness; yea and nothing shall escape them” (Joel 2: 3). Read vs. 12-15. The Egyptians no doubt again sought the aid of their Gods, Isis and Serapis, who were looked upon as the custodians of the crops, fruits, etc. But this judgement proved their futility, and by it they were taught that it was impossible to stand before Moses, the servant of God; and even the very minds which they held in veneration were made the instruments of their destruction. Pharaoh apparently was
becoming distracted by the irresponsiveness of his heathen deities, and the overwhelming power of the God of Israel and Moses and Aaron. His servants, and seeing the devastation caused by his folly, called for Moses and Aaron in haste and said, “I have sinned against the Lord your God and against you.” Here Pharaoh again confesses his sin and for the first time pleads forgiveness, and entreated that “this death” might be taken away (vs. 16, 17), but it soon turned out that his repentance was not genuine, but merely the desire for the removal of “this death” influenced him, for no sooner had his request been granted, than his obstinacy returned. Pharaoh now sinned against knowledge, therefore wilfully. As we ponder over Pharaoh's wickedness of heart, we think of these words: “For if we sin wilfully after that we received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for judgement, and fiery indignation, which shall devour the adversaries“ (Heb. 10: 26-27).

BOYS AND GIRLS, REMEMBER:
To “Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths (Proverbs 3: 5-6).

26th NOVEMBER – THE PLAGUES
Swiftly and without announcement, like the third and sixth, came the ninth plague, more terrible than any preceding it. It consisted of thick darkness (v. 22), a darkness that could be felt (v. 21), and it covered the whole land except Goshen. Why was Goshen immune? To be plunged into the blackness of darkness in a moment of time must have bred terror and alarm in the hearts of the Egyptians. What strange misgivings must have arisen in their breasts, especially as Ra, the sun god, was one of their deities. The sun was esteemed the soul of the world, and was supposed, with the moon, to rule the world, and to be the creators of all things. The present darkness would further reveal the vanity of their idol deities. How good it is to feel that God is Light and in Him no darkness at all. If the darkness of those long nights brought such fear into the hearts of the Egyptians, how dreadful it would be to spend eternity in the blackness of darkness that is for ever and ever and but what joy the words of Jesus bring to the believing heart: “I am the Light of the World he that followeth me shall not walk in darkness, but shall have the light of life.” (John 8: 12).

LEARN:
God is Light and in Him no darkness at all.

FELLOWSHIP NEWS
On Wednesday evening, the 16th August, a successful function was held in the Protestant Hall at Taree, the occasion being a combined meeting of the members and friends of the Wingham, Tinonee and Taree Fellowshippers. Olive Murray and Ross Shaw welcomed the people on their arrival.

At 7: 30 o'clock the proceedings opened with a period of Psalmody practice, conducted by Lois Dingle. At 8 o'clock, Dan Stewart (Wingham), occupied the chair. After praise and prayer Beatrice Murray read the portion of Scripture. Then the papers on the set subject of study – the life of Balaam – were read by George Rinkin (Wingham) William Hoy (Taree), and John Milligan (Tinonee), followed by discussion. Then Fred Murray gave an address on the Covenanters of Scotland and again there was an interesting discussion concerning the loyalty of the Covenanters to the Word of God, their sufferings and their insistence on a free Parliament and a free General Church Assembly. This part of the proceedings closed with praise and prayer.

Ross Shaw (Taree), then ably conducted the social portion of the programme and supervised the games which were greatly enjoyed. At 10: 30 o'clock supper was partaken of under the presidency of Robt. Muldoon (Tinonee). After supper, occasion was taken by the Taree Fellowshippers of the presence of a former member of their Fellowship Dorothy Wilkinson and speeches in appreciation of Dorothy and her work in the Fellowship were made by Ross Shaw, Helen Ramsay, Beatrice Murray and Rev. M. C. Ramsay. The President presented a beautiful Bible to Dorothy, who very suitably responded.

Don Stewart, on behalf of Wingham Fellowship, the Taree Fellowshippers for their kindness in inviting them to cooperate in the very happy and successful functions of that evening. John Milligan on behalf of Tinonee Fellowship, spoke in similar strain and expressed the wish that similar functions might be held annually. Lois Dingle spoke on behalf of the visitors who were not Fellowshippers. Olive Murray replied on behalf of Taree Fellowship. Rev. M. C. Ramsay gave a very brief address in which he said that there were those who hoped and prayed that from among the young people would arise some who should do outstanding work for God. Miles Bowers proposed a vote of thanks to those who prepared and read the papers, to those who gave addresses and to all who had helped to make the meeting both spiritually and socially a real success. Alan Campbell seconded the motion. Praise, Prayer and the Benediction followed.

After a short period of further social fellowship the meeting terminated.

Olive Murray, Secretary,
Taree Free Kirk Fellowship.

Miss Flo Lindsay, Secretary of the
Huntington Fellowship, reports that a welcome home and presentation was tendered to Pte. B. A. Lindsay on return from New Guinea. The Rev. J. A. Harman, on behalf of the Fellowshippers, presented him with a Bible. Also that Pte. Frank Probert home was home on leave.

The Sydney Fellowship had Gnr. D. I. MacKenzie home on 14 days leave from Cairns and he attended our Fellowship Meeting on the 18th Sep-tember, when Captain J. Campbell Andrews gave the address.

Miss Olive Murray, Secretary of the Taree Fellowship, was also present at the above mentioned meeting.

In a letter from Spr. D. K. MacKenzie (of Sydney and Maclean) he said that he had met Chaplain Neil MacLeod at Brisbane. Keith is now stationed at Toorbul Point, Queensland. A.C.1 J. A. MacKenzie has been posted to Deniliquin and has commenced his training as an air-gunner.

Congratulations are extended to L.A.C. Colin McSwan on his recent engagement.

ELGIN J. NISBET.

We regret that the October birthdays were received too late for publication: Ed.

**NEWS NOTES**

Rev. J. Campbell Robinson of St. Kilda, is the President of a recently formed movement called “The Free Bible Society of Victoria.” We understand that Mr. Robinson had much to do with the initial work in the foundation of the movement.

The Society gives a devotional session of selected Scripture readings from the broadcast station 3UZ, Melbourne every Sabbath Day at 10.30 a.m. Independent comment states that this session has proved most helpful. Other objects of the Society is to supply free grants of Scripture to organisations, Christian Workers, and institutions.

The Society has no connection with any other Free Bible Society in Australia.

The latest information received from Scotland is to the effect that the Rev. Alvan MacIntosh comes within the priority of those eligible to travel to Australia, but Mrs. MacIntosh, who holds a lower priority would not be able to travel with him.

If the circumstances permit and Mr. MacIntosh has decided to take advantage of his priority, there is every possibility that he may already be on his way out.

The Moderator, the Rev. D. G. C. Trotter, M.A., of Maclean, passed through Sydney recently on his way to visit the congregations in Victoria. Mr. Trotter will assist at the communion services in St. Kilda on the 1st October, Hamilton on the 8th October, and Geelong on the 15th October.

Captain J. Campbell Andrews, A.A.M.C., who has been in Sydney for the past few months, has been posted to a unit. Captain Andrews is at present on leave, after which he will take up his military duties in Northern Australia.

The November issue of the “Reformed Theological Review” is at present in the hands of the printer. The articles have been prepared by the Rev. Ivor F. Morris, M.A., B.D., Ph.D., Brisbane; the Rev. D. Mitchell, M.A., B.D., Melbourne; the Rev. H. J. Rybum, M.A., New Zealand (current notes, book reviews).

* * * * * * *


“Jingles for Juniors” is an S. John Bacon publication, being the first of a series of four, three of which are in the course of preparation. The coloured illustrations and the rhymes are intended to instruct as well as amuse and entertain the child and should prove an excellent method to help the parent teach the child the rudiments of hygiene. We believe that this book will prove a welcome addition to the little people's library.
managed to pull through.

Before joining up I was a part-time warden. This presented me with wonderful opportunities of speaking a word in season. Once again I won through, and praise God that Grace and strength were given to me to endure the difficult days during the Battle of Britain.

Then came an entirely new kind of life – when I joined the Forces. Gone was the moral support of my Godly Home and Christian friends, and now I had to stand on my own two feet. It was not easy; I sometimes felt rather done, as if I am not making the headway I should, but I praise God I am winning through.

We have a great opportunity at the present time for winning others for Christ. Never has the harvest been so plentiful, but what are we doing about it? In the Forces today there is an eagerness for these things. Everyone is war weary, and failing to find lasting happiness in anything. The cry is “If only I had something to hold onto. There is no interest in religion, but speak to the girls about Christ, and they will listen. Will not someone answer the call to the hundreds of Girls in the Forces, who are in quest of Someone (The Lord Jesus) on whom they can learn?”

“Now none but Christ can satisfy,
No other Name for me;
There's love, and life, and lasting joy.
Lord Jesus found in Thee.”

(Extract from “Christian Herald”)

THE MILLIONAIRE’S TESTIMONY.

An American paper records an interview between a young man and an American millionaire in the city of Philadelphia.

“You ought to be a happy man, Mr. Ridgeway,” said the youth. The millionaire replied, “I am not aware of any cause for which I should be envied.” “What, sir!” exclaimed the young man in surprise. “Why, you are a millionaire! Think of the thousands your income brings every month!” “Well, what of that?” said Mr. Ridgeway. “All I get out of it is my victuals and clothes, and I can't eat or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I.”

“But you can buy splendid furniture, and costly pictures, and fine carriages and horses – in fact, anything you can desire.” “And after I have bought them,” responded Mr. Ridgeway, “what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can ride in an omnibus for five cents, without the trouble of attending to drivers, footmen, and hostlers; and as to anything I desire, I tell you, young man, that the less you desire in this world the happier you will be. All my wealth cannot buy a single day more life, cannot buy back my youth, cannot procure me power to keep off the hour of death; and then what will all avail when, in a few short years at most, I must lie down in the grave and leave it all for ever? Young man, you have no cause to envy me.”

Doubtless the young man envied the millionaire. And yet, with all his wealth, Mr. Ridgeway's declaration was this – “All I get out of my money is my victuals and clothes, and I can't eat more than one man's allowance and wear more than one suit of clothes at a time.”

How true are the Lord's words; “Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content” (1 Tim. 6: 6-8). “Godliness with contentment” – not contentment apart from godliness. An unbeliever might be contented with his circumstances: though that would be helpful for time, it would be valueless for eternity.

“All my wealth,” said Mr. Ridgeway, “cannot buy back my youth, cannot procure me power to keep off the hour of death.” Money cannot redeem the past, and it is unable to ward off the approach of death. How sadly suggestive is Mr. Ridgeway's closing question: “What will it all avail when, in a few short years at most, I must lie down in the grave and leave it all for ever?” The answer is it will avail nothing – “For what is a man profited if he shall gain the whole world and lose his own soul?” (Matt. 16: 26.)

It has been well said that “money is a universal provider for everything but happiness, and a passport everywhere but to Heaven.” If you desire true happiness, it can only be obtained through believing on the Lord Jesus Christ. “Happy is that people whose God is the Lord” (Psa 144: 15). The Lord Jesus not only saves the soul from sin's penalty, but satisfies the deepest longing of the heart. “In a few short years at most” the reader will have to leave this world and enter eternity. Are you ready for the change? “It is appointed unto men once to die, but after this the judgement” (Heb. 9: 27). Are you prepared to meet God? Face the question fairly and squarely, and don't rest until you know that your sins are all forgiven. – A. M.
THE PROBLEM OF PEACE

Men have bent their energies and intellectual powers to the problem of peace, but generally speaking; they have completely ignored the fundamental problem upon which the success of their Utopian ideas depend. Is man equal to the demands that their schemes place upon him? They have failed to consider the stress and strain on human weakness that their blue prints for the future will require. It is so many idle words to tell men to be unselfish, considerate of others, and to cultivate the nobler virtues.

The problems of human weakness and sin has frustrated the plans of men down through the ages, and in proportion to which this problem is ignored depends the success or failure of the future, be it Democracy, Soviet Republics, Trade Unions, or Welfare Societies; their success will only be equal to the unselfishness and nobility of character of those whom it concerns. No government can rise permanently above the average intelligence and morality of its citizens; therefore the responsibilities for the inequalities and injustices in society must be shared equally by the rulers and the people who will tolerate them. A corrupt democracy will corrupt men in the seats of authority.

The only remedy for the problem of sin is found in the atoning death of our Lord and Saviour Jesus Christ. Now, and at all times, the world needs the proclamation of the gospel and the preaching of “righteousness, temperance and judgement to come.” We do not say that this is the mission of civil governments; but it is the divinely appointed mission of the Church and the responsibility of parents to their children.

The only hope for the world is Christianity, and it would be a disastrous tragedy if Christianity disappeared as a formative factor the world. Christianity brings the soul of man into a conscious nearness to God, it makes demands on every faculty of man to aspire to a loftier plane of life in service to God and his fellowman, and calls for all that is pure and noble in the fine arts, encouraging inventiveness progress in every sphere of human activity. Historic Christianity has endured every test that has been applied to it for the past 2000 years, and it has proved to be the only solution for the problem of sin.

The Church that ignores this fundamental problem of sin and its remedy, the sacrifice of Jesus Christ, by departing from its own spiritual mission and directing its activities to social reconstruction on materialistic lines; scrapping its creed, shattering its form of government and abandoning the message of salvation by the substitutionary sacrifice of Jesus Christ for what they call the teaching of Jesus, is preparing the way for its own destruction. As Professor G. T. Thomson has said, “There is no gospel in a social programme.”

2
That certain sections of the church will adopt a policy of materialistic socialism is not without foundation. We would do well to guard jealously the heritage passed on to us, strongly opposing any suggestion of materialistic encroachment upon spiritual liberties. We can best serve our day and the future by embracing the faith once delivered unto the saints.

Parents have a grave responsibility for the world of tomorrows. The task of rebuilding the world belongs to the rising generation, but we cannot wash our hands of responsibility for the "raw material" from which states are built. Our homes are furnished by the home. There is much truth in the saying “The hand that rocks the cradle rules the world.” The moral tone and permanency of the state depends largely upon the teaching and example that is set in the home. The most elaborate social systems cannot improve the lot of humanity if the home life is godless. As parents who lay claim to Christianity, it is your duty and responsibility to see to it that your home has its family altar to the one Living and True God and that each day it becomes a scene of worship. It is your responsibility by the vows you took when you brought your little ones to be baptized, to bring them up in the fear and admonition of the Lord, and acquaint them with the Word of God. From such homes we can expect to come stable characters with a high moral consciousness to build a better world. It is futile and stupid to talk of social reconstruction if parents are indifferent and careless to the spiritual and religious welfare of their offspring.

In the final analysis the problem of peace is the problem of human weakness and sin and its only remedy is to be found in the Gospel. As Professor R. J. G. McKnight so aptly put it: “Consequently, as a matter of course, the message from on high is bound to make itself felt in me in every conceivable phase of my life, not only in the solitude of my own soul, but in my family, civic and church relationships as well; and in all these, more over, irrespective of my calling or occupation, whether I happen to be a carpenter, or a machinist, or an engineer, or an agriculturist, or to be devoted to science, or art, or philosophy; or letters or anything else one may be able to specify.”

“Righteousness exalteth a nation: but sin is a reproach to any people?” (Proverbs 14: 34.)

—A. A.

THE REV. GEORGE MACKAY, 1870-1944

Ordained by Free Presbyterian Church 1898.

Received into the Free Church 1905.
Inducted Stornoway Free Church 1906.
Settled in Fearn Free Church 1910.

In paying tribute to the memory of the Rev. Geo. Mackay; Principal Emeritus John MacLeod said:

The removal by death of this well known servant of the Lord makes a big blank in the ranks of the older ministers of the Frees Church, among whom there were few so widely known or highly esteemed as he was.

Mr. Mackay, was a native of Caithness. He was born and brought up at Clashchraggan, near Lystber, in the parish of Latheron. The name of Donald Mackay of Clashchraggan, who died about a hundred years ago, is still remembered for the fragrance of his eminent godliness as one of the fathers of the far north. This Donald was Mr. George's great-grandfather. As a boy George went to school at Achow, and he owed much through life to his teacher, Mr. William Campbell, who brought his country school to the front rank of the schools of the county. With this headmaster he served as a pupil teacher, and he finished his school career by taking the first place in the yearly competition that was open to all the schools of Caithness. With such a school record he was likely to shine in his classes at the University of Glasgow to which he went, and in his first session he was at the top of his year in the earlier examinations. He was, however, unable to sit the main examination for the session, as, before it came off, he was laid aside by an attack of pneumonia which put him out of action for about six weeks. During the rest of his academic career his time was broken with demands made upon it by preaching engagements;

Going to Fearn after it had been vacant for ten years, he had much to do by way of getting things in order. In this he succeeded to a conspicuous degree. Here also he did not spare himself, for he abounded in labours at home and from home, in spite of the lifelong handicap of a delicate chest which gave rise to chronic bronchitis and a racking cough. From these he had freedom throughout the year which he spent in Australia. During this period he lived in Sydney, supplying the pulpit of St. George's Church, whose minister, worthy Mr. William McDonald, was laid aside by loss of voice. Mr. Mackay made many friends among the scattered old Free Church people, and his passing will be mourned in their circles as surely as it will be in the homeland.
By Rev. Robert Swanton, M.A., B.D. Melbourne

The function of the true state is to administer justice; as the Apostle Peter puts it, governors exist “for the punishment of evil doers and for the praise of the of them that do well.” Although the Christian Apostle has a clearer conception of the meaning of Justice as a social virtue, he has basically little to add in this respect to the words of the Greek philosopher. The greatest thesis ever written on this subject was Plato's Republic. Hence it is evidence of confused thinking to speak of the realization in the world of a “Christian Social Order,” as it is, “to refer to a “Christian War.” The issue in both cases, the one internal, the other external to the community, is simply one of justice, which is not a peculiar Christian virtue. (The Christian, of course, should always be on the side of justice against injustice.) Emil Brunner, the great Swiss theologian and penetrating social thinker, rightly holds there can be no Christian economic programme. The Protestant Church as such, has no programme; if she were to have one she would already have become “Roman” at heart. The curse of the betrayal of the name of Christ broods over the “Christian” social organization for this struggle. We cannot tack this name on to any of our little political banners.

The Sovereignty of God is uniquely revealed in the Lordship of Jesus Christ in and over His Church. With Him something new came into life; new wine must have new wine-skins. Within the bosom of revelation the Greek word agape was coined so that expression might be given to that which was born at Bethlehem – love – tendering unto others what is more than due to them. “Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Love, includes but transcends justice. Those, who follow this more excellent way, add to the mile of duty, the second mile of love. The nature of true charity is only realized within the fellowship of Christ, His body, which is the Church. It is only of this community of believers who hear and do the Word, this colony of heaven in an alien world, that we can speak in any sense of a Christian Social Order on the earth.

By substituting for the word “kingdom” the word, “sovereignty” (as already suggested in this discussion) we get the true idea which has great practical consequences. We cease to think of an order of society giving effect to certain principles which we feel to be divine, and we come to think of a state of things, whatever the policy, in which God actually and consciously rules in each soul.

The first question the Christian ought to ask in this economic world should not be; “How can I alter it?” but, “How can I serve within it?” Hence the sovereignty of God rising socially from the act of love is not primarily a matter of socials readjustment but of spiritual recreation. It is primarily a matter of changing our centre from self to God, from egoism to obedience, from more natural freedom to service. . . Forsyth puts it thus; God, He did not come to make a society God could live in; but to bring a God that society could live in, to make God the real King, shaping His own society from within.” His Lordship among men issues from His Lordship in Men . . . . His sovereignty operates first vertically, then horizontally.

The new society taking shape within the Church in the world will only come to fulfilment beyond this world. It will not be completed in the process of time and space. The problem of man in history will be finally solved beyond history. But the process of solving it is already in operation here and now. Hence, the relevance of Christianity to the whole social situation is overwhelmingly positive in character. Not only negative, in the sense that by reference to it every act on or situation in history falls short of it, but positive in the sense that it initiates a process. “Revolutionaries,” said Trotsky on a dramatic occasion, “must have patience.” How much more must Christians have patience, who, however, can much better afford it than Marxist revolutionaries, for they are tied to time.” But the Christian looks to a realm beyond time. Just as China and Russia have the vast spaces of their hinterland in to absorb military defeats, so the Christians has the vast hinterland of eternity in which history can be fulfilled.

Once all roads led to Rome. Fifteen centuries ago the metropolis of the world fell before the barbaric Goth. While the whole civilised world staggered under the blow, paralysed with consternation, the clarion cry of Augustine rang out that the future was with the “City of God” which rising securely above the changes and chances of mortal life, hath “Truth for its King, Love for its Law, and eternity for its measure. “Two cities have been formed by two loves; the earthly love of self to the 4 contempt of God; the heavenly love of God to the contempt of self.” The former was symbolised by the toppling walls of Rome but of the latter the prophet wrote from out the cloud, “God hath founded it forever.” Augustine's insight may be
illustrated from the story of the incandescent mantle. In order to make an incandescent mantle you take a piece of cotton and soak it in a solution which is composed of different minerals, until the web has absorbed those metallic particles. Then you dry it. The cotton seems to have become a little stiffer. Now fix it on its bracket and apply the match. In a second a little flame leaps up and the cotton is wholly consumed. But what is that ghost like object left in its place which glinstens in its white beauty? That is the real mantle, whose mineral substances the cotton had only been used to bind and shape. Had the cotton been saturated with some other solvent you not perhaps have been able to have noted any difference; but the moment it was lit all would be reduced to ashes. Augustine saw that after the blaze a heavenly mantle remained, and when lit by the torch of faith from it there shone a light which earthy disaster only revealed – the beauty of the “City of God.”

CONCLUSION

And he showed me the holy city Jerusalem, coming out of Heaven from God. Having the glory of God; her light was like unto a stone most precious, as it were a jasper stone, clear as crystal; and the twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent glass. And the city hath no need of the sun, neither of the moon to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb.

RESPONSIBILITY

There is a tendency, on the part of some people, to think that the purpose of Christ, in a measure, can be frustrated by man when he rejects the gift of God's grace, as if the success of Christ's great rework, of redemption is completely dependent upon the will of man, or in other words, that it lies in the power of man to make the sacrificial death of the Lord Jesus Christ a tremendous tragedy and the designs of the Almighty to come short of their final completion: thus the cross of Calvary would be a grand but tragic mistake, and the achievements of God would fail to reach the desired end.

All such thoughts are but the vain imaginations of the human heart. From all eternity God determined of all His creatures who should and who should not receive His divine favour and affectionate interest.

We should always remember that not only man, but angels also fell from the estate in which they were created. The seed of wickedness brought revolt in the celestial regions of God's universe. We are told that the angels “kept not their first estate, but left their own habitations.”

This suggests two things:

1. They were not satisfied with their place in the universe, they held extravagant aspirations to be equal with God, and by exercising the mightiest power that God has bestowed upon them, which is reserved only for angels and men, that is the will, the power to choose or refuse.

2. They chose to leave their own habitations.

The next fall took place on earth, and we notice exactly the same process. Man was not satisfied with the place that he occupied in God's universe, magnificent and glorious though it was, for he was lord over all creation under God, but like unto the fallen angels, man held the same extravagant aspirations, to be equal with God. “They would be as gods, knowing good and evil.” So man fell from his first estate, and by choice left his own habitations.

If we would strike a balance in the degree of guilt between men and angels, we would discover that man has fallen deeper into sin than the rebel angels. But to balance this, we know that the angelic nature was higher than the nature of man. Since the fall, demons have never had the opportunity of rejecting or despising the grace and mercy of God, for it has never been offered unto them; on the other hand, man has had the opportunity; and has rejected and despised that grace.

Christ from all eternity had determined that He would redeem men from sin, by assuming the nature of angels. But to balance this, we know that the angelic nature was higher than the nature of man. Since the fall, demons have never had the opportunity of rejecting or despising the grace and mercy of God, for it has never been offered unto them; on the other hand, man has had the opportunity; and has rejected and despised that grace.

Christ from all eternity had determined that He would redeem men from sin, by assuming the nature of the fallen and bearing the consequences of their guilt. But for which class of sinner should Christ die? For men or for angels? Who, but Christ could answer that question? Fallen men have no greater claim on His grace and mercy than fallen angels. By sheer sovereign choice the Lord Jesus Christ answers that question, “He took not unto Himself the nature of angels.” By His own good pleasure He passed hell by and permitted no ray of hope to penetrate its darkness, “but He took on Him the seed of Abraham.” Thus we see that by sovereign choice He passes by the family of fallen angels, and comes to the family of fallen men. Who then could hinder the choice of Christ or frustrate His purpose?

Again, in Christ's dealing with men, He exercises His sovereign choice. In the light of the revealed will of God, we have no cause to be surprised if Christ passes many of the human race by. After two thousand years of Christianity many people are still in heathen darkness, millions have not heard the Gospel, but to us the Gospel has come.
The Holy Spirit has brought the conviction of sin to many, and multitudes have bowed before Him and accepted Christ as Lord and Saviour. But great numbers have been passed by, they are given to their own heart's lusts, and walk in their own counsel.

That some are saved and others are lost should not surprise us. For we should remember that that was the very way He came to this earth. He passed by the gates of hell, the gift of life was His to bestow upon whom He pleased, and He passed by fallen angels to come and die for men. When He was upon this earth He said, “Many widows were in Israel in the time of Elijah the prophet; but to none of them was Elijah sent, save unto Serepta, a city in Zidon, unto a woman, that was a widow. And many lepers were in Israel in the time of Elisha the prophet; but none of them was cleansed, save Naaman the Syrian.” There were many who heard the gracious invitation of Christ, when He preached on earth, but by no means were they all saved. When one asked the Lord Christ, “Are there few that be saved?” Christ replied: “Once the doors are shut, many shall say: We have eaten and drunk in Thy presence, and Thou hast taught in our streets.” But He shall say, “I know you not whence ye are: depart from Me all ye workers of iniquity.”

Again, the Holy Scriptures reveal that the Gospel is not only a savour unto life, but it is also a savour unto death. Thus the Gospel is not to be lightly esteemed, for it places a grave responsibility upon all who hear it. So many people seem to think that God is under some sort of obligation to them, to offer unto them Salvation. But such is not the case. God is under obligation to no man. He offers Salvation to whom He will, and withholds it according to His pleasure. God certainly does not place His great purpose to be marred by men. Remember that Jesus Christ has passed by millions who have not so much as heard the Gospel, but the Gospel has come to us because it has pleased God to show favour and mercy to us. If we have been recipients of God's favour, let us not trifle with it, for it is possible to be very near to the kingdom of heaven and yet never enter. To stand at the very gates but never pass through the everlasting doors. Almost persuaded but lost! Countless thousands trifle away precious opportunities; when the conviction of sin comes and unfolds their true condition to the mind, they decide to settle the matter some time, perhaps in the immediate future, but not just yet, There are two things that we should remember: –

(1) That Christ passed by the family of fallen angels and never gave them an opportunity for redemption. The angelic nature was higher than that of man, but Christ was framed and fashioned as a man.

(2) That there are millions that have never heard the Gospel, and they certainly had not the opportunities that we have. We have not only heard the Gospel, but we have experienced the operations of the “Holy Spirit of God, convicting us of sin and revealing our need of a Saviour.

The conviction of sin is indeed a grave warning, it is a day of opportunity, tomorrow, and all the tomorrows of the future Christ may pass you by; just as He passed by fallen angels and took unto Himself the nature of man, just as He passed by the millions in heathen darkness and brought the Gospel to you.

You cannot command the conviction of sin just when you like; because the operations of the Holy Spirit is beyond your power. Christ is absolute sovereign in the saving of souls. He extends His mercy, and withdraws it not when you please, but when He wills. What gracious favours were placed before Ananias and Sapphira, but remember that those favours were withdrawn. Perhaps once you were deeply convicted of sin, and greatly concerned for your soul, but that is all gone now, and you cannot bring it back again. As the inspired pen has written: “Because I have called, and ye have refused; I have stretched out my hand, no man regarded; but ye have set at nought counsel, and would have none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh.”

Thus we, see that salvation depends wholly upon Christ, and not upon man. When Christ visits the soul it is time to seek Him, and He that seeks Him shall surely find Him. As we have said at the beginning of this article, men have fallen deeper into sin than the rebel angels. Christ has made no offer of mercy to demons, but He has done so to men. Demons cannot be charged with rejecting His grace, but men can. The greater the favours bestowed, the greater the degree of guilt.

Then there are those who have never heard the Gospel. How much greater is our responsibility than theirs? God Himself has revealed that responsibility 6 when He says that, in the day of judgement, “to whom little is forgiven little shall be required. And we can rest assured that the “Judge of all the earth shall do right.”

Today in sovereign mercy Christ may be speaking to you, the conviction of sin may weigh heavy on your heart, and in this you experience the exceeding riches of God's grace. And may it not be
that this will prove to be your last opportunity. – A.A.

THE CHURCH AND SOCIAL PROBLEMS

The problems that are engaging the attention of men today are undoubtedly social problems. Social unrest is a fact of contemporary life. The development of great industries which combine capital and labour demand a new social spirit to meet and adjust the peculiar condition in the present day industrial world. The moral laxity of the community, accentuated by war conditions, reveal the complete disregard for the moral law. The question that we are seeking to answer is, what is the Church's relation to these social problems? It is not a question of the individual Christian's relation to social problems. The Christian belongs to the world in so far as he is a member of the family and the state. The sphere of the Church and the individual Christian his not identical. The Church is the God chosen, appointed and specially fitted instrument, and her mission is to propagate the Gospel of our Lord and Saviour Jesus Christ.

We often hear the cry of why does not the Church take the lead toward social adjustment? What they really mean is, that the Church should take sides with the masses and become an institute to deal with social questions. Many Church leaders have adopted this policy, and in recent years we have heard much about the Social Gospel and during the same period we have also noticed a marked declension in moral and social relationships. Instead of the social gospel transforming and Christianizing society, society has secularized our weak, half hearted, so called Christian communities.

The mission of the Church is not fundamentally or chiefly social, but primarily individual and religious, to propagate the Gospel of Jesus Christ, the end of which, is to save men from the power of sin and the ultimate consequences of wickedness, rather than adjust the inequalities of society and arbitrate on the rights and wrongs in industrial disputes. The Church is primarily concerned with eternal welfare, rather than his present living conditions. The work of the Church is spiritual and individual.

The more acute the social crisis may become, the more should the Church devote herself to her own spiritual mission as the most effective means to meet the social problems of the day. Society can only be adjusted when the individual members of society are Christian. Right conduct is never independent of right belief.

The New Testament makes it quite clear that the Church was not to be an institute for social reform. To quote Wm. B. Greene of Princeton: “Our Lord was anything rather than a political reformer or teacher of sociology. He never enters on the role of the statesman or a political economist. He enacts no code. He leads no party. In an empire full of slaves He opens no crusade against slavery. He has nothing to say of woman's rights or of popular suffrage or the reform of parties or measures. Though the great social reforms resulted from Him; He does not appear in any sense as a social reformer.”

A minister of God will give intelligent support to social reform, but because he is a minister of the Church of God he will refrain from leadership for he is emphatically opposed to identifying the Church with political parties or social institutions. With regard to sins explicitly forbidden in God's Word, such as drunkenness, extortion, etc., he will not be silent, but he is no agitator, his aim is not reform but regeneration. As Dr. Wm. Cunningham has said: “The terms of their (the ministry) commission lay down the limits of what they to do by Christ's authority; they have no commission to put affairs of society right, or to eradicate the evils of this present naughty world. “In the Gospel of the grace of God, they have committed to them the supreme means of touching men personally, and inspiring them with high but practical ideals. This is the grandest work to which any man can give himself and it is a miserable thing if he fails to put his best energies into the task and prefers instead to compete with journalists and politicians in guiding some project for social reform. It is to forsake the fountain of life, and to strain at accomplishing some apparent improvement by taking up implements that are less certain and less effective. It is needful to look on the terms of Christ's commission: both as to the duties that are to be done and the manner of doing them. He sent apostles to do evangelistic work, and bade them administer the sacraments and exercise pastoral care; but He did not enjoin them to agitate social reforms.”

The minister of the Gospel has not the qualifications of a social reformer. Theology is a most complex and difficult science; and it is the duty of the minister of Jesus Christ to become a specialist in the subject by devoting himself wholly to it. It is not the minister's work to determine the basic wage or when organised labour is justified in adopting the strike method; his business as an ambassador of the King of Kings is to preach Christ and Him crucified, The power of God unto salvation to everyone that believeth.

The only adequate solution to our present social problems is a revival of true religion. Let us see
to it that, as a Church, we hold fast to the great
mission given unto us.
– A. A.* * * * *

NEWS NOTES
The sacrament of the Lord's Supper was
observed in the Church, Wingham, on the 15th
October, after preparatory services had been held at
Tinonee on the Wednesday, at Taree on the Thursday
and at Wingham on both the morning and evening of
the Friday. Also service was conducted in Taree on
Sabbath evening. The Thanksgiving services were
held on Monday at Wingham and Taree. All these
services were conducted by the assisting minister, Mr.
J. A. Harman; who also addressed the Taree
Fellowship, the Wingham Ladies Missionary meeting
and the Taree prayer meeting. All the messages were
eminently suitable.
– M. C. R.

The congregations of Grafton and Maclean
held their communion services on the 29th Oct,
and the 5th Nov. respectively. The Rev. Arthur
Allen of St. George's assisted at both centres.
While returning to Sydney, Mr. Allen broke his
journey to assist Mr. Webster on the Hunter where
the sacrament of the Lord's supper was dispensed
on Sabbath, Nov. 12th.

Reports from the Richmond Brunswick
congregation have been most encouraging. A recent
decision of the congregation to hold service in
Tuckurimba in place of the service usually held in
Ruthven, has proved very satisfactory. The Rev. M.
C. Ramsay, of Taree arranged to visit the
congregation, taking the services of the 29th Oct.
and the 5th Nov. We understand the Manse Fund
Committee inspected some blocks of land, in and
around Lismore which may be suitable for the
erection of a Manse. Over £200 has been subscribed
to the fund; the objective is £900.

The series, “The Church and the Nation, by
H. C. Nicolson will be continued in our next issue.
CORRECTION. – In Mr. Nicolson's last article
the word “impotence” in the eighth line from the foot of the first
column, p. 6; should have been “importance.”

“...You approach to the cultus of Rome, if you
have no altar in the house. It is an unhuma
thing to substitute a daily ministry for the family worship
of God; and the daily meetings of many, even for
devotion, are not always to be encouraged. I should
consider a widespread regard for household
worship always a good sign of a community.”
– Dr. John Duncan.

“The habituation of Thy house,
Lord, I have loved well;
Yea, in that place I do delight
Where doth Thine honour dwell.”
Ps. 26:8.
– H. W. R.

Through the death of Mrs. Mary Addinsall, on
September 3rd. another regular worshipper at Mt.
Eccles in the person of Mr. Ebenzer Add
insall, has suffered bereavement and a long partnership in
marriage has been severed. Mrs. Addinsall, was
brought up under the ministry of the late Rev. Wm.
McDonald by whom also she was married. When
residing at Mt. Eccles she was a good help to the
Church there and after removal continued her
financial support. Of recent years with her husband
she came to reside in the township of Maccarthur, but

contact between the faithful people and God. It
should simple, unadorned, sober and pure, and its
beauty will consist precisely in this sobriety and
purity? The service should be a harmony and
melody between the soul and God, an
understanding among the separate souls which
compose the Church and finally a melody sung by
the Church and the angels together before God.”
– Dr. Leon Wencelius,

“To lift our hands to heaven is nothing if our
hearts remain below.”
– John Calvin.

OBITUARY
One by one the ransomed of the Lord are being
gathered home to the realms of everlasting glory,
translated from earth to the heavenly home that awaits
all the redeemed of God.

On the 9th, of October, Mrs. Ellen McPhee
of Lower Coldstream, Clarence River, passed from
this life, after a very brief illness. But she was not
taken unawares, for her trust for many long years had
been placed in Christ as her Saviour, and she had
been in quietness and peace, awaiting the summons.
She was the widow of Angus McPhee, a man of God,
of powerful intellect and deep religious conviction.
Mrs. McPhee was one who lived a consistent
Christian life, walking humbly with her Maker. She
had a deep passionate love for the services of the
sanctuary, because she loved the Lord of the House.
Her heart thirsted for the living God.

She was almost 85 years of age, the last thirty
of which had been spent in widowhood. She had been
a true helpmate to her husband, a loving mother, a
kind neighbour, and, one who loved to minister to the
servants of the Lord she loved.

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McDonald by whom also she was married. When
residing at Mt. Eccles she was a good help to the
Church there and after removal continued her
financial support. Of recent years with her husband
she came to reside in the township of Maccarthur, but
after a time ill health necessitated her removal to Coleraine, where she was dutifully cared for by an only daughter. Her sorrowing husband and family and two surviving sisters have our sincere sympathy. – I. L. G.

Mr. John Elliott, of Hamilton, passed away on September 3rd, after a lengthy illness, most of which was passed in his own home where he was tenderly cared for by a devoted daughter. For some years he was unable to attend the services in Hamilton, but he valued the reading of God's word and prayer in the home, the more so, it is believed, as the end of life's journey seemed to be drawing near. Now bereft of the love and companionship of both parents, Miss Elliott will have the sincere sympathy of the congregation in her loneliness and sorrow. – I. L. G.

Mr. William Trigger, of Mt. Eccles passed away on 8th August in Hamilton Hospital, where he had been a patient for several months. He was a member of the Methodist Church, but regularly attended our Mt. Eccles Services and with his family gave valuable assistance to the Mt. Eccles Church since its erection, 20 years ago.

We are grateful for the late Mr. Trigger's cooperation in our work and thankful to have had fellowship with him in worship and Christian intercourse. His widow and daughter in the home in fellowship with him in worship and Christian cooperation in our work and thankful to have had his
discontinuance. His widow and daughter in the home in fellowship with him in worship and Christian cooperation in our work and thankful to have had his
valued the reading of God's word and prayer in the home, the more so, it is believed, as the end of life's journey seemed to be drawing near. Now bereft of the love and companionship of both parents, Miss Elliott will have the sincere sympathy of the congregation in her loneliness and sorrow. – I. L. G.

SUBSCRIPTIONS RECEIVED FOR SEPTEMBER, 1944
N.S.W.
Mr. S. Batemen, Earlwood, £1 to 30/4/46.
Mr. H. Cameron, Kingsford, £1/5/- to 31/12/44.
Rev. C. R. Flatau, Lithgow, £1 to 31/12/44.
Mr. Alex. Gillies, Parramatta, £2/10/- to 31/12/51.
Mrs. B. G. Forrester, Weabonga, 5/- to 30/9/45 (New Subscription).
Miss M. J. McPherson Ruthven, 10/- to 31/12/70.
Mr. Thomas Milliken, Tuncurry, 5/- to 30/9/47 (New Subscription).
Mrs. W. A. McDonald, Cudgen, 10/- to 28/2/45.
Mr. A. McDonald, Cudgen, 10/-, to 31/9/51.

THE AUSTRALIAN FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and Rev. Arthur Allen 19 Faraday Ave., Rose Bay.

All communications connected with the Literary Dept. and books for review should be addressed to the Editor, and should be sent previous to the first day of each month. MSS cannot be returned unless accompanied with a stamped wrapper and full address.

Subscription, payable in advance, at the rate of 5/- per annum, post free. Subscriptions and notices of discontinuance are to be forwarded to the
Rev. JOSEPH HARMAN,
The Manse, Campbell Street, Wauchope, N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,
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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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THE CHILDREN'S PORTION

Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

LESSON NOTES FOR DECEMBER

TINY TOTS TEXT

“Behold, to obey is better than sacrifice” (1 Sam. 15: 22.)

PRAYERS FOR THE OPENING OF EACH CLASS

Dec. 3rd. – Psalm 40: 11
Dec. 10th. – Psalm 40: 16
Dec. 17th. – Psalm 51: 15
Dec. 24th. – Psalm 51: 7
Dec. 31st. – Psalm 51: 10
3rd DECEMBER – GOD IS LIGHT

Boys and Girls, in looking back over our previous lessons, we find much food for reflection. We note the amazing condescension of God in deigning to reason with such a wicked, rebellious and blasphemyous tyrant as Pharaoh. God's long suffering reveals to us a further insight into God's character, He is not willing that any should perish, but that all should come to repentance, hence His compassion. One is puzzled why this proud, imperious creature was permitted to defy one so glorious and holy as God, Who is the Creator of all things. Nine plagues had been sent, each one increasing in severity, till the land of Egypt was veiled in impenetrable darkness. How akin to the condition of the world by reason of sin. Darkness covereth the face of the earth and gross darkness the people. When Jesus came to this world it was to a world that lay in darkness, but, oh, how joyous to feel that with the advent of Jesus the darkness is past for believers, for the true light (Jesus) now shineth. God is light, etc., and if we walk in the light, as He is in the light; we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin. (John 15: 6, 7.), How sad to think that today multitudes love darkness rather than light because their deeds are evil. Yes, and owing to ignorance of God's goodness, sadder is the fact that many boys walk in darkness. May we who value the light and who believe in Jesus to be the salvation of our souls, and to whom Jesus is the light of the world, pray most earnestly that those boys and girls, and men and women whom we know might be brought out of darkness into the marvellous light of Christ; and that we may be kept from stumbling. This can only be assured as we make God's Word a light unto our path and a lamp unto our feet.

Remember, pride goeth before a fall and before destruction.

10th DECEMBER – OBEDIENCE

In a further review of our past lessons, we note a quality Pharaoh sadly lacked, that of Obedience. Looking through the Bible, we find many commands of God which demand implicit obedience. Had Pharaoh obeyed God he would have spared himself and his people unnecessary suffering and misery, but how true it is that “he who being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy (Pro. 29: 1). What was the result of Pharaoh's disobedience? Anguish, sorrow, and finally death in the Egyptian camp. When Samuel withstood Saul, who had disobeyed God's express command to utterly destroy the sinners of the Amalekites, by saving Agag, the king, and the choicest of the sheep and oxen, on the plea that he wanted them for a burnt offering and sacrifice, Samuel said “Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord. Behold, to obey is better than sacrifice and hearken than the fat of rams. For rebellion is as the sin of witchcraft and stubbornness is an iniquity and idolatry,” (1 Sam. 17; 22, 23). Look up in the Bible the instances in which God's word was disobeyed and the fruit of that disobedience, and contrast it with the rich rewards which flow from obedience to God. For instance, Noah, Abraham, etc. Jesus says, “Ye are My friends if ye do whatsoever I command you.” (John 15: 14.) But how are we to carry out His will and fulfil His commands? From whence do we derive strength to obey? The Apostle Paul tells us, “I can do all things through Christ which strengtheneth me. (Phil. 4: 13), and also in 2 Cor. 2: 9 “My grace is sufficient for you and my strength is made perfect in weakness.”

LEARN:

Our obedience to God should be unquestionable obedience. Remember, we must not object to obey because of obstacles or difficulties; we must obey and follow God's leading. He will direct our paths.

17th DECEMBER – EVENTS PRECEDING LAST PLAGUE

God gives further instruction to Moses ere the final plague is inflicted on Egypt. And the Lord said unto Moses, Chap. 11: 1, and what a contrast Pharaoh's attitude was to be when the full blast of God's vengeance was to strike Egypt, to his former arrogant conduct. The Israelites were to be thrust out. No doubt the fear of further and more terrible judgements prompted the change in Pharaoh. It was decreed by God that the people were to borrow of their neighbours jewels of silver and jewels of gold. To effect this, God gave them favour in the sight of the Egyptians (verse 3.) Moses, too, was received with great respect by Pharaoh's servants. Moses again reiterates God's intention to destroy the first born of Egypt without distinction, even from the kings son to the firstborn of the lonely handmaid at the mill, even to the firstborn of every beast. God also predicted the grief which would follow this final demonstration of His power (verse 6). In the camp of Israel peace was to reign. “There is no peace, said my God, to the wicked.” hence God's protecting care for His chosen people.

Moses told Pharaoh of God's intention, but Pharaoh was apparently not only blind, but “insensible to what God had done in the past, and intended carrying out in the future, for he again hardened his heart, at which Moses went out from between the camp of Israel and the camp of Pharaoh. (verse 17.)

What a solemn lesson we have here, boys, and girls, and to you as well as to myself I would address a word of caution: Beware, lest ye also be led away with the error of the wicked fall from your own steadfastness.”

LEARN:

What does God require of us?

“But to do justly, and to love mercy and to walk humbly with thy God.” (Micah 6: 8).

24th DECEMBER – THE PASSOVER PART (1)

The dreadful night slowly but surely draws near. Great preparations are necessary. Read Exodus, Chap. 12 v. 2: This month, etc., was be the marking of a new era for Israel. It pointed to liberation, redemption, and the passing out of Egypt. For 430 years the children of Israel in their generations
had lived a life of slavery and exile. Now they were to be emancipated. Moses was commanded to speak to all the congregation of Israel (verse 4). They were to make ready for a festival which would be held in perpetual remembrance to mark the deliverance of the Israelites from Egypt (verse 24) and even to this day that least is observed by all devout Jews. Every man was to take a lamb and if his household was small he was to share it with a neighbour (verse 4). It was to be a lamb without blemish. How significant a type of the Lord of Glory, Who was as a lamb without blemish and without spot, “The Lamb of God.” The Passover signified that God was going to pass through Egypt, and the firstborn of man and beast in Egypt; were to be slain. As a token of security and safety for those of Israel, the blood of the lamb when killed was to be sprinkled on the two side posts and upper door posts of their houses. (Read verses 1-14). We see the manner which the lamb was to be kept and slain (verse 6). The mode of dispensing the blood (verse 7). The method of eating it (verses 8-11) with loins girded, feet shod, staff in hand, and eat in haste, etc. (verse 11). God was going to put a division between His people and the people of Egypt. (Note Chap. 8: 22). The blood was to be a mark of separation and safety (verses 12-28). “When I see the blood I will pass over you.” Does this not fittingly represent Christ our Passover sacrificed for us, Who shed His precious blood to shields us from the wrath and curse of God?

The attitude of the Israelites on this memorable night should characterise every Christian life: “Let your loins be girt about, and your lights burning, as those who are ready and waiting for the coming of the Lord.”

Remember! The coming of the Lord draweth nigh.

Are you ready?

The Manse,
E. Maitland, N.S.W.
31st December, 1944

Dear Boys and Girls –

As most Sabbath Schools are in recess at this time, I am taking this opportunity of penning you a short note. We are now at the end of another year. And oh! How quickly it has sped past for many of us, But, ah! How warmly and slowly it has dragged on for many poor oppressed people of this world. We have life, peace, and joy, in this fair land of ours, yet many grumble and complain about rationing, etc., etc.; when really we have reason for great thankfulness to our fighting men and those of our courageous allies on land, sea and air, for assuring our security and comfort; but above all to the over ruling providence of God Who has given them the victory. I trust that ere long this great war will end and those young men and women who have so nobly sacrificed all to go forth, will return; and I am particularly mindful of those sad hearts who have lost loved and dear ones, and also those poor lads who are still in enemy hands, most of them in the hands of our ruthless and brutal foe, Japan. May we not all pray earnestly for them that God would care for and protect them, and hasten the day of their release, Oh! What a day of joy that will be for them.

Boys and girls, 366 days will have passed with the ending of this year, and each a day full of promise and opportunity. How have you used those days? Have they any record of your better relationship with God and with Christ?

You know God says: “Redeem the time.” That is, use every moment as if it were our last. How needful for us to number each day and apply our hearts unto knowledge. This can only be done as Christ rules in our hearts and lives. Does He sit on the throne of your heart? Well, I hope if He does not, you will pray that He will so that the new year will find you with a new heart, and that for you old things will have passed away and things become new (in Christ).

Wishing you all a most happy, blessed and prosperous New Year in the Lord.

Yours with Christian love,
J. A. WEBSTER.

FELLOWSHIP NOTES

At the last meeting of St. George's Fellowship we were fortunate in having with us Cpl. M. A. Mackenzie, now in Sydney for a short while, and also Pte. Walter McKinnon, who was awaiting his discharge to return to Kindee. At that meeting an address was given by Mrs. F. Tomkinson, of the China Inland Mission, of her work whilst she was in China. Mrs. Tomkinson is quite well known to the Free Church, as she and her husband recently spent some time on the Northern Rivers and had addressed the Taree Fellowship. Another visitor at the meeting was Miss Eileen Garrard, on furlough from India. The best wishes of the Fellowship per Rev. A. Allen, were extended to Capt. J. C. Andrews, who is on his way to Atherton; where, I believe, Capt. Neil McLeod is.

We are all pleased to know that Dvr. Stewart Ramsay is now convalescing at Randwick, and trust that it will not be very long before he is restored to his former health and strength.

The Fellowship also welcomes Mr. Alex. Gillies from the New Hebrides, Gnr. Don Mackenzie; from Cairns, and Roddy McKay of the R.A.A.F., who is now on his way overseas

ELGIN J. NESBIT

THE CHILDREN'S PORTION

Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

Possessing Christ
Philippians 3: 8-10

There are three things in this passage we would like you to notice particularly, namely “Winning Christ,” “Finding Christ” and “Knowing Christ.”

1. Winning Christ. The Apostle Paul presents us this thought in various ways. He speaks of running in a race, of fighting the good fight of faith and of wrestling to win. This teaches us that it not an easy thing to win Christ. If we would possess Him we must run with determination as racers do to win. We must fight as soldiers do to conquer: we must wrestle as athletes do to overcome, and if I may add yet another, we must love a lovers do to win Christ. No half measures will satisfy in this contest; it is serious business and we must be thorough about it.

2. Finding Christ. What a find! When we find Him we are rich for ever. This is a great search. But if we seek we shall find. To find Christ is worth a life long search. We must
search for Him as the merchant seeks for goodly pearls, as the gold seeker digs for gold, as the diamond merchant hunts for precious diamonds. We are to search as Anna and Simeon did to know about His coming and as the prophets did to understand His sufferings and the glory that should follow. But we should not fail to notice that it is really not we who find Christ, but Christ who finds us. Paul says, and “be found in Christ.” How can we be found in Christ? We are found in Him as the branch is in the vine, as our names are in a will, as our hands or feet are part of our body.

3. Knowing Christ. John, who has a great deal to say about knowing Christ, and knowing that we do know Him, remarks, “This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” It was just the excellency of this knowledge that Paul counted all things loss to obtain. There is a great difference in knowing about a person and knowing that person. It is personal knowledge of Christ that counts. To know Him is life eternal. O how we would like to introduce you to Him. – J. C. R.

ACCURACY
It is said apothecaries can make such a delicate pair of balances that if you took a piece of paper and wrote your name on it placing it on one side of the scales and put another sheet of equal size and thickness on the other side of the balances that it would record the difference in the weight.

PLEASURES
“Pleasures are like poppies spread
You seize the flower its bloom is shed,
As like the snow fall in the river,
A moment white, then melts for ever,
As like the borealis race
That flits ere you can point their place,
As like the rainbows lovely form
Everything amidst the storm

A LAMB OF THE FLOCK
Let me tell you a word of a gentle lamb, whom Jesus gathered, and whom I saw on her way from grace to glory. She was early brought to Christ and early taken to be with Him, where He is. She told her companions that she generally fell asleep on these words, “His left hand is under my head and His right hand doth embrace me”; and sometimes on these, “Underneath are the everlasting arms.” She said she did not know how but somehow she felt that Christ was always near her. Another time she said, “I think it’s the best way to make myself as loathsome as I can before Him, and then to look to Jesus.” When seized with her last illness, and told that the doctor thought she would not live long, she looked quite composed, and said, “I am happy at that.” She said she could not love Jesus enough here, that the would like to be with Him and then she would love Him as she ought.” To her tender watchful relative, she said, “I wonder at your often looking so grave. I am surprised at it, for I think I am the happiest person in the house. I have every temporal comfort and I am going to Jesus.”

After a companion had been with her, she said, “Margaret quite entered into my happiness; she did not look grave, but smiled; that shows how much she loves me.” When sitting, one evening, her head resting on a pillow, she was asked, “Is there anything the matter, my darling?” “Oh,” she said, “I am only weak. I am quite happy. Jesus has said, “Thou art mine.” Another day, when near her last, one said to her, “Have you been praying much today?” “Yes,” she replied, “and I have been trying to praise too,” “And what have been praising for?” “I praise God,” she said, “for all the comforts I have; I praise Him for many kind friends, you know He is the foundation of all; and I praise Him for taking such a sinner to glory.”

These are a few of the many golden sayings of this lamb of Christ, now, I trust, safe in the fold above.

SEARCH WORK IN 2 KINGS 1-13
1. Who was described as a “hairy man?”
2. Who was taken up into heaven by a whirlwind?
3. What answer was given to the question, “Is it well with the child?”
4. Who was a mighty man, but a leper?
5. Of whom was it said that he “telleth the King of Israel the words that thou speakest in thy bed chamber?”
6. How many time is the statement “Is it peace” mentioned in Chapter 9.
7. What happened at the sepulchre of Elisha?

All Answers to be sent to Miss C. McLean, 88 Alma Road, St. Kilda, S.2.

LENDING TO THE LORD (Prov. 19: 17)
“Well, I hope you will have an enjoyable holiday, Wilson.” The Superintendent of the City Mission shook hands, and a few minutes later Harold Wilson, the City Missionary was walking along the street, in his wallet lay a month’s salary, plus an extra £3 that the Board had given him towards holiday expenses. Turning down a narrow side street he knocked at the door of a house. “Good afternoon, Mrs. Barton,” he said to the woman who opened the door. “I called at the Hospital this morning and saw Mr. Barton. He is getting along nicely after his accident and hopes to be home soon.” “It’s very good of you to call,” Mrs. Barton said. “I’ll be very glad to have John home and fit, and it’s a rare struggle managing on his sick money.”

A thought flashed into Harold Watson’s mind. He visualised the grim fight with poverty in this home, where even in normal times the man’s wage was barely sufficient to keep his wife and 3 children. An impulse seized him. “Can I come inside for a moment?” he asked, and without waiting for a reply he stepped into the room. Putting three pound notes on the table, he said, “I think God wants me to give you these, Mrs. Barton. He knows your need and He sent me to supply it.” Then, before the astonished woman could speak, he stepped outside again and was gone. Next morning Harold met Bryan Hardy, a business friend of his. “Hullo. Bryan!” “Hullo, Harold! Glorious weather. Have you had your holiday yet?” “Not yet – I don’t think I shall go away this year.” “Not going away? My dear fellow if anyone needed a change it’s you. Look here, I’ve got an address in the country I can recommend – everything you could wish for. I’ll post it to you tonight.”

The next morning the envelope was on Harold’s plate. He
October Birthdays

Many Happy Returns

1944.

       2 – Eric Bennet, St. Kilda.
       3 – John Angus McQueen, Raymond Terrace.
       4 – Grant Haman, Wauchope.
       5 – Peter McLeod, St. Kilda.
       6 – Wm. J. McFarlane, Hamilton.
       7 – Audrey Warrell, Comboyne.
       8 – Raymond Murray, Bunyah.
       9 – Robyn Munro, Maclean.
      10 – Ken Kerr, Sydney.
      11 – Flora Aubinal, Rookhurst.
      12 – Grace McIntosh, Forster.
      14 – Barbara Sheather, Wauchope.
      15 – Ian McPherson, Maclean.
      16 – Joan Ferguson, St. Kilda.
      17 – Elizabeth McQueen, Grafton.
      18 – Marie McQueen, Grafton.
      19 – Jacqueline Millar, Cargo.
      20 – Marion Millar, Cargo.
      21 – Max Care, Bunyah.
      22 – Lois McPherson, Warrnambool.
      23 – Shirley Cause, Taree.
      24 – Joan Hodges, Maitland.
      25 – Valerie Preston, St. Kilda.
      26 – Aileen Hanks, Branchholme.
      27 – Thelma McKinnon, Kindee.
      28 – Helen McPherson, Grafton.
      29 – Leslie Murray, Bunyah.
      30 – Neil Benhard, Tinonee.

Nov. 1 – Alan MacKay, Maclean.
       2 – Lesley Bay, Casino.
       3 – Ronald Watts, Grafton.
       4 – Connie Martin, Tinonee.
       5 – Ross Smith, Mondrook.
       6 – Nancy Rintoul, Morwell.
       7 – Ken Fort, Hamilton.
       8 – Patricia Jones, Maclean.
       9 – Janet McKeen, Kindee.
      10 – Audrey Lisle, Grafton.
      11 – Ronald McPherson, Maclean.
      12 – Aileen Beaton, Bob's Farm.
      13 – Winnie Ferguson, St. Kilda.
      14 – James McFarlane, Hamilton.
      15 – Ian Harris, Barrington.
      16 – Desmond Ralston, Tuncurry.
      17 – Violet Killen, Hamilton.
      18 – Jock Graham, Wauchope.
      19 – Laurie Brown, Wauchope.
      20 – Elgin Nisbet, Sydney.
      21 – Vera Hammond, St. Kilda.
      22 – Kevin Woodall, Hamilton.
      23 – Gloria Eagleton, Maclean.
      24 – Nita Hunt, Tuckurimba.
      25 – Don Preston, St. Kilda.
      26 – Manslaedh Harman, Wauchope.
      27 – Ann M. Sykes, Wollongong.
      28 – Beverley MacSwan, Maclean.
      29 – Alex McKinnon, Kindee.
      30 – Mavis McKay, Taree.

J. BELL & Co., 51 William Street, City.
CONVICTION

In the first seven verses of the 10th Chapter of John we have brought before us a scene at the trial of Jesus Christ in which sinners are divided into three groups or types.

(1) Those who sin without conviction.

(2) Those who sin against conviction.

(3) Those who sin by conviction.

There are those people in this world who seem to be without conviction, devoid of any sense of moral consciousness. Their conscience is hardened by wickedness and they are prepared to commit atrocities without any compunction. They appear to completely ignore the fact that they will eventually have to stand before the bar of retribution, and this leads to their absolute indifference. How is it possible for those who inflict grievous tortures and mental sufferings on their fellows, and gain a hellish delight from the agonies of their tormented victims, to have any such thing as conviction that they must one day answer to God Almighty for the deeds done in the flesh, to God Who has said, “Vengeance is mine and I will repay.” Surely we would think that such are indeed, demons incarnate, the very brood of hell, so saturated with iniquity that they create a very hell on earth.

But they are not, they are men and women without conviction, who are the vassals of Lucifer, the prince of darkness. Consider what a vile part the soldiers of Pilate played in the tragedy that is unparalleled in the history of the universe. They found a fiendish delight in inflicting agony upon the Lord Jesus. They were surely the agents of the pit who wove a crown of thorns and forced it with mailed hands on the head of Jesus; they smote Him and plucked the hairs from His face; they made a mockery of the Lord of Life; they used all their power to break the resistance of Christ and expended their energy in morbid satisfaction, with a bravado sustained by intellectual and moral corruption, that Christ might with a fiendish delight withdraw from the great purpose of redemption and curse the human race forever, to leave them in their sin that they might go out into eternity and immortality to reap the reward of their wickedness. What a dreadful harvest such men and women will reap. “Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap.”

The whole multitude of the indifferent, self seekers and men pleasers are among this type. Blinded by sin they sell their conscience to the world, the flesh and the devil. When we think of the soldiers that mocked Christ, when we think of the atrocities of sadism and all its kin, we see the abysmal depths of wickedness to which man can sink in time. They are not demons incarnate, but sinful men who are devoid of conviction and indifferent to the claims of God. But conviction will come when the clouds are charged with judgement on the last day. The Holy Scriptures and history warns us against such a terr-
ible destiny. The Spirit of God points to Judas and says, – This is to what your indifference and lack of conviction leads. Circumstance and environment may not lend itself to the outward expression of such vile wickedness, but the potential force of such is found in carelessness and indifference to the claims of God.

The second type are those who sin against conviction. Pilate addressed the people saying, “Behold I bring Him forth to you, that ye may know that I find no fault in Him.” After making such a statement as this, Pilate pronounced the sentence of death. The case of Pilate reveals that it is a much more difficult thing to sin against conviction than it is to sin without conviction. Pilate knew that if he condemned the Christ his own conscience would brand him as a debased and treacherous criminal. Such an act would be a travesty of justice and Pilate knew it. Why then should he find difficulty in making his decision? Because Pilate loved power and the applause of men. Pilate would do his utmost to save Jesus, but only so long as it would not endanger his prestige and power. He made several attempts to avoid committing that fearful crime. He appealed to the multitude saying: “I find no fault in Him.” But his love for power and applause won the day, when he pronounced sentence against the Lord Christ. But the case was hopeless from the very outset, for the only weapon that he had against sin was the voice of conscience, and that is indeed a miserable weapon against the powers of darkness. Pilate had refused the only weapon that would have stood him in good stead, when he asked the Lord in the judgement hall, “What is truth?” But Pilate did not wait for the Master to reply to the question. What a difference it would have made now, as Christ stands before him and the cries of the multitude are ringing in his ears, “Crucify Him! Crucify Him!”

It is not easy to sin against conviction, but with the continual practice of compromising with sin and the Devil, conviction grows weak and the voice of conscience feeble. I doubt not that we have all been guilty of sinning against conviction and, with each offence, the more hardened we become, so that unless by God's grace we are suddenly arrested to consider our relation to God and eternity, we will sink deeper into the fearful pit of iniquity. Still it is not easy to sin against conviction.

To millions today life is only bearable because they live in a world of make believe and cherish, consciously or unconsciously, the hope that they will eventually win the way to heaven, but that is the blackest lie that has come from the mouth of hell. Only through the merits of the Lord Jesus Christ can heaven be gained. By conviction God's grace and mercy are manifest, for conviction is a danger signal that we pass at our peril. There is a great gulf fixed between God and man and the only way to cross it is by faith in the finished work of our Lord and Saviour Jesus Christ.

The third type that we come to are those who sin by conviction. The high priests and their followers who gathered outside the hall of judgement, answered Pilate's appeal to them saying: “We have a law, and by that law He ought to die.” It seemed that they referred to a law that is found in Deut. 18: 20, “But the prophet that shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.” (Also see Levit. 24: 16.) To hold to the law of God is good and just and true, but it is not sufficient for a man to believe that he is doing right, he must have sufficient and conclusive evidence for his belief, and that is just what the Jews did not have. The Lord Jesus Christ told them to search the Scripture for they testified of Christ, so their guilt was multiplied because they had the Scriptures and refused to be guided by them. Christ spoke in the name of the Father, and all that the Scripture said concerning the Messiah was fulfilled in Him. But it seems that their eyes were blind to the Whole Scripture save this one verse in Deuteronomy and Leviticus. Their folly was pointed out to them, but they still persisted in their wickedness.

Today there are many doing the same thing, sinning by conviction. They are ready to give their time and energy to so called Christian movements and class as unchristian those who will not associate with them. They are quite serious in seeking to build up a better world, but the eternal destiny of man's soul does not seem to come into their range of vision. They would turn the House of God into an entertainment in order that they might give a lecture on morals. They say that it is the teaching of Christ to do unto others as you would have them do unto you. Yes, that is true, but we must not blind ourselves to all the Scripture save this one saying of Christ, for the Scripture plainly declares that you cannot do unto others as you would have them do unto you, unless you are born of the Spirit of God. Had the Lord Jesus concentrated on some social reform the Jews would have had nothing to say, but 3 because He revealed their evil hearts and declared the provision that God had made to meet man's need by His atoning death, they rose against Him.
A man's earnestness is no justification for his intellectual and moral wickedness. The Holy Scriptures distinctly places the Cross of Jesus Christ in the central position. It deals with man's immortality and his eternal destiny. The would be instructors of the public in things that pertain to God's purpose, who fail to give the central place to the sacrificial death of Christ and man's need of Salvation are a menace to society and are bringing damnation on their own heads.

If you are outside of Christ then you are in one of the three classes.
Those who sin without conviction.
Those who sin against conviction.
Those who sin by conviction.

Your own conscience will determine where you stand in the eyes of God. God's ways shut man in that he cannot escape. God does not place the responsibility upon the faithful minister of the Gospel, beyond that he proclaim the full counsel of God. That is why the Scripture declares, “Not by might not by power, but by My Spirit, saith the Lord.” – A. A.

ASSURANCE AND THE HOLY SPIRIT
Romans, Chapter 8.

While many grounds and reasons may be assigned why Christ's disciples never fall away, the principal ground, based at once on Divine law and justice, is that the second Adam, by fulfilling the conditions and complying with all the requirements of the law, received as His reward an inexhaustible supply of the Spirit, which should be imparted to all His people, and dwell in them for ever.”

(Rom. 8: 9,11.) –

In this section of the chapter several functions are attributed to the Holy Spirit, and among other things we are told that He indwells every believer. The verb occurs three times, each time in the present tense. This is unquestionably the greatest statement of the Holy Spirit's work in the redeemed man that could conceivably be made, and yet, by an unhappy change of emphasis, it has become customary to treat of the Holy Spirit's relation to the believer as something which takes definite form only after a “baptism” or “filling” which is alleged to occur at some time after conversion in response to the professed desire of the believer to enter into this experience. Without going into the validity of the last mentioned viewpoint, let us simply state that the New Testament is pre-eminently occupied in its treatment of the work of the Holy Spirit in the believer, with what takes place at regeneration. The basic truth from which we must view the work of the Holy Spirit in the believer, is that given in verse 9: “If any man hath not the Spirit of Christ he is none of His.” (cf John 14: 17.) The converse of this statement is clearly true, that if a man has the Spirit of Christ he is His; and this relationship is not temporary and contingent but permanent and unalterable. It is because the Holy Spirit is the vital principle of the new life of the redeemed (verse 10), and because the gift of the Spirit is without repentance, that the Christian may lay hold with confidence upon this ground of assurance.

While assurance of our salvation and assurance of the authority and perfection of Scripture are two different things, they are much more intimately related than would at first sight appear. In both cases the Holy Spirit operates upon the heart and mind of the believer to produce a conviction which is more satisfying and powerful than any which merely rational proofs can furnish. Calvin, in the 7th Chapter of the first book of the Institutes, speaking of the “Testimonium Spiritus Sancti” in its bearing upon our persuasion of the truth of Holy Writ, says that the Scripture “obtains the same complete credit and authority with believers, when they are satisfied of its divine origin, as if they heard the very words pronounced by God Himself.” Now precisely the same is stated in Romans 8: 15, regarding the assurance of salvation through the Holy Spirit, whereby we cry, “Abba, Father.” In those two words we give utterance to the Spirit born knowledge of full assurance, undisturbed by the denials of Satan and the misgivings of our complex selves.

It is a question whether we should regard this ground of assurance as subjective or objective. Scripture persistently urges us to recognise that the Holy Spirit is in fact inhabiting us. The objective fact is true of all believers. The subjective experience, on the other hand, is variable, for some can scarcely so much as lips the filial confession, “Abba, Father!” while others utter it with all the confidence of an intimate friend. And yet the Holy Spirit indwelling is never to be thought of as an independent and unrelated ground of assurance; for the gift of the Spirit is intimately linked with the death of Christ. As Smeaton says in his Cunningham Lectures, “The right to send the Spirit into the hearts of fallen man was acquired by atonement. The Holy Spirit was never spoken of as sent while the old economy stood. The Holy Spirit was for a time shut up within and limited to Christ's own Person. But when the atonement was
consummated, the life principle of His own Person was also to be that of His kingdom.” In view of this fact we are on dangerous ground when, with the mysteries of all times and types, we allow the Spirit's work within to eclipse or overshadow the Redeemer's finished work without; and this applies to our doctrine of Christian assurance.

The same chapter, in two additional sections, elucidates further facts regarding the Holy Spirit's indwelling which provides the believer with ground for assurance. Verses 12, 13 lay stress on the outward regularity of the believer's life, and the place which the Holy Spirit occupies in the mortifying of sin's power. Every self originated effort is doomed to disappointment, but we are enabled, by the Spirit, to go on guillotining our earthly desires. While our own sanctification is not a safe ground of assurance, growth in moral stature is nevertheless a most persuasive testimony to God's power in the believer, and, in that sense, a source of encouragement to the Christian and a mute message to the man in the street. Conversely the absence of gracious affections is a warning that we are not manifesting the normal marks of a true child of God. “As many as are led by the Spirit of God, these (emphatic) are the sons of God.”

– J. Graham Miller.

Tongoa, New Hebrides.

IMMORTALITY

Man was framed and fashioned for immortality. “We are not a moving row, of shadow shapes that come and go,” but we are endowed with an individuality and personality that must go on and on to an endless future. Death is an experience through which we all must pass. Death is a monster, but it is the judgement that follows that must be feared. “It is appointed unto all men once to die, after death the judgement.”

Faced with the inescapable fact of death, we may endeavour to forget it by living in a world of make believe, or adopting a fatalism, saying: “Let us eat, drink and be merry for tomorrow we die,” but it is only a smoke screen to hide a terrible reality. Death, which will inevitably destroy your make believe world and leave you alone to journey to the eternal tomorrow along the road of uncertainty haunted by the irresistible fact of a condemning conscience.

Goethe, embracing his cultured paganism and with all his high mental capacity in the varied departments of learning, bitterly mourns the worthlessness of the world and his soul's sorrow, and gives expression to his frustrated philosophy, when he says: “Yet, truly, there has been nothing but toil and care; and, in my seventy fifth year, I may say that I have never had four weeks of genuine pleasure. The stone was ever to be rolled up anew. . . . We may lean for a little on our friends, but in the end man is always driven back upon himself.”

We may join the mad whirl of superficial jollity, stimulating and exciting the faculties by the distorted and jarring noises of a swing band, and let the hours sweep away in an effort to forget the fact of death and judgement.

But the paganism of Goethe and the shallowness of the devotees of jazz, is only an effort to crush the ever recurring desire in the soul of man for immortality. No man who retains his sanity and whom sin has not placed beyond hope, but longs for immortality; but the problem that faces all humanity is the fact of sin and the judgement of God. When we seriously consider our life in relation to time and this world, it immediately impresses itself upon us that this life is too brief for what can be achieved by the power of the soul and puts drastic limitations on its development. This world rich and varied in its provisions in many respects, leaves the soul poverty stricken; it is too poor by the curse of sin to satisfy the wants of the soul. If we seek to measure the needs of the soul with the limitations of time and world, we must confess that it is wholly inadequate.

The yearnings of the soul that rises above time and looks on eternity can never be satisfied with semblances and shames which weaken the mind and fetter the soul or cults and sects that destroy initiative and make life a process of disillusionment. It craves for reality, and the Gospel of Jesus Christ alone can supply that reality.

We not only long for the immortality of the soul in security and peace, but also the immortality of our whole nature. The atoning death and resurrection of the Lord Jesus Christ can meet our need. Christ said: “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall 5 he live.” At Calvary Jesus Christ stood in our room and stead, He satisfied all the charges that were against us, and so securing eternal salvation for everyone that believeth. Even the immortality of our nature is purged from sin. As the apostle has said: “It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual
body,” and, “Who shall lay anything to the charge of God's elect?”

In this world the souls of the redeemed reach a point in their spiritual development where the environments and conditions of eternity are necessary to equip them for their status in the realms that are at present beyond our vision. At this point we meet death. But Christ has taken the sting out of death and robbed the grave of its victory.”

The Gospel invites you to life more abundant in Jesus Christ.

“Give me a long look at Heaven
A glimpse of things to come,
Grant me O God this vision
When my work here is done.

I have so many friends there where many mansions be,
So many dear sweet faces o'er the crystal sea.
I want to hear the music of that exultant choir
The Symphony eternal where saints triumphant are.

Give me the vision splendid of Him Who died for me,
Who conquered death for ever on Calvary's cruel tree.” (G.O.L.)

– A. A.

FELLOWSHIP NEWS

Speaking in her very charming pigeon English, at the November meeting of the Sydney Free Kirk Fellowship, Miss Gee Wah, of the Chinese Mission, told us of her testimony for Christ among her people in China, Indonesia, Darwin and Syd-ney. Glad to have Spr. Keith Mackenzie (home on leave from Toorbul Point) with us. Letters received from L.A.C. George Dooley and Pte. Ewen Cameron, tell us that these boys are still on the “battle front” and they are glad to know that the Fellowship still functions in the absence of so many of our members. Members on the sick list this month are Miss Olive Murray, secretary of the Taree Branch, and Miss Alison McKinnon, of Sydney, both of whom are suffering from appendicitis; also believe John Mackenzie, with the R.A.A.F. at Temora, has been ill. We trust that they will all soon be restored to health and strength.

Sydney Fellowship had a party on Saturday, 18th November. Among those present were Basil Harris and Don MacKenzie, on leave, Gnr. Joe Jackson of Hamilton and some of his Army friends from Victoria, who have been attending St. George's.

– Elgin J. Nisbet.

The Rally. – At a united meeting of (the Tin-onee, Wingham and Taree Fellowships, it was decided to accept the invitation to hold the Rally at Taree next year – during the Easter weekend.

FREE KIRK RALLY

To be held at Taree from March 30th to April 2nd

The following is a list of the subjects of the papers to be prepared by the various Fellowships for the forthcoming Rally at Taree.

1. **The Need of the Ministry.** A paper by each of the two Fellowships, Wingham and Maclean.
2. **The Call of the Ministry.** A paper by each of the two Fellowships, Taree and Kindee.
3. **How can the Church secure Students for the Ministry?** A paper by each of the two Fellowships, Tinonee and Grafton.
4. **What is the Teaching of the Scriptures regarding Praise in the House of God?** A paper by each of the two Fellowships, Wauchope and Hamilton.
5. **The Responsibility that rests upon our Young People to Maintain, Defend and Propagate the Christian Faith.** A Paper by each of the two Fellowships, Sydney and Chatsworth.
6. **The Bible, the most up-to-date Book in the World.** A Paper by each of the two Fellowships; Huntington and St. Kilda.

“The hope of immortality, how invigorating and ennobling! It lifts up man's thoughts above all that is grovelling and transitory, and invests human life with a value which cannot be represented in any earthly currency. It broadens the distinction between good and evil, and gives to the warnings of conscience most solemn significance, while it intensifies their power.”

– Alex Oliver.

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THE CHURCH AND THE NATION

In the course of the articles under the above heading an attempt has been made to show how real is the relationship which exists between politics and religion. It is a common opinion today, in fact it is a principle of the Communist Party, that religion is a private affair. This is a principle that does not bear investigation, because religion, whether it be good or bad, must by its very nature make its presence felt in the community. Further more, when we come to the Christian religion, we find that the true believer is obliged to make the
Word of God supreme in all his relationships. How, then, can a Christian live at peace in a political system which is man made and man glorifying.

It is the contention of the writer that while the Christian Church has been seeking by the word and precept to give a spiritual background to our political life, the divinely appointed scheme of national religion has been ignored. This is a fault which also belongs to our own denomination and it is particularly significant in our case, as we hold the principle of national religion as an article of faith.

In subsequent articles an attempt will be made to examine the whole matter and next month the Scriptural basis will be dealt with. This aspect is most important, as many opponents of national religion hold that not only is our principle merely an ecclesiastical tradition, but it is in direct variance with the Word of God.

By the way of answering the charge of unscripturalness, it might be interesting to compare a statement by Dr. McCrie with a quotation from the Scripture which could be easily paraphrased in the words of the former:—

“Nations and kingdoms, in their corporate and public capacity, are under the moral government of God, capable of the obligations of the moral law and bound to do homage to Him, and promote His worship.” (Dr. McCrie.)

Now let us compare this with the Word of God.

“For by Him were all things created that are in heaven and that are in the earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist.” (Col. 2: 16:17.)

The principle of national religion has come to us not as the mere plaything of scholars and bookmen; it is a doctrine that has been maintained through the fires of persecution and men have counted their life nothing that the principle might be kept sure and steadfast.

Today, in Australia, there are many claims being made on the government of the nation. We have Rome and her claim is a serious one. The Word of God tells us that the kings of the earth shall commit fornication with her and surely the most lukewarm protestant must agree that much of our ineptitude in the political field is due to the grip of that Church on our political machinery. We have also the claims of political systems which are openly godless.

Is it not well for us to consider the claims of Jesus Christ? Men in power today often seem to patronise the cause of Christ merely by way of expediency, and in order to exhibit their tolerance to all men. This is not what God requires, what He does require is set out in the second Psalm and summarised in these words:

“Serve the Lord with fear.” These words are addressed to those that rule us and they are reminders that the rulers of our country are not primarily the people's representatives or party representatives, but ministers of God.

H. C. Nicolson.

MISSION NOTES

DR. CHAS. I. McLAREN addressed a combined meeting of the Ladies Missionary Society and the Fellowship in St. George's Church on Thursday 30th November. The Doctor was a medical missionary in Korea when the Japanese declared war, where he took an active part in defending the persecuted Church from the encroachments of Shintoism (the worship of the Sun Goddess). He was arrested and taken to Japan, where he spent 11 weeks in a Japanese police cell.

Dr. McLaren did not discount as propaganda the suffering to which prisoners of war are subject, but reminded us that “truth is the emphasis of facts and not facts only.” What took place under one Japanese commander may not take place under another. The Doctor then put this potent question: When the war is over, who are to be recognised as having been the custodians of the Christian tradition? Those who accepted the government regulation with regard to Shintoism, or the “remnant” which as a society was killed by government persecution?

The Rev. Joseph McCracken was inducted to the charge of the Free Church Mission in South Africa on 9th August, 1944. Mr. McCracken will leave for his new sphere of labour as soon as the ban of foreign travel is lifted.

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The Rev. Murdo Nicolson, who has been subject to ill health for some considerable time, has left Lima for Vancouver, Canada, to supply the pulpit of the Free Church congregation there.

REV. D. G. C. TROTTER VISITS VICTORIA

At the request of three Victorian congregations, the minister of Maclean, N.S.W., journeyed south and was the visiting preacher at communions held in all three congregations during October. Mr. Trotter had previously visited St. Kilda and Gee-long and was no stranger to those congregations, but this was his first visit to the
Hamilton congregation, and it will be remembered with pleasure by those who were privileged to hear his messages. Mr. Trotter arrived in Hamilton on Wednesday after a long, weary journey, and that same evening he attended and took part in a Monthly United War Intercessory Service, which was held in the Church of Christ. The following evening he began a series of special meetings in our own Hamilton church, which were continued each day until Monday. In Victoria we cannot give our visiting preachers the fine congregations met with at Maclean at communion time, nevertheless the attendances were such as to well warrant the numerous meetings held. Shearing had begun in the district and this, with the shortage of petrol, kept some away. On the Monday afternoon, through the kindness of an office bearer, Mr. Trotter was able to see for the first time shearing operations in full swing. On Wednesday, accompanied by the local minister, he left for Warrnambool, en route for Geelong. At Warrnambool a family much missed from the Hamilton congregation was visited and, during the evening there, Mr. Trotter had a message from the Word for the young people in the home. Our people in this State would appreciate an annual visit from a New South Wales minister, if this could be arranged. – I. L. G.

The sacrament of the Lord's Supper was observed at Barrington on 12th November, on which occasion Rev. Arthur Allen assisted the minister. All the services were of a high spiritual order and much blessing was experienced by all who participated. One new member was added to the roll. Psalm 106: 1. Owing to raging bush fires, many of the menfolk were absent from church fire fighting. Rain is badly needed throughout the district: – J. A. W.

WAUCHOPE

At the close of the prayer meeting, 6th October, 1944, a presentation of a Bible was made to Miss J. Lobban, who is leaving the district. Reference was made by various speakers to Miss Lobban's long and helpful connection with the Wau-chope congregation and the wish was expressed that, at some future date, Miss Lobban would return to reside in the district again. Later, Miss Lobban and a number of friends gathered at the Manse for supper.

GRAFTON

The sacrament of the Lord's Supper was dispensed at Grafton on Sabbath, 28th October. The pastor was assisted by the Rev. A. Allen, who preached at all the services with much acceptance. The usual Fast Day Service was held on Thursday, Preparatory Service on Saturday, and the Thanksgiving Service on Monday. On the Friday evening a service was held at Rushforth, when, despite a somewhat inclement evening, there was a very creditable company present, and a time of happy fellowship was enjoyed.

Mr. Allen's visit to this congregation was much appreciated, and he was in vigorous form. It was in Grafton that Mr. Allen preached his first sermon after he was accepted as a student, and Mrs. Allen was nurtured in this congregation, in which her late revered father was for many long years an esteemed elder. – H. W. R.

FREE CHURCHMAN DECORATED

Mr. Ross Anderson, of Warregah Island, Clarence River, has received information from the Air Board that his son, W/O. COLIN ANDERSON has been awarded the D.F.C. Colin was mentioned in dispatches and awarded the OAK LEAVES during the fighting in the Western Desert. At present he is resting in England after 50 operational flights over enemy territory.

LIEUT. JOHN GUNN, who was recently awarded the M.C., has been seriously wounded during the fighting in Burma. We have not heard the nature of John's wounds, but he has been medically classified “C” class.

“So long as we ourselves have not entered the New Jerusalem, our comfort should never be founded upon our sanctification, but exclusively upon our justification.” (Kuyper)

OBITUARIES

Mr. John MacDonald, of Geraldton, W.A., passed away on the 14th July, 1944, aged 86 years. John was the eldest son of the late Donald MacDonald, of Cowley's Creek, Victoria. The passing of this gracious man makes another break in a loyal and devoted Free Church family. A brother, the late Malcolm MacDonald, died on the 11th July, 1932. Mr. John MacDonald resided in Western Australia for many years, and although circumstances prevented him from worshipping in the Church he loved, he at all times maintained his connection with the Free Church and was deeply interested in all her activities. To his brother Alexander, and sisters Flora, Catherine, Marion and Ann, whose names are well known to the readers of this journal, as A. MacDonald and Sisters, we extend our deepest sympathy. “Blessed are the dead who die in the Lord.” – A. A.

The passing of Mr. Malcolm Parsons after a brief though particularly distressing illness (at the venerable age of 82 years) removes yet another Free Churchman from our midst. Born at

Mr. Malcolm Parsons, of Geraldton, W.A., passed away on the 14th July, 1944, aged 86 years. John was the eldest son of the late Donald MacDonald, of Cowley's Creek, Victoria. The passing of this gracious man makes another break in a loyal and devoted Free Church family. A brother, the late Malcolm MacDonald, died on the 11th July, 1932. Mr. John MacDonald resided in Western Australia for many years, and although circumstances prevented him from worshipping in the Church he loved, he at all times maintained his connection with the Free Church and was deeply interested in all her activities. To his brother Alexander, and sisters Flora, Catherine, Marion and Ann, whose names are well known to the readers of this journal, as A. MacDonald and Sisters, we extend our deepest sympathy. “Blessed are the dead who die in the Lord.” – A. A.
Clarence Town, on the Williams River (where he early came under the influence of that worthy Free Church minister, Rev. W. S. Donald, Mr. Parsons went with his parents to the Clarence River, there engaging in farming pursuits on Woodford Island. Later, marrying Miss Martha Watson, he moved to Warregah Island where he took up cane farming, proving himself a farmer of no mean repute. After spending some years in business at Maclean and Grafton, he finally moved to Newcastle (with his wife and three daughters) where he passed away. Mr. Parsons was noted for his Christian qualities and genial kindliness. A robust Protestant, he was never happier than when contending for the faith as it is in Christ Jesus. He is sadly missed by a wide circle of friends, among whom he was held in the highest esteem.

To his devoted daughters, Mrs. Parsons having predeceased him by some years, we extend our deepest sympathy. – J. A. W.

**SUBSCRIPTIONS RECEIVED FOR OCTOBER, 1944**

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(The above donation will be allocated by the General Assembly.)

Central Supplementary Sustentation Fund –
Two Treasury Bonds, Nos. AR079040/1, have been received from “Wellwisher …” (The donor's instructions are that the bonds are to be used for the benefit of the above Fund. The bonds will be retained as Capital and the interest applied in accordance with donors instructions.)

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**THE CHILDREN'S PORTION**

**Lesson Notes**

By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

**LESSON NOTES FOR JANUARY**

**TINY TOTS TEXT**

“Little Children Abide in Him” (1 John 2: 28)

**PRAYERS FOR THE OPENING OF EACH CLASS**

Jan. 7th. – Psalm 33: 20
Jan. 14th. – Psalm 31: 1
Jan. 21st. – Psalm 33: 22
Jan. 28th. – Psalm 33: 21

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THE JOURNEYS

28 The Journeyings  Ex. 14: 1-14  Psalm 37: 5  10: 10

of Israel

JANUARY 7th – THE PASSOVER – PART II.

The mighty hand of God was revealed and His determined purpose effected (chap. 12: 29-30). From out of the impenetrable blackness of that Egyptian night, a cry rent the air, no partiality had been shown, for from the first born of Pharaoh that sat on his throne, unto the first born of the captive that was in the dungeon, even to the first born of all the cattle, there was not a house where there was not one dead (v. 30). Pharaoh in great fear lest a worse thing befall himself and his people, hastily summoned Moses and Aaron in the night, read the subsequent happenings (vv. 31-46). We see in this judgement of God upon Egypt, what a fearful thing it is to fall into the hand of the living God. Pharaoh, his pride now humbled, was urgent in his command, Rise up and get you forth from among my people.” (vv. 31-33.) So anxious were the Egyptians for the departure of the Israelites out of their land that no request was refused, laden with jewels of silver, and jewels of gold, and raiment (v. 36), the Israelites set forth on their memorable journey to the promised land, and with what mingled feelings of wonderment and gladness, must they have gone forth. Six hundred thousand men, besides children (v. 37). There were also followers, a mixed multitude, including flocks, and herds, and very much cattle, laying on Moses a tremendous responsibility, which, had he been relying on his own strength to carry out, would have failed hopelessly. But God was with him and that was the key to his success.

Boys and girls, we have now passed over from the old to the New Year, a year filled with the most wonderful possibilities, but if we have passed over into the New Year, and are relying on our own strength to overcome the tremendous obstacles and temptations which must inevitably beset us, we shall not only fail, but fall therein. What should be our watchword as we enter this New Year? – “I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also has become my salvation.” (Isa. 12: 2.)

Remember – God is our refuge and our strength. (Psalm 46:1.) Moses was successful because of two things. Faith and obedience.

JANUARY 14th – THE MEMORIAL OF THE PASSOVER

It is fitting that the great deliverance wrought by God on the behalf of the Israelites, should be remembered and in consequence Moses (by Divine authority) said unto the people, “Remember this day.” (v. 3). The reason for remembering this day is also given in (v. 3): “For by strength of hand the Lord brought you out of this place.” This day came ye out in the month Abib (v. 4.) Abib means, “green ears of corn,” or “greenness,” and the month of Abib was that in which the wheat came into ear, and the earth generally renewed its verdure (Ellicott), which in that northern latitude would be April.

No doubt the Israelites had a very real sense of indebtedness to God, when they realised the protecting value of the blood sprinkled doorposts. Standing in awe, under the shadow of the Almighty, sheltering under the blood, brought to them peace and security. In this we have evidence of their practical faith. How infinitely greater is the merit and worth of Christ, who is our Passover, sacrificed for us, who has come to convince us of our guilt and of our danger, and yet shows us a way of deliverance. I wonder whether we have cast ourselves as unreservedly upon Jesus, as did the Israelites upon the protecting power of the blood sprinkled doorposts on that memorable night. The Scriptures tell us of our lost and undone condition by reason of sin, but just as clearly, set before us a way of escape from the wrath to come, that is by the blood of Christ, whereby He has made peace, and through which we may have boldness to enter into the Holiest.

Boys and girls may it be the sweet experience of your young lives to have a good hope through grace, at the outset of this New Year and this will indeed be for you a memorable year.

Learn – Our prayer to God should be, “So teach us to number our days, that we may apply our hearts unto wisdom.” (Psalm 90: 12.)

JANUARY 21st – THE PILLAR OF CLOUD AND FIRE

What an amazing spectacle is presented to us in that great concourse of people, numbering well over one million, men, women and children, accompanied by herds of cattle, and flocks of sheep, etc., wending their way slowly out of Egypt, led by God, who to ensure their protection, “spread a cloud for covering and a fire to give light in the night.” (Psalm 105: 39.) And God led them not through the land of the Philistines, read why in verse 17. (The Philistines were a warlike hostile people, as those who have read the Bible will know. You have all heard the story of David and Goliath – Goliath was a Philistine). But God led the people about, through the way of the Wilderness of the Red Sea, etc. (v. 18.) It was not that God had not power to subdue the Philistines, but God always knows what is best for His people. “And Moses took the bones of Joseph with him,” (v. 19.) a testimony of the truth of God’s Word (Gen. 50: 23-25). What the actual living conditions of Egypt were, we cannot rightly say, but here indeed was a new experience for the Israelites, encamped in Etham at the edge of the Wilderness, and overshadowed by God’s presence in the cloud of daytime and the wall of fire by night. They must have felt the strangeness of it all, nevertheless to breathe the sweet fresh air of liberty must have been joy indeed to them.

How instructive is this history of Israel’s departure from Egypt: their journey through the Wilderness and their final entry into the promised land. Does it not set before us in type the spiritual deliverance of sinners by their conversion to God; their pilgrimage through this world on their way to Zion, and their ultimate entry into the heavenly Canaan. For we declare,
that we, by conversion, are strangers in this world (teacher please explain), and as strangers, pilgrims, declaring plainly that there is no continuing city, but that we seek one to come, and on the way to this better country, which is as heavenly, though we have not the visible cloud by day, and the fire by night, we have Jesus with us in a more real and intimate, sense. For does He not say: “Lo, I am with you always, even unto the end of the world.”

Learn – He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. (Psalm 91.)

JANUARY 28th – THE JOURNEYINGS OF ISRAEL

Read Chapter 14, verses 1-14 (read also Psalm 124). And the Lord spake unto Moses saying (v. 1): Israel commanded by God moved on (v. 2), much lay before them, they were to be confronted with trials and times of testing, for Pharaoh (God having hardened his heart) thinking that Israel was entangled in the land, and that the wilderness had shut them in (v. 3), gathered together six hundred chosen chariots, and all the chariots of Egypt, etc., pursued after the Children of Israel (vv. 5-9), coming upon them camped by the sea, beside Pihahiroth before Baalzephon, on seeing the host of Pharaoh bearing down upon them, fear and dismay filled the hearts of the Children of Israel (vv. 10, 11, 12), but this was needless fear, for Moses said unto the people, “Fear ye not, stand still and see the salvation of the Lord,” etc. (vv. 13, 14). As the journeys of Israel were fraught with danger and trial, so, boys and girls, the Christian life is not an easy one, for as the Apostle Paul says, “For when we were come into Macedonia our flesh had no rest; but we were troubled on every side; without were fightings and within were fears. Nevertheless God that comforteth those that are cast down, comforteth us.” (2 Cor. 7: 5-6.) Psalm 127, clearly shows the value of an unshaken confidence in God amidst all circumstances, again may we not say, “I will trust and not be afraid.”

Learn – To commit thy way to God, Him trust, and He will bring it to pass.

“The Law is like a mirror let down from Heaven. It shows us the dirt on our face, but cannot wash it off.” – D. L. Moody.

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

THE CHILDREN'S SERMON
The Tongue

We should always be careful of our tongues and keep them in subjection, because when not controlled they can do a lot of harm. James calls the tongue an unruly evil full of deadly poison.” Elsewhere it is said “Death and life are in the power of the tongue.” That, no doubt, accounts for why the Creator when He made the tongue, placed it in a little cage behind twenty four ivory bars which could be clamped down quickly if it did not behave itself.

It is a noticeable thing that the tongue if it is good can be the best of things, and if bad the worst of things. When it is good it is “as choice silver” and “a tree of life.” By it we praise God for His grace, mercy and love and tell what He has done for us in Christ Jesus, but when it is bad it is a “world of iniquity.” Cursings, slanderings, boasting, flattering, backbiting, “defiling the whole body,” as James says and “setting on fire the course of nature.”

The tongue is a fire – “a devouring fire,” which if it once gets out of control will soon leave a field of
Yet strange to say when the tongue is properly controlled and in subjection it can become the greatest and most attractive charm in young people. Solomon cites two excellent features of a virtuous woman, “she openeth her mouth with wisdom and in her tongue is the law of Kindness.” In another place he says, “a word fitly spoken is as apples of gold in pictures of silver.”

J. C. R.

BLESSING THROUGH DISPLAY OF TEXTS

“Some 6 months ago, a Franciscan Friar with whom the Lord had been dealing passed by our Mission House and read two Bible Texts, viz., Matt. 11: 28 and 1 John 1: 7. He says, “I passed by the house, accustomed to read such texts in the houses of the Evangelicals, against whom, as a priest, I was much prejudiced. But after walking by I noted that those words were deeply engraved in my memory, and that without realizing, it, I was repeating them over and over again. I felt myself drawn to Him Who had uttered those gracious Words, and I thought is it possible that the Evangelicals have something that is Divine? How is it that I felt alleviated, at their house, in my spirit, when I read those words? There were moments when I saw those things clearly. But I hesitated, and began to doubt.” Later, I called at the Mission House, and received a gracious welcome, intending to ask the significance of those texts, but pride and egotism prevented me.”

Later on he called, and we had an opportunity of opening up the Word, and it was my great privilege to point him to the Lamb of God, Who taketh away the sin of the World. As I explained to him the “good news” of God's Grace, it was very evident that the Holy Spirit was taking the Word home to his heart. I not only explained to him Salvation by Grace, but also God's provision for his living the Christian life by faith. We had prayer together, and he returned to his Monastery with a copy of God's Word, from which he could study these precious truths for himself. He had a time of conflict, but the Holy Spirit brought him consolation from the fact, that he was now “in Christ” and “Christ was in him.” God's sure Word became the foundation of his hope and trust. In due time the Holy Spirit led him to make a break with his Church and former associations. He came to live at our home and rapidly grew in Grace and in the knowledge of our Lord Jesus Christ. Soon he wanted to give his testimony to his new found faith in Christ.

Crowds came to hear him. His testimony was clear and fearless. The first time he witnessed the partaking of the Lord's Supper he was greatly impressed, and the Holy Spirit taught him its true significance.

His life in our home is a blessing. His messages are scriptural, helpful and fearless. He now makes little reference to his past life, but makes his sermons expositions of God's Word.

V. D. ROBERTS
(Bolivian Indian Mission).

KEPT BY THE POWER OF GOD

“The keeping power of Jesus is good enough for me Good enough for Peter when he walked upon the sea. Good enough for Daniel in the Lion's den. Surely it is good enough for military men.”

SEARCH WORK IN 1st CHRONICLES 1-15
1. Write out the names of the boys and girls in Jesse's family.
2. Write out the prayer of Jabez.
3. What two things brought about Saul's death?
4. Who were said to be “men that had understanding of the times, to know what Israel ought to do.”
5. Where is it said, “David was afraid of God that day?”
6. What was the sign God gave David to go against the Philistines?
7. What man was described as “instructed about song, because he was skilful.”

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

NOTICE

The Search Work Questions set for this month are the final for the year. Students are requested to forward their answers as early as possible in the New Year.

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GOD IN CHRIST

A sick woman said to Mr. Cecil: “Sir I have no notion of God. I can form no notion of Him; You talk to me about Him, but I cannot get a single idea that seems to contain anything.” “But you know how to conceive of Jesus Christ as a man,” replied Mr. Cecil, “God comes down to you in Him, full of kindness and condescension.” “Ah, Sir, that gives me something to lay hold on. There I can rest. I understand God in His Son.” “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.”

– BIBLICAL TREASURY.

YOKED TO UNBELIEVERS

Eliza Embert, a young Parisian lady, resolutely discarded a gentleman, to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, that a man of the world could not be so old fashioned as to regard God and religion. Eliza started – but on recovering herself, said: “From this moment, Sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honour God, can never love his wife constantly and sincerely.” “Be ye not unequally yoked together with unbelievers.” – 2 Cor. 6: 14.

GIVING A TENTH

A Mrs. Graham, of New York, made it a rule to appropriate a tenth part of her earnings to be expended for pious and charitable purposes. By a transaction she suddenly became possessed of £1,000. So large a profit was new to her. “Quick, quick,” said she, “let me appropriate the tenth before my heart grows hard.” Fifty pounds of this money she sent to a Mr. Mason in aid of funds he was collecting for the establishment of a Theological Seminary. “God loveth a cheerful giver.” 2 Cor. 9: 7.
CAUGHT WITH GUILE

Mr. Aitkin, a bookseller of Philadelphia, was the first person who printed a Bible in that city. While he kept a book store a person called on him, and inquired if he had Paine's "Age of Reason," for sale. He told him he had not; but having entered into conversation with him, and found that he was an infidel, he told him that he had a better book than Paine's "Age of Reason" which he usually sold for a dollar, but would lend it to him, if he would promise to read it; and after he had actually read it, if he did not think it worth a dollar, he would take it back again. The man consented and Mr. Aitkin put a Bible into his hands. He smiled when he found what book he had engaged to read, but said that he would perform his engagement. He did so; and when he had finished the perusal, he came back, and expressed the deepest gratitude for Mr. Aitkin's recommendation of the book, saying it had made him what he was not before – a happy man; for he had found in it the way of salvation through Christ. Mr. Aitkin rejoiced in the event, and had the satisfaction of knowing that this reader of the Bible, from that day to the end of his life, supported the character of a consistent Christian, and died with a hope of immortality.

BIBLICAL TREASURY.

A CHANGE SOMEWHERE

A Scotch girl was converted under the preaching of Whitefield. On being asked if her heart was changed, her true and beautiful answer was: “Something I know is changed; it may be the world, it may be my heart: there is a great change somewhere I'm sure, for everything is different from what it once was.”

DECEMBER BIRTHDAYS

Many Happy Returns

“Thy testimonies have I taken as an heritage for ever.”

Psalm 119: 111.

Dec.  
" 1 – Athol McKinnon, Kindee.  
" 1 – Elizabeth Anderson, Harwood Island.  
" 1 – Brian Gordon, Barrington.  
" 1 – Roma Eaglestone, Maclean.  
" 2 – Wallace Lamborn, Willena.  
" 2 – Dorothy Clerke, Kendall.  
" 2 – Margaret Marchment, Wauchope.  
" 3 – George Gollan, Tinonee.  
" 3 – Reginald McKinnon, Kindee.  
" 4 – Barry McKay, Kinchela.  
" 4 – Joy Kidd, Nabiac.  
" 5 – Warrick Lamborn, Willena.  
" 5 – Elaine Ferguson, St. Kilda.  
" 6 – Marjorie Drew, St. Kilda.  
" 6 – Frank Bain, Wauchope.  
" 7 – Gweneth Clerke, Kendall.  
" 7 – Ernest Munro, Maclean.  
" 8 – Kenneth Murray, Bunyah.  
" 8 – Allan McPherson, Maclean.  
" 8 – Judith Black, Sydney.  
" 9 – Noreen Lyons, Forster.  
" 9 – Graeme King, Grafton.  
" 11 – Betty Chapman, Wauchope.  
" 12 – Beth Taylor, Barrington.  
" 12 – Graham Len, Maitland.  
" 13 – Marion Brogden, Armidale.  
" 14 – Trevor Murray, Brown's Creek.  
" 14 – Graeme Nisbit, Sydney.  
" 14 – Christina Marchment, Wauchope.  
" 15 – Heather Long, Grafton.  
" 17 – Rosemary Turner, Bunyah.  
" 18 – Elsie Rees, Hamilton.  
" 18 – Gwen Stevens, St. Kilda.  
" 19 – Pearl Mullard, Comboyne.  
" 19 – Frederick Sheather, Wauchope.  
" 19 – Willie Plunkett, Hamilton.  
" 19 – Margaret Wilkinson, Nabiac.  
" 21 – Colin Alberts, Ashley.  
" 23 – Hugh Turner, Bunyah.  
" 24 – Eunice Kennedy, Comboyne.  
" 24 – Keven Chapman, Wauchope.  
" 24 – Norman Chapman, Wauchope.  
" 25 – Hedley Davey, Ruthven.  
" 25 – Peter Child, Maclean.  
" 26 – Edna Stevens, St. Kilda.  
" 27 – Margaret Stewart, Taree.  
" 27 – Nola Sykes, Wollongong.  
" 27 – Helen McPherson, Maclean.  
" 27 – Donald McLeod, St. Kilda.  
" 28 – Mavis Robinson, Anna Bay.  
" 29 – Bruce Porter, Birdwood.  
" 31 – Callum Gorrie, Branxholme.  
" 31 – Dorothy McPherson, Grafton.