ANOTHER GOSPEL

The Gospel is the proclamation of the redemptive work of our Lord Jesus Christ. It declares that Jesus died for our sins and rose again for our justification and has ascended to the right hand of God, from whence He shall come to judge the quick and the dead. Modern liberalism has no place for such a proclamation, but being led captive by sentimentalism they would bypass the labours of centuries in order to find a solution for the superficial phases of the tremendous problems that face us. Such self appointed reformers would abandon the study of theology and give up the great doctrines of the Christian faith, that the church might apply herself to a detailed study of modern industrial disputes and social. Conditions. They are the champions of Church Union for they know that church union would mean the abolition of the distinctive principles of historic Christianity.

This paganization of the church, having dispensed with the atonement, suggests we should build up a balance of good works, in fact liberalism treats sin so lightly that they would satisfy the justice of God Almighty by making some superficial improvement in industrial and international relationships. By their self manufactured and stupid sentimental benevolence, they suggest that mankind is handicapped by circumstance, and though men wallow in the sewer of iniquity, they conclude that it is the result of environment and social conditions, but Dr. Campbell Morgan replies “the gospel of salvation by environment was tried once for all in the garden of Eden, where it failed conspicuously.” Recently, Dr. R. C. Johnson, Master of Queen's College (Methodist), University of Melbourne, delivered a lecture in connection with the Unitarian Extension Movement in which he repudiated the gospel as proclaimed by Wesley and Whitefield and classified the evangelical faith with mythology and astrology. The Doctor's efforts to destroy the faith received the approbation of the Unitarians. (See “Glad Tidings,” Dec., 1944.)

Liberalism makes its appeal to the sentimental mind, which would polish the outwards parts of the sepulchre and endeavour to forget the corruption inside. The basis of all our problems is sin which operates from the very centre of man's being; and to evade the issue by vain philosophies and science falsely so-called is certainly not the result of intelligent consideration and thoughtfulness, or, as E. K. Simpson so cogently puts it, “Nor can anybody who takes the Bible seriously long nurse the fond delusion that the staple principle of the Divine government consists in setting a premium on zeal in the devil's service by pampering those who pursue that besotted course. Such a topsy turvy theory of moral administration amounts to constructive blasphemy. It jauntily confers on evil the freedom of the city of
God. And what is its elastic, emasculated Deity, but a false god “impregnated with earth,” framed in the image of that corrupt heart.

Testimony and experience proves conclusively that the only solution for our problems is the regeneration of man. Man's nature must be changed, and surely it is the acme of folly to suggest that man's nature can be changed by repudiating the truth. The Holy Scripture reveals the source of our troubles and the provision that God has made to meet our needs. The only solution for the momentous problems that face us, and our own eternal salvation is reconciliation to God by the death of His Son.

Let us hold fast to the faith and not be deceived by the subtlety of liberalism, which invites us to widen our influence by adopting a wider gospel, but conceived and framed in the corrupt heart of man.

– A. A.

HIS PART AND OURS
Capt. J. Campbell Andrews, A.I.F.

When the gracious power of God works in the life of a man there is such a harmony of divine grace and human activity as to defy human analysis. God approaches, man responds; God speaks, man answers; God calls, man obeys; God strengthens, man labours. Therein and thereafter divine grace and godly conduct are seen linked in man's experience, linked so indissolubly that we can no more say of any human accomplishment, “Man did that” or even “God did that.” Of this mystery, in the words of Charles Simeon of Cambridge, “the truth is not in the middle, and not in one extreme, but in both extremes. Perhaps the nearest adequate statement of this wonderful thing is, “God did that through man.” The extremes must be conceived of together without detracting from either, even though full understanding of this fusion of activities is beyond us.

In Scripture and in Christian experience these extremes meet in harmony not in conflict as many commonly suppose. Hence we are exhorted, “Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of His good pleasure.” Not man working apart from God, or God working apart from man, but both working together in the glorious harmony of the Christian life. God renewing, man willing and obeying.

Insistence on one extreme to the detriment of the other has led to the development of opposed and irreconcilable heresies. The one error taken to its logical conclusion merely states “Man did it,” and begets the proud boast, “I am the master of my fate, I am the captain of my soul.” That is Arminianism. The other error merely states, “God did it” and so insists on the divine agency as to lose sight of the human, consequently denying moral responsibility and destroying human personality. That is Hyper-Calvinism. A theology or philosophy which is cramped within the bounds of finite human understanding concludes that either the one or the other is true. It is inadequate, both are true. God is sovereign, man is free. Calvinistic theology alone accepts both as whole truth, sees in either truth the necessary complement of the other, declares that in Christian experience there is such a close interrelation of divine grace and human action that man lays hold of the eternal life to which he is called.

Hence Paul's paradox “I live, yet not I but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me.” He states, “I live,” and “Christ lives,” not one but both. This is not the submersion of human personality in God, but God dwelling in man. Christ in man and man in Christ. Not union with fusion of personality, but communion as Paul's will and life are conformed to Christ. Again Paul says, “I laboured more abundantly than they all, yet not I, but the grace of God which was with me.” Here he denies neither God's grace, nor his own efforts, but strongly emphasises both. In every human act there is to be seen the concurrence of two wills, the purpose of God and the activity of man. But nowhere is this close yet mysterious harmony of life found to such a degree as in Christian experience, where men consciously do God's will, in our thinking we should never allow limited human intellect to alter this exquisite balance in the divine economy, by refusing to accept what we cannot fully explain. To reason we add faith. These things are both truths of Scripture and facts of Christian experience. Modern psychology has barely touched the surface much less plumbed the depths of that experience. This knowledge is too high for us; but there is knowledge higher than human. God's thoughts are high as heaven above our thoughts. And so in faith we accept what human reason cannot fully analyse.

“Salvation is of the Lord,” not of man. Yet man is the subject, not the object of salvation; is active not passive. God has approached man in gracious condescension since He sought our erring
parents, in Eden as the evening closed on the first tragic day in human history. He still approaches and shall approach our wayward race till time merges into eternity. And this approach in every age quickens response in gracious hearts. He speaks “Seek ye my face” and “Thy face Lord I will seek.” He quickens whom He will and the life imparted to the spiritually dead breaks the bonds of sin and issues in the perfect freedom of holy obedience. We willingly and gladly come to the Saviour as we are drawn by the Father. “A willing people shall come to Thee in the day of Thy power.” We lay hold of eternal life to see the gate of the kingdom wide with welcome, and the superscription over the gate. “Whosoever will may come.” We enter with the full consent of faculties renewed with spiritual life and glancing back see written on the inside “Chosen in Him before the foundation of the world.” We realise that the faith that we consciously exercise is the gift of God.

“The salvation of the Lord standeth sure, having this seal, “The Lord knoweth them that are His and let every one that nameth the name of Christ depart from iniquity.” This thing is doubly sealed. Sealed within by the secret mystical seal stamped by God Himself, and visible only to the eyes of His eternal foreknowledge. Sealed without by the seal read and known of all men, the open profession of the Christian departing from iniquity. Where does the contradiction men conceive of occur in this? Is not the one seal the necessary complement of the other?

Not only in conversion do we see the intimate operation of divine grace in human life, but also in all Christian experience. With piercing spiritual insight, John Bunyan saw the truth, and presents it in describing the Pilgrim's experience in the House of the Interpreter. The flame could not be quenched though it was flooded with water. The secret of this strange fact lay behind the wall whence oil was constantly fed to the flame. It is a human fact that water added to burning oil extends not diminishes the flame. Even so Christian faith and piety are constantly fed to the flame. It is a human fact that water added to burning oil extends not diminishes the flame. Even so Christian faith and piety are maintained, nay flourish in the most unpromising environment and under the most adverse conditions.

“My soul follows hard after Thee; Thy right hand upholdeth me.” The secret of David's holy abandon, of his incessant urge for God's presence and fellowship is there revealed. The hand of God which took him from the fearful pit upheld him constantly and established his goings. The supporting Saviour upholds the seeking and pursuing soul. “We love Him because “He first loved us.” Where is discord in this sweet language created as the Spirit of God weeps over the soul of man? How purblind the mind which denies the delicate balance of this wonderful thing.

The Church of Christ is founded on a rock and the gates of hell cannot prevail against her. Yet this rock, Peter's confession of Christ as the Son of God; given spontaneously with the full consent of his mind was not formulated by flesh and blood but revealed to him by the Father. The gates of hell breed resistance. “The righteous scarcely (or with difficulty) are saved,” but saved they are because in the ultimate their salvation rests not on human effort, but on divine power. This life is a warfare, a fight, an agony of the most intensely spiritual nature engaging all the faculties of men; yet it is a demonstration and triumph of divine grace. We persevere, because preserved. We keep the faith, because “kept by the power of God through faith unto salvation,” “Tenco et tenor.” Christian experience fills that old motto with meaning. “I hold and I am held.” What an effort, but what an assurance!

See that weak creature oppressed with fears and doubts within assaulted by principalities and powers without, wayward in heart and tempted in life, struggling against overwhelming odds. Can he win through? By grace he can, more than conqueror through Christ who loved him. Into the depths of his unfathomable need flows the boundless tide of God's riches in glory by Christ. From the depths he cries, and from heaven the answer comes “My grace is sufficient for thee, my strength is made perfect in weakness.” See that soul ascending the greatest heights of spiritual attainment, mounting up with wings as an eagle, earth's fetters broken, heaven's glory opening. His strength is renewed by the Lord upon whom he waits. The things of Christ flash with glory into the enquiring mind, but it is the Holy Spirit who ministers them. In joy and sorrow, in seeming failure and glorious triumph with full personal consciousness the whole man is engaged in experiences intensely real and enforced; yet, in and through all he is dependent on the enabling power of God. Without Him we can do nothing with Him all things are possible.

In the texture of Christian life the threads of divine grace and human response are inextricably interwoven. Our Lord Jesus showed that with words of exceeding power and beauty. “My sheep hear my voice and I know them, and they follow me. And I give unto them eternal life, and they shall
never perish, neither shall any man pluck them out of my hand.” There is the call and the response, and the grace given that issue in glory. For as in life, so in death, as hereafter the good work which God has begun in our hearts shall be carried to endless perfection. One of Scotland’s greatest saints “struggled on towards heaven, ’gainst wind and storm and tide” but he went in at heaven's gate, to use his own rich phrase, “borrowing strength from Christ,” went in to “the glory dwelling in Emmanuel's land.” One of Scotland's profound thinkers, who danced for joy, in the personal consciousness of God, driven by restless spiritual urge cried “O that He may be mine and I His, and I His!” To hold and be held forever. Forever to apprehend that for which we have been apprehended. It shall be so, “I will be their God” is the eternal answer to their eternal desire, “They shall be my people.” Christ rejoices evermore in His dearly bought possession as He sees the travail of His soul and is satisfied. The truth of complete fulfilment is not in the middle, nor in one extreme, but both extremes. “I will be their God and they shall be my people.” “Blessed is the people whose God is the Lord.”

THE CHURCH AND THE NATION

In the course of these articles, some readers may have found it difficult to ascertain the exact scope of the National religion referred to. Before proceeding to examine the Scriptural basis for this principle, it might be as well to make the matter clearer. There is perhaps no better statement of our church’s position than that found in Dr. Chalmers' moderatorial address to the First General Assembly of the Free Church of Scotland:

“We hold that every part and every function of a commonwealth should be leavened with Christianity, and that every functionary, from the highest to the lowest, should, in their spheres do all that in them lies to countenance and uphold it, that is to say, though we give up the Establishment, we go out on the establishment principle – We quit a vitiated Establishment, but would rejoice in returning to a pure one. To express it otherwise – we are the advocates for a national recognition and national support of religion.”

Turning now to; the Word of God we find that the powers of government were ordained of God. The office of the civil magistrate is an instrument through which God works and because of this it stands in a definite relationship to Him. For instance, God could punish the murderer directly but He has elected to do so through the offices of rulers and magistrates. (Romans 13: 1,4.)

Recognising then that those that rule us derive the power from God it naturally follows that these same rulers have a twofold responsibility, a responsibility to God as well as to those over whom they rule. The Word of God very clearly supports this and while many texts can be quoted, the following are more or less classical. In 2nd Samuel, 23: 3, we find the following words. “The God of Israel said, the Rock of Israel spoke to me, He that ruleth over men must be just, ruling in the fear of God.” How perfectly this sets out the dual responsibility – Glory to God and justice to men.

The Godward side of this office is also emphasised in the second Psalm which we considered in our last article. “Be wise therefore, O ye kings, be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling.”

It might be well to consider at this point one of the chief causes of the general malaise observable in our national life. Are we not allowing all our thinking on political problems to centre on man's material welfare rather than on what is in accordance with God's law. One of the greatest tasks in the Christian life, and it is as true for nations as it is for individuals, is to sit at Christ's feet and be submissive to His great dictum – “Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.” The Church in these days should be urgent to recall men to that position for in it lies the key to a better world.

In Paul's second Epistle to Timothy, the New Testament position is seen to be fully in accordance with the Old, and we find in the second chapter of this Epistle that the object of prayer for those in authority is to ensure that the people governed may lead a quiet and peaceable life in all godliness and honesty.” This indicates very clearly that the ways of the nation should be
so ordained by the rulers that the cause of Christ is thereby promoted. It may be argued that, we have no guarantee that all those who rule us are Christians. Neither we do, but the principle of national religion if applied would ensure that in our corporate existence as a nation the cause of Christ would be nurtured.

In the book of Ezra, the king of Persia commanded Zerubbabel and Jeshua to build a temple unto the Lord God of Israel. The king was not a servant of God in the sense that we understand a believer to be, but here again we have the evidence of the fact that benefits flow from national care for the cause of Christ. In Ezra, chapter 7, we have the king of Persia's instructions regarding the temple and those instructions were to be diligently carried out, “for why,” said the king “should there be wrath against the nation of the king and his sons.”

In the study of national religion it is often noticed as perhaps it may be noticed in the case of the foregoing that much of the supporting argument is drawn from the Old Testament. Opponents of national support of religion often remind us that in ancient Israel there existed what is called a theocracy and that the nation derived all its laws from heaven. This is true, but although the outward form has changed the inward principle still holds good as we find in other Old Testament rules. The principle underlying circumcision and the passover are manifest in the sacraments of Baptism and the Lord's Supper respectively, and in many other cases we discover the mind of Christ most clearly through the types and shadows of the old dispensation.

The great Puritan, Dr. Owen, in dealing with the functions of magistrates under the old covenant dealt with this point. “Subtract,” says Dr. Owen, “from these administrations what was proper to, and lies upon the account of the nation and the church of the Jews, and what remains upon the general notion of a church and nation must be everlasting binding. And this amounts thus far at least, that judges, magistrates and rulers are to take care that the gospel Church may, in all its concernments as such, be supported and promoted, and the truth propagated wherewith they are entrusted.”

Next month (D.V.) we shall deal with a Scripture quotation which is often used as a conclusive argument against national religion. The text referred to is Christ's words before Pilate. “My kingdom is not of this world.”

— H. C. Nicolson.
time accused his master Mephibosheth of treason. Such ingratitude shocked David, already suffering under the blow of his beloved Absolom, and he denuded Mephibosheth of all his possessions, handing the estate over to Ziba.

But Mephibosheth was falsely accused by the treacherous Ziba. He being lame was greatly dependent on his servant and when David fled, he ordered Ziba to make ready for his flight to David, but Ziba started off himself and left his master behind in helplessness and misery. Having lost his opportunity of joining David, it was impossible for him to break through David's enemies to join him, so he was compelled to remain at Jerusalem, where he went into deep mourning for his patron. As soon as it was safe to make his appearance, he came out to meet the king, not to make a humble confession and prayer for forgiveness like the cringing Shimei, but in the conscious integrity of one who felt that he had been cruelly maligned. And more than this, David himself appears to be convinced of his innocence for he revokes half the grant made to Ziba and he does it with such symptoms of impatience that shows that he was ill at ease in regard to the whole business and did not care to have any further reference made to it. “Why speakest thou any more? I have said thou and Ziba divide the land.” Both the temper and the decision were unworthy of David. Why should he speak to the faithful Mephibosheth thus when his indignation should have been directed against Ziba for deceiving him and against himself for falling so easily into the trap of Ziba? And why should he pronounce a judgement which on the very face of it was unjust? If Mephibosheth had spoken the truth then the whole of his estate should have been restored: if Ziba's statement was correct then no part should have been restored, but, as it was, the king in his weak desire to please all parties on this day of his restoration to the throne, he did a grievous injustice to one who was, perhaps, more sincerely attached to him than any other inmate of the palace and who ought to have been specially beloved, if only for his father's sake. True indeed, this noble spirit made the touching reply? “Yea, let him take all, forasmuch, as my lord the king has come back in peace into his own house.” But it is just such a noble soul capable of such noble self denial that feels most keenly the sting of any suspicion of its love and fidelity, and as no further reference is made to Mephibosheth in the Scriptures, and as especially as David gives no charge concerning him to Solomon (at his death) eight years later, it is, not unlikely that he did not long survive the grief and pain that Ziba's treachery had caused him.

So the noble Mephibosheth passes out of Biblical history, but he leaves a sweet fragrance behind and a message of patient and meek bearing under false accusation which we will consider in a later article.

– R. A.

MISSION NOTES

The annual Gift Afternoon in connection with St. George's Women’s Missionary Society was held on Saturday 18th November, at the Bible House. After devotional exercises by the Rev. Arthur Allen, an address with lantern slides was delivered by the Rev. Victor Coombes, Director of the Presbyterian Board of Missions. This was of thrilling interest, and the speaker's close contact with mission work in India, where he has laboured for some years, made his remarks the more impressive. The lantern slides were also excellent and those present were shown the type of children we, as a Birthday Band, are supporting as well as other features of the work. Mr. Coombes told of the change which may be brought about by the knowledge of Jesus Christ as Saviour and friend. At the close of the address, Mr. R. Allen moved a vote of thanks to the speaker, which was seconded by Mr. R. N. Shaw. This was followed by prayer after which the friends partook of afternoon tea. We are pleased to report that the financial result was a record for the Society's activities, the sum of £75 having been received.

St. George's Missionary Society was inaugurated in 1920, on the return of the late Rev. Wm. McDonald from Scotland, who, with the late Mr. Alex Gunn (Elder) called a meeting of the ladies of the congregation and formed a committee. Since then the Society has met each month, except during summer vacation, and have been the means of raising considerable sums of money for Foreign Missions.

The first Gift Afternoon was held at the home of the late Mr. James Stitt, Willoughby, then ruling elder of St. George's. Since that day, each year has shown an increase of “Gifts” and for some time past the Society has been able to hand £100 to the General Fund.

We recognise the good hand of God, whose
“are the cattle on a thousand hills,” in blessing our efforts and putting into the hearts of friends to give liberally. We would ask for the prayerful interest of all readers, that the work may prosper and the gospel be brought to those who sit in darkness.

– J. McD.

The Wauchope Ladies' Missionary Society for some years past have made annual contributions towards the support of the Free Church Mission in India. Recently, the Secretary, Mrs. H. D. Andrews, received a letter from Dr. Annie MacKay, in which Dr. MacKay said: “With wonderful regularity and increasing generosity comes the annual contribution from the Wauchope Ladies' Missionary Society, and I now write to thank them for the sum of £14/13/-, the equivalent of which, in rupees, less loss in exchange, has lately been received. No objection to its being used towards the upkeep of the group of orphan children here has reached us, so we were very glad when it came, as our funds in hand were exhausted. Please convey to all our loving and grateful thanks. It would add to the interest to have an occasional letter from you again!” The next meeting of the Wauchope Ladies' Missionary Society is due at the end of January.

The General Treasurer, Mr. H. C. Nicolson, also received a letter from India, expressing thanks for contributions received from Wauchope and Geelong Missionary Societies.

A REVIEW

“St. John in Current English” is by the authoress of “St. Mark in Current English,” and is the result of an effort to popularise the Gospel of John, by furnishing not a literal translation but a rendering which will appeal to those who are not students. The task was not easy and the result is not without merit; but it is disconcerting to find the opening verse of the Gospel rendered “In the beginning (there was God) and there was the Word with God; and the Word was God.” The authoress uses bracketed words to indicate that they are not in the original text.

Not only is this rendering infelicitous, but it does violence to the text, in that the Apostle's first statement is concerning the pre-existence of the Son, of whose life on earth he was about to write. As in the opening words of Genesis the writer did not seek to prove the existence of God but assumed it so here. What could be more arresting than the opening words as penned by the Divinely inspired writer: “In the beginning was the Word?”

It is most regrettable that a work which was designed, confessedly, for “the common people” should be vitiated by a rearrangement of certain sections, ostensibly for the purpose of maintaining the chronological order and of producing “a reasonable agreement” with the sequence of events as set forth in the other Gospels. To this the manuscripts lend no support. Mrs. Matheson is her own accuser when she writes: “It is a striking tribute to the veneration for the sacred books from the very beginning that no such adjustment was ever made.” It appears that the authoress does not know that the Lord cleansed the temple on, at least, two occasions. The readiness to make assumptions leads the writer to state in the introduction that “we all” keep Christmas Day, Good Friday and Easter Sunday. It is the same tendency which leads her to declare that in the Gospels “Peter becomes the Rock (spelt with a capital letter) on which the church (without a capital) is built.”

The value and beauty of the sublime words of Chap. 14: 27 are not enhanced by rendering them: “Do not be anxious; do not yield your hearts to fear.” Also one wonders what prompted Mrs. Matheson to render the twenty fourth verse of the same chapter: “But one who does not love me, does not care what I have said.” Here the authoress comes more than “perilously close to paraphrase” – to quote her own words.

Nevertheless, some of the renderings are good, and the preface and notes contain some helpful matter.

M. C. R.

OBITUARY NOTICE

PRINCIPAL J. K. CAMERON, M.A., D.D.
1860-1944

Ordained 1890. Clerk of Free Church Assembly 1900-1937. Appointed to chair of Systematic Theology 1906.

The Rev. Principal Cameron passed away on the 4th October, 1944. It was the opening day of the Free Church College Session. Dr. Cameron had served his Church in the College as Professor of Systematic Theology for 38 years. He was born in Ross-shire and was a graduate of the Edinburgh University. Prof. Miller in paying a tribute to Dr. Cameron said: “The great stirring time of his career was the period which embraced the prelude to and aftermath of the union between the Free Church and the United Presbyterian Churches in 1900. He made his contribution of courage, zeal
and efficiency to the struggle by which the Free Church has a name and place in Scotland and beyond. His geniality and helpfulness were almost proverbial. His unaffected kindness and good fellowship impressed all who came in contact with him.” Dr. Cameron will be long remembered in this country by those who had the privilege to sit at his feet.

Mr. Albert Thompson, Upper Rolland’s Plains, passed away on 25th November in the Hastings District Hospital after a short illness, following a year or so of indifferent health. The late Mr. Thompson was a Deacon in the Hastings River Congregation. He was highly esteemed throughout the district. A large gathering assembled at the Rolland’s Plains Cemetery for the funeral. We extend our deepest sympathy to Mrs. Thompson, daughter and sons. – J. A. H.

Mrs. Helena Milliken, of Darawark, widow of the late James Milliken, passed away on 21st October, 1944, at 72 years of age. Both Mr. and Mrs. Milliken were born in Ulster, Northern Ireland, and adhered to the strong Protestant principles in which they were trained in youth. Their children, of whom eight are living, were nurtured in the same Scriptural faith. To them deep sympathy is extended on the loss of their devoted mother. May they be Divinely comforted and ever be found walking in the faith of their parents. – M. C. R.

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Mrs. H. McPherson, Maclean, 5/- (donation).
This mighty host were about to be humbled, nay destroyed, hardened, “Vengeance is mine, I will repay, saith the Lord.”

Moses realised the presence of God in the midst of perplexity, God of deliverance, hence joy gave place to fear. When man divided and dry land appeared, Moses could now see the way the Red Sea, Pharaoh and his great host, the cream of his army, were at their heels, the people were becoming despondent, the noise of many waters, yea than the mighty waves of the sea” (v. 4). As the children of Israel passed through the heap of great waters they were followed by Pharaoh, and his host, and it came to pass, etc. (v. 24). Confused and bewildered, the Egyptians realised the trap they had fallen into (v. 25). Read verses 26-31. We have here recorded the end of the Egyptian host. Read also Psalm 124.

LEARN: God’s way is the right way and the best way, but it is not always a short way. (Psalm 107: 7.) (Read Psalm 23: 4.)

11th FEBRUARY – THE SONG OF MOSES

The Israelites were now safely across the Red Sea, Pharaoh and his great host, the cream of his army, are vanquished and dead, the way which to Israel was a pathway to safety proved for the Egyptians one of death, hence the children of Israel gazed across the wide expanse of water with feelings of profound gratitude to God, for we are told “that Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses.” (Chap. 14: 31.) We can readily imagine a song of adoration and praise springing from their hearts, the fruit of reverence and wonder. Were we near on that momentous occasion the song reaching our ears would have been “I will sing unto the Lord for He hath triumphed gloriously: the horse and the rider hath He thrown into the sea. The Lord is my strength and my song, and is become my salvation: He is my God and I have been “I will sing unto the Lord for He hath triumphed gloriously: the horse and the rider hath He thrown into the sea. The Lord is my strength and my song, and is become my salvation: He is my God and I

4th FEBRUARY – THE PASSAGE OF THE RED SEA

From Succoth to Etham, the second day’s march. Here the Israelites were to be tested: Pharaoh and his host were at their heels, the people were becoming despondent, and even Moses, despite his brave utterance (v. 13-14), was perplexed; he apparently cried unto God and God replied, “Wherefore criest thou unto me? (v. 15.) Speak, etc.” It is time for action, not for words, not that prayer is not acceptable to God at all times, but there is a time to work and pray. God also said, “Lift thou up thy rod,” etc. (v. 16.) The effect of this on previous occasions must have vividly impressed Moses’ mind, again God would further demonstrate his miraculous power. The sea was to be divided and dry land appear. Moses could now see the way of deliverance, hence joy gave place to fear. When man realises the presence of God in the midst of perplexity, God becomes to that man a rock, a stay, a shield, a buckler. (Psalm 18.) The hearts of the Egyptians were to be hardened, “Vengeance is mine, I will repay, saith the Lord.” This mighty host were about to be humbled, nay destroyed, by their own folly. God protects His people with His sheltering embrace, an Angel guards the rear, giving light to the Israelites, cloud and darkness to the Egyptians (v. 19-20), and Moses stretched out his hand and the Lord caused the sea to go back, etc. A strong east wind was the instrument God used. All night long it blew, and by morning light dry ground appeared, the water forming a wall on their right hand and on their left (v. 22). Imagine how awesome it must have been with this great wall of water on either side. Does not the thought of this bring to mind Psalm 93? “The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea” (v. 4). As the children of Israel passed through the heap of great waters they were followed by Pharaoh, and his host, and it came to pass, etc. (v. 24). Confused and bewildered, the Egyptians realised the trap they had fallen into (v. 25). Read verses 26-31. We have here recorded the end of the Egyptian host. Read also Psalm 124.

LEARN: That which was a means of presentation to the Israelites was a means of destruction to the Egyptians. So is it true also in the means of salvation for that very word which to believers is a savour of life is to others a savour of death. (2 Cor. 2: 16.) Teacher please explain.

18th FEBRUARY – MARAH
How sad the contrast after the signal season of joy and gladness: here we have the people murmuring, but three days have elapsed since that song of triumph filled the air, and this murmuring was due, not to the lack, but to the bitterness of the water, the water of Marah (i.e., bitterness). Who was it in Scripture likened herself to Marah? How readily people rebel when things go wrong, how soon do we forget the goodness of God, how needful it is for us to trust God at all times in adversity, as well as in prosperity. Luther aptly remarks that when our provision ceases our faith is wont to come to an end. After such a song of triumph at the opening of this chapter it would seem that our Lord's words might be fittingly applied to Israel, “This people draweth near unto me with their lips, but their hearts are far from me.”

Boys and Girls, God wants our hearts as well as our lips, “For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.” (Rom. 10: 10) Still we must remember that the journey was not made without trial, pebbly ground underfoot, trekking through desert wadies and then among the bare white and black limestone hills, with only the distant “Shur” or wall of rocky mountain which gives its name to the desert, to afford them relief, and finally, weary and tired with their journeyings and parched with thirst, to find water, but of an unpalatable nature (v. 22-24), yet with the token of God's presence they should not have rebelled, for God was but proving them. Note God's answer to the prayer of Moses, “And the Lord showed him a tree” (v. 25) which when cast into the waters made the waters sweet. Then note God's gracious promise in v. 26. Hearkening to God's voice is the primary step in the Christian life. “Incline your ear, come unto me, hear and your soul shall live,” etc. (Isaiah 57: 3.) In order to effect this, “God sent not His Son into the world to condemn the world, but that the world through Him might be saved.” – (John 3: 16, 17.)

LEARN: “Faith cometh by hearing and hearing by the word of God.” (Rom. 10: 7.)

20th FEBRUARY – ELIM

To the Israelites this delightful haven must have been a paradise. Note the abundance of water, no fewer than twelve wells sheltered amidst seventy palm trees (v. 27). Elim means “Valleys.” With what joy must the Israelites have reached and rested in this choice spot, not in Canaan, but in the wilderness. We find God had a purpose in taking them to this cherished place, for almost a month passes ere they continue their journey, here the weary and the heavy laden would find rest, and with the plentiful supply of grass and herb both man and beast would be sustained, so that a people strengthened and invigorated would wend their way towards the promised land. How aptly Psalm 23 fits this picture of rest. “The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters, He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake,” etc.

LEARN: “Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of His good promises which He hath promised.”

INTIMATION

The Assembly of the Free Presbyterian Church of Australia will meet for its Annual Session (D.V.) on Thurs-day, 22nd March, 1945, at 7.30 p.m., in St. George's Church, Castlereagh Street, Sydney.

J. A. HARMAN,
Clerk of Assembly.

The Synod of Eastern Australia will meet (D.V.) for its Annual Session on Tuesday, 20th March, 1945, at 7.30 p.m., in St. George's Church, Castlereagh Street, Sydney.

J. A. HARMAN,
Clerk of Synod.

FELLOWSHIP NOTES

J. E. Huckett, of Kindee, reports that during the absence of their minister in October, members of the Fellowship conducted the service at Kindee. Also that a Welcome Home was tendered to Mr. Walter McKinnon and Mr. Laurie Steep (a C. of E. friend of the Fellowship) who have been released from the Army to return to farming. Both were presented with a copy of “C. J. Studd” and tea followed served by the ladies.

St. George's Fellowship were fortunate in having Mr. Melsop, of the China Inland Mission, at their December meeting. Mr. Melsop having spent three years in occupied China, his address was of extreme interest to all. On the 16th December the Fellowship had its final party for 1944 at the home of Misses Davis. The members of the Fellowship joined in with the Sunday School at its picnic held on the 9th December at Nielsen Park. The Fellowship extend to Miss Mavis Harriss their congratulations. Miss Harris recently announced her engagement. – Elgin J. Nisbet.

L.A.C. J. Harriss and Mr. Andrew Aitchison were ordained as members of the Deacon's Court of St. George's, Sydney, at the close of the morning service on Sabbath, the 17th December, 1944.

FINANCIAL JOURNAL WANTS OLD TIME RELIGION

“The Wall Street Journal,” in a recent article, says: “What America needs more than railway extension, Western irrigation, a low tariff, a bigger cotton crop, and a larger wheat crop, is a revival of religion, the kind that our fathers and mothers used to have. A religion that counted it good business to take time for family worship each morning right in the middle of the wheat harvest. A religion that prompted men to quit work a half hour earlier on Wednesday so that the whole family could get ready to go to prayer
The problem of India's future constitution is thus a most baffling one, the solution of which can only be attempted if there be genuine goodwill on both sides. But there are a great many sober minded Indian patriots today who agree that it would be a flagrant dereliction of duty on the part of Britain were she to walk out of India at this juncture. The immediate consequence of such a step, they assert, would be a general breakdown of the machinery of government followed by chaos and intercine strife of a gigantic scale – and who can be bold enough to say that these men are wrong.” (C.F.)

(A. V. Ramiah.)

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

THE CHILDREN'S SERMON
DAVID

Today, we would like you to notice a few things about David who was a very great man – one of the greatest we read of in Scripture. David was born in a little village called Bethlehem, which means the House of Bread, about five miles south east of Jerusalem on the way to Hebron. This little village was situated on a narrow ridge terraced with gardens and looking toward the limestone hills of Judea.

There were many things in and around Bethlehem to interest a boy like David. Just at the entrance to the village, near the gate, there was a well, where no doubt on many an occasion he quenched his thirst. He recalled the nice fresh water of this well once, when engaged in battle with the Philistines, “O,” he cried “that one would give me drink of the water of the well of Bethlehem, that is at the gate.”

Three of his brave men broke through the lines of the Philistines and brought him some; he was so moved by the bravery that he would not drink it, but poured it out before the Lord. Not very far away from Bethlehem also, was the field of a very wealthy man named Boaz, who had been so kind to Ruth and Naomi. There was also another great item of interest there which David as a boy often looked upon, and looking toward the limestone hills of Judea.

David was a boy once working in a factory. His name was Willie. He received only five shillings a week; but that was the principal dependence of his poor mother. He was a good boy and always went with his mother to church on Sabbath. His employer was not a Christian man. He had a short memory. He forgot God. On one occasion he was in a hurry to get some work done, and he gave notice to his hands on Saturday that he wanted them to work all the next day. Willie was very much tried to know what to do. He could not bear to think of breaking the Sabbath. Yet, if he did not go to work, he was afraid he should lose his place, and then what would his poor mother do? At last he resolved to do right, and leave the rest to God. So he went to church and kept the Sabbath, as God had commanded. The next morning, as he was going into the factory to begin his work, his master met him.

“Where were you yesterday, sir?”

“I went to church, sir,” said Willie.

“Then you may go to church again today, for I don't want you here,” was his reply.

Poor Willie felt very miserable. When he thought of his mother he could not help crying. But he knew that would do no good; so he wiped away his tears, and set out to seek for a new situation. He called at several places, but the only answer he received was, “We don't want any boys.” At last he called on a gentleman, who asked him why he had left his last place. His ready reply was, “Because I wouldn't work on Sabbath, sir.”

The gentleman was pleased with this; so he engaged him to work, and promised to give him ten shillings a week. So Willie found that God blessed him for keeping the Sabbath: – Rev. R. Newton.

GOD'S UNERRING JUDGEMENT

“There is a machine in the Bank of England which receives sovereigns, as a mill receives grain, for the purpose of detecting wholesale whether they are of full weight. As they pass through, the machinery, by unerring laws, throws all that are light on one side, and all that are of full weight to another. That process is a silent but solemn parable for me, founded as it is on the laws of Nature, it affords the most vivid similitude of the certainty which characterises the judgement of the great day. There are no mistakes or partialities to which the light may trust; the only hope lies in being of standard weight before they go in.” – Arnot, “The Parables of Our Lord.”

The following anecdote is told respecting the jailer and Mr. John Bunyan: – It became known to some of his persecutors in London that he was often out of prison. They sent an officer to talk with the jailer on the subject: and, in order to discover the fact, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep. He therefore acquainted his wife, that though the jailer had given him liberty to stay till morning, yet from his uneasiness he must return. He did so, and the jailer blamed him for coming at such an unseasonable hour. Early in the morning the messenger came, and interrogating the jailer, said, “Are all the prisoners safe?” “Yes.” “Is John Bunyan safe?” “Yes.” “Let me see him?” He was called and appeared, and all was well. After the messenger was gone, the jailer, addressing Mr. Bunyan, said, “Well, you may go in and out again just when you think proper, for you know when to return better than I
can tell you.” Biblical Museum.

**YOUNG DISCIPLES LEAGUE**

The Albums and stamps for the Young Disciples League are now available and can be had from the Convener, Rev. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

The object of this League is to encourage children to attend regularly upon the means of grace. An album will be presented to each child who becomes a member of the League, which consists of Signing the Roll, Promising to live a true Christian Life, Attending church regularly every Sabbath Day and joining in the Public Worship of God. For each service attended by the child, a coloured Biblical stamp will be affixed by some person appointed for the purpose.

**NOTICE**

All answers to Search Work from the commencement of the year are to be forwarded to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2, who would appreciate the active co-operation of all Sabbath School Superintendents, Teachers and Parents in encouraging the children to take a deeper interest in this important section of the Welfare of Youth Work. Next year will be the Centenary of our Church and we are anxious that this notable event will be crowned by the blessing of God, and distinguished as a record year in connection with the Welfare of Youth.

**Search Work in 1 Chronicles 1-15**

1. Write out the prayer of Jabez.
2. Who were said to be “very able men for the work of the service of the House of the Lord?”
3. Who said, “O that one would give me drink of the well of Bethlehem?”
4. Who were said to be “men that had understanding of the times, to know what Israel ought to do?”
5. Whose house was blessed because the ark of God was in it?
6. What answer did God give David when he enquired whether he should go against the Philistines or not?
7. Who was said to be “instructed about the song, whether he should sing the song or not?”
8. Whose house was blessed because the ark of God was in it?
9. Who said, “O that one would give me drink of the water of the well of Bethlehem?”
10. What answer did God give David when he enquired whether he should go against the Philistines or not?
11. Who was said to be “instructed about the song, because he was skillful?”

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

**WELFARE OF YOUTH WORK FOR 1945**

**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 who can repeat correctly answers to questions 1 to 10.
- **Junior:** A certificate for the child who can repeat correctly answers to questions 11 to 30.
- **Intermediate:** A certificate for the child who can repeat correctly answers to questions 31 to 62.
- **Senior:** A certificate for the child who can repeat correctly answers to questions 63 to 107.

**Word Perfect Repetition:** A certificate for the person who can repeat word perfect all the questions of the Shorter Catechism.

**Essay**

A prize will be given for the best essay on “The Reformation.”

**Scripture Portions**

- **Junior:** A certificate for the child who can repeat correctly Proverbs 4: 1-13; and Malachi 3: 16-18.
- **Senior:** A certificate for the child who can repeat correctly, The Books of the Bible, Isaiah 41: 10-20, and Malachi 3: 16-18.

**METRICAL PSALMS**

- **Infants:** A certificate for the child seven years and under who can repeat correctly Psalms 23 and 121.
- **Junior:** A certificate for the child who can repeat correctly Psalms 1, 15, and 67.
- **Senior:** A certificate for the child who can repeat correctly Psalms 1, 15, 67 and 20.

**SINGING**

- **Junior:** A certificate for the child under 12 who can sing the following tunes without instrumental accompaniment: Martyrdom, Camphill, University and Malan.
- **Senior:** A certificate for the child 12 years and over who can sing correctly the following tunes without instrumental accompaniment: Martyrdom, Camphill, University, Malan, Orlington, St. Agnes Durham, Sheffield, and Soldau.

**BIRTHDAYS FOR JANUARY**

Many Happy Returns

“The Lord is my Shepherd; I shall not want.” Psalm 23: 1. 1945.

Jan. 1 – Sandra Pyart, St. Kilda.
2 – Burnley Woodall, Hamilton.
3 – Mary Murray, Wingham.
4 – Ross Sommerville, Doubtful Creek.
5 – Ruth Sommerville, Doubtful Creek.
6 – Margaret Wilson, Moonee Ponds.
7 – Robert Wallace, Taree.
8 – James Eckersley, Cofts Harbour.
10 – Philip Brain, St. Kilda.
11 – John MacSwan, Maclean.
12 – Algie Child, Maclean.
13 – Beryl Morris, Hamilton.
14 – Patricia Andrews, Wauchope.
15 – Brian Stewart, Lismore.
16 – Norma Cox, Wherrol Flat.
17 – Beverley Turner, Bunyah.
18 – Ruth Cowan, Firefly Creek.
19 – Albert Sheather, Wauchope.
20 – Joan Rees, Hamilton.
21 – Winifred Martin, Tinonee.
22 – Lorraine Baker, Maclean.
23 – Neville Ferguson, St. Kilda.
24 – Rosemary Haig, Tinonee.
25 – Jill Stewart, Taree.
26 – Valerie Wadsworth, Wherrol Flat.
27 – John Chapman, Taree.
28 – Alistair Archinal, Barrington.
29 – Wilma McKinnon, Kindee.
30 – Lindsay Bird, Beechwood.
31 – Patricia Paterson, Bunyah.
32 – Valerie Murray, Brown's Creek.
33 – Janice Bell, Maitland.
34 – Dawn Steele, Wauchope.
35 – Donald Paterson, Bunyah.
MODERNISM, AN INSULT TO THE INTELLIGENCE

In varying degrees liberalism advocates Church union by ignoring denominational distinctions, setting aside the fundamental doctrines of the Christian faith. They would widen the Church by uniting these denominations, whose regulative principles are contradictory, such as Calvinists and Arminians. Such a policy clearly reveals indifference to truth; their catch cry is “not doctrine but life” or as the poet put it: –

“For form of faith let graceless bigots fight,
He can't be wrong who lives his life aright.”

This is an illogical absurdity; doctrine is simply the answer to the question: What do you believe? You cannot live right without knowing and believing what is right. It is stupid to talk about living right without doctrine, but liberalism is a pastmaster in the art of presenting a fallacy in fair words. Consciously or unconsciously, the doctrine of the advocates for church union of the liberal type is “might is right,” as they appreciate the strength of unity and they are prepared to be indifferent to the truth in order to obtain that unity.

Dogma and doctrinal systems laid down by the authority of the Church is simply a statement of what a particular denomination believes; and every intelligent being is called upon to examine and compare systems of doctrine, using as their standard of comparison the Word of God. Modernism would secure the union of the Churches by ignoring the difference between the denominations as regard to doctrine. It is an insult to man's intelligence to suggest that he should ignore his God given powers of discernment and appreciation of distinctions. The child's mind is developed by the exercise of his powers of discernment and appreciation of distinctions, and the matured scholar is dependent upon the same faculties in his pursuit of learning. Liberalism invites you to commit intellectual suicide, for it is opposed to mental clearness and vigour. Our fathers would oppose any attempt to destroy the mind, choosing physical death rather than forfeit the free use of their faculties and liberty of.
conscience. Shall we, their children, submit to such encroachment upon our liberty? Our fathers, by God's grace, have passed on to us a glorious heritage, and shall the future prove that we were unworthy of that heritage? Do we lack the courage and stamina to stand alone, if needs be, for the truth and the free exercise of our God given faculties? Shall the lamp that once burnt so brightly go out because we have not the spirit and mental energy to resist the sentimental rubbish of modernism?

We are very conscious of the injustices and, inequalities that exist in society, and we are as earnest in our desire for harmony in industry and improved social conditions as any liberal, but we refuse to blind ourselves to the cause of all social problems, which is the depraved nature of man. Christians cannot be made by environment or legislation. Politics is not the business of the Church. The late Principal Donald Maclean said, “The business of the Church in its God given mission is to the individual, and through the individual to society, except in so far as the men and women who form it are Christian, which for the secular state is a futile and unattainable ideal. It is, therefore, all the more essential that the truth should be understood that a Christian society can only be fashioned out of and by Christian men and women.” We are well aware that the liberals brand us as narrow minded and bigots because we are prepared to resist their effort to paganise the Church. We stand for the truth of God's Word and the liberty of every man to exercise freely his God given faculties, therefore we preach Christ and Him crucified, the power of God unto salvation.

A. A.

FAILURE

The articles by Warwick Fairfax, and the letters which appeared recently in the “S.M. Herald,” is a sad commentary on the spiritual tone of the organised Church. As Mr. Fairfax points out, “There is no doubt that the people are looking for a moral lead, but there is one thing lacking – the leaders.”

The titular moral leaders and churchmen embracing liberalism are nothing more than a sounding brass or a tinkling symbol, with their shallow, empty theories for revival. But Mr. Fairfax and those who support his views offer nothing more than the vague unsubstantial emptiness of modernism, which leads to confusion and the frustration of disillusionment.

After the last war an impetus was given to a moral re-armament campaign; sponsored by the Oxford Group movement, which gave man an exaggerated idea of his own goodness, and a mythical conception of some inherent power, the exercise of which would enable him to rise above his own evil nature.

This teaching produced a crop of pacifists who in their self righteous ignorance and by their distorted thinking, stood by advocating non-intervention and refusing to lift a hand against the Fascist beasts, who, with the blessings of Rome, were slaughtering men, women and children in Abyssinia and Spain. They cried out for appeasement while the Nazi gangsters tried out their latest bombers on Barcelona and Madrid, while the blood of men flowed on the mountains of Abyssinia and the orange groves of Spain. They preached a Social Gospel of the Fatherhood of God and the brotherhood of man; but their god was not able to check the atrocities and brutalities of Fascism, nor prevent the Nazi from using Spanish cities and taking the lives of men in their aerial manoeuvres. Simply because their god has no existence outside their own imagination.

After 1939, when the bombs rained on London, when inventive genius was turned to create new weapons of destruction and the casualties lists were mounting higher and higher, men began to ask awkward questions. Why does not a God of love put an end to this wanton destruction and suffering? Is the universal Fatherhood of God a sham? What has become of the brotherhood of man? But these questions were never answered. With remarkable rapidity those leaders who embraced the social gospel, renounced the principles they had championed with so much ardour in 1939. Instead of answering the questions of a people they had confused, they manoeuvred for position in a changing world. Can we place any confidence in such unprincipled men, who now profess to embrace the cause for which we fight? Have we any reason to believe that they will not forsake the cause of liberty and freedom of conscience as lightly as they turned their back on Pacifism in 1940? Religiously men and women are confused, their hopes frustrated by disillusionment. Is it any wonder that the modernistic church has lost its influence upon a people it has deceived?

Mr. Fairfax is right when he says we have no moral leaders, and his articles, together with
the letters which appeared in the “S.M. Herald” recently, indicate clearly that the organised Church, generally speaking, has failed. Many in the community are seeking after God, but the Church that has turned from the revealed will of God has not message for them. Church leaders who have rejected the omnipotent holiness of God and created a God who is the servant of man and not his sovereign, are being despised by the man in the street because he has been disillusioned. How can he be impressed by a church that denies the depravity of man, when the evidence of history and experience testifies to the truth of the unchanging Word of God. “Man is dead in trespasses and sin.”

Liberalism has nothing but falsehood and wishful thinking to offer. In its pulpit it is considered medieval and bad taste to declare that “God is angry with the wicked every day, and it is an insult to their warped thinking to mention the fires of eternal punishment.

3

The Church that rests upon the sure foundation of God’s Word has no awkward questions to answer, for it acknowledges God as the absolute sovereign ruler of the universe and that man is dead in trespasses and sin. The fact of sin cannot be dispensed with by self deception. “Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap.” That is the answer to the prevailing conditions and relationships in the world today.

God’s message to this, and every other, age is the Gospel of the Lord Jesus Christ; to quote Dr. J. O. Dykes: “The gospel is not a ‘law’ of life but a message of pardon, not a thing to be done, but a word to believe; not salvation by privilege, but salvation by race.”

If the organised Church is to be a moral influence upon the community, then it must return to the Gospel of Jesus Christ, placing at the centre of its message the sacrifice of Jesus Christ in the room and stead of sinners, it must declare that there is no redemption without the shedding of blood. The mercy of God to a sin ruined race flows only from the cross of Calvary, but we must remember that mercy makes distinctions between the repentant and unrepentant; mercy is the protection of the repentant sinner, mercy wipes away the tears from repentant, eyes, insures forgiveness and provides the only balm to soothe a troubled conscience. Salvation puts a man in right relation to God and his fellowman, therefore, the moral life of the community will only improve when the corrupt nature of man is quickened by the Spirit of God. A.A.

THE SPIRITUAL POLICY OF THE I.V.F. FOR THE NEXT ACADEMIC YEAR

It seems indubitably clear that our corporate and Church life still lacks the first vital essential for any real recovery of Spiritual power. Nationally, we are fast drifting into a B.B.C form of “British national religion.” The average Church member light heartedly assumes (i) that the Lord is, always has been, and always will be on our side; (ii) that all He requires is a little more lip service and an increasingly good neighbourliness, and then that (iii) Christian culture will continue to spring up and nourish in this “green and pleasant land!” It is, of course, true that occasionally, when things are not going quite do well for us, the exhortations are put a little more if seriously. Meetings of ecclesiastics and Church leaders pass resolutions urging more thought and effort about this or that. Minority voices from time to time echo the notes of the great prophets of Israel, or even of a John the Baptist. But, on the whole, the message remains half hearted and far too polite.

After all, what is really wrong? Since judgement must begin at the “House of God,” the sooner we Christians awake, the speedier will there be a stirring amongst the people. It is an instructive fact that all of the recorded prayers of the Bible are for the well being of God’s people. St. Paul, for example, is concerned that the Churches should first be right. He leaves us to assume that if these light bearers are burning brightly the darkness around will quickly be dispelled. What then is radically wrong in the Church? Surely it is that God has ceased to be God in any real meaning of the term. What would be the reactions of an average Sunday morning congregation if a visiting preacher were to announce Isaiah 33: 14 as his text? The people would probably at once show signs of restlessness, disappointment, irritation, or even frank contempt. “What, is this fellow going to preach hellfire to us? Does he think we are pagans?” For in the context, the sinners in Zion (N.B. which sinners) are afraid. They are asking “Who among us shall dwell with everlasting burnings?”

Yes, but as the preacher proceeds the congregation soon learns that the question is asked concerning GOD – the living and the true God “dwelling in light unapproachable which no man hath seen or could see,” “A holy God.” “A jealous God.” “One Who judges,” yes, and severely disciplines His own children. A God Who does not change His religion.” The average Church member light heartedly assumes (i) that the Lord is, always has been, and always will be on our side; (ii) that all He requires is a little more lip service and an increasingly good neighbourliness, and then that (iii) Christian culture will continue to spring up and nourish in this “green and pleasant land!” It is, of course, true that occasionally, when things are not going quite do well for us, the exhortations are put a little more if seriously. Meetings of ecclesiastics and Church leaders pass resolutions urging more thought and effort about this or that. Minority voices from time to time echo the notes of the great prophets of Israel, or even of a John the Baptist. But, on the whole, the message remains half hearted and far too polite.

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acceptably with reverence and awe: for our God is consuming fire!” It is this reverence and awe which has perished from the Church, with infinite loss in the lives of all of us. It is a tragic fact, but all too true, that God has for hundreds of Christians ceased to be God.

In the darkest days of the last war, Dr. P. T. Forsyth, one of the few British theologians who fearlessly stood forth with a clear sighted and prophetic message, declared: “We are apt to treat God as if He were only a patron saint magnified, whom we expect to attend to our affairs if He is to retain our custom and receive our worship. There is even what we might call a racial egoism, a self-engrossment of mankind with itself, a naive and tacit assumption that God were no God if He cared for anything more than He did for His creatures. We tend to think of God as if man were His chief, and as if He had no right to a supreme concern for His own holy name, as if His prodigals were more to Him than His only begotten Son in Whom He made the worlds and who is His delight. We think and worship as if the only question was whether God loves us, instead of whether His love has absolute power to give itself eternal and righteous effect. What is the tacit understanding in current religion which leaves it at the mercy of social or other convulsions? It is the religious egoism of Humanity, that is, man’s absorption with himself, instead of with God, His 4 service and His glory. It is a greater anxiety to have God on our side than to be upon His. We are willing to owe many things to God, only not ourselves; our destiny absolutely. Everything has come to turn on man’s welfare instead of God’s worship, on man with God to help him and not on God with man to wait upon Him. The fundamental heresy of the day now deep in Christian belief itself, is humanitarian. It is the humanism and the humanitarianism which events are now reducing to an absurdity as a religion.

“To this has come a Gospel of mere Fatherhood, of divine value without divine right, of God as an asset instead of a King, a God of great kindness without absolute Majesty, of soft pity without holy mercy, of sacrificing love without atoning righteousness or reigning power. ‘Ye have made me to serve.’ The Father is the banker of a spendthrift race. He is there to draw upon to save man’s career at the points where it is most threatened. He is a God of nothing but loving sacrifice for His son, man, who, with such a Father, grows up the spoilt child that parental service without parental demand is sure to make. To that has come the Fatherhood, though for Christ its first claim, and the first petition in His prayer, was that it should be hallowed and not exploited. It was the one issue between Christ and Israel. He wished to sanctify God, they to use Him. There is a tale of which only the form is childish: ‘I will pray to Him all this week for an engine, and if He don’t give it to me I shall worship idols.’”

The non-intervention of God bears heavy interest, and He is greatly to be feared when He does nothing. He moves in long orbits, out of sight and sound. But he always arrives. Nothing can arrest the judgement of the Cross, nothing shake the judgement seat of Christ. The world gets a long time to pay, but all the accounts are kept – to the uttermost farthing. Lest if anything were forgotten, there might be something unforgiven, unredeemed, and unholy still.

By terrible things in righteousness dost Thou answer us, O God of our salvation. When we pray for Thy Kingdom to come, we know what we ask.”

The men and women who really have become aware what God is like, they are those who will most cherish the glory and urgency of the Gospel. Confronted by a Holy God, who has by no means abdicated His throne, and Who, as Jesus reminds us, “hath power to cast both body and soul into hell,” well may they cry, “If thou, Lord, shouldst mark iniquities, who shall stand?” When they have plumbed the depths of a salutary despair, then they can come in true Evangelical humility and obedience to the Lord Jesus at the centre of all history. It is such men and women as these who will strive to preach and teach all nations. It is they, and they alone, who will have found the true motive for personal holiness and the true dynamic for those noble needs of moral deliverance for which the world is still waiting.

(Graduates Fellowship News Letter).

THE POWER OF SIN

Today we are facing life, it has its demands upon us, and we must make preparation to meet those demands; and yet what tomorrow really holds for us we do not know. In the wisdom of God it is hid from our eyes. We may think that tomorrow will spin on its little day much the same as usual, and then pass into the world of memory or the limbo of forgotten things. But deep down in our hearts we know that tomorrow is uncertain, and what new experience it will bring forth we really do not know. It may hold joy or tears, life or death, but we do not know. What we do know is that it will bring us a day nearer to our earthly journey’s end and that our reactions to the experiences that await us in the unknown tomorrows will decide the place of our eternal abode.

Our first parents were placed in very much the same position, but with this difference, they were not guilty of sin. They were pure and undefiled as they came from the hand of God. Sin was still locked away in the unknown: a monster imprisoned by the obedience of our first parents to God. And while they did not know what the morrow would bring forth, they knew that their future would be determined by their reactions to the experiences of tomorrow. “In the day thou eatest thereof thou shalt surely die.” Then came the day when they encountered a new experience, an experience to which their reactions would carry life or death, happiness or misery. It was temptation. They were in the place of decision, they
had to make a choice, and in defiance of knowledge and in the face of reason and by a complete violation of their own conscience they made a choice that brought both themselves and their posterity down into spiritual death; surely this was the greatest of all acts of folly!

What was most convincingly revealed in our first parents was that reason, knowledge and conscience are not sufficient to save the soul from self destruction. All the good resolutions that man can make are no more substantial than the fabric of a dream or the vapour that vanishes away with the morning light. We are convinced that we will ruin our soul and spend eternity in mental anguish if we refuse to accept the Lord Jesus Christ as our personal Saviour. Still man goes on refusing and rejecting Christ, against his own reason, his own knowledge and against his own conscience. Indeed it is the greatest crime of spiritual insanity against the soul that it is possible for mortal man to commit, to refuse salvation, and not only so, but the wickedness of our first parents was passed on to their posterity. And shall not the iniquity of the fathers be visited upon the children? We know that a godly home is a godly heritage to the children, but a godless home is a curse. Thus we see the tremendous responsibilities that rest upon the parents who reject the Lord Jesus Christ.

Conscience has never saved a soul from spiritual death. Conscience has lifted its voice against sin ever since we were able to understand. Conscience has often brought mental agony and remorse, often smitten a man with awful impressions of God's vengeance in the hour of conviction that man is afraid to be alone, he fears the flames of hell that will embrace him and hears the mocking cries of wrath to come. Judas' experience is a case in point. The burning voice of conscience that drove Judas to self murder was only a foretaste of his eternal abode. Conscience is known to us all. We have all experienced the stabbing thrusts that it can drive into the heart. But conscience is not sufficient to bring salvation to us. It did not bring salvation to Judas, or ease the mental and physical sufferings of Esau, but rather aggravated them. Well might Felix fear and tremble before Paul when the condemnation of conscience was upon him. The conscience smitten person realises that he is responsible to someone outside himself. As Dr. H. G. Stoker puts it, "He is not responsible to himself, as he experiences himself as a whole person guilty, Without any pretensions to be his own lord and master in this matter; it is essentially not his business to punish or to forgive himself, although he may seek some relief in self punishment and self chastisement . . . . In conscience we dimly recognise a law above us, and the breaking of this law causes our compunctions.” Joseph Butler, also says, that conscience naturally and always, of course, goes on to anticipate a higher and more effectual sentence which shall hereafter second and affirm its own.”

Again conscience plus reason and knowledge are not sufficient to save the soul. There is no room left for doubt concerning our lost condition, for every attribute of our being testifies to that fact. We know that we are sinners and cannot deceive ourselves let alone others. Why then do not men flee from the wrath to come? Why do not men seek earnestly the provision that God has made and which He has freely offered to us in the Gospel? Because they are unwilling to do so. God made us free so far as our will is concerned, but the fact that we refuse to listen and give heed to reason, knowledge and conscience, proves beyond a shadow of doubt that the will is no longer free, but is the willing agent of the pit and distorted by iniquity. The will of an unregenerate man has little time for God, and little pleasure in His worship or His plan of redemption through Jesus Christ the Lord. The only possible way that such men and women, can make life livable is to violate their own conscience and refuse to listen to reason and knowledge. Every unregenerate man is a demonstration of a complete tragedy. Men and women creating a world of make believe in order to make life bearable; and so the soul stands, as it were, and watches the will condemn the never ending existence of the soul to hell. Thus we see that if man is to be saved the will must be changed, and so great is the force that is crushing man into darkness, that only the almighty and supernatural power of God can break its soul destroying progress.

We cannot see the powers of evil that persuaded the will against accepting Christ as Saviour, but the fact that man will not come to Christ that he might have life, when reason, knowledge and conscience reveal the folly of such a choice is all sufficient evidence to put the matter beyond all doubt. At this point the case of man seems hopeless, and so it is; thus we see the need of the supernatural power of God to come into operation if man is to be saved from eternal death.

It is essential that man must be changed, his will must be released from the powers of evil; and God alone can change the will of man. As the apostle has said, “It is God that worketh in you to will and to do of His good pleasure.”

While conscience, reason and knowledge are not sufficient to save the soul, they do point to our need of salvation, and the Gospel points the way, which is Christ. We are called upon to seek the Lord earnestly; and while we cannot change our own will, God can, and will make us willing, or in other words, He will break the power of sin, He will open the prison doors that have been bolted by iniquity and set the prisoner free. That is what happens at conversion, the heart, the will and the affections are turned to God. Or as the Psalmist puts it, “Thy people shall be
willing in the day of thy power.”
Salvation is a mighty and mysterious work of God and we cannot see its operations upon the soul, but we do know and experience its blessed results. Reason, knowledge and conscience are no longer opposed to the will. Reason and knowledge reveal to us the just reward of sin is eternal punishment, but Christ has suffered in our room and stead upon the cross of Calvary and we know that we are released from the bondage of sin, for we are now willing to accept Christ as our personal Saviour.

Perhaps you may be unwilling to accept Christ when He calls: the gospel of redemption has perhaps no great attraction, but such unwillingness only reveals your urgent need of Him. The Scriptures declare it, reason and knowledge convince you that it is so, and conscience testifies against you. Is your case hopeless? By no means, you have been brought to the place where you realise your need and the Gospel of Jesus Christ unfolds to you the things that belong to your peace. The realisation of your lost condition shows that you are not blind to these things. But it may not be always so, the words that the Master addressed to Jerusalem may one day apply to you. “If thou hast known in this thy day the things that belong to thy peace, but now they are hid from thine eyes.”

A. A.

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THE CHURCH AND THE NATION
As indicated last month, an attempt will be made in this article to deal with a text which has always been popular with the opponents of national religion. The text is found in the 18th Chapter of St. John's Gospel, verse 36, where Jesus says to Pilate: “My kingdom is not of this world.”

This text has been used, or rather misused, by many Christians, as an argument in favour of another worldly religion. Pushed to its logical conclusion, the contention of these people encourages the separation of religion from everyday life, and this separation has often marred the witness of the Christian Church. In the business world, for instance, we find men who are tyrannical masters, ruthless competitors and implacable creditors, yet on the Lord’s Day they feel that they may seek fellowship with Christ, and this with an unburdened conscience.

Such a concept is wrong in every sense of the word. There is nothing that this world stands in more dire need of today than an outworking of Christian principles through the lives of Christ's followers. In a book by the Englishman, John Strachey, called “Faith To Fight For,” the writer points out how much of what the government of England was trying to do for the people of England was failing, because of an absence in the administration of such cardinal Christian virtues as truth and love. We might not agree with Mr. Strachey's theological conclusions, but he has underlined the fact that although Christians are not of the world they are in it.

The same misinterpretation of the text we are considering is found in a popular attitude towards the relation between Church and State. As was pointed out in a previous article, the catchcry is that religion is a private affair. Christians often endorse this by offering the slightly more pious opinion that, religion being a purely spiritual matter it should not be mixed with politics.

Reverting to one text, we find therein a simple statement of fact. Jesus knew the fear in Pilate's heart that, in the prisoner before him there was a rival to Caesar. The Jews knew of this and had very skilfully emphasised it. Jesus assured Pilate that he was not setting up an earthly kingdom but a spiritual one. That spiritual kingdom was to function in this world, and therein lies, in this writer's opinion, the real issue as regards the national recognition and support of Christianity. Is that kingdom to be recognised and supported, or is it to be ignored and at best placed on the same basis as any other religion, however false?

When the great issues of the Church and State were beginning to agitate Scotland, Dr. McFarlane, of Greenock, in a sermon on this text, made the following observations: “It was Christ's intention to announce to Pilate, and through him to every civil ruler that should live on the face of the earth, that unless the civil magistrate heard His voice, and became a subject of His spiritual kingdom, and used his utmost efforts for its advancement in the earth, he was not of the truth and would infallibly finish with those who would not. have Christ to reign over them.”

We often speak of the Covenanters and admire their courageous stance. Do we always fully comprehend what the real issue was that underlay their contending? They fought for the correct position between two extremes. They were strong defenders of national support of religion, and therefore would be opposed to the modern position of separation. They were opposed – and this was their main battle – to
Erastianism, or dominion of the Church by the State.

It is an extraordinary thing that so many men acknowledge the great influence which true religion has exercised on the national life, and yet while we support nationally so many cultural influences, we neglect the one thing needful.

When the prophet Isaiah, by the Spirit of God, looked toward the New Testament Church, he said: “Kings shall be nursing fathers and queens nursing mothers.”

The foregoing could all be amplified, but it is an attempt to show that while the Word of God clearly shows the kingdom of Christ as a spiritual kingdom that is in the world, and as long as if is in the world the nations of the world must declare their attitude to that kingdom.

In our next article we hope to deal with the charge that the acknowledgement of religion robbed Christianity of its pristine beauty.

H. C. NICOLSON.

News has come to hand as we go to press that the Rev. H. W. Ramsay, of Grafton, is critically ill and the family have been called to his side. The prayers and sympathy of our people are with Mr. Ramsay at this time.

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THE MESSAGE OF MEPHIBOSHETH

In our previous article on the life of Mephibosheth, as revealed in the Scriptures, we noted the accident which crippled him for life and his growth to manhood at Lo-debar: how David eventually sought him out and dealt generously with him for Jonathan's sake: how he enjoyed that generosity for almost 20 years and then, how a greater tragedy than his crippling came into his life, when he was treacherously and wrongfully accused of treason against his friend and benefactor and as a result was stripped of all his possessions and the evil against him believed by David. And how on pleading his innocence he was grudgingly given back half his original property, the other half being allowed to remain in the hands of the treacherous, lying Ziba: how that under this rank injustice he was able to say that this counted for nothing as long as his friend David was safe on his throne again. He had spoken the truth and now accepted the cross that was laid on him, in a noble spirit of meekness and resignation, since it pleased David, whom he loved, to do so.

We have the deepest sympathy for the son of Jonathan in the circumstances in which he was placed and we cannot help feeling that David was not acting like His usual self when he pronounced his hasty decision regarding him. He had forgotten at the moment all that he had owed to his early friend. He had lost sight, for the time, of his loving covenant by the stone of Ezel, where the two heroes wept so long together. Even if Mephibosheth had been guilty of all that Ziba had laid to his charge, the memory of Jonathan might have pleaded for forgiveness: but the crippled prince was really innocent. David's treatment of him was in a marked degree ungenerous. Yet how nobly Mephi-bosheth behaves. He does not care for his own interests. He seeks no revenge on Ziba. It is enough for him that the king has come into his own again. He is even content to be under suspicion, if David be prosperous. How wonderful all this is! What nobleness of character! It reminds us of his father's nobleness in giving up all claim to the throne and being willing to be David's subordinate: and in similar circumstances we could act on Mephibosheth's example with advantage. We need not expect to pass through the world without being sometimes falsely accused and indeed wrongfully treated. He, Who could not err, said to His followers, “Woe unto you when all men speak well of you.” Let us see that when we are accused it is falsely and that when we suffer that we suffer wrongfully, for Christ's sake and then we can take it not only patiently, but joyfully, “Having a good conscience” for “it is better, if the will of God be so, that ye suffer for well doing” (1st Pet. 3: 17).

It will be right and proper for us, as Mephibosheth did, to give the true version of affairs, but after that injustice should come upon us, let us bear it meekly remembering Him Who “when He was reviled, reviled not again. And Who when He suffered, threatened not but committed Himself to Him that judgeth righteously.” The person who is always standing on his own vindication and insisting on having himself put right will do himself and the cause more harm than good. Let him be still and God will vindicate him. “For what glory is it, if, when ye are buffeted for your faults; ye shall take it patiently? but if, ye when ye do well, and suffer for it, ye take it patiently, this is acceptable to God” (1st Pet. 2: 20).

If man will not take your word wait until God proves your truthfulness. The Christian has always his court of appeal in heaven and God will
vindicate him at length. Let him even consent to be defrauded therefore, rather than insist on what would be only justice. God will take care of him and we must never forget that Christ suffered for our sins “the just for the unjust” that He might unite us to God.

Then if we are called on to suffer unjustly, it is in God's plan and may we be given grace to accept it in the spirit in which the noble Mephibosheth accepted the injustice he suffered. “For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.”

R. A.

“The most gentlemanly letter ever written, by the most perfect gentleman, is, in my opinion, St. Paul's Epistle to Philemon. If you study its courtesies, you will see how manifold and how delicate they are.” – Rabbi Duncan.

“It's strange how visitations of truth come over men at times, men (that is) who think at all. For example, poor Tom Hood, when friends were saying to him, “Oh, all will come right in time.” “No, wrong never comes right.”” – Dr. John Duncan.

OBITUARY

Mrs. Barbara Cameron. – This deeply respected and loved member of the Grafton congregation died on 27th December, 1944, at the age of 88 years. She was a native of the Manning, and was a daughter of Mr. and Mrs. Ronald Mackay. On being married to Mr. Finlay Cameron she went with her husband to Palmer's Channel, 8 on the Clarence River, where Mr. Cameron engaged in farming, and where they were among the first pioneers of that locality. In those early days, Mrs. Cameron was of great assistance to neighbours in times of distress and trouble. She was possessed of very high character, and was a woman greatly beloved. She had a great affection for children. Throughout her long life she was blessed with wonderful health and strength. At the age of 80 years she underwent an operation for appendicitis, which was her most serious illness hitherto. Her husband died in 1906. About twenty years ago she made her home in Grafton. She was greatly devoted to the House of God, and had a deep love for her Saviour. Her remains were laid to rest in the family burial place at Maclean. The Rev. D. G. C. Trotter conducted the burial service. – H. W. R.

Mr. Alex. Gillies. The death occurred at Mooloola, Queensland, on the 30th December, 1944, of a well known friend of our Church, Mr. Alex. Gillies, at the age of 72. He was born on the South Arm, Clarence River, and was a son of the late Mr. and Mrs. John Gillies. His wife was Miss Isabella Forsythe, a godly and charitable woman, who died at Lismore in 1925. Their home at Lismore in those former years was the home of all visiting Ministers of our Church. It was open to them by night and day, and a hearty welcome awaited them. Mr. and Mrs. Gillies esteemed it a delight and privilege to entertain the servants of the Lord. Mr. Gillies was reared in a home where the Bible was regularly read, where God was honoured, and, where the father could well have said, as Joshua did, “As for me and my house, we will serve the Lord.“ Alex. was a worthy son of a worthy father. – H. W. R.

Mr. John McLean, elder in the Hamilton congregation, passed away in his own home on New Year’s Day, after being confined to his bed for a little more than a week. He had been in poor health for several years, nevertheless he was able to move about and take part in the activities of the Church. He attended the last meeting of the Deacons Court for the year, held less than a month before his death. Born in the district 81 years ago, he lived on the same property at Camp’ Creek until a few years ago, when he retired to Hamilton. Both in Branxholme and Hamilton he and his family have been a tower of strength to the Church. His home was ever open with boundless hospitality for the Ministers of the Church, and the late Mr. McLean was ever ready to help them forward in their work. A man of bright character, a good citizen, a good neighbour, he was held in high esteem by those who knew him. He took little part in public life and was a man of few words. Late in life he accepted office as an elder in the Church. His unassuming character and dignified bearing commanded the regard of members and a blank in the Church is felt by his departure. He leaves a widow and two daughters, a sister and grandchildren who will cherish his memory, as others also will do who think of their indebtedness to good men who have gone before. – I. L. G.

SUBSCRIPTIONS RECEIVED FOR JANUARY 1945

NEW SOUTH WALES

Mrs. J. C. Beaton, Barrington, 10/-, to 28/2/46.

Mr. A. Dick, Koree Island, 10/-, to 31/11/47.

Nurse C. Harman, Sydney, 5/- to 31/1/46.

Mrs. James Murray, Bunyah, 5/-, to 31/1/46.

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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.

Miss Olive Murray, Taree, 5/-, to 31/12/46.  
Mrs. L. McPherson; Evans Head, 10/-, to 31/12/46.  
Rev. N. McLeod, Sydney, £1, to 31/12/47.  
Mrs. McPhee, Bondi, 5/-, to 31/7/47.  
Mrs. Ross, Sydney, 5/-, to 31/12/45.  
Mrs. M. Stewart, Taree, 10/-, to 3-1/12/48.  
Mrs. D. Stewart, Wingham, 5/-, to 30/3/46.  
Mr. D. Smith, Bondi, 5/-, to 31/12/47.  
Mr. N. Upton, Bob's Farm, 10/-, to 31/7/47.  
Mr. C. Ramsay, Lismore, 10/-, to 31/12/46.

VICTORIA  
Mr. F. Maxwell Bradshaw, Hawthorn, 5/-, to 31/12/46.  
Hamilton Congregation, £9/7/7, Donation.  
Miss Muir, Geelong, 10/-, to 30/6/48.  
Mr. O. MacDougall, Harrietville, 5/-, to 31/12/45.  
Miss S. Price, Geelong, 10/-, to 31/3/46.  
Mrs. J. C. Beaton, Barrington, 5/-, to 31/7/47.  
Mrs. J. C. Beaton, Barrington, 2/-, and 3/- donation.  
Mrs. D. Stewart, Wingham, 5/-, Donation.

The Treasurer reminds congregational treasurers that all funds for inclusion in this year's Synod and Assembly Accounts should be in his hands not later than the 28th February.

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Lesson Notes  
By Rev. J. A. Webster  
The Manse  
William Street, East Maitland, N.S.W.

LESSON NOTES FOR MARCH  
TINY TOTS TEXT  
“I am the Bread of Life” (John 6: 48)

PRAYERS FOR THE OPENING OF EACH CLASS

March 4th. – Psalm 85: 7  
March 11th. – Psalm 86: 1  
March 18th. – Psalm 86: 11  
March 25th. – Psalm 86: 16

4th MARCH – THE WILDERNESS OF SIN

Elim, with its wavering palms, its pleasant waters, a place of rest and contentment, is left behind; the children of Israel are journeying through the Wilderness of Sin. How significant the name! How true it is that sin lurks everywhere, for here again we find the Israelites murmuring, and this for the third time. First, at Pihahiroth, sec-ondly at Morah; and here in the Wilderness of Sin. It is hard to define what actually caused this fresh dissatisfaction, though it appears lack of provisions was the reason. How easily people rebel when under the yoke of God, instead of saying, “Thy will be done,” there creeps into the heart a spirit of murmuring. How true it is that “the heart is deceitful above all things and desperately wicked.” God says, “Who can know it? I the Lord search the heart, I try the reins, I know what is the mind of the Spirit.” God heard this further wickedness of their hearts, and said to Moses, v. 4. Here we again see displayed God's compassionate dealings with Israel, His long-suffering, and His great mercy. What did God give them? He gave them bread from heaven to eat. Note, this bread came down as the dew from heaven, and it was in appearance like a coriander seed, white, and tasted like wafers made with honey. v. 31. They were to gather a certain rate every day, God had a special object in this, that He might prove them whether they would walk in His law or not. All God's children undergo a test of their faith at some time in their Christian experience. For what son is he who the father testeth or chasteneth not? Hence, it becomes all who are His to despise not the chastening of the Lord, to faint when thou art rebuked of Him? Heb. 12: 5. Then read the sequel of this chastening or testing in Hebrews 12: 11.

Remember: “By mercy and truth iniquity is purged away; and by the fear of the Lord men depart from evil.” (Prov. 16: 6).

11th MARCH – THE PROVISION OF GOD

You will have read, boys and girls, how God was anxious to prove the Israelites. “That I may prove them.” (v. 4). They had murmured against Moses and Aaron, and above all against God, but God returned good for evil by raining upon them bread from heaven in the form of Manna (a type of Christ. Note, John 6: 32, 33, 35). This gift was accompanied by a manifestation of His glory, a further token of His abiding presence. Regarding the gathering of the Manna, God expressly stated that no manna was to be laid up in store for two days. Note what happened when the people did so (vs. 19, 20). Yet God provided that on the sixth day enough for two days could be gathered then, the seventh day, of course, being the sabbath. How zealous God was for the preservation of His own holy day, the origin of which you may read about in Genesis 2: 13. How sad is the flagrant violation...
of God's Holy Law by the masses of today, who have turned God's Holy Day into a holiday. Boys and girls, you particularly who have been brought up to observe the Sabbath, upon you is laid the duty not only to remember to keep it holy yourselves, but to tell others of the necessity of preserving God's Holy Law, not now as the seventh day, but in token of that great event of such momentous importance, the Resurrection of Christ, which assures us of an hope of immortal glory when in that day all God's children shall assemble around His throne on high. Then shall be ushered in a time of joy and gladness, and sorrow and sighing shall flee away (Isa. 37: 10). There they shall hunger no more, neither shall they thirst any more, for the Lamb that sitteth in the midst of the Throne shall lead them into fountains of living waters, and God shall wipe away all tears from their eyes.

Remember: God proved Israel in the rain of bread from heaven; in the law of its ingathering; in the sanctified use of the Sabbath Law.

18th MARCH – WATER FROM THE ROCK

Rephidim – a place similar in surroundings to Elim, but unlike Elim in one sense. Water was absent, hence the people again murmured and began to chide Moses. “Give us water,” etc. As a general rule, a copious stream of water flowered here, supplying ample to sustain man and beast. Moses felt a little fearful at their attitude of the people, who seemed ready to stone him, and cried unto the Lord (v. 4). Again we have the gracious intervention. (Read verses 5-7).

“Who commanded Moses to smite the Rock, from which flowed abundant water for all? The place hereafter was named Massah, meaning the place of temptation, and, Meribah, the place of chiding or quarrelling. Read why so called (v. 7). The Rock is typical of our Lord Jesus Christ. “And did all drink the same spiritual drink: for they drank of that Spiritual Rock which followed them, and that Rock was Christ.” (1 Cor. 10:4). The literal rock from which flowed the water to satisfy 10 man and beast, typifies the spiritual water which flows from the Rock which is Christ, and how beautifully Jesus expresses the worth of this spiritual water in his talk with the Samaritan woman. “The water that I shall give thee shall be in thee a well of living water, springing up into eternal life” (John 4: 14). May it be our joy, boys and girls, to say: “Lord give me this water that I thirst not.” (John 4: 15).

Remember: God says of His people, Israel, my people have committed two evils, they have forsaken Me the fountain of living waters and hewed out cisterns, broken cisterns, that can hold no water. (Jer. 2: 13).

Learn: “Watch and pray, lest ye enter into temptation.”

25th MARCH – ISRAEL AND AMALEK

Israel was now confronted with war – that dread spectre which sends distress and perplexity amongst the peoples of the earth. The Amalekites, descendants of Amalek, the grandson of Esau. (Gen. 36: 12-16). It seemed they occupied the Sinai Peninsula, a strong, warlike people. Balaam speaks of them as the first of the Nations (Num. 24: 20). No doubt, they resented any intrusion on what they deemed their territory, for these valuable pasture lands provided feed for their flocks during the summer and autumn. But whilst they may have been within their rights under ordinary circumstances, their action was quite unjustified in waging an unprovoked war against Israel, and particularly so as they smote the hindmost, even all that were feeble, and when Israel was faint and weary. (Deut. 27: 17, 18).

They apparently aimed at the extermination of Israel, but they forgot God was Israel's protector. In these circumstances, Moses chose a leader for the battle, Joshua (an Ephraimite, the son of a man called Nun); one whose integrity had been proved. Joshua chose an army of valiant men to fight Amalek (v. 9). Then we notice, Moses, Aaron and Hur ascended to the top of an adjoining hill to watch this momentous battle (v. 10). And it came to pass (read verses 11-16). Here we see the prevailing power of the Rod of God, when held high victory favoured Israel, and when dropped Amalek gained in battle. Hence Aaron and Hur held high Moses hands till the going down of the sun, when Amalek was vanquished. Israel might fight, but the victory is God's. The remembrance of Amalek was to be blotted out. Why?


FREE KIRK FELLOWSHIP NEWS

We have written to each of the Fellowship branches requesting them to advise us not later than the 1st March, 1945 the approximate number who intend coming to the rally to be held in Taree from 31st March to 2nd April. However, should there be any wishing to attend, who are living in outlying parts where there are no organised fellowships, please contact us as soon as possible. We would be pleased to have the names of those intending visitors by the 20th March, and also the trains on which they will be travelling. If any Fellowshippers should decide to come after the 1st March we will make the necessary arrangements. However, advise us as soon as possible.

We trust that as any as possible of you will come along, and we are looking forward to a very helpful and enjoyable time.

OLIVE MURRAY,
Secretary, Taree F.K.F.,
61 Wynter Street, Taree

Neil McPherson has now reported back, after having spent Christmas at home (Grafton). Colin Sinclair (Sydney), however, has recently come home on leave. Glad to know that Miss Olive Murray, Secretary of the Taree Branch, is now well on the road to recovery after her recent illness.

Congratulations are extended to Miss Hazel Gray on the announcement of her engagement to Mr. J. M. Leech.

Annual Meeting of Sydney Fellowship, held on 25th January, when Officers elected for the ensuing year and
programme drawn up. In a letter received by the Fellowship, from Pte. E. Cameron, he wished to convey his best wishes to all those absent members of the Fellowship serving with the Forces.

ELGIN J. NISBET.

BOOK REVIEW

“The Lord's Prayer,” its Implications and Confessional Value, by J. Heyer, M.A; with a Foreword by the Rev. Professor John Gillies, M.A., B.D. (Published by S. John Bacon, 317 Collins Street, Melbourne. Price 2/-)

This is a delightful little book on a subject of great importance, and is treated with a freshness that is very helpful. We are acquainted with many treatises on the Lord's Prayer for all commentaries on the Gospels and the Shorter Catechism deals of necessity with it, but this author seems as if he were leading us into fresh pastures of great delight, instead of into an old feeding group, with which we have been long acquainted. He makes us to realise in an especial manner that here we are coming into the very presence of the Lord, and that our feet are indeed upon holy ground. The Lord's Prayer is a great deep, and as we read this treatise we feel that our soul is indeed drawing water from a well of wondrous sweetness and depth. — H. W. R.

“The Morning Watch.” A Struther's Calendar, Texts, Groupings and Illustrations, by the late Rev. J. P. Struthers, M.A. (Published by S. John Bacon, 317 Collins Street, Melbourne.)

This is an attractive little Calendar, in taking form, giving a text for each day of the year. All the texts for each week have a definite connection, and this is emphasised by a brief quotation, which is very appropriate. For example, where there is a cluster of texts counselling perseverance, the quotation is, “Dr. Solander said to the sailors in New Zealand in 1769, when they were drowsy with cold and weariness, “He that sits will sleep, and he that sleeps will wake no more.” Very fittingly is this used in connection with such texts, as “Lighten mine eyes lest I sleep the sleep of death.” Those who are readers of “The 11 Bulwark” will be familiar with the Struthers form of Calendar. Appended to the calendar is a biographical note concerning Mr. Struthers, by the Rev. A. C. Gregg, B.A. We commend this production as containing suitable material for daily meditation. It is a most suitable present for old and young. — H. W. R.

“A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone.” — Luther.

“One of the great questions that exercise the mind of man is, “What is my destiny?” Human speculation has sought an answer to this question throughout the ages. “If only I could be certain of happiness and peace hereafter.” That is the desire of many a soul. (Yet frequently when we think of our life we forget that it exists because God, the universal Sovereign, decided that it should be, and created it for His will and purpose.”) — J. R. L. Johnstone.

“I believe the mistakes of organized religion have been of at least three varieties. I'm thinking first of all of the over emphasis of moral living as a means of arriving at perfection or developing a Utopian social order, and the under emphasis of denial of man's depravity and the constant stressing of the inherent goodness of man. And with such wrong emphasis, we hear constantly of the merciful God but little of the just God. I know of several instances in which the stressing of works as a personal accomplishment has made the individual self-centred, self-pitying, and yet self-accusatory, whereas a recognition of our inherent depravity common to all mankind and our universal responsibility to God and our need for pardon for even the least of our transgressions would have prevented a feeling of separation and a desire for annihilation.”

(Dr. Wendell H. Rooks.)

THE CHILDREN'S PORTION

Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

THE CHILDREN'S SERMON

A TRINITY OF BLESSING

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.” — Rev. 1: 3.

Children should always be on the lookout for blessing. It was this which made Jacob so successful. In olden times, fathers were wont to bless their children. Many of these blessings were prophetic. What a precious one Jacob gave to Joseph and to Joseph's two sons! The best blessing is the one God gives us, it makes rich and He adds no sorrow with it. God told Aaron to bless the Children of Israel with these words: “The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.”

1. Blessed is the reader. Reading makes a learned man. The best book to read is the Bible; it is a beautiful love story about Jesus, and is full of all God wants us to know. It is a wonderful thing that we have God's thoughts in a form in which we can read them. The child who does not read will always be dependent upon other people. God will surely bless His Word to us, if we read it in order to profit. Daniel's case is one in point. Look what knowledge he received from faithfulness and close attention to the Scriptures.

2. Blessed is the hearer. God's Word is given to us to make us wise. It makes wise even unto salvation through faith in Christ Jesus. But we must hear it and heed it. It is said, “Hear and your soul shall live.” There are none so wise as those who are acquainted with the Scriptures. The reason of this is because those who accept the Scriptures have the wisdom of God on their side. He is infinite in wisdom.

3. Blessed is the keeper. All the statutes, laws
and principles are given to us for our eternal benefit – to keep us in the right way – directions, as it were, on the road map of life. If we keep these we shall go in the right way of life, but if we reject them we shall be lost. The best place to have God's Word is in the heart. David says, Thy Word have I hid in my heart that I might not sin against Thee.” Let us all strive to get this threefold blessing. – J. C. R.

SEARCH WORK IN 2 CHRONICLES 1-18
1. Of whom was it said: “Wisdom and knowledge is granted unto thee?”
2. Find a passage showing that the congregation stood as Solomon blessed them.
3. What happened when Solomon made an end of praying?
4. Write out the verse beginning, “If my people which are called by thy name . . .”
5. Why did the Queen of Sheba come to see Solomon?
6. Who said: “Let not man prevail against thee?”
7. What did Azariah say to Asa when he went to meet him?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

PRAY WITHOUT CEASING

At one of the prayer meetings at the Brooklyn Tabernacle, Mr. Moody closed by narrating an instance of persevering prayer by a Christian wife for an infidel husband. She resolved to pray for him at noon for eighteen months, and at the expiration of that time her knockings not having been responded to, she exclaimed, “Lord, I will pray for him every day at all hours, so long as life lasts.” That day her husband was converted.

Rev. Philip Henry, after praying for two of his children who were dangerously ill, said: – “If the Lord will be pleased to grant me this my request concerning my children, I will not say as the beggars at our door used to do, 'I'll never ask anything of him again,' but, on the contrary, He shall hear oftener from me than ever; and I will love God the better as long as live.”

– The Biblical Treasury. 12

SHORT MEMORIES

A gentleman was going along a country road on Sabbath, when a person came up to him, and, bowing politely, said, “Sir, did you pass three men driving a flock of sheep along this road?” “Yes,” replied the gentleman; “and I noticed that one of them had a blue jacket on, and that they all had short memories” “Short memories!” said the stranger; “I don't see how you could tell what sort of memories they had.” “Certainly I could,” said the gentleman, “for you know God has said, ‘Remember the Sabbath Day, to keep it holy!’ but those men had forgotten it. They had short memories.”

At the time of the French Revolution, during the “Reign of Terror,” the proud sceptics thought to be wiser than their Creator, and determined to set aside His beneficent ordinance. They ordered that the Day of rest should be once only in ten days, instead of seven; but they found that men were unable to continue so long without a rest-day, the system becoming exhausted and weary; they were therefore compelled to return to the seventh day rest, thus proving that the Divine arrangement was the best for mankind.

The Biblical Treasury.

A BRAVE BOY OF LONG AGO

In the early days of the Church, when the Christians were terribly persecuted, a leader of the Church at Caes-area was being cruelly tortured to force him to deny the Lord Jesus Christ. Wearied of the repeated demands of his persecutors, he exclaimed at last, “Any little child could tell you it is better to worship the Lord God, and Jesus the Saviour, Whom He hath sent, than all the idols of the heathen.

The Emperor Galerius looked eagerly round, and seeing a little boy with his mother among the spectators, demanded that he should be examined.

The question was asked, and to the surprise of all who heard it, the little fellow answered. “God is One, and Jesus Christ is One with the Father.”

The emperor too was surprised and angry, and asked him, “Tell me, my boy, who taught you thus to speak? How did you learn this faith? The boy glanced at his mother and replied, “My mother taught me that Jesus loves little children, and I learned to love Him for His love to me.”

“Let's see what the love of God will do for you,” cried the cruel judge, and the lictors seized the child and beat him before the eyes of his mother.

But when the question was again and again put to him, he still replied, “There is no other God but One, and Jesus Christ is the Redeemer of the world.” When at length they returned him to the arms of his anguished mother, he turned his trembling eyes to the older martyr, and murmured once again. “There is but one God, and Jesus Christ Whom He has sent.”

And so saying, he died – to earth, but not to Heaven.

“Golden Grain.”

FEBRUARY BIRTHDAYS
MANY HAPPY RETURNS

“Seek the Lord and ye shall live.”—Amos 3: 6

Feb.
1 – Leith Taylor, Barrington.
  1 – James Murray, Bunyah.
  2 – Lilian Dick, Koree Island.
  3 – Flora McRae, Clunes.
  3 – Judith Farmer, Newcastle.
  6 – Barry Albert, Maclean.
  6 – Dorothy Butler, Taree.
  6 – Judith Wadsworth, Wherrol Flat.
  8 – Margaret Beaton, Bob's Farm.
  8 – Joan Cole, St. Kilda.
  9 – Hugh Murray, Bunyah.
  9 – Margaret Bain, Grafton.
Peace with God

The Gospel calls us to be reconciled to God. Not that our reconciliation will bring any benefit to the Godhead, but, rather that we should be recipients of the blessing that God has to bestow, which blessing He has determined to bestow upon the redeemed. Great numbers of the human race are taken up with this world of time so that they give little consideration to the blessings of God and treat them lightly, being fascinated for life's brief moment by a passing fancy that the world holds the secret of happiness, and that the spiritual and religious side of life is dull and sober. So they live in a fool's paradise which experience proves is full of disappointments and reverses, and the end is destruction and disillusionment. The Gospel is not a call from light to darkness, but from darkness unto light; and the blessings of God outbalances the world's mightiest achievements. When life ends and the world fades, its miserable reward is remorse and frustration; nothing connected with death is more impressive.
than the sudden end it brings to all human relationships.

When we stand in the chamber of death of one who died, but an hour before, we know that he is done with the world, whatever interests he possessed in the world are at an end, every tie broken. As you stand in the darkened room and gaze upon the passionless countenance, while the world outside breathes and spins on its way, neither love nor hate, desire or care, can move one feature of that pale lifeless face. This is the world's final reward. From dust he was made: and to dust he shall return. Like the moth that is fascinated with the flame that will finally destroy it, so man is carried away with the passing world.

The soul that stands on the verge of the unseen world has no reason to look forward to the act of dying as a means of escaping from his responsibilities toward God and his fellowmen, or the judgement of God against the misdeeds done in the body. The soul released from the world and the restraining influences of the Spirit of God, will sink deeper into spiritual sin and hatred against God. “Be not deceived, God is not mocked.” After death cometh the judgement, and the voice of conscience confirms the statement of Scripture. The last door that the world opens to its devotees is that of despair and disaster, when the night dreams that haunt the soul of man will become an awful reality. It is to escape such a destiny that the Gospel calls.

The Apostle said: “Therefore being justified by faith we have peace with God.” The cause of God's wrath against us is removed. As Dr. Smith has said, “Before Christ's decease was accomplished at Jerusalem, the human race lay sunk in hopeless guilt, held in bonds by the immovable vengeance of heaven, with the blackness of death shrouding eternity. There was war betwixt earth and heaven, the solitary damning fact of sin severed man from his Maker, God was displeased and hostile. In all the world reigned gloom. Death stalked through and through in the homes of men.” Man's eternal destiny was blasted and destroyed by his own wicked-ness, the grave opened tremendous mysteries of a broken and wrecked eternal existence. Without Christ peace with God is unknown.

Peace with God is the result of Faith. “Therefore being justified by faith we have peace with God.” True peace in the soul is evidence that we stand in favour with the Most High. It is one of the most treasured possessions that we can experience in this world. A conscience that is at peace with the heart is not a delusion. There is a false peace that is created by a deliberate forgetfulness of eternal realities, but let the light of Jehovah's eternal purpose strike into the soul and that peace is shattered by turmoil and anguish and a fearful looking forward to judgement. Men like Esau and Judas cherished a false peace, but when faced with eternal realities they realised their folly.

But the peace that the Apostle is speaking of breaks through the mists of time and by faith beholds the Lord Jesus Christ in the High and Holy place. The symbols of His sufferings on the cross, the wounded hands and feet stand out amid the blaze of eternal splendour. On heavens exalted throne He rules the universe, a myriad of worlds race through the vast oceans of space; He controls each one, sets its speed and marks its circuit. “He counts the number of the stars and names them every one,” said the Psalmist. Out there in the great measureless expanse of silence, beyond man's vision or comprehension, amid mysteries unknown to man, His hand controls and orders. Out there beyond the most distant star, He performs His will. In worlds known and unknown He rules, for by Him they were created. The armies of heaven and the children of men must obey Him.

It was the sacrifice of Christ that released the mighty forces of divine favour to satisfy the longing of the soul of man, to bring peace and, honour and life to men. “I come,” said Christ, “that they might have life, and have it abundantly.” The world considers that a life reconciled to God by the blood of the cross is uninteresting and dull. But think how unreasonable, how foolish and empty is such reasoning. Did the God of heaven /and earth assume our nature and die on the cross of Calvary to win an inferior life and happiness than the world has to offer? Did He Who wears the crown of universal authority stoop to the level where He was mocked, ridiculed and blasphemed by the slaves of hell for a mistaken ideal? By no means. He paid the penalty for sin, to win life more abundant. Thus to Christians, life means more than it means to other men. Faith which is born of God touches a vaster expanse, the blessings that he seeks are grander than those of this earth. The infinite and the eternal is about him as he moves in fellowship with God, life grows more intense, peace with God and contentment with God are more solid forms of enjoyment than a shallow play of fancy in a world of make believe.

And while the redeemed draw deep from the
fountain of divine favour and peace, and is quickened to a richer appreciation of spiritual happiness, his fuller life gives him a deeper vision of sin. He is more susceptible to new and sharper pains of his old nature. And while he is a new man in Christ Jesus, he carries with him many of the infirmities of time. In other words, he is a new man living in old surroundings. Thus he is opposed to the sin in his own nature, and to the sin that is in the world. That is why the child of God is a puzzle to the man of the world, he appears to be a bundle of paradoxes. He declares his joy in being saved and yet deplores the sin in his own nature. The secret is that the child of God is in a state of transition. The world views him in a state of unfinished process. A change has begun, but it is not complete. A grand and splendid process is fitting him for heaven. His soul redeemed by the blood of Christ awaits the redemption of the body, then his soul in magnificent strength shall scale heights never known or conceived on this earth.

Before him is the vast expanse of eternity, thrones of unspeakable splendour await his presence, thus his thoughts are occupied with nobler themes than passing shadows.

The child of God is called upon to consider his inheritance. He is no longer a stranger or an alien, but a fellow citizen with the saints, and a joint heir with Christ.

Redemption is not merely the pardon of sins, which is indeed a mighty work of grace, but the elevation of man to a state of celestial glory, where the masterpiece of God's creation shall unfold itself in His own glory.

If you will hear the Gospel, and balance the world against eternity, how then, will you answer the question of Christ: “What shall it profit a man if he gain the whole world and lose his own soul?”

The gongs of doom rumble out their warning from the dungeons of eternity's deathless night. Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap. What shall your harvest be in eternity?

A. A.

3

THE MYSTERY OF GODLINESS.

CAPTAIN J. CAMPBELL ANDREWS, A.A.M.C.

“In Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him.” (Col. 2: 9,10).

From the pen of the inspired Apostle there flowed many sublime words of divine truth; but none more sublime than these. In all Scripture this is probably the profoundest statement on the Person of Christ. Moreover, that gracious afterthought bespeaks the boundless blessedness of the Christian. Here, as always in Scripture, the deepest doctrine is shown to have the strongest practical application. The Deity of Christ is the surety of His people: Because He lives we also live: Out of His fullness we receive: In Him we are complete.

Yet there looms a background of tragedy to these glorious words. They were written primarily to refute heresy in the Colossian Church. Human philosophy, not for the last time, had distorted the truth and departed from the simplicity of the Gospel.

Gnosticism, for so this philosophy was afterwards called, postulated that matter was essentially evil and God essentially good. Direct creation of the universe would have contaminated God. Hence, aeons or emanations of God in great number were conjectured. To the least of these, so far removed from God as to be thought separate from Him, the creation was attributed. Redemption of the human race was then accomplished by the greatest of them, Christ. But they all partook of Godhead, and in degree of their eminence all merited worship. Confused by such thinking, many Colossians were led astray in a voluntary humility and worshipping of angels (or aeons).

How quickly Paul met this challenge to the Gospel! “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men.” “Let no man beguile you of your reward.” What heavy blows he struck against this faulty edifice of human thought! With irresistible cumulative weight of positive affirmation he insists on the true and essential glory of Christ. He is the image of the invisible God, the first born of every creature, the treasury of all wisdom and knowledge, the creator of all things in heaven and earth, the Head of all principality and power. “In Him dwelleth all the fullness of the Godhead bodily.” The lesson is then drawn. In Him alone we live and are perfected. With the Father and the Spirit we worship Him alone.

Here then is God and Christ and Man related through the Mediator, so that we see God in Christ for man; Here is divine glory translated to saving grace, divine truth making men free, fullness of Godhead providing life more abundant for men. Here the infinite embraces the finite. Heaven stoops to earth, Eternity impinges on Time, Divinity lays hold on humanity, the Creator contacts the creature, Almighty strength meets human weakness. Here, beyond controversy is the greatest of all mysteries, the mystery of godliness, Immanuel, “God manifest
in the flesh and believed on in the world,” “God in Christ reconciling the world to Himself.”

**GOD**

“All the fullness of the Godhead.” Those words can never, even by the widest stretch of human imagination, be distorted to mean anything more than the divinity which modern theologians attribute to Christ. Their grudging and meagre conception of Him as a man of moral perfection, and there-by divine above all other men, a conception lower than the Gnostic theory, is untenable in the light of this grand positive declaration of Christ as very God. The dazzling splendour of revelation dispels from our minds the nebulous clouds of human speculation. Godhead; essential Deity; Spirit infinite, eternal, unchangeable in being, wisdom, power, holiness, justice, goodness and truth; Christ is all this. With simpler majesty John declares “The Word was God.” In His person resides the almighty power and unchallengeable authority of Godhead. Men are, but He was and is and shall be, the I am, having all life and blessedness in Himself, independent of all creatures even while related to all in gracious condescension as we shall presently see. Neither time nor space contains Him. In Him they are contained. Immanent in, He is yet above all things. “He is before all things, and by Him all things consist (cohere or stand together).” The universe hinges on Christ, is vibrant with His power and luminous with His glory. From the great suns which hurl through space, to the very atoms pent with leashed energy, all matter coheres in Him. From the pure spirits before His throne to man made a little lower than the angels, to even the most minute organic life, all living creatures live in Christ. The physical and. chemical laws regulating the creation are but the overflow of His power. Further, in His essential holiness all moral order consists. His righteousness ensures that all wrongs will be righted, and all inequalities will be adjusted He is light. He also is love, sending rain on the just and unjust, giving fruitful seasons, presenting us with His goodness, visiting us in His mercy. “The fullness of the Godhead.” – An ocean unfathomable, riches unsearchable, wisdom inscrutable, knowledge incomprehensible, power unlimited, 4 majesty irresistible, light inaccessible, holiness unquenchable, love undying, life unending: All this and more reaching beyond all human thought which is compelled by its own limitations to use negative terms in describing the positive attributes of God. “All the fullness of the Godhead.” The whole content of Deity is His. Not a part, but the whole. The sum of what cannot be told, the total of what cannot be totalled. It was no robbery for Him to claim equality with God. With surest confidence He may say, “All that the Father hath is mine. I and my Father are one.”

**GOD IN CHRIST**

“All the fullness of the Godhead dwelleth in Him bodily. He assumed not the nature of angels but the seed of Abraham. “The Word was God” and “the Word became flesh.” The Lord from heaven became the second Adam. The incarnation in its eternal significance and baffling mystery is here expressly taught. The present tense of the Greek verb translated “dwelleth” has meaning which defies adequate expression in English. It is a tense unlimited by time, suggesting endless duration. The body of Christ, the essential humanity He assumes, was not for a time but for ever. The union of human nature with His divine nature consummated in the womb of the Virgin Mary, is indissoluble. He was and continues to be “God and man in two distinct natures and one person forever.” That human nature yielded in sacrificial death on Calvary could not, by virtue of His Godhead, be “holden of death”; but burst the tomb and passing beyond our ken has entered heaven, and is forever enthroned in the person of the Son at the right hand of the Father. The incarnation is an eternal fact. “All the fullness of the Godhead dwelleth in Him bodily (bodily wise or in a body).” “How can these things be?” Nicodemus asked our Lord concerning the new birth. But here is a greater mystery. The so called intellectual difficulties raised by rationalists are unworthy of consideration in the light of this supreme mystery. If finite reason seeks a stumbling block here it is. We can understand that all the fullness of the Godhead dwells in the Father, who fills heaven and earth and all things. We can conceive of this fullness dwelling in the Holy Spirit, from whose presence we cannot flee even on the wings of the morning. Godhead we can think of as residing in the man Christ Jesus. But “all the fullness of the Godhead dwellth in Him in a body.” Try and grasp that! In faith we must accept what reason cannot understand. “Beyond controversy, great is the mystery of godliness. God (yea, all the fullness of God) was manifest in the flesh.” There is one point at which is focused all the power and wisdom and knowledge and holiness and love, all the riches of glory and grace of God. That is the person of Christ. And these infinite resources are centred in Him as that they may be available for men.
GOD IN CHRIST FOR MAN

What relevance has all this for us? Why should the Apostle labour this point? What is the ethical significance of this high doctrine? It is more than a subject for theological speculation. It bears directly on our lives. Christ has come in all the fullness of His divine glory and saving grace that we “may have life and have it more abundantly.” “Ye are complete in Him.”

That phrase denotes not the perfection attributed to us by God; not the objective fact of justification, but the subjective experience of sanctification, the perfection wrought in us by the power of Christ. It suggests the good work begun and carried on till the day of Christ, when we shall be presented faultless before the presence of His glory with exceeding joy.

There is a word often and glibly used today of human personality. “Realise yourself!” The thought it conveys is attainment of maturity, fulfilment of life's purpose, cultivation of personality so as to direct the full and free play of all the faculties of man in the right way. Only the Christian can fill it with meaning. Life is never complete without Christ; for only in Him do we reach the stature of the perfect man. There may be a great measure of physical, intellectual and moral development through the common grace of God. But there is lacking the one thing which is the crowning glory of life, which gives life, unified purpose and balanced maturity. That is spiritual development, and to that Christ alone holds the key. With frantic striving we may realise some of our personal ambitions and gain for ourselves some degree of satisfaction in life. But the fullness of life intended for us in the purpose of God, the life lost in Eden, won on Calvary, given from heaven, crowned with God's blessing here and His glory hereafter: this life is found in Christ alone.

To Him, the focal point of the love and mercy of God, we must come. The perfect freedom of obedience and fruitful living, bringing as it does light to the mind, peace to the conscience, and joy to the soul, is realised only as we abide in Him. In Him we are complete, filled full, realised ourselves, attained the purpose of God for the true glory and dignity of human life. “It pleased the Father that in Him all fullness should dwell: and of His fullness have we all received and grace for grace.”

“THE GOD WHOM WE WORSHIP”

This is the title of a Study Book by the Rev. Maurice A. Tremewan, B.A., and published by the Board of Religious Education, Presbyterian Church of Australia. The book is an attempt to present God to the mind in an intelligible way, and to help the individual to realise the wisdom, power and comfort that spring from a clear knowledge of God. The matter is presented under five chapters: God in Creation; God in History; God and the Individual: God in Christ; God the Holy Spirit.

In his introduction, Mr Tremewan remarks: “The story of man's search for God is a long one, stretching back through the centuries covered by our Bible, and for many thousands of years before that.” He acknowledged that man's “search would have been hopeless, if God had not responded by revealing Himself through nature . . . history . . . prophets and apostles . . . above all in the life, death and resurrection of our Lord.” Then he asks, “What are some of the things we have come to believe, as a result of man's seeking and God's revelation?”

This placing of man first and God second in a movement leading to mutual recognition does not appear to be in accord with Scripture. Adam and Eve hiding among the trees of the garden were not evident “seekers after God.” The people of Israel were not eagerly awaiting some such voice as that of the prophets. They were rather inclined to say, “Depart from us; for we desire not the knowledge of Thy ways.” (Job 21: 14). Christ did not find the Jews thirsting for the knowledge of the Most High. Christ's parables of the lost sheep and the lost pieces of silver represent the search as starting from God's side. “For the Son of Man is come to seek and to save that which was lost.” (Luke 19: 10).

While acknowledging that there is no better explanation of creation than the words, “In the beginning God created the heaven and the earth,” Mr. Tremewan indicates his partiality for “Evolution” as the method of creation. Dismissing primitive non-Biblical accounts of creation, he appeals to the record of Genesis, in which we are told that God uttered the command, and “It was so.” He adds, “On the other hand when we turn to the accounts of modern science, we find 'Evolution' dominating the thought of men. . . . The evidence for evolution is too great to be dismissed but what it does not explain is the final origin of matter and life. May not the answer be that God is the Creator, and evolution is His method?” Evolution does not seem to be in place in the original creation of “matter and life,” and once these are posited there is little need for evolution to explain the diversity of form, flesh and life represented in the created world. Apparently the Spirit inspiring the Scriptures did not think it necessary to treat of “method” in creation; the fact of
God was enough. “By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth. . . . For he spake and it was done; he commanded and it stood fast. (Ps. 33: 8). Everything “was made” after its kind.” A thought which seems to be at the base of Paul’s statement bearing on the resurrection of the body: “But God giveth it a body as it has pleased him, and to every seed his own body.” (1 Cor. 15: 38).

Mr. Tremewan says, “May not the true answer be that God is the creator, and evolution is His method? That God started the process, and the universe is still in the stage of creation? That God’s creative energy is not something that existed once and then ceased to be, but is still in action through evolution?” If an affirmative answer is given to these questions, one has to ask: Did Christ arise in the course of the evolutionary process, and is the “new race of men in Him” the result of evolution? As showing how really foolish and inconsistent the amateur evolutionist can be, we quote another of the author's statements “But when man, in his pride and disobedience, rejected the way of God, which is the way of death, God sent His only Son to create a new race of men in Him. (2 Cor. 5: 17). God’s creation still goes on, and that creation is good.” The Person of Christ, the work of redemption, the regenerating power of the Holy Spirit, cannot be brought within the limits of creation by evolution. If God is creating a “new race of men” now in a way superior to all natural causes, it was equally within His power to create Adam by a direct outgoing of His divine energy, as the Bible teaches.

In treating of God in History, Mr. Tremewan has this curious reference to the people of Israel: “In the great prophet of the exile (Isaiah 40: 11) we have a picture of Israel, purified by suffering and pain, becoming the Servant of the Lord, and through suffering becoming the world’s redeemer (Isa. 52: 13 to 53: 12). Israel was never able to fulfil this destiny, but it was fulfilled in Jesus Christ (Luke 24: 25-27) Who on the cross brought redemption to mankind (John 3: 14-17), and so changed the whole course of human history.” Apparently the author of this statement does not think that the primary reference of Isaiah 53 is to Jesus Christ, though Philip on taking his seat by the side of the Ethiopian eunuch, “began 6 at the same Scripture and preached unto him Jesus,” and it does not appear that he cunningly wrested the passage from its original import. Christ does not shine with a borrowed glory. He does not masquerade in the tattered garments of an unbelieving nation. We do not know whether Mr. Tremewan would go so far as some other moderns who tell us that Christ and His apostles conscripted the idea of the “Suffering Servant” in support of Christ’s claim to be the Messiah and Redeemer. Sir George Hume, speaking in the British House of Commons, on April 5th, 1944, quoted, by the way of warning against modern trends in religion, the following words from an agreed syllabus for religious instruction in the schools: “It is not suggested that the writings of Isaiah pointed to Jesus of Nazareth, but that Jesus found in the writer’s description of the suffering servant a new possibility in Messiahship through a life of redemptive suffering.” Mr. Tremewan’s statement is not quite so explicit, but it leaves much to be desired. “The fact of suffering,” he says, “finds its highest explanation in the second half of the Book of Isaiah. There the Servant of the Lord suffers innocently, as does Job; but his sufferings are for the sins of the guilty, and in bearing those sufferings he becomes the means of their salvation (Isa. 53). It was natural that the early Church should see in the figure of the ‘Suffering Servant’ a picture of our Lord, Who by His sufferings on the Cross became the Saviour of the world.” (Matt. 26: 26-28; Rom. 5: 6-11)

Quite clearly, Mr. Tremewan sets aside the distinctly prophetic element of Isaiah 53, and sees only the thoughtful and well read Apostles making use of a fine gem from Hebrew literature to point their fervid eloquence in setting forth the claims of Christ. Are we then to conclude that Christ was more sharp witted than His friends and was the first to discover the use which could be made of the idea of the Suffering servant? Was He a little impatient with their natural reason when He said, “O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” (Luke 24: 25-27)? Evidently Christ regarded such a prophecy as speaking plainly of Himself. But what value does Mr. Tremewan put upon his own words, “Who by His sufferings on the Cross became the Saviour of the world?” His conception of the atoning work of Christ is fixed by his conception of the Fatherhood of God. “As far as beliefs are concerned, the centre of everything is the Fatherhood of God as revealed in Christ. He overlooks the fact that God’s primary relation to man is that of creator to creature, Master to servant, and that there is a broken covenant with
its dread curse hanging over man the sinner. What, then, has the author to say in regard to the the nature of Christ's sufferings and their value in the matter of man's salvation? "How does Jesus save men?" he asks, and in reply writes, "Part of the answer to this question must be that Jesus saves by His teaching and example. Only by pondering on these can we learn what our lives ought to be like. But this alone can never save, for one effect of it is that it exposes and condemns us. The way of salvation is the way of death and resurrection of our Lord. Through his death upon the cross He, in perfect love and forgiveness, refused to be separated from men, even when they did the worst and wicked deed that they could do. So He conveyed to mankind the love and forgiveness of the Heavenly Father." As Christ suffered patiently and silently while men heaped every indignity upon Him, He was expressing the Father's love and will to forgive so impressively that one might have expected the hardest heart to be melted at the sight. But Christ had not only something to say of God's love, He had something to say to God about human sin. He had to acknowledge how sin had outraged God's majesty and holiness, and love. He had to sorrow over that sin though He was personally sinless. He had to confess and bear the penalty of man's guilt. He was mediating between a righteous Ruler and Covenant breaking subjects, and He had not only to declare the Ruler's grace but to answer for death deserving subjects, Mr. Tremewan fails to bring into view this side of Christ's sufferings, "Christ hath redeemed us from the curse of the law, being made a curse for us. . . . But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons . . . wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. 3: 13, 4: 4-7). The security of the believer lies, not in the fact that Christ has impressively manifested divine love, nor in the fact that He makes us ashamed of our sin, but, in the fact that He paid the forfeit and redeemed us from the curse of a broken Covenant "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8: 1).

H. K. MACK.
Geelong, Vic.

MISSION NOTES

The Rev. and Mrs. McCracken, after a pleasant and uneventful voyage, arrived in King William's Town, South Africa. Owing to the illness of Mrs. Dewar and her son, they were unable to take over the Mission house, and at present are residing in a bungalow some 16 miles from King William's Town, which has proved a suitable arrangement while Mr. McCracken devotes himself to the study of the language.

Word has also been received from Nurse Annie J. Dunlop, telling of her arrival at the Mission Station in Lakhnadon, India. Writing of her first impressions, she said: "Things are rather different to what I expected with regard to the hospital. It is really still pioneer work – sort of dispensary work – that is at present being done. The hospital building is there all right, but it needs to be put into going order, and that will not be an easy matter, as many of the patients who come bring the family and will not go into bed; they just throw a heap of dirty rags on the floor and sit there, go outside, light a fire, and cook their meals. The main difficulty is caste; they won't even take a drink of water from us; so what are we to do? . . . Dr. Mackay has done a great deal single handed; she works very hard indeed, and feels that she will be able to do a lot more now that she has a nurse; but what is one nurse towards helping establish a proper hospital? I feel so insufficient, and I know that the prayers of the people at home can do a great deal more than they realise."

From the “Free Church Record” we learn that arrangements for the outgoing of the Rev. and Mrs. J. C. MacKay to South America, are proceeding smoothly, though perhaps a little slowly. The Foreign Missions Committee of the Free Church of Scotland are appealing for ministers for India and Lima, South America, also for two nurses for Moyo-bamba.

THE REV. H. W. RAMSAY

The Rev. H. W. Ramsay passed away in the Grafton Hospital, 2 p.m., on Sabbath, 18th February. His remains were buried in the Grafton Cemetery the following Monday, when the Revs. J. A. Harman, D. G. C. Trotter, and Arthur Allen, took part in the burial service. A tribute to Mr. Ramsay is in course of preparation and will appear in the next issue of the magazine. We extend our deepest sympathy to Mrs. Ramsay and family.

CHAPLAIN NEIL MacLEOD

St. George's congregation were privileged to have Chaplain Neil MacLeod supplying on Sabbath 25th February, and he also conducted a Gaelic
Service on 4th March. Captain Macleod is enjoying leave from his battalion, and he tells of interesting incidents in connection with his work among the troops.

Miss Hazel Gray was entertained at “Stanway” by the Misses Davis and friends, and at North Sydney by Miss T. Macdonald and friends, in view of her approaching marriage and departure to make a home in the Far West of the State. At the Annual Congregational meeting, Miss Gray was the recipient of a gift from the congregation. A tribute was paid to Miss Gray for her faithfulness to the Church, and her work for its welfare, which was close to her heart. She will be greatly missed at St. George’s.

Word has been received that the Rev. Alvan MacIntosh has left Scotland and is on his way to Australia. We understand that he is accompanied by Mrs. MacIntosh. We are hopeful that Mr. MacIntosh will arrive before the Assembly meetings at the end of March.

We are pleased to publish further articles by Captain J. Campbell Andrews, A.A.M.C., who is attached to a large military hospital at present, in North Queensland.

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**FELLOWSHIP NEWS.**

On February 14th the Tinonee Fellowshippeers held their annual meeting. The following were elected as office bearers: – President, Don Murray; Vice Presidents, Edith Muldoon and John Milligan; Secretary, Nina Milligan; Treasurer, Bob Muldoon.

Papers which had been prepared by members for the forthcoming convention were read and discussed. A considerable amount of business concerning the forthcoming Rally was transacted. The meeting was very enthusiastic.

At the conclusion, supper was served when Don Murray, who had lately returned from service with the A.I.F., was presented with a devotional book of daily readings. The President, Bob Muldoon, made the presentation and he and other speakers voiced their appreciation of Don’s work in the past in connection with the Fellowship and their joy at his return.

We congratulate Arthur Lawson on gaining his Sergeant's stripes. Artie is at present on a tropical island in Dutch territory. He is keeping in good health, but rather tired of the tropics.

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**OBITUARY**

**Mrs. John Graham**, Koree Island, passed away, after a short illness, on Thursday, 11th January, at the age of 74 years. The news of her death was received with great sorrow by a large circle of friends throughout the Hastings and Manning districts.

The late Mrs. Graham was a native of the Manning River, being a daughter of the late Mr. and Mrs. D. Stewart, “The Bight.” Her early life was mainly spent in that district, but during her married life she resided on the Hastings River. Becoming a follower of Christ in her youth, she continued steadfast and unwavering in her Christian profession and testimony, an evidence of which she gave prior to her death, saying, with great assurance, that the Lord was faithful.

She was a woman of a bright disposition, and was noted for her kindness. Many will retain fragrant memories of her life and conversation.

The late Mrs. Graham delighted in engaging in the Lord’s work. She was a faithful Sabbath School teacher for many years at Wauchope. She counted it a great joy to care for the linen and to assist in arranging the tables for the observance of the Lord’s Supper.

Along with her husband she freely extended hospitality to visiting ministers and friends.

To her devoted husband and family we extend our deep sympathy. – J. A. H.

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The General Treasurer has pleasure in acknowledging the following amounts: –

SYNOD
Rent from Appin Property

ASSEMBLY
Grafton Congregation – Church Extension

Publications Fund

Students Fund

Assembly Expenses

A. A. Cameron, Harwood Island – James Ross Memorial Fund

Maclean Congregation – Publications

Hamilton Congregation – Missions

Students Fund

General

Publications

Wauchope Ladies Missionary Society – Dr. Annie Mackay, India

Richmond and Brunswick Manse Fund – Per Mr. Cecil Ramsay

Mr. Hector MacPherson, Tuckurimba

Anonymous, St. George's

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THE AUSTRALIAN
FREE PRESBYTERIAN

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All other remittances, money orders and cheques to be
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MR. H. NICOLSON,
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or in quantities from the Editor.

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Chaplaincy Book Fund  ...  ...  ...  2 0 0
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Assembly Expenses  ...  ...  ...  8 5 0
Welfare of Youth  ...  ...  ...  3 1 7 0
Publications  ...  ...  ...  3 0 0
Students Fund  ...  ...  ...  2 3 6
Assembly Expenses  ...  ...  ...  2 2 6

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Student Fund  ...  ...  ...  2 5 1
Church Extension  ...  ...  ...  3 4 0
Widows and Orphans  ...  ...  ...  5 2 4
Foreign Missions  ...  ...  ...  5 9 3
Assembly Expenses  ...  ...  ...  4 5 11

"THE CHURCH AND THE NATION."
Owing to pressure of work, our Treasurer, Mr. H. C.
Nicolson, was unable to send in an article under this heading, but
will (D.V.) continue the series in future issues.

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Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

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LESION NOTES
TINY TOTS TEXT

PRAYERS FOR THE OPENING OF EACH CLASS
April 1st. – Psalm 90: 14
April 8th. – Psalm 90: 12
April 15th. – Psalm 106: 4-7
April 22nd. – Psalm 108: 12
April 29th. – Psalm 118: 19

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1945
April Subject
Cate. For Reading Memory Text Psalms
1 God's Message to Israel Ex. 19: 1-8 Rom. 10: 13 11: 1 11
8 God's Children Priests Ex. 19: 1-13 Rev. 1: 5-6 11: 2 12
15 God's Plan for Israel Ex. 19: 1-13 Rom. 10: 1 11: 3 13
22 The Necessity of Sanctification Ex. 19: 14-25 James 1: 17 11: 5 14

1st APRIL – GOD'S MESSAGE TO ISRAEL
God was about to manifest Himself to Israel. How
infinitely gracious and good God is, for despite the
waywardness and murmuring of Israel, God's hand was
stretched out still. The memory of God's goodness in the
short space of time since the deliverance of Israel from
Egypt should certainly have called forth Israel's
submission and gratitude, and it seems this was so, for in
reply to the divine communication Moses brought from
God, the people with one voice said, “All that the Lord
hath spoken we will do” (v. 8). This was in keeping with
God's will, for the aim of all His dealings with Israel was
that He might bring them to Himself. It was not that God
should merely come down and deliver His people from
their cruel bondage, that was but the initial step, or
remember His Covenant with their fathers to provide a
rich inheritance for them on earth, but principally that
they might be partakers of a more glorious inheritance,
even the enjoyment of God Himself, whose favour is life,
and whose loving kindness is better than life. Read v. 4: “I
have you on eagle's wings,” etc. We realise more fully the
beauty of this verse when we compare it with Deut. 32: 11,
where we read of the eagle spreading abroad her
wings, so that her young when learning to fly may alight thereon, also that she may afford them protection, so God enfolds His chosen people in the shelter of His embrace. It also reveals to us the unceasing watchfulness which God exercises over His people. “Ye have seen,” etc. (v. 4). Then note God’s promise in verse 5: “None therefore,” etc., and the promise is remarkable, “Ye shall be to me.” (v. 5) a peculiar treasure (i.e., objects of special regard, a collection of valuables). All God's children are precious in His sight (1 Pet. 29: 10). Oh, may we not praise His Holy Name that we can say, “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ our Saviour.”

LEARN:

“For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen.”

8th APRIL – GOD'S CHILDREN PRIESTS

God not only promised that His people Israel should be a peculiar treasure unto Him above all people (v. 5), a people purchased and redeemed, but God also promised that they should be unto Him a kingdom of priests, and an holy nation (v. 6). How wonderful to feel that God is graciously pleased to honour Christians (who are the true Israel of God) to the degree of calling them priests unto God, or as the Apostle Peter aptly expresses it, “a royal priesthood.” It is by union to Christ as a priest that Christians become priests; every Christian therefore is a priest, priests unto God. Men who today set themselves up as a self appointed priesthood dishonour Christ, our great High Priest, for no man can take this honour to himself, for the Word tells us, “Ye are a chosen generation, a royal priesthood.” As the priests of old wore garments renowned for glory and beauty, so under the covenant of grace the robe of Christ's righteousness is the garment of the believer. “I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.” Then again God's people are sacrificing priests and what sacrifice is required of them they offer themselves, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service.” (Rom. 12). Yes, and it is the duty of priests to intercede supplications, prayers, intercessions and giving of thanks for all men, and who can tell to what extent the effectual fervent prayer of a righteous man, woman, boy or girl will avail. We are told that “the effectual, fervent prayer of a righteous man availeth much.”

Boys and girls, may God's grace constrain us to live more faithfully, not to ourselves, but unto Him “who loved us and washed us from our sins in His own blood, and has made kings and priests unto God.”

LEARN:

“Pray without ceasing.”

15th APRIL – GOD'S PLAN FOR ISRAEL

We now come to the unfolding by Moses of God's plan, and Moses (v. 7). The Elders were men of seasoned experience, and the medium through whom Moses conveyed God's message to the people, and all the people, as we have previously noticed, answered together and without hesitation, “All that the Lord hath spoken we will do.” This was the primary step in the establishing of that great event, a Covenant between God and Israel, and secondly the acceptance by the people of God's offer (v. 8). This is a further evidence of God's gracious condescension, God is now about to declare His will and the Lord said unto Moses, “Lo, I come,” etc. (v. 9). God who dwelleth in light that no man can approach unto, was going to appear in a thick cloud, the 10 reason being that no man could look on God and live, hence His splendour was veiled, but sufficient of that splendour was in evidence to make the face of Moses shine, so much so, that the people could not look on his face, and thenceforth he had to wear a veil. God had a dual purpose in manifesting himself to Israel: one was to impress them with an awful sense of His majesty and power and through their succeeding generations, and to make them more ready to “believe Moses” (v. 9), and strangely enough today the Jews reverence and obey the memory and law of Moses and God is still to them one before whom they stand in awe, whose power is real personal and almighty. May we not pray that God would remove the veil for their hearts that the light of the knowledge of the glory of God in the face of Jesus Christ shine in their hearts and they be converted. Does not the Apostle Paul himself pray most earnestly for this in Rom. 10: 1-2?

LEARN:

“The Law was given by Moses, but grace and truth came by Jesus Christ.”

22nd APRIL – THE NECESSITY OF SANCTIFICATION

The next most important step in the people's approach unto God was the necessity of sanctification. “Go unto the people and sanctify them” (v. 10). What is sanctification? See Cat., Ques. 35. And is this not so today? “Without holiness no man shall see the Lord.”

How was this sanctification to be effected? By inward and outward clean-sing. Outwardly, by personal cleansing, the washing of their clothes, and the abstinence from moral defilement. This was to be carried out for two full days in preparation for God's appearance on the third day. Bounds had to be set, “Thou shalt set bounds” (v. 12). Here was another injunction, the main object of which being to impress the people more deeply of God's majesty and holiness, and to prevent the more pious of the Israelites from following Moses, and maybe to prevent the curious and presumptuous from approaching. Even so much as a beast must not approach (v. 13). The trumpet sound was the signal of approach. Read verses 16-25. Great awe came upon the people, they were in great fear and besought that God would not directly talk to them, but only through Moses, His divinely appointed representative, even Moses (Heb. 12: 21). Note the gracious provision of God for the believer under the New Covenant (Heb. 12: 18-29).

LEARN:

“God spake in time past, spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath made heir of all things.” Heb. 1: 1-2.
29th APRIL – MOSES IN THE MOUNT
   Amidst thunders, lightnings and earthquake God spake the words of the Ten Commandments, thus addressing Himself to the consciences of the people, setting forth the necessity of perfect obedience to all the precepts therein, upon the pain of death. These ten commandments have been summed up in two by our Lord Jesus, the Faithful and Live Witness, who came to reveal the Character of God, “Thou shalt love the Lord thy God with all thine heart and thou shalt love thy neighbour as thyself.” Favour with God could only be obtained by absolute obedience to the Commandments of the Law. Only by this means could men attain to life. All who keep not the law are under a curse, for it is written, “Cursed,” etc. (Gal. 3: 10). Yet God in a measure provided means whereby sin could be atoned for in the sacrifice offered under the Law (Ceremonial), which sacrifices set forth in type the great anti-type, Our Lord Jesus Christ, who became a sacrifice for us by the sacrifice of Himself. The Ceremonial Law contained only a shadow of good things to come. Read Hebrews 10, verses 1-10. Note particularly verses 4, 9, 10.

I hope to deal more fully with the Commandments in my next lesson. Meantime, please look them up in Exodus, chap. 20, verses 3 to 17. Just see how many you know without looking.

LEARN:
The Law was given by Moses, but grace and truth came by Jesus Christ.

THE TALE OF THE BRICKS
   Exodus 5: 8. The tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof.”

A papyrus of a date not remote from Rameses’ day, carries still the sentence of some unfortunate captives. “That for twelve years these men entrusted with the making of bricks be kept closely watched in the work shops, so as to see that they deliver exactly the number of bricks that they are ordered to make without rest or cessation. Clark’s “Israel in Egypt.”

THE SAVIOUR OF THE WORLD
   One day the famous agnostic and critic of Christianity, Bob Ingersoll, was riding on a train with a friend, Lew Wallace, who was definitely a sceptic. “Why don’t you write a book, Lew,” Mr. Ingersoll said, “that will disprove this foolish legend of the resurrection of Jesus Christ?” Mr. Wallace spent six years in Palestine investigating the evidence and the historical background of the land where Christ had been born, lived and died. The result of his study was the famous novel, “Ben Hur.”

“After six years of impartial investigation of Christianity as to its truth or falsity, I have come to the conclusion,” stated Mr. Wallace, “that Jesus Christ was the Messiah of the Jews, the Saviour of the world, and my personal Saviour.” – “Golden Grain.”

THE TEN COMMANDMENTS

Have thou no other God but Me;
Unto no image bow the knee –
Take not God’s holy Name in vain,
Nor dare the Sabbath Day profane.
Honour thy father and mother too,
And see that thou no murder do.
Abstain from thought and deed unclean;
To steal do not thyself demean.
Of false report bear not the blot;
What is thy neighbour's covet not.

THE CHILDREN’S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

THE CHILDREN’S SERMON
EARLY PIETY

“Be ye holy, for I am holy.” 1 Peter 1: 16.
Our message today is about early piety, which is one of the most beautiful things in life. As one has said, “No sight on earth is more lovely than to see young persons in the very bloom of life devoting themselves to the Saviour Who died for them and ornamenting His religion by giving it their best years.” Youth is the time to prepare for eternity. When we are young, we have all the possibility of life before us to make or mar. In serving the Lord when they were young, Josiah, Samuel, John Baptist, Jeremiah, Timothy, Joseph, Daniel and David all loved the Lord in childhood.

There are many beautiful passages in God’s Word referring to children, which it is good to recall. It is said, “Children are God’s Heritage.” God is always looking to children, one generation after another, as they rise up to carry on His good work. David prophesying of His blessed work, says:

“They shall come, and shall declare
   His truth and righteousness,
   Unto a people yet unborn,
   And that He hath done this.”

Again he says: “Come ye children, hearken unto Me, and I will teach you the fear of the Lord.”

Jesus loved little children; wherever He went they gathered around Him and listened to His wonderful words of life which He spake for their salvation.

When He would teach a lesson of humility to the disciples, who were disputing about who should be greatest in the kingdom of Heaven, Jesus called a little child and set him in the midst of them and said, “Verily I say unto you, except ye beconverted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

Perhaps the most precious instance manifested by Jesus of His love and affection for little children, is seen in the incident when the disciples rebuked the mothers of Salem who brought their children to Him for Him to put His hands on them and pray over them. He called them unto Him and said, “Suffer little children to come unto Me, and forbid
Some of us feel sometimes that our lives are not much help to anybody; but if we belong to the Lord Jesus, and keep shining for Him, maybe we shall be the means of guiding others into the Refuge which He has provided for each one who trusts in Him.” – “The Boys Magazine.”

12

MARCH BIRTHDAYS

“Many Happy Returns”

Mar. 1 – Pamela Jackson, St. Kilda.
   1 – Edward McDermid, Wingham.
   1 – Mavis Whitter, St. Kilda.
   3 – Pauline Murray, Bunyah.
   3 – Alan Anderson, Chatsworth Island.
   4 – Beth. McDonald, Chatsworth Island.
   4 – Donald Berry, Salt Ash.
   4 – Donald Bell, Maitland.
   5 – William Cox, Wherrol Flat.
   5 – James Bain, Wauchope.
   5 – Fay Woodall, Hamilton.
   5 – Ian Bathgate, Maclean.
   6 – Frances Robinson, Marlee.
   7 – Paul McPherson, Warrnambool.
   7 – Rene Mullard, Comboyne.
   8 – Peter Cameron, Maclean.
   9 – Margaret Young, Geelong.
   9 – Jessie Walter, Hamilton.
   9 – Heather Munro, Maclean.
   13 – Donald Cromarty, Mayfield.
   15 – Ray Hunt, Tuckurimba.
   16 – Helen MacKay, Maclean.
   18 – Joan Ramsay, Lismore.
   19 – Graham Woods, St. Kilda.
   19 – Jean Campbell, Mullumbimby.
   19 – Helen Bain, Wauchope.
   20 – James Ryan, Chatsworth Island.
   20 – Bob Jennison, Maitland.
   21 – Lilian Paterson, Bunyah.
   21 – Gladys Murray, Taree.
   22 – Heather Warrall, Comboyne.
   22 – Dallas Polson, Pampoolah.
   22 – Donald Warrall, Comboyne.
   23 – Olive Clerke, Upsall's Creek.
   23 – Judith Dick, Wauchope.
   28 – Elaine McIntyre, St. Kilda.
   30 – Penelope Colwell, Forbes River.
   31 – Lilian McKinnon, Kindee.
   31 – Annette Stewart, Lismore.

“LORD JESUS, TAKE CARE OF THYSELF”

How thankful we in Australia should be that we have not known the terror of air raids on our cities.

Not so long ago a town in the Midlands of England had a severe raid. Many houses were destroyed, and lives had been lost. It brought home to the people how very close they were to death and injury. Amongst the people of the town were a mother and father, and their little boy. The
parents loved the Saviour, and of course their little son had all his life been told of the Lord Jesus. How precious He was to mother and father. Every night the little boy knelt at his mother's knee and in simple words, made his prayer to the Lord. The raid which the town had suffered was of course much upon their minds, and the little lad prayed that they all might be kept safely through the night, and then he added, “And, Lord Jesus, do take care of yourself, for we cannot do without Thee.”

The little boy, although he was too young to understand that the Lord Jesus was beyond all danger, yet knew what a very necessary Saviour and Friend He is. He knew He was needed when for us He died on Calvary, dying for our sins there. No one else could have taken our sins upon himself and paid our debts. He knew He was needed as a “present help in trouble.”

How indispensable the Lord Jesus is! Have you found this to be so? Have you said, like the little boy, “I cannot do without Thee.” – “Golden Grain.”

IN THE CLOUDS

Once, as a little girl of eleven was returning from an errand one evening, she stopped still and looked up at the clouds. Then she hurried home to her mother and said, “Mother, as I came up the lane just now, I saw the clouds moving in a strange way. I stood and watched them, for I thought that if the Lord Jesus was just coming, how I should like to be the very first to see Him!”

Now, what was the secret of that little girl's peace and joy as she watched hopefully for her Saviour to come for her? It was this: she knew that through His death her sins were forgiven and eternally forgotten. – “Golden Grain.”

SEARCH WORK IN 2 CHRON. 1-18

(1) Write out the verse where it is said: “The priests could not stand to minister by reason of ________.”
(2) What happened when Solomon made an end of praying?
(3) What man succeeded Solomon as King?
(4) Give a list of the Kings from David to Jehosophat.
(5) Who removed his mother from being Queen, and why.
(6) Who said: “There is yet one man by whom we may enquire of the Lord: but I hate him?”
(7) Who said: “Carry me out of the host, for I am wounded?”

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

SUBSCRIPTIONS RECEIVED FOR FEBRUARY, 1945

NEW SOUTH WALES
Mr. G. Buchanan, Hannington, 5/-, to 31/1/46.
Mr. Collins, Wauchope, 5/-, to 28/2/46.
Mr. John Calman, Raymond Terrace, 5/-, to 1/1/46.
Miss Lois Dingle, Taree, 5/-, to 28/2/46 (new subscription).
Mr. G. Dooley, Bellevue Hill, 5/-, to 31/8/45.
Mr. A. Hogg, Wauchope, 5/-, to 31/10/45.
Hastings River Congregation, £3/11/7 (donation).
Rev. J. A. Harman (Wauchope), 5/-, to 31/1/46.
Mr. G. Morton, Taree, 5/-, to 31/12/46.
Mr. Middlemiss, Tinonee, 10/-, to 30/6/47.
Mr. W. J. Martin, Bankstown, 5/-, to 28/2/46.
Nurse McDonald, Waterfall, 5/-, to 30/4/46; and 5/- donation.
Miss B. McLellan, Raymond Terrace, 10/-, to 31/10/48.
Mrs. M. McKenzie, Narrandera, 10/-, to 30/9/45.

VICTORIA
Mr. R. W. Johnston, Brighton, 5/-, to 31/12/46.

SCOTLAND
Miss C. Grant, Balmain, 5/-, to 30/11/45.

Printed by J. Bell & Co., 51 William St. Sydney,
THE REV. H. W. RAMSAY, GRAFTON

"Know ye not that there is a prince and a great man fallen this day in Israel.” These words were in the minds of many when the news was received that the Rev. H. W. Ramsay, of Grafton, had passed away on Sabbath afternoon, 18th February, 1945. This sad news, received with deep sorrow, not only in Grafton Congregation, but throughout the Church, and far beyond the Church of which he was a Minister.

The late Mr. Ramsay was born at “Lang Green,” Dingo Creek, Manning River, on the 18th September, 1876. His father was John Ramsay, native of Paterson, N.S.W. The writer of this notice recalls the vivid descriptions given by Mr. Ramsay of his early school days in Wingham, and the high esteem he had for one of his teachers of those days, the late Mr. Charles Cameron. The greater part of his youth and early manhood was spent on the Macleay River. He was strongly attached to Collombatti, of that district, and frequently spoke with great pleasure of his experience in that part. During those years, Mr. Ramsay worked hard by day, and read well by night. Physically and mentally, he was outstanding. Before he began preparation for the ministry, he was a public speaker, of acknowledged gifts, and gave evidence of careful and wide reading. He frequently paid high tribute to the value of our Church paper to him in his early days, and how this magazine aided him in solving many theological problems.

But the late Mr. Ramsay was not to spend all his days, “following the plough”; he heard the call to the great work of proclaiming the Gospel, and consequently became a student for the ministry. After undergoing a course of study in Sydney, he was requested to proceed to Grafton, to minister to a congregation which had been pastorless for many years, and there continued his studies while ministering to the flock. Arriving in Grafton on the 5th August, 1911, he commenced a work which he carried on for over 33 years. He was licensed to preach the Gospel on 16th September, 1913, and ordained and inducted to the Grafton Charge on 5th February, 1915. As indicated earlier, this congregation had been vacant for a number of years, there being no settlement between the time of the Rev. Isaac McKay's death and the induction of the Rev. H. W. Ramsay. The former minister was a highly cultured preacher, the latter was no less so. A few years ago Mr. Ramsay had the pleasure of a visit from General Sir Ivan and Lady McKay, who were deeply interested in the Church where Sir Ivan's father had ministered for a long period.

One of the most outstanding features of the late Mr. Ramsay, as a minister, was his high sense of duty. His pulpit preparations were made assiduously, and generally early in the week. His visitations of homes, schools and hospitals were most regular and thorough. In his visitations, he sought at all times to leave a helpful message. His ministry in the schools was highly appreciated, and his hospital visitations won for him life long friends.

Mr. Ramsay was a most faithful and acceptable preacher. His clear and earnest presentation of the Truth revealed, not only his knowledge of the deep things of God; but also his real concern for the salvation of souls. He was a man of prayer, and his public utterances gave evidence of being well seasoned by public pleadings with God.

He had a ready pen, and his contributions to the press in the form of letters and articles were truly voluminous. He used all channels open to him to denounce evil and present to his fellow beings the great duty of man. The late Mr. Ramsay appeared to be interested in almost every branch of human learning, and seemed to be familiar with nearly every field of human knowledge. Few men of his day read so widely as he. His well stocked library was one of his choicest possessions, and probably few of his friends knew how well acquainted he was with its contents. He had a great love for both history and poetry. His knowledge of historical dates and facts was amazing. He frequently entertained close friends by reading or reciting some of the works of his favourite poets.

His solicitude for the well being of the Australian Aborigines was evidenced by his many labours on their behalf, and he could tell of remarkable successes which resulted from his work. Few could win so quickly as he the confidence of the aborigine. A humorous greeting or anecdote, or some reference to their ways, would gain their attention immediately.

And so a great and fruitful ministry has been drawn to a close. Many sorrow because they shall
hear his voice and see his face no more.

We extend our deepest sympathy to his widow, children, brothers and sisters.

J. A. H.

3

UNBELIEF

Unbelief ranks as the greatest of all sins; the untarnished justice of God is alone the standard by which the crimes of men are measured, and it has concluded that the most corrupt and loathsome thing under heaven is unbelief. Of all sin, it stands out as the most degrading that has been brewed in the pit.

In the first place, it seeks to cast insults upon all the attributes of God, and not only the Deity singly, but bears spite to all three persons of the Godhead – Father, Son and Holy Spirit. But before proceeding, let us draw a distinction between Assurance and Faith, and so understand what is unbelief.

There is a clear distinction between Saving Faith and enjoying the Comforts of that faith; or in other words, between believing to eternal life and knowing that we have eternal life. For this reason, the Apostle John wrote, “I write these things unto you that ye may know that ye have eternal life.” He wrote these words because there were those who had eternal life through faith in Jesus Christ, but they had not the assurance. The want of assurance is not unbelief; if such was the case, every child of God would be an unbeliever every time that it pleased God to draw a cloud between his soul and heaven. Unbelief is a sin, but the want of assurance is not necessarily a sin.

Down through the ages there has been many a child of God whose drooping spirit clouded his inheritance. A child may be heir to a vast fortune, and yet not have the full knowledge of his title. Therefore the characters of faith may be engraved in the heart with a pen of iron but the brilliant vision of the Golden Morning when he shall stand in the celestial courts of his Father's House may be dim.

You will remember that it was Christ's prayer that propped up Peter's faith from failing; to the mortal eye Peter's faith had vanished, but all the time there was a feeble beating of the pulse of within him which grew strong and powerful when the Saviour looked at him in the court of the high priest's house.

Again there is a distinction between unbelief and doubts. Doubts really arise from fear, fear that our belief has been misplaced. When Peter stepped out of the boat to go to Christ his faith supported him on the rolling and troubled sea, but Peter had doubts, he began to fear that his belief had been misplaced. Doubting does not imply a want of faith, but rather a weakness in faith, for the Master acknowledged Peter's faith when He reproved him: “O thou of little faith, wherefore didst thou doubt.” Peter's faith staggered when he began to sink, but he acknowledged the sufficiency of Christ and calls, “Lord, save me.” Therefore doubts are not necessarily unbelief in the sufficiency of Christ, but rather doubts of our own faith in Him.

There is also a distinction between unbelieving thoughts that are thrust into the mind, and unbelief. That is thoughts injected into the mind by Satan, and personal unbelief. When such thoughts are not entertained by us, and are disowned by us, it is a testimony of our belief. Unbelieving thoughts are the temptations of Satan. Even our Lord Jesus Christ had unbelieving thoughts thrust in upon His mind, but He did not own them: “Get thee behind me Satan, for thou savourest not the things of God.” “The Lord was tempted in all points such as we are.” But to entertain such thoughts and obtain a morbid satisfaction from them is unbelief. Today we find many who deny the deity of our Lord Jesus Christ, and at the same time are calling for moral reform, such people are embracing unbelief to the damnation of their souls.

Unbelief is the greatest sin. All unbelievers by their act of unbelief acknowledge Satan as their king and head. “Ye are of your father the Devil and the deeds of your father ye do, he was a murderer from the beginning and abode not in the truth, because there was no truth in him.” This statement may seem hard, but we may consider it for a little.

In the first place these words were spoken by the Lord Jesus Christ, which for the believer puts the matter beyond all question. It declares that Satan was a murderer from the beginning. He was the moral murderer of all the angels/that attached themselves to him when he planned the revolt and mutiny against the Most High. He brought them all into the pit of spiritual deaths. Now the unbeliever places himself in the dangerous position of having the same charge brought against him. We do not say that all are guilty of this crime, but some are, for God has declared of certain kings of Israel that they “caused Israel to sin. One thing is certain, all unbelievers rank on the side of darkness, for Christ has said, “He who is not for
Me is against Me.

Secondly, “He abode not in the truth.” Whatever may have been the motive that urged Satan to revolt, it is clear that he refused to abide in the truth of God. Satan must have violated his own intellect and conscience, for he stood, as we are told, as the morning star among the clearest intellectuals of creation, knowing himself to be under the power of Almighty God. But he abode not in the truth, that all creation around him testified of, and was cast from the brightness of the glory of God into the thick blackness of hell.

The unbeliever is in a similar position. He abides not in the truth of God, and although warned by his own conscience and intellect of impeding disaster, still he refuses to abide in the truth, for the truth is not in him; he refuses to entertain the truth, for Christ said, “I am the way and the truth.” Therefore to reject Christ is to refuse the truth.

Unbelief in man is a greater sin than that of demons. It is true that fallen angels refuse the headship of Christ. Remember that all things were given over to Him both in heaven and on earth. When demons refused the headship of Christ they did so without any knowledge of the miseries of a lost world, which was the result of their refusal. They only realised their lost happiness when it was past recovery. There is not a demon in hell but could plead: We have sinned against the first covenant, but we never sinned against the covenant of grace. They could plead: We have never refused a Christ or Saviour bearing our own sins in our own nature, for none was ever offered to us. The Lord Christ did not take unto Himself the nature of angels, but of men. Therefore, every one that has heard the gospel cannot even plead as the demons can.

Christ died in order to redeem man, not only to reinstate him into a state of perfection, but to exalt him to sonship. To refuse Christ is an act of unbelief. Under such circumstances man cannot have peace with God, his outlook is nothing more than a fearful looking forward to judgement.

The immortal soul speaks to him of God's vast eternal empire; if he will listen to the soul he will hear it speak of a world beyond where Christ reigns as King of Kings. Peace is only found when we abide in the truth. “I tell you the truth,” said Christ, “and the truth shall make you free.” A liberty that has been purchased by the blood of Christ, on the Cross of Calvary.

_________________________  A. A.

THE SYNOD

The Synod of the Presbyterian Church of Eastern Australia, opened its Annual Session at St. George's Church, Castlereagh Street, Sydney, on March 20th, 1945. The retiring Moderator, Captain Chaplain Neil MacLeod, M.A. B.D., who was on leave from his Unit in the North, delivered an address.

At the conclusion of his address, Chaplain Neil MacLeod welcomed the incoming Moderator, the Rev. J. A. Webster, of Maitland. Mr. Webster thanked the members for the honour that had been conferred upon him to preside over this venerable court. Mr. Webster then addressed the Synod, taking for his subject “The Church.” Mr. Webster pointed out the distinctive witness of our Church, which is, perhaps, largely misunderstood outside our immediate circle. As a Church, we hold to the theology of the Reformation. The speaker emphasised the need for personal evangelism. “Ye shall be my witnesses,” said the Master, therefore it is our commission to reflect Christ among the people. Mr. Webster illustrated the effectiveness of personal contact, how loose thinking and Utopian illusions of communism crumble before the reality of man's immortality and his eternal destiny by the illumination of the Spirit through the Word of God. Mr. Webster stressed the need for prayer. To pray intelligently it is essential that we should convinced of the need. The speaker directed the attention of his hearers to the moral deterioration of the community. The urgent need of the day calls for labourers in the vineyards of the Lord, and the Christian should not be heedless of that call; he should not be idle, all have a duty to witness for Christ. The Moderator also urged the need of a missionary outlook, if the Church is to survive, it must have a missionary outlook; to adopt an attitude of complacency to the unevangelised heathen indicates a low state of spirituality in the Church. Mr. Webster concluded his remarks by reminding his hearers that the secret of strength was the consciousness of the abiding presence of the Spirit of Christ.

After the roll was called and commissions of ruling elders were sustained, the Synod adjourned to meet the following day at 9 a.m.

Wednesday, 21st March. After devotions conducted by the Moderator the Synod deliberation were resumed. The Rev. D. G. C. Trotter spoke of the great loss the Synod had sustained by the death of the Rev. H. W. Ramsay, of Grafton; his mature judgement and long
experience in the Synod were of inestimable value. It was moved and carried that the Moderator, together with the Rev. D. G. C. Trotter draw up a memorial minute to be placed in the Synod records. Members also indicated their desire to express their deep sympathy with Mrs. Ramsay and family, also to the brothers of the late Rev. H. W. Ramsay.

A petition was brought before the Synod from the Deacons Court of St. George's, Sydney, requesting permission to (a) sell the present manse at Rose Bay and apply the proceeds for the purchase of a new manse, or (b) exchange the present manse for a more suitable property in a more convenient suburb. The present manse was in urgent need of repairs and the Deacons Court did not desire to spend a large sum on an unsuitable property. The Rev. M. C. Ramsay moved that the petition be granted, seconded by Mr. Huckett and carried.

The Rev. D. G. C. Trotter was appointed by the Northern Presbytery to ascertain from the Synod what financial support would be expected of the Grafton Congregation on the settlement of a minister, in order to benefit from Synod funds. After a brief discussion it was agreed that the Grafton Congregation should endeavour to raise £170 per year.

Owing to the death of the Rev. H. W. Ramsay, the Northern Presbytery overruled the Synod, requesting that the Rev. M. C. Ramsay, of Taree, be appointed as an assessor to the Northern Presbytery. The appointment was desirable in order to facilitate business that may come before the Presbytery. The Rev. J. A. Harman moved that the prayer of the overture be granted; this was carried. The Northern Presbytery has now two vacant charges within its bounds. The Richmond Brunswick and Grafton congregations.

Mr. H. Nicolson presented the financial report.

WIDOWS AND ORPHANS FUND.

Receipts.

Balance – 1944 ... ... ... £34 7 2
Commonwealth Loan Interest ... 7 0 0
Bank of N.S.W. Interest ... 12 19 0
E. S. &A. Bank Interest ... 1 4 0
Total ... ... ... £55 10 2

Disbursements.
Towards the payments of insurance premiums of ministers, March 29th, 1944 £35 0 0
Balance – 31/12/1944 ... 10 15 0
Total ... 55 10 2

(Disbursements, towards the payments of insurance premiums of ministers, March, 1945 – £12.)

D. K. McIntyre FUND.

Receipts.

Balance –1944... ... ... £82 5 0
Interest transferred from the Widows and Orphans Fund ... ... ... 9 15 0
Commonwealth Loan Interest ... 96 17 0
Total £188 17 0

Disbursements.

Hunter River Congregation – March, 1944 £75 0 0
Balance £113 17 0

(Disbursements, March, 1945 – Hunter River Congregation, £80/0/6; Grafton Congregation, £33/16/6.)

SYNOD EXPENSES FUND.

Receipts.

Rent Appin Property ... ... ... £3 0 0
Grafton Congregation... ... ... 1 5 0
Transfer of Balance from Suspense Account 11 7 1
Total £15 12 7

Disbursements.

Honorariums, Clerk, Treasurer and Caretaker ... ... ... £9 9 0
Roneo Co. Ltd. ... ... ... 14 0
Leger and Cash Books... ... ... 1 0 5
Amount Overdrawn ... ... ... 1 15 11
Exchange ... ... ... 6
Total £12 19 6

(Balance in Hand £2/12/9.)

MARY McIntyre FUND.

Receipts.

Balance – March, 1944 ... ... ... £59 15 0
Commonwealth Loan Interest... ... 38 15 0
Total £98 10 0

Disbursements.

Hastings River Congregation, March 1944 ... ... ... £42 10 6
(Balance in hand, March, 1944, £55/19/6)

(Disbursements, March, 1945 – Hunter River Congregation, £19/12/2; Grafton Congregation, £19/12/2; Hastings River Congregation, £16/15/2.)

The thanks of the Synod was conveyed to the Treasurer, Mr. H. Nicolson, also the Auditor, Miss J. MacDonald.
In this article some consideration will be given to the contention that the principle of national religion, when applied, is harmful to the Christian Church, and in the past has robbed the Church of its early simplicity and beauty.

In a series of lectures on nonconformity, by Dr. P. T. Forsyth, of Cambridge, much capital is made of the above mentioned contention. Dr. Forsyth deals chiefly with a State Church, and refers to such an institution as being an Emperor's idea and not an Apostle's. This of course refers to the Emperor Constantine and his action in lifting some of the obstructions to the liberty of the Christian Church. As is often the case in other spheres, an opinion gains currency simply because it confirms a popular conception and is quoted without any real regard for its historical background or even its accuracy.

The Emperor did little for the Church which is not being done today in Australia. In 313 A.D. he published in Milan a decree which provided for toleration towards all religions, including Christianity. Furthermore, this decree enacted that property which has been confiscated was to be restored. There was no question of an endowment.

When one examines this edict and then considers many of the utterances that have been made and that have gained currency, it does seem that there has been a great deal of misunderstanding. The Christian Church no doubt gained much by its suffering, but surely no one, however antagonistic to State support of the Church, would say that the martyrdom of the Church should be perpetuated as something necessary for her vigour and spirituality.

Democratic government, as we know it today, did not exist in the 4th century, but however absolute a monarch may have been, there always existed some relationship between public opinion and legislative acts. This being so, it is not unreasonable to assume that the decree of Constantine was but a manifestation of the leaven of Christianity at work in the community. True Christianity will never lack opposition, but in the broader aspect of the church's life it seems the greatest of folly for a government to follow a policy of obstruction. The popular references to Constantine's decree may be briefly paraphrased as follows: Up till the time of this decree the Church was fighting for her life, it was strong and virile, but when she became acknowledged by the State, worldliness and sloth overtook her.

The contention of this writer is that this is a false charge, based on a very superficial study of Church history. If we go to the Word of God we find that the Old Testament Church became worldly and spiritually decadent, and yet the Old Testament Church was not only State supported but actually the State itself. Coming to the New Testament we find the Apostle Paul writing to the Church of Corinth and Galatia, and a study of these epistles will reveal that in these infant churches the worst elements of spiritual declension and worldliness had revealed themselves. Later on in the Church's life we hear the great Head of the Church giving messages to the seven Churches, and could there be any greater indictment that that which John received on Patmos of the Church at Laodicea? The point arising out of these references to the Word of God is that under both dispensations the same deteriorations and backslidings were to be found.

In a work by Dr. Wardlaw, there is this reference to the Church in the third century. “Instead of any secular temptations then existing to the profession of it, the very profession – of Christianity – from the circumstances in which it was made, was a satisfactory pledge of its sincerity.” In this, its early history, therefore, we have surely a fair specimen of what it might have continued to do, had it been allowed to go forward on its own resources. Contrasted with Dr. Wardlaw's statement, we have the historian Mosheim who, in dealing with the Church of the 3rd century, charges it with worldliness and apostacy. He speaks of “a throne surrounded with ministers, exalted above his equals, the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and minds of the multitude into an ignorant veneration for their arrogated authority.”

Even assuming that there be something in favour of both writers opinions, it is surely evident that the elements of spirituality and worldliness were at work in the Church as they are today, and that the retaining of the State's opposition did not materially affect that which was symptomatic of the state of the Church's inner life.

Much has been written on the subject by the advocates of voluntaryism, but it always seems to the writer of these notes that their arguments, pushed to their logical conclusion, would mean that the State ought to forget its obligations to God. How can we as
Christians defend such a theory, when God calls nations in their corporate existence to remember Him and obey Him an when He calls on rulers to serve Him? How can such a ruler serve God and leave Christ's Church undefended and unprovided for? Constantine did the least he could for the Church's welfare, and yet his decree is deemed by many to be a tragedy for Christianity.

In Dr. J. Campbell Andrews' article, last month, there was a reference to common grace. Even in the case of unbelieving rulers, any provision for the welfare of Christ's Church is an operation of that common grace for which we must thank God and pray that it might more abound.

Some particular aspects and developments of the decree of Constantine will be dealt with, D.V., in our next article.

H. C. NICOLSON.

THE PEACE OFFERINGS
(Leviticus 3: 7, 11-34.)

In considering the preceding chapters of the book of Leviticus: The burnt offering was wholly consumed by fire. We believe that this set forth principally the complete devotedness of Christ to the will of God. He offered Himself utterly, “Lo, I come to do Thy will, O God.” That devotedness led Him to the cursed death of the cross, an utter surrender of Himself even to bearing the sins of His people on the tree. The meat or meal offering was notable for the absence of blood. The perfect righteousness, “fine flour mingled with oil,” of Christ is here set forth. As the priests partook of the offering, so believer priests today partake of the righteousness of Christ by imputation. Instead of our righteousnesses which are but filthy rags, we receive His perfect righteousness and are accepted in the beloved. The earthly life of Christ could avail us nothing without His atoning death; the meat offering cannot set forth His death, but it does set forth our, sharing His righteousness.

Turning to Leviticus, Chapter 3, we shall consider briefly the peace offerings. These appear to set forth Christ as our Peace; Christ the mediator between God and man; Christ the only ground whereon man may stand and enjoy fellowship with God the Father. Real peace, abiding and satisfying peace, can only be found by looking to a sinless Saviour offered to God and bearing the punishment of sin, which is death. When the Lord Jesus offered Himself as our sin-bearer He knew that death was the only means of salvation for “without shedding of blood is no remission of sins.” Thus in the peace offerings we have the blood sprinkled upon the altar round about. The blood must be laid before Jehovah. Again, the fat must be offered on the altar; the burning of the fat sets forth its reception by God the Father. “Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the wine-press alone. . . .” (Isa. 63: 2)

Learn, my friends, that God found gladness and rest in the offering of His Son. The inmost feelings of the Saviour were fully appreciated by the Father. Yes, the fat was consumed and the blood was sprinkled; God's share in the peace offering. But the priests had a share too. (Lev. 7: 31-34) For them was reserved the breast and the right shoulder. So, believer priests have their share too in Christ their peace. The breast sets forth His affections for them, the shoulder His strength to uphold them. Believing friend, look anew to that offering which Jehovah approved, let His love come into your heart and His strength uphold you. He travels in the greatness of His strength, He lives by the power of God. All power is given to Him in heaven and in earth. Rest in Him, then, the mighty to save, and let Him work in you to will and to do of His own good pleasure.

Now thanksgiving is the heart of communion. and with such sacrifice God is well pleased. Praise Him with a full heart. The unleavened cakes and wafers mingled with oil (Lev. 7: 12) probably set forth the perfections of the Son of God; but God is well pleased with our communion although marred by infirmity – hence the “leavened” bread of (Lev. 7: 13;). The leavened bread of the offering is accepted. because of the sprinkled blood. Another point is worthy of note. In general the flesh had to be eaten the same day by the priests. So believer's offerings must be constant, daily. The blessing bestowed by the Giver of Peace must be derived directly from His heart of love, the strength must be drawn from Him moment by moment. Yesterday's manna will not suffice for today, last year's victories must be won all over again in His present strength; only thus shall we enjoy Christ our Peace, the One by whom we draw nigh to God.

CAMPBELL P. KING.
Grafton.

After an absence from Australia of over 10 years, the Rev. Alvan MacIntosh, accompanied by his wife, arrived in Sydney on 28th March, 1945, after an
uneventful voyage of six weeks, via South Africa. They left Sydney for Chatsworth Island, Clarence River, the following day. We welcome Mrs. MacIntosh to Australia and pray that she will be happy in this sunny land. Australian students who studied in Edinburgh in recent years, carry many pleasant and grateful memories of the kindnesses lavished upon them in the home of Mrs. MacIntosh in that city.

8

OBITUARY

Miss Margaret Stewart passed away on 3rd February, 1947, aged 79 years. She was the last surviving member of the family of the late Mr. and Mrs. Donald Stewart, The Bight, Wingham. Miss Stewart had been unwell for some years. She gave evidence of being in a state of grace by her constant interest in spiritual things. She was very kind, but lived on the shady side of the hill – temperamentally she was disposed to live more in the shade than in the sunshine. The funeral service was conducted by the Rev. J. A. Harman (nephew of the deceased) in the absence from the district of the Pastor. Miss Stewart's death marked the close of a large family, many of whom, including herself, were closely identified with the life and witness of the Free Presbyterian Church in the Manning and neighbouring districts. – M. C. R.

On February 3rd, 1945, the Taree congregation lost one of its most highly honoured elders by the death of Mr. Francis Longworth, when he had almost attained to 89 years. It can be said truthfully of Mr. Longworth that he adorned the office of the eldership. His unwavering rectitude, his charitable disposition, his delight in the upright, his faith in God, his consistent life, his high moral ideals and his correspondingly high moral achievements, his readiness to make renunciations in order to maintain Scriptural principles, his delight in the Word of God and prayer, his steadfast adherence to his Church and his evident delight in her work and witness, his love for children and his joy in seeing them in the House of God, his unblemished reputation and his humility clearly declared him to be a man of God who worthily exemplified the Scriptural qualifications of an elder. For several years owing to failing health, Mr. Longworth had been unable to take an active part in Christian work. He was a man who enjoyed life. In no sense could he be described as a kill-joy – rather he radiated joy. With his like minded wife he supported worthy causes, and did all with manifest joy. No service was rendered grudgingly.

Mr. Longworth held several important public positions. He was a member of the Pastures Protection Board and held the position of Chairman for a number of years. The long life has ended. The bereaved wife and children, yea, and many others have fragrant memories of one who lovingly and courageously trod the path of faith which leads to God and perpetual blessedness. The removal of such stalwarts may lead us to feel as did the Psalmist when he wrote: “Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.” (Psa. 12.)

M. C. R.

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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), Timothy (2 Tim. 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: 1-8).
Courageous (1 Sam. 15: 16-29).
Man of prayer (1 Sam. 7-9).
Inspired prophet (1 Sam. 3: 19-21, 8-22).
Circuit judge (2 Sam. 7: 14-15).

MAY 13th – 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 Nazarite (i.e., one separated unto God by a special vow (note 1 Samuel 1: 17), 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. 25-28). Samuel was now a little priest; he wears the sleeveless coat of the priest. Who made this little coat (God's gift to her) to God. We see in Samuel the heart of a Levite's wife, who dedicated her unborn child (God's gift to her) to God. We see in Samuel the heart of a Levite's wife, who dedicated her unborn child (God's gift to her) to God. We see in Samuel the heart of a Levite's wife, who dedicated her unborn child (God's gift to her) to God. We see in Samuel the heart of a Levite's wife, who dedicated her unborn child (God's gift to her) to God.
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 sacrifice, 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 candelstick 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 could join wholeheartedly in singing with Psalm 84, “How lovely is Thy dwelling place, O Lord of hosts to me, etc.”

May 20th – SAMUEL – THE LITTLE PROPHET

I Samuel 3.

Samuel was 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 sacrifices 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 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 divers 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, 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 all 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 ye ends of the earth and be ye saved.” (Isa. 45: 22.)

Samuel is called emphatically “The Prophet.” (Acts 3: 24, 13: 20.)

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 you hearts.” (Heb. 4: 8.)

May 27th SAMUEL – THE MAN OF GOD

I Samuel 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: 36). 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, but the Lord thundered, with a great thunder, discomfiting 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 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), saying, “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.

To hearken than the fat of rams.

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.

FELLOWSHIP NOTES

The annual meeting of the Tinonee Free Kirk Fellowship was held on February 10th, 1945. The meeting opened with prayer by Mr. Don Murray and the singing of Psalm 100.

The election of office bearers for 1945 resulted:

President, Mr. Don Murray; Vice Presidents, Mr. John
Milligan, Miss E. Muldoon; Secretary, Miss Nina Milligan (re-elected); Treasurer, Mr. Bob Muldoon.

At the conclusion of the meeting all adjourned to the Vestry, where supper was served. Opportunity was then taken to welcome again to the Fellowship Mr. Don Murray, who had recently been released from the Army. After several members had spoken, Mr. Bob Muldoon, our former President, presented Don with a Book of Daily Readings. Don suitably responded and expressed the hope that it would not be long before the rest of our boys would be back with us. Mr. Ramsay then pronounced the benediction, bringing to a close a very enjoyable and interesting meeting.

NINA MILLIGAN, Secretary

A CHRISTIAN UNIVERSITY

Our brethren in the Churches of U.S.A. who hold fast to the Reformed Faith have definitely Christian day schools founded on the Bible as the Word of God. They control these schools and support them, counting it as much their duty to pay the salary of the teacher as the minister. Now they are proceeding a step further. They are establishing a University founded on the Bible as the Word of God. They have bought a well known estate of 33 acres in Elkins Park, Philadelphia, with the buildings thereon. The Basis of the Association which is to control the new university is as follows:

“A. The supreme standard of the Association shall be the Scriptures of the Old and New Testament as being the Word of God, the only infallible rule of faith and practice.

“B. The Association also adopts as standards, subordinate to the Word of God, the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort, approved or formulated by the Synod of Dort, and the Confession of Faith, the Larger Catechism and the Shorter Catechism, formulated by the Westminster Assembly, as setting forth the system of truth taught in the Holy Scriptures.”

The General Secretary, Dr. E. H. Rian of the Orthodox Presbyterian Church, states that the Roman Catholics have 168 Colleges and 25 Universities, whereas there is no University representing Biblical Christianity. This situation is now to be remedied. We wish our friends all success in their noble endeavour.

– Irish Evangelical.

OUR LIFE

Our life is like the dial of a clock. The hands are God's hands passing over and over again. The short hand is the hand of discipline; the long hand, the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke. But over and over passes the hand of mercy, showering down sixty-fold of blessing for each stroke of discipline or trial, and both hands are fastened to one secure pivot – the great unchanging heart of a God of love.

The problem of India's future is thus a baffling one, the solution of which can only be attempted if there is genuine good will on both sides. But there are a great many sober minded Indian patriots today who agree that it would be a flagrant dereliction of duty on the part of Britain were she to walk out of India at this juncture. The immediate consequence of such a step, they assert, would be a general breakdown of the machinery of government followed by chaos and internece strife on a gigantic scale – and who can be bold enough to say that these men are wrong? – Arthur V. Rainish, South India. (“Calvin Forum.” Oct., 1944.)

THE CHILDREN'S PORTION

Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

“I AM WITH YOU ALWAYS”

An underground cell in an old English prison was greatly dreaded by the prisoners. At one time a man of refinement was sentenced to spend twenty four hours in this place of horror. The door was shut. The steps of the warders died away in the distance. Then all was still. The man sank down, paralysed by fear. Strange and hideous shapes came out of the gloom and pointed at him. He felt that before long terror would drive him mad. Then suddenly there came the sound of footsteps overhead, and in a quiet tone the chaplain called him by name. Oh, never was music so sweet!

“God bless you!” gasped the poor fellow. “Are you there.”

“Yes” said the Chaplain. “And I am not going to stir from here until you come out.”

The poor man could not thank him enough. “Why, I don't mind it a bit now, with you there like that.”

The terror was gone while his friend was so near – unseen, yet just above. And so beside us all is the unseen yet loving presence of our Friend, and darkness and danger have no longer any power to frighten us.

How good it is in times of difficulty or distress to call to mind our Saviour's promise. “He hath said, “I will never leave thee, nor forsake thee.” (Hebrews 17: 5.)

Then, when we really believe that, we can act upon the grand truth of the next verse; “So that we may boldly The Lord is my Helper, and I will not fear what man shall do unto me.” “The Boys Magazine.”

IN THE TRAIN

By ELIZABETH WALTERS.

The holidays were over, and the first day at school had arrived. As Alec looked out of the railway carriage window on his way to London, he began to think back over his holiday. What a wonderful one it had been this year! Again he went over the jolly times – the cricket matches, the picnics and boating parties, the long rambles, the wonderful Birthday of the C.S.S.M., and the time when he and his chum had entered into the great happiness of receiving the Lord Jesus as their own personal Saviour. Those had been never to be forgotten days.

As he sat quite still he heard someone say, “It has been my greatest comfort for many years.”

“Yes,” came the reply, “the Bible stands alone for guidance, comfort and help – in fact, for every need in
His motto to the end was, “God made me, and He cares for me, and He has sent His Son to be ready to answer Him in all circumstances: Here I am. God claims me.”

Alec then noticed that two gentlemen were talking intently. Shortly after, one of them left the train. “Let your light so shine before men . . .” Alec had read the Words in his Scripture Union portion for the day. Now would be a chance to do so – but could he? Very shyly he turned to the gentleman opposite, and said, “Excuse me, but I agree with all you’ve been saying about the Bible, and I would like to tell you so.”

A hearty handshake followed, and Alec soon found a delightful companion in Mr. Jackman. After a happy little chat, the latter said, “I hope you will soon come and see me in my home; will next Saturday at six thirty suit you?”

Alec’s face shone as he accepted the invitation gratefully.

Many happy visits to Mr. Jackman’s home followed the meeting in the train, and a firm friendship grew up between the man and the boy. How often Alec thanked God that He had given him the courage that day to witness to his love for God’s Word, and thus gain the friendship of such a splendid Christian man as Mr. Jackman!

—Our Own Magazine.

HEROES OF THE FAITH

All the heroes of the faith did not live in the past. They also live and die in this age. Among the men executed by the Nazis in Belgium was the son of a Protestant pastor. Before he was executed he wrote this letter to a Protestant Youth group:

“In a few hours I shall no longer be on this earth of misery and war, but in the glorious and peaceful palace of my Creator and Saviour. Dear friends, I am saying to you not goodbye, but au revoir, for we shall see each other again on high, and be reunited for ever. I think again with pleasure of the blessed times which we have had together. I ask you to sing the hymn ‘Blest be the tie that binds’ at one of your meetings, thinking of me for the last time. I want to send you a last message. God holds the destiny of each one of us in His hands, and when He calls us to appear before Him, let us be ready to answer Him in all circumstances: Here I am. God may ask great sacrifices of us; let us know how to surrender everything and have the calm of leaving this earth without regret. What does the earth offer us? Nothing very splendid. So let us go forward, trusting in the Lord, our hand in His, ready to face any situation in which He may place us. That is why I thank and bless God for maintaining peace in my soul. I wish each one of you a blessed New Year. May God send you His peace and bless you all. I greet you all for the last time, calling each one by name; and may those whose names are not written here believe that I do not forget them either. Au revoir (the names follow) . . . Psalm 23.” —“The Banner.”

“GOD CLAIMS ME”

The late Earl Caimns (the famous lawyer, who became Lord Chancellor), when he was ten years old, heard a man in Belfast say, “God claims you.” These words remained with the boy and kept echoing in his soul, “God claims you.” He said to himself, “And He has a right good to claim me. He made me, and He cares for me, and He has sent His Son to die for me.” And he resolved to yield himself to God at once. His motto to the end was, “God claims me.”

Every life is claimed by God. God claims YOU. Have you acknowledged His claim? and are you at this moment in His possession? — “The Boys Magazine.”

SEARCH WORK IN EZRA

1. Who wrote a letter in the Syrian tongue to Artaxerxes?
2. Name two prophets who prophesied in Ezra’s time.
3. What was found at Achmetha?
4. Write out a verse that refers to “a ready scribe.”
5. At what river was a fast proclaimed?
6. Write out the verse where “A nail in His holy place” is mentioned.
7. Find the statement “God hast punished us less than our iniquities deserve.”

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

APRIL BIRTHDAYS

MANY HAPPY RETURNS.

Now Jesus loved Martha, and her sister, and Lazarus John 11: 5.

1945
Apr 1 – Kenneth Berkman, Harwood Island.
   " – Allan Murray, Wingham.
   " – Ellen Wallan, Maclean.
   " – Peggy Steele, Wauchope.
   " – Morna Murray, Taree.
   " – Graeme Murray, Taree.
   " – Robert Preston, St. Kilda.
   " – Charles Dewberry, Barrington.
   " – Elizabeth Haman, Kindee.
   " – Allan Goddard, Maitland.
   " – Neil Paterson, Bunyah.
   " – Ronald Jack, St. Kilda.
   " – Alistair MacLachlan, Sydney.
   " – Malcolm Miles, Forster.
   " – Robert Murray, Taree.
   " – Keith Dewberry, Forster.
   " – Robert Wallace, Maclean.
   " – Rita McKinnon, Kindee.
   " – Lyle Walter, Hamilton.
   " – Margaret Hurst, Tinonee.
   " – Fay Bolt, Maitland.
   " – Robert McPherson, Maclean.
   " – Donald McAlay, Chatsworth Island.
   " – Colleen Graham, Wauchope.
   " – Catriona McLeod, Sydney.
   " – Norman Milligan, Dyer’s Crossing.
   " – Elwyn Webber, Maclean.
   " – Florence Porter, Macarthur.
   " – Walter Tout, Beechwood.
   " – John Ramsay, Taree.
   " – Kathleen Nicoll, Sydney.
   " – Cliff Atkins, Barrington.
   " – Pamela Groves, Grafton.
   " – John Ryan, Chatsworth Island.
   " – Christina Kelso, St. Kilda.
   " – Max Rees, Hamilton.
   " – Margaret Campbell, Mullumbimby.
   " – Jenny Lindsay, Huntingdon.
   " – Betty Farrell, St. Kilda.
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MAY 15, 1945.

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THE GENERAL ASSEMBLY, 1945
The General Assembly of the Free Presbyterian Church of Australia was convened in St. George's Church, Castlereagh Street, Sydney, on Thursday, 22nd March, 1945.
The following ministers and elders were present:
The Rev. D. G. C. Trotter and Mr. G. Anderson (Maclean).
Mr. Hector MacPherson (Richmond and Brunswick).
Mr. E. J. Harrison (Grafton).
The Rev. J. A. Harman and Mr. J. E. Huckett (Wauchope).
The Rev. M. C. Ramsay and Mr. F. Robinson (Manning River).
The Rev. J. A. Webster and Mr. H. Grant (Hunter River).

The Rev. D. G. C. Trotter, of Maclean, preached a sermon from the opening verses of Luke, Chapter 13. He pointed out that multitudes of unrepenting Jews perished in the destruction of Jerusalem. The blood of many was shed in the temple and many perished by the falling ruins of the towers or porches. Thus the words of the Saviour had literally been fulfilled.
The passage of Scripture was one from which many lessons could be learned. It showed that great affliction and sudden destruction were not always the direct result of personal sin. Therefore we needed to beware of rashly judging others who were passing through periods of suffering and distress. We needed also to beware of misinterpreting God's dealings with ourselves when He allowed trouble to come our way. We should be thankful that our lives had been spared, though we lived in a world where millions, none less worthy of life than we, had been cut off in the prime of life, by war, famine and disease. Above all, the passage of Scripture pointed out the absolute need for genuine repentance on the part of the sinner.

The Rev. Arthur Allen and Mr. Donald Shaw (Sydney).
The Rev. I. L. Graham (Hamilton).
The Rev. J. C. Robinson and Mr. G. H. Brain (St. Kilda).
Mr. Charles MacKechnie (Geelong).
Captain Chaplain Neil MacLeod (A.I.F.).
Mr. H. C. Nicolson (Treasurer).

The retiring Moderator, the Rev. D. G. C. Trotter, of Maclean, preached a sermon from the opening verses of Luke, Chapter 13. He pointed out that multitudes of unrepenting Jews perished in the destruction of Jerusalem. The blood of many was shed in the temple and many perished by the falling ruins of the towers or porches. Thus the words of the Saviour had literally been fulfilled.
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The call to repentance was one which God issued in every age through His servants the prophets in Old Testament days, through John the Baptist, through His own Son, and through the apostles in the New Testament days. The call to repentance was one which the church needed to heed in our own day. Otherwise the world would perish in its sins.

After the retiring Moderator had concluded his sermon, the Assembly was constituted, and the Rev. Arthur Allen unanimously elected Moderator for the ensuing year. Having been welcomed to the moderatorial chair, and after expressing thanks for the honours conferred upon him, Mr. Allen proceeded to deliver a weighty address on “Predestination,” in the course of which he dealt in a trenchant manner with many of the erroneous views held in different quarters concerning this important doctrine. The Moderator’s address bore unmistakable evidence of wide reading and intensive study, and was a fitting introduction to the numerous, complex and contentious matters which were to engage the attention of the Assembly during the days following.

One whose presence was greatly missed by members of Assembly this year was the late Rev. H. W. Ramsay. In his retiring remarks, the Rev. D. G. C. Trotter made mention of the great loss our Church had sustained through Mr. Ramsay’s decease, and how his absence would be sorely felt in the Assembly deliberations. At a later stage of the Proceedings, special reference was made to the late Mr. Ramsay, during which nearly every representative bore testimony to his saintly character, ripe scholarship, fragrant ministry, and the high esteem in which his memory was held throughout our denomination. The Assembly then rose while the Rev. J. A. Harman commended the relatives of the deceased to the God of all comfort. A committee consisting of the Rev. I. L. Graham, the Rev. J. C. Robinson and Chaplain Neil MacLeod was appointed to draw up a special minute for insertion in the Assembly records, and publication in the Church Magazine.

The sincere sympathy of the Assembly was also expressed to all who had been bereaved during the year, and again members rose while Mr. Gordon Anderson commended the sorrowing to the God and Father of our Lord Jesus Christ.

Welcome innovation at this Assembly, and one greatly appreciated by all, was a short adjournment each morning for refreshments prepared by Mesdames M. C. Ramsay and G. Anderson, and for this kindly ministration, these ladies received the hearty thanks of the whole Assembly. It was agreed that this short adjournment should be a regular feature in future.

**WELFARE OF YOUTH**

This report was presented by the Convener, the Rev. J. C. Robinson, and revealed the pleasing fact that, almost without exception, interest in all departments of our young people’s activities had been well maintained and compared favourably with former years. A total of 323 certificates had been issued during the year to those who had qualified in the various departments.

The Birthday Card project continued to be popular, and the children on the whole looked forward to receiving their yearly card. The names on the Birthday list now numbered 680.

The Committee expressed the hope that in future more interest would be shown in both the Search Work and Singing Departments. Furthermore that in view of 1946 marking the centenary of our denominational existence, all parents, Sabbath School teachers and youth workers would heartily co-operate to make it a record year in every department of our Church’s life and work.

The following are the results.

**SHORTER CATECHISM**

There were 78 competitors in this department; 36 in the Infants section, 22 in the Juniors, 8 in the Intermediate, 9 in the Seniors and 3 in the Word Perfect sections.

*Infants section:* Manning 10, Hastings 10, St. Kilda 11, Sydney 2, Hunter 1, Maclean 1, Hamilton 1

*Junior section:* Manning 4, Hastings 3, St. Kilda 8, Hunter 5, Maclean 1, Sydney 1.

*Intermediate section:* Manning 3, St. Kilda 2, Sydney 1, Hastings 1, Hunter 1.

*Senior section:* Manning 7, Sydney 2.

*Word Perfect section:* Manning 2, Sydney 1.

**METRICAL PSALMS**

This department appears to be the most popular of all and no less than 104 took part –19 in the Infant section, 47 in the Junior, and 38 in the Senior.

*Infants Section:* Manning 8, Maclean 5, Hastings 3, St Kilda 2, Sydney 1.

*Junior Section:* Manning 20, Maclean 16, Sydney 6, Hastings 4, Hamilton 1.

*Senior section:* Manning 11, Maclean 8, Sydney 8, Hastings 4, St. Kilda 3, Hamilton 3, Hunter 1.

**SCRIPTURE PORTIONS**

In this department there were 57 who qualified – 27 in the Junior Section and 30 in the Senior.

*Junior Section:* Manning 12, St. Kilda 6, Maclean 4, Sydney 3, Hastings 2.

*Senior Section:* Manning 13, Sydney 4, St. Kilda 4, Hunter 4, Maclean 3, Hamilton 2.

**SINGING.**

There were 42 competitors in this department – 20 in the Junior Section and 22 in the Senior.

*Junior Section:* Manning 15, Hastings 5.

*Senior Section:* Manning 12, Hastings 7, Hamilton 2, St. Kilda 1.

**SEARCH WORK.**

The high standard of proficiency, which has been a feature of the work submitted in this department in the past was maintained during 1944. This year it was difficult, both...
in the Intermediate and Senior grades to determine who should receive prizes, with the result that in both sections, the first prizes have been divided. It the Senior Section, special mention should be made of the work of Margaret Campbell, of Mullumbimby, and Catherine Lindsay, of Huntington, which was of equal merit with the prize winners. Having received a prize in this section previously they were not eligible to receive a prize the second time. The following are the results:

- **Junior Section:** Helen Campbell, Mullumbimby, 900. first; Elsie Rees, Hamilton, 890, second.
- **Intermediate Section:** Jenny Lindsay, Huntington, 900.
- **Senior Section:** Ruth Graham, Hamilton, 900; Pete MacPherson, Warrnambool, 900, equal first; Una Porter, Forbes River, 895, third.

### FREE KIRK FELLOWSHIP

Notwithstanding war time interruptions, ten branches of the Fellowship organisation are still functioning. A successful rally was held last year at Wauchope, while this year many of our young people are looking forward expectantly to the Rally which it is proposed to hold at Taree at the conclusion of the Assembly. These rallies have already been productive of good, and we believe that they are capable of being greatly developed in the interests of our Church. Mr. J. E. Hackett (Hastings) requested that, with reference to future Rallies, the subjects for essay work be announced much earlier than has been the custom in the past, and that in selecting subjects the Convener take into account, the fair proportion of very young people who attend these gatherings.

The Fellowship Affiliation Account showed a credit balance of £13/12/11 at the end of 1944.

### WELFARE OF YOUTH FUND

#### RECEIPTS

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<tr>
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#### DISBURSEMENTS

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<tr>
<th>Description</th>
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</thead>
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</tr>
<tr>
<td>Credit Balance</td>
<td>£13 15 5</td>
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</table>

The following recommendations were carried by the Assembly:

1. The thanks of the Assembly be extended to all friends, Sabbath School Superintendents and Teachers who have assisted in any way during the year.
2. The thanks of the Assembly be extended to Miss Catherine McLean who, for many years, has acted as supervisor of the Search Work, and has now resigned from the position.
3. That each congregation forward to the Convener an up to date list showing the names of those entitled to receive Birthday Cards.
4. That the General Treasurer be authorised to pay the sum of £19/6/5 Welfare at Youth expenses.

### CHURCH EXTENSION

In presenting the report on Church Extension, the Convener (The Rev. J. A. Webster) mentioned that Adelaide was the only field that at present claimed the attention of the Committee as, during 1944, the Richmond and Brunswick congregation had been declared a fully sanctioned charge under the jurisdiction of the Northern Presbytery. Mr. Webster stated that, consequent upon the transfer to Adelaide of Mr. Alex MacLeod, the prospects of a forward move there were brighter than they had been for a number of years.

The following recommendations were approved.

- That Mr. Alex MacLeod be communicated with, and asked to contact Captain W. Kerr and Mr. Leslie with a view to commencing cottage meetings.

### CHURCH EXTENSION FUND

#### RECEIPTS

- **Balance in hand**... £164 2 4
- **St. George's Congregation**... £6 8 0
- **Grafton Congregation**... £2 14 0
- **Maclean Congregation**... £13 16 6
- **Hunter Congregation**... £3 4 0
- **Manning Congregation**... £4 15 3
- **St. Kilda Congregation**... £1 5 0
- **Hastings Congregation**... £1 0 0
- **Grafton Congregation**... £10 0
- **W. H. Reid**... £25 0 0
- **A. MacDonald & Sisters**... £1 0 0
- **Mrs. Worsfold**... £5 0
- **Total**... £224 0 1
- **Disbursements**... Nil

#### Committee Appointed:


### PUBLICATIONS

The Convener (Rev. J. A. Harman) in presenting this report, directed the attention of the Assembly to the fact that the debit balance on this fund had been reduced by over £30 during the year, and mentioned that unremitting efforts were being continued with a view to its eventual extinction.

The Assembly approved of the following recommendations: –

1. Subscribers in arrears be reminded of the National Security regulations relating to overdue subscriptions.
2. That honorariums of £5/5/-, £3/3/- and £2/2/- respectively be paid to the Editor, the Treasurer, and Mr. D. Shaw.
3. That all Deacons Courts be requested to arrange a special collection for the Publication Fund throughout the year.

While dealing with the report of the Publications Committee, the Assembly also gave consideration to a letter from the Secretary of the Grafton Congregation Committee, which requested that drastic action be taken to reduce the debit on the Church Paper, and that the paper be published bi-monthly in future. It was agreed to inform the Committee that the Assembly is doing all in its power to reduce the debt, and that it cannot see its way to publish the paper bi-monthly.

MISSIONS

In presenting the report of the Missions Committee, the Convener (The Rev. I. L. Graham) deplored the fact that, as yet, there was no immediate prospect of our own Church obtaining a missionary of its own for the work of evangelising the heathen. It should be the desire of our Church, he said, not only to make generous contributions for missionary work, but also to pull its full weight in the provision of manpower. In concluding his report, Mr. Graham made an impassioned appeal for volunteers for the foreign field in view of the greatness of the harvest and the paucity of labourers. Similar sentiments were expressed by other members of the Assembly.

The following recommendations were approved:

1. That the need for volunteers for missionary work be stressed in all our congregations.
2. That the general policy of the Church regarding overseas missions be to co-operate with the Free Church of Scotland in its missionary enterprise.
3. That the Committee be authorised to communicate with the Free Church of Scotland with view to the practical working out of our missionary policy; the adoption of this general policy, however, not to prohibit the Church from embarking on other missionary enterprises if suitable volunteers should feel called to work in spheres not covered by the statement of general policy.
4. That all specified mission monies be transmitted as soon as possible to those entitled to them.

MISSIONS GENERAL FUND

RECEIPTS.

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<tr>
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<td>£61 0 8 11</td>
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<tr>
<td>Maclean Congregation</td>
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<tr>
<td>Manning Congregation</td>
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DISBURSEMENTS

Nil.

MISSIONS SPECIFIED RECEIPTS

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<tr>
<td>A. MacDonald &amp; Sisters for Aborigines</td>
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<td>St. George's Free Church of Scotland</td>
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Committee Appointed: –

RELIGION AND MORALS

In presenting the Committee's report, the Convener (Rev. M. C. Ramsay) emphasised the close relationship between religion and morals. Amongst other things, he said: “The inter-relationship of religion and morals is, we fear, insufficiently recognised by many who earnestly desire nobler ideals and higher moral attainments for our people. It is regretted that many parliamentarians who deplore and denounce the present moral and industrial chaotic conditions, to perceive that the Christian religion alone can lift our nation out of that most undesirable state in which it is today. The abounding lawlessness manifested in the extensive black marketing and widespread industrial unrest are largely due to selfishness, and to the same cause can be traced the reason for the pre-occupation of multitudes with gambling and horse racing. Other present day tendencies that give cause for alarm, include a contempt for Divine Law; a sinful indifference to the false teaching of the Roman Catholic Church, the progress of atheistical Communism, an increasing dislike for doctrinal standards within the Christian Church, the subtle attacks on the inerrancy of God's Word often made from the pulpit, and the existence of a large body of modern apologetic literature. The salvation of the soul by human merit is fostered by teaching which fails to recognise the need of Christ's atoning work. Another alarming evil is a growing sense of irresponsibility as to the worship which meets with Divine approval, and to the means of raising money for God's work which have the Divine sanction. Not by lowering their ideals, but by steadfast adherence to Divine truth and maintenance of spiritual ideals can Christians hope to counteract these strong evil tendencies within the Christian Church. In view of the grave conditions in the Church and State, we affectionately exhort our people to have a loyal attachment to the Bible, to abstain from every practice which has the semblance of gambl- ling, to use the Lord's Day for spiritual profit, and to seek a more vital personal experience of the Lord Jesus as Saviour. Furthermore, to maintain scriptural doctrines and practices, contend courageously for the full testimony of God's Word, and pray that many will be raised up to proclaim in the power of the Spirit, the Gospel in all its fullness and sufficiency.

A brief discussion followed the presentation of this report, consequent on which the following motions were passed by the Assembly:

(1) We commend the Premier of Victoria for his promise that licensed premises for the sale of intoxicating liquor will be shut when news of the armistice in Europe is announced.

(2) We direct the attention of the Premier of New South Wales to the fact that premises in Victoria which are licensed for the sale of intoxicating liquors will be closed when news of an armistice in Europe is announced. This Assembly requests the Premier of New South Wales to take similar action in this state.

(3) We protest to the Federal Government against facilities afforded to the Roman Catholic Church in regard to Radio Broadcasting, which are not in our judgement, equally available to the Protestant Churches. It was agreed that this motion be forwarded to the Hon. J. P. Abbott, M.H.R., for New England.

Committee Appointed: –


CHURCH PRINCIPLES AND HISTORY

This report was presented by the acting Convener (The Rev. M. C. Ramsay), and was as follows:

We regret to report the decease of the Convener of Committee who very diligently carried out his duties. The late Rev. H. W. Ramsay was a pronounced Churchman, who held. intelligently and powerfully expounded the principles of the Free Church. We as a Church believe in the method of praise set forth in the Confession of Faith, and whilst maintaining the New Testament worship, we recognise that the quality of our congregational praise should be better. We strongly recommend that our congregations give earnest attention to this matter at once.

Rev. J. C. Robinson reported that he had completed the history of the Church up to 1913, and that the proofs were in the hands of the Review Committee. It was anticipated that the whole work would soon be ready for publication, and he was obtaining estimates for the cost of publishing from certain reputable firms.

The Assembly had before it the Overture from the Central Presbytery asking that the printing of the Church History be deferred on account of the present high cost and that a synopsis of certain parts be published instead. After some discussion, this request was rejected.

The following recommendations were approved:

(1) That the matter of printing, publishing and raising the necessary funds for the proposed History of our Church be left in the hands of the Review Committee.

(2) That the names of the Rev. J. C. Robinson and Mr. C. Mackechnie be added to the Committee to Review the Church History.

Church Principles Committee Appointed: –


History Review Committee Appointed: –

The Revs. Neil MacLeod, M. C. Ramsay, J. C. Robinson and Mr. C. Mackechnie.

FINANCE

The Assembly was fortunate in that the Hon. Treasurer obtained a full day's leave from his military duties on Friday, 23rd March, and practically the whole of that day was devoted to financial business. The Treasurer presented his lengthy report in a very lucid and able manner, and it was evident from the facts placed before the Assembly that Mr. Nicolson had devoted considerable time and care throughout the year to a thorough investigation of the finances of the Church. Subsequently, members of Assembly conveyed a hearty vote of thanks both to the Treasurer and Auditor, Miss Jean McDonald, for their work in connection with Sustentation and Finance. During the debate on finance, the Rev. J. C. Robinson read a lengthy legal opinion prepared by Mr. F. Maxwell Bradshaw dealing with the legal position of the Assembly and its relationship both to the Synod of the Presbyterian Church of Eastern Australia, and the Victorian Presbytery. Amongst other things this opinion...
suggested there might be a legal weakness in regard to moneys held by the Synod of Eastern Australia on behalf of the Assembly.

The Assembly appointed a Committee consisting of the Revs. J. C. Robinson, M. C. Ramsay, D. G. C. Trotter, Messrs. C. Mackechnie and H. C. Nicholson, to investigate the legal position in the light of this opinion and report to the next Assembly.

A motion was also passed authorising the Treasurer of Synod to act on behalf of the Assembly in the holding and investment of Assembly funds, until the legal position was clarified.

The following further motions relating to finance were passed by Assembly:

1. That the following expenses be paid from the Assembly General Fund, namely, Delegates Expenses £46/3/4, Treasurer's Honorarium £10/10/-, Clerk's Honorarium £5/5/-, Clerk's Expenses £1, Printing £1/19/-.

2. That from the supplementary Sustentation Fund, £22/7/4 each be paid to the Hunter, Hastings and Grafton Congregations.

3. That from the Bank Interest Account, £25/4/- be transferred to Missions Fund and £7/4/- to Richmond and Brunswick Manse Fund.

4. That from the Unallocated Fund, £35/0/2 be transferred to Bibles and Psalms Book Fund, £19 each to Assembly General and Publication Fund and £7/19/- to Chaplaincy Book Fund, and £3/ 11/3 to Welfare of Youth Fund.

5. That the Assembly will grant financial aid to the Grafton-Brushgrove Congregation on the settlement of a minister if they endeavour to pay annually £170 stipend.

6. Following on a request from the Richmond Brunswick Congregation that moneys held by the Assembly on behalf of the Richmond and Brunswick Manse Fund be transferred to the control of the congregation, it was agreed “That we inform the congregation that the Assembly is willing to grant their request, but is of the opinion that it would be better for the money to be held by the General Assembly, and we assure them that interest from this Fund will be credited thereto.

7. That the special Finance Committee be given another year to prepare its report.

8. That a Committee consisting of the Moderator and the Hon. Treasurer be appointed to purchase Bibles and Psalms Books up to the amount of £50.

### ASSEMBLY GENERAL FUND

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<tr>
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<td>Hunter Barrington Congregation</td>
<td>4 6 5</td>
</tr>
<tr>
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<td>Grafton Congregation</td>
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<td>Hastings Congregation</td>
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### CENTRAL SUPPLEMENTARY SUSTENTATION FUND

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### UNALLOCATED FUNDS

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<td>W/O. N. MacPherson</td>
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<td>Aged and Infirm Ministers Fund</td>
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### RICHMOND AND BRUNSWICK MANSE FUND

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### McIntyre Centenary Fund Capital A/c.

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Invested as follows: –
£200 – Water and Sewerage Board.
£100 – Commonwealth Bonds.
£13 – Fixed Deposit.

**McINTYRE CENTENARY FUND – INTEREST A/c.**

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<td>Commonwealth Bond Interest</td>
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**BIBLES AND PSALMS BOOKS**

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<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance in hand</td>
<td>£14 2 10</td>
</tr>
<tr>
<td>Sale of Bibles</td>
<td>0 17 0</td>
</tr>
<tr>
<td>Credit Balance</td>
<td>£49 19 10</td>
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**JAMES ROSS MEMORIAL FUND**

Total receipts since the inception of Fund... £614 4 0
Less 50% to be used as Capital... 307 2 0
Amount available for distribution... £307 2 0
Total payments made ex this Fund... 172 14 4
Credit Balance... £134 7 8

Capital portion of fund invested as follows:
- Commonwealth Bonds, 3¼%... £250 0 0
- Commonwealth Savings Bank... 57 2 0
Total... £307 2 0

**JAMES ROSS MEMORIAL INTEREST A/c.**

<table>
<thead>
<tr>
<th>Description</th>
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<td>Balance in hand</td>
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<tr>
<td>Commonwealth Bond Interest</td>
<td>8 2 6</td>
</tr>
<tr>
<td>Bank Interest</td>
<td>2 19 6</td>
</tr>
<tr>
<td>Credit Balance</td>
<td>£30 6 10</td>
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</table>

**Sustentation and Finance Committee:**

- Mr. H. C. Nicolson (Convener), Revs. J. C. Robinson and D. G. C. Trotter; Elders of all congregations.

The report of this committee was presented by the Convener (the Rev. Arthur Allen) disclosed that there were now two widows entitled to benefit from this fund; namely, Mrs. Wm. MacDonald and Mrs. H. W. Ramsay. The Convener stated that he had investigated the matter of a scheme of group insurance for the benefit of widows and orphans, but had discovered that the necessary annual premium was beyond the means at the disposal of the Committee.

The following recommendations were approved:

1. That the sum of £28 be paid to Mrs. MacDonald as a token of our sincere regard.
2. That the Convener and Treasurer be empowered to make a payment to the widow of the late Rev. H. W. Ramsay if necessary – the exact amount to be left to their discretion.
3. That the needs of this fund be brought before our Deacons Courts.

**Widows and Orphans Committee:**


**WIDOWS AND ORPHANS FUND RECEIPTS**

<table>
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<tr>
<th>Description</th>
<th>Amount</th>
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<tr>
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<tr>
<td>Maclean Congregation</td>
<td>10 10 0</td>
</tr>
<tr>
<td>Hunter Congregation</td>
<td>5 2 4</td>
</tr>
<tr>
<td>Sundry Donations</td>
<td>2 0 0</td>
</tr>
</tbody>
</table>

Total... £307 2 0

**DISBURSEMENTS**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. MacDonald</td>
<td>£20 0</td>
</tr>
<tr>
<td>Credit Balance</td>
<td>£68 12</td>
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</tbody>
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(This statement does not include the sum of £72 p.a. paid by St. George's to the widow of a former minister of that church. Ed.)

**CHAPLAIN'S REPORT**

A pleasant and welcome interlude towards the close of a particularly trying and strenuous day occurred on Tuesday evening, 27th March, when Chaplain Neil MacLeod addressed members of Assembly and gave some details – grave and gay – of his work and experiences amongst the troops in Queensland. On the whole the work had been difficult, Mr. MacLeod said, but there were encouraging signs from time to time, not least of which was the increasing attendances at Church Parades. He besought the prayers of members of Assembly upon his witness, especially in view of the great conflict which undoubtedly lay ahead of our Australian Army in the very near future.

The Assembly had before it a letter from the Chaplain General expressing warm appreciation of Chaplain Neil MacLeod's work among the forces. It was agreed that the letter should be published in our Church paper, and a copy sent to Chaplain Neil MacLeod.

It was also agreed that a letter be forwarded to the Chaplain General expressing the thanks of the Assembly for granting extension of leave of absence to Chaplain Neil MacLeod in order to attend the meetings of Assembly.

**CHAPLAINCY BOOK FUND**

Transfer from Unallocated Funds... £15 0
Sundry Donations... 6 1
Total... £21 1

**DISBURSEMENTS**

Chaplain Neil MacLeod... £19 0
Credit Balance... £2 1

**OTHER BUSINESS**

A letter was received from Miss D. Johnson, of Brighton, Victoria, asking the Assembly to consider the question of establishing a kindergarten at St. Kilda, and indicating her willingness to take charge of the institution. The Assembly having sympathetically considered the proposal, referred it to the Victorian Presbytery for any action deemed advisable.

The Rev. Arthur Allen mentioned difficulties that had
arisen in regard to the establishing of a library for the ministers of our Church. It was agreed that the possibilities of building up a library be left with Mr. Allen for another 12 months, and that he report on the matter to next Assembly.

An overture came before the Assembly from the Central Presbytery requesting that the Assembly next year be held at West Maitland, in view of the fact that 1946 would mark the Centenary of the Synod of Eastern Australia. The overture was declined, and it was agreed that the Assembly should meet in Sydney on Thursday 11th April, 1946, at 7.30 p.m. The matter of celebrating the centenary of our Church during the sittings of the 1946 Assembly was left in the hands of the Moderator and the Rev. J. C. Robinson.

The Rev. I. L. Graham, M.A., of Hamilton, was nominated as Moderator for the next Assembly. The Rev. J. A. Webster and the elder of St. Kilda were appointed to examine the Records.

Assembly Arrangements Committee: The Clerk (Convener), the incoming Moderator, and all Conveners of Committees.

A.A.Ch.D.,
477 St. Kilda Road,
Melbourne.
12th March, 1945

Rev. J. A. Webster,
Free Church Manse,
East Maitland.

Dear Mr. Webster,

Will you please let your General Assembly know at its coming meeting how very much the services of the Rev. Neil MacLeod are appreciated in the Army, both by myself and by the troops?

Sometime ago I had an opportunity of visiting the unit with which Chaplain MacLeod is serving and everyone I met from the Commanding Officer down spoke of him in terms of warm appreciation. To me personally it is a great source of satisfaction to have serving under me a padre so dependable and devoted.

Army Chaplains have a wonderful opportunity of influencing the young manhood of Australia for Christ and for this task Chaplain MacLeod has outstanding/qualifications.

It is my present hope that so long as the war continues and health and strength is given him, the services of Chaplain MacLeod may be available for work in the Army.

With kind regards,
Yours sincerely,
A. H. STEVENSON,
Chaplain-General (Presbyterian).

8

OBITUARY

It was with feelings of profound sorrow that the St. George's congregation heard of the home call of Mrs. Johan Allen. The late Mrs. Allen was one of the oldest members of the congregation, and her loyalty and affection for that Zion throughout its chequered career, was a work of signal interest, remembering as she did the ministries of the Rev. William McIntyre, Dr. George Sutherland, Rev. William MacDonald, Rev. Malcolm McDonald, and Rev. Neil MacLeod. For some time she attended the St. George Suburban Church, at Erskineville, where her late husband gave magnificent support for some years. During her closing days she had the great pleasure of being ministered to by her own son, the Rev. Arthur Allen, who is the first Australian born Minister to guide the destinies of her old and well beloved Church. Deceased was born in Gairloch, Scotland, and, as a young girl, with all the faith and adventure of her covenant forbears, she set out for New Zealand, about 1880. She afterwards came across to Australia, remaining for some time in the Hastings River district with her relations, the family of the late revered Alexander Barn, of Letterewe. Later she came to Sydney, where she married Robert Allen, an Evangelist of the Free Church, and after his decease, in 1915, she was lovingly tended by her four sons, one of whom, John, made the supreme sacrifice in the Great War.

She passed away on 16th March, 1945, just seven days after her 86th birthday. Hers was indeed a life full of bright Christian witness, and through days of sunshine and shadow her faith was serene and the sense of God's environing presence very real; indeed, hers was the clearer vision as the natural light of earth grew dim. Of a most friendly and hospitable nature, she kept “open house” for all the saints that passed that way. One outstanding feature of our late departed friend was her genius for friendship with old and young – often she would remember with a kindly gift the writer's birthday, when he himself had well-nigh forgotten it. In deeds of kindness and generous Christian helpfulness, not only St. George's congregation will miss one greatly beloved.

The funeral service was conducted by her old Minister, the Rev. Neil MacLeod, who paid high tribute to the qualities and eminent Christian character of the departed. As a shock of corn, fully ripe, she was gathered in by the Father's hand into His heavenly garner. To Rev. Arthur Allen, Robert and Alec, we extend our deep sympathy.

“Blessed are the dead who die in the Lord.”

McL.

SUBSCRIPTIONS RECEIVED FOR APRIL 1945
N.S.W.

Mrs. S. R. Andrews, Wauchope, 10/-, to 1/11/46.
Mr. G. C. Alford, Ulmarra, 5/-, to 23/2/46.
Rev. Allen Sydney, 5/-, to 31/12/45.
Mrs. G. Bosanquet, Port Macquarie, £1, to 30/9/47.
Miss A. Begg, Bellevue Hill, 5/-, to 31/12/45.
Mrs. S. R. Andrews, Wauchope, 10/-, to 1/11/46.
Mr. G. C. Alford, Ulmarra, 5/-, to 23/2/46.
Rev. Allen Sydney, 5/-, to 31/12/45.
Mrs. G. Bosanquet, Port Macquarie, £1, to 30/9/47.
Miss A. Begg, Bellevue Hill, 5/-, to 31/12/45.
Mrs. Brand, Auburn, £1, to 31/8/49.
Mrs. Campbell, Koori Island, 5/-, to 31/12/45, and 5/-
donation.
Mrs. D. M. Coobes, Forbes River, 5/-, to 31/12/44.

THE AUSTRALIAN FREE PRESBYTERIAN
Office:
Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.
while they are willing to trust Christ, yet do not serve Him, who readily believe in His promises of mercy, but do not carry out His commands. Unless our confidence in Christ is attended by obedience, our trust and belief is vain.

May we pray that God will implant in our hearts new obedience, obedience to Him who fulfilled for us to the utmost, the penalty of a broken law, by becoming a curse for us. (Gal. 3: 13). “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness.” (Rom. 6: 16).

Learn –

It is not enough to avoid sin but we must do our duty. As we cease “to do evil,” so we “learn to do well.” (Isa. 1: 16,17). As we “die to sin,” so must we “live to righteousness.” (1 Pet. 2: 24). Finally to “abhor (or hate) that which is evil” and “cleave to that which is good.” (Rom. 12: 7).

THE FIRST COMMANDMENT

What is the First Commandment? Thou shalt have no other gods before me. And the answer as you well know is, the first Commandment requireth us to know and acknowledge God to be the only true God, and our God, and worship and glorify Him accordingly.

To know God, can God be known? Yes, by faith, for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him. (Heb. 11: 6). We can not know God except by Christ, “no man cometh unto the Father but by me, if ye had known me, etc.” (John 14: 6,7). Again we know God by having tasted of the goodness, of His grace. (Psalm 34: 8).

To acknowledge God is to confess Him by our life, a walk consistent with His will. Knowing Him as He is so graciously revealed to us in His Word. We can only be to God what He is to us, if He has the paramount place in our affections we should worship and glorify Him accordingly.

What do we mean by worshipping God? Is it not that we make Him the supreme object of our adoration and love? (Psalm 71: 19; 73: 25; 142: 5; 111: 1).

What does it mean to glorify God? This is effected in two ways.

Inwardly in our hearts (John 4: 24) and outwardly in our lives. (Matt. 5: 16). This in contrast to atheism which is to deny that there is a God, God speaks of the atheist in this way, “The fool hath said in his heart, There is no God.” (Psalm 14: 1). Although we do not deny that there is a God we can be practical atheists by a virtual denial of God in our lives; What need have we to keep a watch on our hearts.

Then idolatry. That is to give worship and glory to any other, which is due to God alone, we have abundant evidence of this Heathen worship, where the Sun, Moon, and Stars, also animals, and other objects are adored and worshipped. Romans, Chapter one, verses 21-23 will tell you why.

The Church of Rome is guilty of gross idolatry. People of that Church bow to images, and altars, make a god out of a wafer, pray to angels, invoke the aid of saints 10 and the Virgin Mary, to gain favour (allegedly with God), and this in defiance of the express command of our Lord, “Thou shalt worship the Lord thy God and Him only shalt thou serve.” (Matt. 4: 10). And we too can become idolaters if we set up in our hearts anything that takes the place which rightly belongs to God, so with what attentiveness ought we to listen to the inspired apostle when he says little children, “Keep yourselves from idols.” (1 John 5: 21).

Learn –

The secret of all true worship is to look unto Jesus the author and finisher of our faith.

THE SECOND COMMANDMENT

What is the second Commandment? See Exodus Chap. 20: 4,5,6). What is required in the second Commandment? The second Commandment requireth the receiving, obeying, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His Word.

The first Commandment had respect unto the object of worship, showing how we are bound to worship the true God and none else, but this Commandment refers to the means whereby we are bound to worship God, and this, according to God's own way and appointment. The ordinances appointed by God in His Word are Prayers always prefixed by thanksgiving. (Phil. 4: 6). Reading and searching the Scriptures, (John 5: 39). Preaching and hearing the Word of God. (2 Tim. 4: 2). Singing of Psalms: (James 5: 13). The administering of the sacraments of Baptism, (Matt. 28: 19) and the Lord's Supper (1 Cor. 11: 23-25). Meditation, etc. (1 Tim. 4: 15,). It is necessary that the means God has appointed must be kept holy and entirely pure from all that is contrary to God's Will. That the intrusion of idolatrous practices must not be allowed, such we have abundant evidence of in the Church of Rome with her images, relics, pictures, etc., etc.

True worshippers must worship God in spirit and in truth; for the Father seeketh such to worship him, these words were spoken by our Lord.

Iniquity, the result of disobedience of God's Command is fraught with misery and despair, even to the third and fourth generation of them that hate God, but note the reward of obedience, God's showing mercy unto thousands of them that love Him and keep His Commandments.

Learn –

“Whoso keepeth his Word in him verily (and none but him) is the love of God perfected.”

THE THIRD COMMANDMENT

What is the Third Commandments?

The Third Commandment is, “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.”

What is required in the Third Commandment? The Third Commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word and works. It is strange how irreverent lots of people and sad to say, not a few boys are, in their use of that most holy and sacred of names, the name of God. How wonderful that name was to Abraham, Isaac, Jacob, Moses and to all the Patriarchs and prophets of Old Testament times. It is interesting to note the names whereby God's absolute, eternal, and immutable essence is revealed. (see Exod. 6: 3), (Psalm 68: 4), (Exod. 3: 4), (Deut. 6: 4), (Matt. 28: 19).

God's name reveals what God is in Himself, and His
helpful talk on the Twenty Third Psalm. On Sunday night a combined Youth Service was held in the Taree Church, where almost every seat was occupied. Once again Mr. Robinson gave us some very helpful thoughts on the Christian life.

B.M. and L.D.

(A full report of the proceedings of the Rally will appear in our next issue. – Ed.)

THE CHILDREN'S PORTION

Conducted by Rev. J. C. Robinson

The Manse

88 Alma Road, East St. Kilda,
Melbourne, Vic.

WELFARE OF YOUTH RESULTS, FOR 1944

The results of the Welfare of Youth Work for 1944 are as follows: –

SHORTER CATECHISM

INFANTS SECTION

QUESTIONS 1-10

36 competed in this section

Tinonee: Kathie Forster (1943), Kathie Forster, Bruce Lambert.

Maclean: Heather Munro.


Anna Bay: Laurie Upton.

Wingham: Wendy McDermid, Joan Hammond.

Taree: Douglas Morton, Bob Murray, Don Hinten, Shirley Cause.

Hamilton: Francis MacFarlane.


Bunyah: Patricia Paterson.

Sydney: Margaret Anne MacLeod (1943), Ian Longworth.

JUNIOR SECTION

QUESTIONS 11-30

22 competed in this section

Tinonee: June Lambert (1943), June Lambert.

Maclean: Fay Bancroft.

Wauchope: Allan Harman, Margaret Marchment, Lilian Clerke.

Anna Bay: Margaret Beaton, Aileen Beaton.


Wingham: Malcolm Harris.


Sydney: Donald Kerr.

Little Run: Bryce Wadsworth.

INTERMEDIATE SECTION

QUESTIONS 31-62

8 competed in this section

Wauchope: Grant Harman.

Salt Ash: Joan MacKenzie.

Wingham: Janet Harris.


Sydney: Kenneth Kerr.
Bunyah: Lilian Paterson.
Pampoolah: Margaret Wilkinson.

**SENIOR SECTION**

9 competed in this section

Wingham: Ross Stewart.
Tinonee: Dorothy Butler
Sydney: Morag Kerr, Graham Wagner (1943)
Bunyah: Frederick Murray, Hilary Murray, Donald Paterson, Neil Paterson.
Pampoolah: Cecil Wilkinson.

**WORD PERFECT REPETITION**

3 competed in this section

Tinonee: Hope Benhard (third time), excellent, Neil Benhard.

**REPETITION OF CERTAIN METRICAL PSALMS**

INFANTS SECTION

19 competed in this section

Maclean: Robert Davison, Donald Wallace, James Ryan, Margaret Cameron, Judy Law.
Tinonee: Kathie Forster, Gordon Polley, Harry Polley, Nancy Murray.
St. Kilda: John Dunstan, Digby Thackeray.
Koree Island: Ross Dick.
Bunyah: Patricia Paterson.
Sydney: James MacLeod.

**Wauchope**:

*Grant Harman, Allan Harman, Claude Heather.*

**Wingham**:

*Ross Stewart, Edward McDermid, Norma Hammond, Evelyn Coombes, Malcolm Harris, Janet Harris.*

**Tinonee**:

*Eric Butler, George Gollan, June Lambert, Bruce Lambert.*

**Taree**:

*Connie McLennan, Una Holden, Mavis McKay, Pat Hinten, Norma Cox, Don Rinkin, Bruce Holden, Ted McKay.*

**Hamilton**:

*Jancis McFarlane.*

Koree Island: Lilian Dick.

**Sydney**:

*Margaret Ann MacLeod, (1943) Donald Kerr. Catriona MacLeod, Ian Longworth.*

**Little Run**:

*Elaine Wadsworth, Judith Wadsworth.*

**SENIOR SECTION**

38 competed in this section

**Maclean**:

*Alan McKay, Margaret Cramp, Beverley McSwan, Corrine Webber, Ellen T. Wallace, Donald Wallace, Helen McKay, Fay Bancroft, Lorraine Baker, Pauline Green, Janice Green, Heather Paynter, Elwyn Webber, Colin Albert, Betty Albert.*

**Wauchope**:

*Grant Harman.*

**Wingham**:

*Ian Stewart, Morgard Harris, Dorothy Wamsley, Leath Coombes.*

**Tinonee**:

*Margaret Lambert, Hope Benhard.*

**Taree**:

*John Ramsay.

**Hamilton**:

*Heather McKinnon, Ruth Graham.*

**St. Kilda**:

*Lois Jackson, Vera Hammond, Margaret Skinner.*

**Sydney**:

*Graham Wagner, Graham Wagner (1943), Morag Kerr, Kenneth Kerr, Anne Murray, Margaret Anne MacLeod (1943), Catriona MacLeod (1943), Catriona MacLeod.*

**Little Run**:

*Valerie Wadsworth, Frances Cox.

**Pampoolah**:

*Cecil Wilkinson, Margaret Wilkinson.*

**East Maitland**:

*Beth Webster.*

**REPETITION OF CERTAIN SET PORTIONS OF SCRIPTURE**

JUNIOR SECTION

27 competed in this section

**Maclean**:

*Betty Albert, Alan McKay, Margaret Cramp, Elwyn Webber.*

**Kindee**:

*Neil McKinnon, William McKinnon.

**Wingham**:

*Norma Hammond, Joan Hammond, Janet Harris, Malcolm Harris, Evelyn Coombes, Wendy McDermid, Ross Stewart.*

**Tinonee**:

*Eric Butler, June Lambert, George Gollan, Bruce Lambert.*

**Taree**:

*Connie McLennan.*

**St. Kilda**:

*Lois Jackson, June Woods, Winnie Ferguson, Vera Hammond, Lorraine Bell, Nancy Lee.*

**Sydney**:

*Margaret Anne MacLeod, Catriona MacLeod, James MacLeod.*

**SENIOR SECTION**

30 competed in this section

**Maclean**:

*Betty Albert, Alan McKay, Margaret Cramp.*

**Wingham**:

*Ian Stewart, Margaret Harris, Dorothy Wamsley, Leath Coombes.*

**Tinonee**:

*Hope Benhard, Neil Benhard, Dorothy Butler, Betty Martin, Geoff Lambert, Margaret Lambert.*

**Taree**:

*John Ramsay.

**Hamilton**:

*Heather McKinnon, Ruth Graham.*

**St. Kilda**:

*June Woods, Lois Jackson, Lorraine Bell, Nancy Lee.*

**Sydney**:

*Graham Wagner, Graham Wagner (1943), Morag Kerr, Kenneth Kerr.*

**Little Run**:

*Valerie Wadsworth, Frances Cox.

**Maitland**:

*Bruce Bolt, James Darr, David Webster, Alasdair Webster.*

**SINGING OF CERTAIN PSALM TUNES**

JUNIOR SECTION

20 competed in this section

**Wauchope**:

*Grant Harman, Allan Harman, Margaret Marchment, Laurie Marchment.*

**Tinonee**:

*Margaret Lambert, June Lambert.*

**Taree**:

*Una Holden, Pat Hinten, Douglas Morton, Shirley Cause, Helen Cause, Bill Heath Connie McLennan, Don Rinkin, Bruce Holden, Don Hinton, Mavis McKay, Ted McKay, Bob Murray.

**Huntingdon**:

*Jennie Lindsay.*

**SENIOR SECTION**

22 competed in this section

**Wauchope**:

*Grant Harman, Allan Harman, Margaret Marchment, Coleen Graham.*

**Tinonee**:

*Hope Benhard, Neil Benhard, Margaret Lambert, June Lambert, Dorothy Butler, Betty Martin.*

**Taree**:

*John Ramsay, Walter Pleasant, Murray Pleasant, Mavis McKay, Connie McLennan.

**Hamilton**:

*Heather McKinnon, Ruth Graham.*
Huntingdon: Catherine Lindsay, Jennie Lindsay, Lindsay Bird.

St. Kilda: Margaret Skinner.

(This section will be completed in next issue)

BIRTHDAYS FOR MAY

1943

May: 1 – Harry Murray, Bunyah.
2 – Ian Longworth, Hamilton.
2 – Allan Whitta, St. Kilda.
3 – John Rees, Hamilton.
4 – Harvey Mathias, Forster.
5 – James Milliken, Dalawark.
6 – Morag Kerr, Sydney.
7 – Elizabeth McClean, Sydney.
7 – Elspeth Andrews, Alstonville.
10 – Ray Bain, Wauchope.
10 – June Lambert, Tinonee.
14 – Joan McAulay, Chatsworth Island
14 – Lorraine Greig, Wauchope.
14 – Milton Markham, Wauchope.
16 – Alan Porter, Forbes River.
16 – Donald Kerr, Sydney.
17 – Elizabeth McKenzie, Newcastle
17 – Helen McIntosh, Forster.
17 – Shirley Lyons, Forster North.
18 – Ross Stewart, Wingham.
18 – Leslie Killen, Hamilton.
18 – Annabell Green, Pappinbarra.
19 – Peter Longworth, Sydney.
19 – David Trotter, Taree.
20 – Neville McKinnon, Long Flat.
20 – Bruce Wadsworth, Wherrol Flat
21 – Margaret Harris, Wingham.
21 – Ina Robinson, Huonbrook.
21 – Bruce Roper, Maitland.
22 – Karin Webster, Maitland.
23 – John Dick, Wauchope

1944

May: 1 – Margaret Carey, Dingo Creek.
1 – Margaret Atkins, Barrington.
26 – Maxwell Thompson, Rolland's Plains
27 – Graham Berry, Salt Ash.
27 – Marcia Mullard, Comboyne.
28 – Norma Short, St. Kilda.
29 – Milton McKinnon, Kindee.

SEARCH WORK IN NEHEMIAH

1. Who said, “I was the King's cupbearer?”
2. Why was Sanballat and Tobiah grieved?
3. Who said, “Come and let us build up the wall of Jerusalem?”
4. Where is it said “the people had a mind to work?”
5. Find the statement “We will not forsake the House of our God.”
6. Who said, “Why is the house of our God forsaken?”
7. Where does Nehemiah reprove the people for bringing “more wrath upon Israel by profaning the Sabbath?”

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

LIBERALISM

Indifference to religious truth prevails widely and is increasing: In fact, it appears to be the chief characteristic of the Church today. Churchmen of the liberal variety regard Church Union of much more importance than the great doctrines of the Christian Faith; and the progress of such liberalism can be clearly seen in the spiritual degeneration of the Church. Their subtle propaganda has succeeded to a marked degree in stifling the spiritual nature of faith and obscuring the revealed truth that the Gospel of Jesus...
Christ is primarily to and for the individual. The gospel as proclaimed by Paul and which moved the whole of Western Europe during the Reformation is now rendered obsolete by substituting sociology for Christian theology. For the last century emphasis has been laid on the improved method of modernism which is supposed to produce Christians' production principles. Christians are supposed to come off the end of the production line like cars from Henry Ford's factory. But they don't. Instead of a Utopia, we have war and bloodshed; instead of virtue, vice; instead of angels, rebels against God. Yet in spite of such disastrous results, modernism still insists on their sentimental humanism, creating a god that is earth bound, whose mental capacity is limited by the ever changing pronouncements of science. Having rejected God's truth they believe a lie, man's depravity although it is being shouted from the housetops in the present world upheaval.

Modernism has succeeded in degrading the Church, and insulting the intellect. Their social gospel has nothing to commend it and everything to condemn it. It cannot be questioned that the visible Church has lost its influence upon the community; having turned away from the gospel of Christ, and having counted the blood of the covenant an unworthy thing; she apes Hollywood and turns the prayer meeting room of our fathers into a dance hall for their children; the pulpit erected for the proclamation of Gods sovereign grace is now a platform for the propagation of various theories of social reform. The materialistic welfare of man has been emphasised, but the judgement of God and man's eternal destiny has not only been ignored but repudiated. The soul wandering in the darkness of sin, standing as it were on the very bars of hell, is not warned of the inevitable consequences of his wickedness. The people look up but they are not fed; they are deprived even of the husks that were the prodigal's portion when he became a keeper of swine. Truth is no longer determined by what God has revealed but by the ever changing hypothesis of science falsely so called. Coating their rank materialism with the thin veneer of Christian terminology, we are invited to forsake the old paths, and the good way, and join in with the aggressive policy of liberal churchmen. You, as a Free Churchman, are called upon to renounce your witness to the truth of God's Word, to forget your heritage and the distinctive position of your Church, which is the purest representative in this land of the great Reformed faith, which God has owned and honoured down through the ages. One Church is not as good as another, and it is your responsibility to maintain and uphold the witness of that Church which seeks the salvation of men by the provision that God has made through the atoning sacrifice of our Lord and Saviour Jesus has revealed in the Scripture.
great things to come. Their words will go out unto the ends of the earth as with Christian grace they adorn their callings and professions.

Modern Evangelical witness in the British Colleges dates back to the latter part of the last century. In 1877 the Cambridge Inter Collegiate Christian Union (C.I.C.C.U.) arose in the wake of religious revival in Britain, and the founding of such movements as the China Inland Mission, the Children's Special Service Mission, the Scripture Union, and the Keswick Convention. This was twelve years before the formation of the now large and widespread Students Christian Movement (S.C.M.). Shortly after the inception of the Cambridge Union a similar Union was established at Oxford (O.I.C.C.U.). This later merged with the S.C.M., the Cambridge Unions forming an affiliation. However, the affiliation was terminated in 1909, when the basis of the (S.C.M.) had become so broad and nebulous as to conflict with the distinctive Evangelical basis of the O.I.C.C.U. Two hundred and fifty men had sufficient moral courage to differ from one hundred and fifty thousand then comprising the S.C.M.

In 1919, at Trinity College, Cambridge, there met a committee of eight members of the S.C.M. and two of the C.I.C.C.U. to discuss union. One of the Evangelicals present has reported what happened: “After an hour's conversation, which got us now-here, one direct and vital question was put 'Does the S.C.M. consider the atoning blood of Christ as the central pivot of their message?' And the answer given was, "No, not as central although it is given a place in our teaching.” That answered and settled the matter for us. We explained to them that the atoning blood was so much the heart of our message that we could never join a movement which gave it any lesser place.

The need for this distinctive witness in every University and College was then recognised and later in the year the first Inter-Varsity Conference, attended by sixty students, mainly from Cambridge, Oxford and London, was held in London. From that Conference there has developed the Inter-Varsity Fellowship as we now know it, with a branch in practically every University and College throughout the British Commonwealth. There has also developed the present Inter-Varsity Conference attended by over three hundred at Swanwick in 1938, over ninety at the Scottish Conference at Pitlochry in 1940. And at the Cambridge International Conference, convened by the I.V.F in the summer of 1939, over eight hundred students from thirty three different nations, met under the shadow of war and the threat of oppression to consider “Christ Our Freedom.” The gracious providence of God may be seen in the fact that a large proportion of these students came from Scandinavian countries on whom the first fury of war was launched. It is also interesting to note that at a Christian Students Conference held recently in Sweden, the attendance into four figures – unless the communication received by the General Secretary of the I.V.F. contained error.

These conferences indicate the growing influence of Evangelical thought. The Fellowship attained its present size by linking up Evangelical Unions already independently formed in many seats of learning, and by establishing fresh centres of witness in unevangelised Colleges, so that now there is a keen Christian group in practically every College in the Empire. It must be remembered that very many of these groups sprang up independently and spontaneously in the Universities. The story of one is the story of all. The record of how a few devoted Christians, at the cost of much criticism and reproach, bravely separated from a movement which, still bearing the name had lost the power and life of a truly Christian Society. The remainder of the Unions were established by members of older Unions, who felt the need of possessing key centres for Christ. They are all independent, self governing, self supporting Unions linked by their common faith and aim in the I.V.F.

The more recent international development of under God, to the vision and devotion of men like Douglas Johnson, the gifted General Secretary of the I.V.F; Dr. Howard Guinness, who toured the empire in the early years of the last decade; Dr. John Laird, in New Zealand; Stacey Woods in Canada and the United States of America; The Rev. Alister Rennie in Scotland. Alike in basis and aims with the I.V.F., there are numerous, groups of Reformed students throughout Europe, especially in Holland and Scandinavia; and also the American League of Evangelical Students. Consequently there has been formed a close affiliation with these Societies. There now exists an Evangelical Student Movement almost universal in scope, Reformed in character, and intensely missionary in policy and aims.

The influence of this movement is greater in proportion to its membership than that of any other student movement. The late Principal Donald MacLean, of the Free Church College, saw in it the promise of widespread revival of the Reformed Faith, and few men were so closely in touch with currents of theological thought in all lands as he was. As key
positions at home and abroad are occupied by its members, its influence will become progressively greater. Although it has not yet attained the dimensions of the Students Christian Movement, its sound basis and clear testimony will, in contrast with the clouded witness of the latter, stir the conscience, satisfy the mind, and fire the heart of a student world already disillusioned of modernistic humanist tenets and now searching for solid and enduring foundations of thought and life.

WITH THANKS TO GOD
VICTORY SERVICE IN TAREE

Rev. M. C. Ramsay, M.A., gave the occasional address, which was an impressive deliverance. The congregation had met, he said, to celebrate a glorious victory and especially to give thanks to God for the glorious deliverance He had wrought for them. They had witnessed the destruction of the extensive Italian Empire and the great military power of Germany. They celebrated not simply a British victory because a company of Allies had been associated in winning the war in Europe. Not only did Britain and her allies rejoice, but millions of enslaved people had been liberated during the past few weeks. They were therefore united with Britain and her allies in thanksgiving that day.

FACTORS OF VICTORY

Well might Australians pause for a little time to consider some of the factors which had contributed to the Axis fall, remarked Mr. Ramsay. They could go back in history to a time when the German people were no more disposed to adopt Nazism than were Australians that day. Christian principles flourished in Germany at that time. Surely all knew that Nazism was the antithesis of Christianity. But there arose in Germany Nietzsche and Hegel—those falsifiers of history and experience. The former propounded the doctrine that the Germans were a super race and destined to rule the world by brute force and not by worthy means. Nietzsche taught that the Christian graces and efforts such as human sympathy, consideration for others, helpfulness, and integrity of purpose were false. He declared that they were to be eradicated from the heart of the German people, who must put aside all natural human feeling, because they were destined to rule the world. Nietzsche set forth his doctrine of a transmogrification of values. He declared that the principles cherished by Christian Germany were no longer to be fostered by the people.

Turning to Hegel, Mr. Ramsay stated that that philosopher deified the German State and had educated for it a way of life. He taught that the State was supreme and was not to be concerned with Christian teachings. He propounded in the name of German scholarship the false dogma that the Bible was full of contradictions, that it was essentially unreliable, that in its pages fiction was presented as fact, presented as fact, and that if such a person as the Lord Jesus had ever lived. He remained a shadowy creature of the past. Unfortunately that teaching was received by many living Germans. It was taught to the people with that thoroughness characteristic of Teuton methods, proceeded Mr. Ramsay. The result was that the German people became paganised and the soil was prepared for the inculcation of Nazism in all its awfulness. Then Hitler arose, one might almost say as the logical outcome of Nazi teaching. The horror associated with the concentration camps did not begin with the war, but 10, 15 or 20 years before it. It also was the logical outcome of Nazi teaching. The people were taught to be brutal, not to show consideration for others, and that the German State was supreme; also that meekness, humility, and other Christian graces were abhorrent.

On such an occasion a speaker was necessarily restricted to a comparatively brief period and it was not possible to treat even in outline the events of the war. In his opinion, however, Mr. Ramsay said, while they united with their allies and the liberated peoples of Europe in thanking God for a great deliverance, they should not be unregardful of that small minority of Germans who stood out so stoutly against Nazism. They knew that the concentration camps were prepared and of the indignities and sufferings imposed on those who were true to God and the principles of freedom. All hearts rejoiced at the news that Pastor Niemoller, one of the outstanding Christians in Germany who had spent years in a concentration camp, had been released. A few years ago a message had been smuggled to the outside world, for him. It might be summarised as; “No compromise; no surrender.”

EINSTEIN CHANGES OPINION

Mr. Ramsay went on to quote Professor Einstein, who had had to leave Germany to escape a concentration camp or something worse. He gave testimony to the valiant spirit manifested by certain German Christians. He had said: “When the Nazi revolution came I looked to the universities to define it (human rights), knowing that they always boasted of their devotion to the cause of truth. But the universities were immediately silenced. I then looked to the newspaper editors, whose flaming editorialists had previously declared their freedom. But they, too, were silent. Only the church stepped forward into the breach to speak for the truth. I never had a special interest in the church before, but now I look on it with admiration because the church had the courage to stand for unshakable truth and the march of freedom. What I once despised I now unreservedly praise.”

That tribute, Mr. Ramsay commented, was to the church of Germany to which Pastor Niemoller belonged, the Confessional Church of Germany. It was so known because it had a definite creed. Australians should not forget that valiant minority in Germany who had witnessed against Nazism. Many years ago Lord Tennyson had written: “More things are wrought by prayer than this world dreams of.” How much, asked Mr. Ramsay, was happening in the world that day as an answer to prayer? He wondered how far an answer to prayer had determined the course of events in the world, especially in Europe, during the past few months. Early in the war Britain's cause was dedicated to God, and Britain and her allies had sought the help of the Almighty. God heard and answered prayer and maintained the right. It was true that evil might flourish for a time, but it passed away.

OVERTHROW OF TYRANTS

They might think of the tyrant Mussolini, continued Mr. Ramsay, who had been a ruthless oppressor of the
Rev. Trotter presided at the social, and said was a very happy day for all present, and he was pleased he had the opportunity of extending a welcome to Rev. and Mrs. MacIntosh. Mrs. MacIntosh had come to our shores intent to do the Master's work. It had cost her something to leave the land of her birth to come to a far distant lands. He trusted that they would both enjoy much of His blessing wherever their lot may be cast.

Mr. G. Anderson (elder) supported Mr. Trotter in welcoming the Rev. and Mrs. MacIntosh. Mr. Ryan extended a welcome to Rev. and Mrs. MacIntosh, on behalf of the citizens of Chatsworth and district. Alvan has always been held in high esteem. The people were proud to honour a man who was born and received his early education at Chatsworth. He had gone abroad to study, and had now returned a minister of the Church. He congratulated him for the work he had undertaken, and the success achieved, and hoped that he would be long spared to minister the word of God. Mr. Ross Anderson said he hoped Rev. and Mrs. MacIntosh would enjoy health and strength to carry on their great work. God had spared him through all the dangers and trials to return.

Rev. MacIntosh, in reply, said it was very difficult for him to express his thanks. There was an atmosphere of sadness that day as there were many faces absent. Some he held very dear. He was not unmindful of the youth that had been taken. He extended his sympathy to the bereaved. He expressed thanks on behalf of his wife and himself and sister.

(“The Daily Examiner”)

THE LIGHT SHINETH IN THE DARKNESS

— John 15.

(Prepared by Rev. Neil MacLeod, M.A., B.D., C.F., for the Combined Fellowship Rally.)

Christianity in Australia has never before faced so menacing and direct challenge as she faces in these days. 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 Teystee in his great “Study of History” Vol. 4, has pointed out that our national failures may be traced to moral breakdowns. In the last analysis it is the failure of our moral and spiritual resources that spells out defeat.

Our ultimate success depends on our religious convictions and a putting of the emphasis on Christian principles. “Patriotism is not enough,” since as we have seen a purely nationalistic and materialistic way of life will always drag its weary people down to hell. A healthy national life too must be based on spiritual principles, for just as much as the Church, so the Nation is justified by its faith. The colossal sacrifice of men, money and materials or even gigantic mass bombing around the clock, won't just settle one question of peace, freedom and justice. After all what is

Abyssinians. Today the Emperor of Abyssinia was back ruling his people. In his darkest hours, and some of them had been extremely dark, he had never lost his faith in God. When men refused to help him he said that he could still rely on God, and today he reigned again. The tyrant who had oppressed his people, the heartless oppressor of Italy, had passed away. Hitler, once the ideal of the German people perhaps was dead and his armies had been overwhelmed. Legally the German nation today did not possess a single rifle. Everything had to be surrendered. While they recorded their gratitude to God for that, they recognised that it was not a mere chance that Roosevelt was President of the United States during the war and not a coincidence that Churchill was available in Britain to direct the forces of the Empire. God in His goodness had raised them.

Their hearts should go out in gratitude, Mr. Ramsay emphasised, that God had shaped human events, had so recently provided the glorious victory in Europe. They should also recognise their own unworthiness. Had they not been largely forgetful of God? Had they not been forgetful of the claims upon them of His word of truth? It was well to remember how they had longed for the intervention of the United States in the war then being waged by Britain. They had thought the Americans were slow about it, but Mr. Ramsay wondered what the defenceless Albanians and Abyssinians had thought of the British Empire when it stood by and simply protested against the ravages inflicted on them by the Fascists of Italy. For years China had been fighting the Japanese and it was not to the Empire's credit that it did not take a more active part in that unequal war. Britons all over the world should recognise with meekness and humility the goodness of God to them, and should not forget the cost at which the war had been won. They must think of the maimed, the permanently injured in health, and those who had given their lives, also those associated with them in that service who mourned the loss of loved ones. They must remember those who had toiled, suffered, and died. They looked to the great God and humbly acknowledged His great loving kindness. The greatest military victory in history had been won; and in a spirit of thankfulness that ruthless, pagan ideals, and awful methods were overthrown they might well take up the words written by a Christian poet (William Cowper), which he had ascribed, to Boadicea after her capture by the Romans.

“Ruffians, pitiless as proud,
Heaven awards the vengeance due.
Empire is on us bestowed;
Shame and ruin wait for you.”

“Manning River Times”

THE REV. ALVAN AND MRS. MACINTOSH

After spending 10½ years studying for the ministry in Scotland, Rev. Alvan MacIntosh has returned to his home at Chatsworth, accompanied by his wife, a native of Scotland.

To celebrate the occasion a special thanksgiving service was held in the Free Presbyterian Church, on Tuesday afternoon (17th April), followed by a social function in the Temperance Hall, where a welcome was extended to the guests.

Rev. Trotter, who conducted the service at the Church, extended a welcome to the young minister and wife. Mr. MacIntosh had gone to the university for three years before going on to the Divinity Hall in Edinburgh to complete his studies.

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the use of fighting or even saving civilisation if Christian principles are not to be taught or safeguarded in these dark days. Isn't the “Atlantic Charter” but a repetition of an older beatitude given out on a green hillside in Galilee long, long ago. We must get away for all time from the idea that we can “make up the truth as we go along” – “It sure gets results, right or wrong, good or evil, what does it matter, it gets me there.” Aye, may be that's what Japan was thinking when she smashed at Pearl Harbour; and she largely succeeded, but she forgot two things – the Law of God and the outraged conscience of America. Yes, always there is the light shining in the darkness, the radiance of the face of Christ – the glory of the Word of God –

“A glory gilds the Sacred Page
Refulgent as the sun
It gives a light to every age
It gives but borrows none.”

The Bible is the blue-print for a better world, the real hand book for a much finer and better brotherhood, and always there is the luminous figure of the shining Christ to guide, cheer and uphold along life's darkened way.

Amid the thickest midnight blackout, the lights oft the City of God blaze out continually. His is the light that points out the way, nay, He is the way, the Truth and the Life, and if any man approaches the Lord Jesus Christ with no other desire than to love Him, to serve Him, to follow Him, there is for Him an experience that is unique, that is personal and inexhaustible.

“He that followeth me shall not walk in the darkness but shall have the light of life.”

Christ will answer your need by the bestowal of a divine power – a power unlike any on earth that enables a man to look up, to lift up his head and live the overcoming life of grace. It is the power that can save the drunkard and the harlot from their destruction, change the world atmosphere of an unhappy home and give a completely new horizon to our sin dominated, self ruined and frustrated souls.

In Christ we have not only a standard of human perfection, but we have a new and vitalising experience and these are valid everywhere in Australia, in U.S.A., in Britain – a standard and experience that can be and ought to be shared by all men of all races of all social classes and different castes. Jesus Christ is the searchlight of God that flashes His brilliance into sin darkened lives and in Him we see God going into action for the salvation of men and women everywhere.

“The Personality of Jesus,” said the President of Princeton University, “is not the mere transient phosphorescence upon the ocean routes of history but the Eternal Light.” You can't dash Christ aside as the phosphorescence, He is the true Light that lighteneth every man that cometh into the world, and His cross is the symbol of the Eternal Father and love of God. The greatest invasion of all time did not happen on the beaches of Normandy, but on the shores of Galilee when God became Man, when the Eternal broke into time, when the divine and human met in the sphere of history for the salvation of man. “God was in Christ reconciling the world unto Himself not imputing their trespasses unto them.”

The Christian is the light in the world and we can only shine, as we hold up our lives, and expose our thoughts to the light of the world. Israel wanted to keep the light to herself and fell from glory unto gloom and despair. You and I are called upon in these dark days to hold up the principles

(“The Light Shineth in the Darkness” Continued on Page 11)
acknowledging the little progress his opinions have made in England, attributes this to the “enormous influence of a wealthy and corrupt Establishment,” but he goes on to say that in “the United States, where there are no obstructions to the progress of knowledge and truth, the spread of liberal doctrines has exceeded our most sanguine expectations. “Such,” says Dr. Gibson, “is one advantage of the want an established creed.”

As shown above the state would have regard to the church’s testimony in a general sense. For instance, in a land where the study of the Bible is a pursuit open to all, the state would have to be sure that the sense in which the Bible was accepted by the laity was not simply set aside, and the people involved perforce in a confusion. Professor Norman Sykes in his evidence before the Archbishops Commission on the relationship between church and state in 1935, deals with the foregoing matter. In dealing with the rejection by Parliament of the revised prayer book in 1928, Professor Sykes goes on to say: “In proceeding to this consideration it should be remembered that the history of the Reformed Church of England has been characterised in a marked degree by the dominance of successive schools of Churchmanship,” Calvinistic, Laud-ian, Latitudinarian, Evangelical and Anglo-Catholic, each of which movements has been born in reaction against the influence of its predecessor. In this succession of religious traditions, the legal conditions of the Establishment have been of real service in restraining each dominant school in the hour of its triumph from effecting such alterations in the official standards of Anglican doctrine, worship and liturgy, as to imperil the comprehensiveness characteristic of its heritage since the Reformation.”

In the second place the church should be subject to some control as regards the material aspects of its life. By reason of the fact that the church obtains money and other material possessions it could quite easily mean that the church could become powerful, even to the extent of tyranny. The Church of Rome never favours establishment as we know it, and we know what history has to say about the exercise of that church’s unrestricted power. During the last century the French government found it necessary to pass legislation prohibiting bequests to religious communities, Without the special permission of the state.

The true power of the Church is the power of God's Spirit and to that gracious power there can be no limit, but if the church begins to rest upon earthly riches as a source of power, she will be soon weak in her influence. The state by regulating the church's temporal power can be instrumental in keeping the church in humble dependence one her Lord.

— H. C. Nicolson

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Papers Read at the Fellowship Rally

THE CALL TO THE MINISTRY

(Paper prepared by the Taree Fellowship.)

Among the Oxford Dictionary definitions of the word “call” we find: “A summons; an invitation.” For the verb the same dictionary gives: “To arouse from sleep.” Let us then look upon our topic as a summons, or an invitation to the ministry. However, it is more than that; there is involved the necessity of arousing from our sleep, as for years past, Christians of all Protestant denominations have been so deeply asleep that they have not heard the call to the ministry. Thus the Lord has called in vain. Those whom He has been calling to the Ministry have gone on, heedless of His Voice, while men who have no rightful place in the Christian Ministry have filled the pulpits.

From the earliest days of the Church, men have entered the Christian Ministry from a number of different motives. In some families, at least, one son must take “holy orders”; so, irrespective of his own wishes or character, the young man eventually finds himself ordained as a minister, just as one of his brothers inevitably finds himself in the army and another in the navy. The necessity of earning a living has been the only call that some have had. To these men, the ministry is simply a profession, just the same as law, or medicine. These are in the ministry for what they can gain rather than for what they can give. An ardent desire to improve the social conditions of the poor and to arouse public opinion about the appalling conditions under which so many exist, has induced many a zealous young man to enter the ministry. Then there are others—a minority; unfortunately—who, constrained by the love of Christ, and hearing His call “Follow Me,” become His ambassadors. Their call to the Ministry comes from the Lord Himself; they go into the world to pray for men, on Christ's behalf, to be reconciled to God.

It is the last call alone that is the only real one. All the rest can be regarded as “enemy propaganda” to entice to the Christian ministry men whose labour God cannot honour. In all ages there have been false prophets. God says of these false prophets in Jeremiah 23: 2 “I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.” A man may be an eloquent preacher, an ardent social reformer, a great philanthropist, but unless he has been called by God, how can he be Christ’s ambassador?

Who, then, are called by God to this work? The Risen Lord, His work of redemption accomplished, on several occasions came to those who knew Him intimately, and bade them work for Him. “Go ye into all the world and preach the Gospel,” He commanded His disciples only a little while before He left them. “Feed My sheep – Feed My lambs.” (If thou lovest me). He bade Peter. Just before He was taken up, He told His intimate followers: “Ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth.” Later on, Paul wrote: “I
know Whom I have believed,” also wrote that he was sent by Christ to preach the gospel. So we see that it is those who know the Lord who are sent, who are called to be His ministers.

When the Lord sent out the disciples to preach, He assured them that they would meet opposition. Although the exhortation in Romans 12, “Present your bodies a living sacrifice wholly acceptable unto God,” is addressed to all Christians, response to the call to the ministry probably involves the greatest sacrifice— at least, as far as this world is concerned. It often means the sacrifice of comfort, of wealth, of popularity. In some countries, even in modern times, it has meant sacrifice of liberty and even of life. But the Lord Jesus sacrificed far more for us than we could give up for Him!

Some hear the call, but hesitate to respond, not because of any sacrifice, not because they are unwilling to “spend and be spent” for Christ, but because they are afraid of their own weakness, their ignorance, their lack of education, the lack of ability. Moses, when he was called to lead the Israelites out of bondage, objected because he was “slow of speech.” Most of the disciples, from a human point of view, were unsuitable for the great work to which they were called. But before Christ sent them out, He assured them of the abiding presence of the Holy Spirit to give them power. Likewise, if He calls any one to serve Him in the Ministry, He will give power. “Go ye into all the world” was followed by “And lo, I am with you alway.” So let none hesitate because of his own limitations.

Surely, we would not hesitate, if we really thought of the tremendous need. Hundreds of our young people are growing up with no knowledge of Christ; hundreds more attend Churches where there is no one to “feed” them. All who know the Lord are called to witness, to seek to win others. But let us not be satisfied with that; let us listen carefully lest He be calling us to more definite service. What are we, individually, going to do about it?

Let us consider for a moment a passage in Romans 10: “Whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.'” These words are very solemn. Are we going to condemn people to perish because we refuse to do anything about Christ’s call to the ministry? Some of us because of age or sex cannot respond to the call in one way— some of us cannot actually become ministers. But each one of us can in some way answer His call. We pray that He would send forth labourers, we can give liberally as God has prospered us to enable others to go; we can keep constantly before the young men of our Bible classes and Fellowships the great need. God’s call is to every Christian.

Let us then be careful that our ears are not deafened by the noises of the world. Let us listen carefully to what He is telling us, and then, as Mary bade the folk at the Marriage feast in Cana, “Whosoever He saith unto you, do it.”

(Paper prepared by Kindee Fellowship.)

In considering the subject of the Call of the Ministry, it is necessary to bear in mind that the Christian ministry was appointed by none other than the Lord Himself. As it is written in Ephesians 4: 11, “And He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers.” The next verse tells us, for what purpose these were given. “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”

This makes it clear that the Lord appointed the ministry, the work is His also, therefore it should not surprise us to learn that the Lord reserves to Himself the sole right to call to that office, whom He wills. As we read in Hebrews 5: 4, “And no man taketh this honour unto himself, but he that is called of God, as was Aaron.”

It is true that these words were written of the Old Testament priesthood. But both the Old Testament priesthood, and the New Testament ministry were appointed by God for a certain purpose.

Both were a ministry; and the same general principles apply to both. One of these is— “No man taketh this honour unto himself, but he that is called of God, as was Aaron. This seems to point us to the calling of Aaron as an example of the proper call to the ministry.

In turning back to the Book of Exodus to study the calling of Aaron, we find that God appointed the office, set out the work of that office, and laid down the conditions to be observed in setting one aside to such office.

Even then the Lord did not leave it to Moses to select some suitable person to fill that office, but Himself named the man. “Take thou unto thee Aaron thy brother, and his sons with him— that he may minister unto me in the priest’s office.” Exodus 28: 1.

Thus we have the calling of Aaron, and no one has the right to take high honour of the ministry unto himself, but must be called to it by God, even as was Aaron.

For as already stated the Lord appointed the ministry, some Apostles, prophets, evangelists, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

God also sets down the necessary qualifications— “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity: For as already stated the Lord appointed the ministry, which are without; lest he fall into reproach, and the snare of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil. 1 Timothy 3: 2–7.

But even then, one possessing these qualifications is not necessarily called of God to the ministry. For we must bear in mind that Moses possessed qualifications just as good as did Aaron. Why then, was not Moses made high priest? The only answer that we can give is that God chose Aaron and called him to the office.

Likewise, also must a man be called to the Christian ministry. Even if he does possess the external qualifications, he must not take the honour upon himself, but be appointed

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Paper prepared by Kindee Fellowship.
there-to by the Lord Himself. For God still calls men to the ministry, by that inward and mysterious calling which we find it hard to define. All the great ones of the ministry were put there by the Lord. Of the twelve apostles, Christ said, “Ye have not chosen Me, but I have chosen you.” And Paul thanked God for putting him into the ministry.

**THE NEED OF THE MINISTRY**

*(Paper prepared by the Wingham Fellowship)*

When our Lord Jesus Christ was on earth he had other men helping Him and our great and faithful Shepherd said (Matt. 9:38), “The harvest truly is plenteous, etc;” What a beautiful picture. A waving field of golden grain invites many reapers and demands haste. By the harvest He meant the multitude of people that flocked to His ministry. The people expected the Messiah. They were prepared to receive the gospel, but the labourers were few. Our Lord directed them therefore to pray to the Lord of the harvest to send forth reapers. God is the Lord of the harvest of the world and He only can send forth men to gather it in. This is but one instance among many of the high value the Bible everywhere sets on preaching. It is God's chosen instrument for doing good for souls. By it, sinners are converted, inquirers led on and saints built up. A preaching ministry is essential to the health and prosperity of the visible church. The pulpit is the place where the chief victories of the Gospel have always been won, and no church has ever done much for the advancement of religion in which the pulpit has been neglected and one of the principal works which the apostles were commissioned to take up was preaching. We read in Luke 9: 2, that our Lord “sent them to preach the Kingdom of God,” and that, “they went through the towns preaching the Gospel.” Our Lord prepared His disciples for the unbendable and inimitable in those to whom they preached. He speaks of those “who will not receive them” as a class which they must expect to see. He tells them how to behave (Luke 9: 5) when not received, as if it was a state of things to which they must make up their minds. Let them not be cast down if their work seems in vain, and their labour without profit. Let us remember that the very first preacher and teachers whom our Lord employed were sent forth with a distinct warning, and sow the good seed without fainting. Duties are theirs. Events are God's. Apostles may plant and water. The Holy Ghost alone can give spiritual life. The Lord Jesus knows why is in the man. He does not despise his labourers because little of the seed they sow bears fruit. The harvest may be small but every labourer shall be rewarded according to his work. And we read in Luke 10: 16 the honour which our Lord is pleased to put upon his faithful ministers. We see this brought out in the words with which He concludes his charge to the seventy disciples. He says to them, “He that heareth you, heareth me and he that despiseth me, despiseth Him that sent Me.” The language used by our Lord is very remarkable, and the more so when we remember that it was addressed to the seventy disciples and not to the twelve apostles. The lesson it intended to convey is clear and unmistakable. It teaches us that ministers are to be regarded as Christ's messengers and ambassadors to a sinful world. So long as they do their work truthfully they are worthy of honour and respect for their Master's sake. Those who despise them, are not despising them as much as they despise their Master. At the end of our Lord's ministry, He chose seventy disciples in addition to the twelve apostles. We do not know the names of any of these disciples. Their subsequent history has not been revealed to us. If our Lord Jesus Christ had not chosen men especially for His work, the cause of Christ would have withered. The need of the ministry is seen by the 9 facts stated above and by the fact that down through the centuries God has raised up men to be ministers and missionaries to carry on Christ's work. For a constant supply of such labourers let us daily pray, and finally we have our Lord's command before ascension which was, “Go ye into all the world and preach the Gospel to every creature.”

**HOW CAN OUR CHURCH SECURE STUDENTS FOR THE MINISTRY?**

*(Paper prepared by Grafton Fellowship)*

Ezra 8, Verse 15 – “I viewed the people and the priests and found there none of the house of the Lord.”

How to secure students for the ministry:

(1) The story of Ezra may be of much help to us in answering their question, How are we to secure students for the Ministry? We may note that Ezra and his compatriots of like mind had no desire to go forward in the restoration of the full worship of Jehovah at Jerusalem without the direction and blessing of God. The life of Ezra was characterised by much fasting and prayer. In difficulty he resorted to prayer and leaned not on the arm of the flesh. When afraid to go up alone to Jerusalem on a four months journey, he at first thought of asking the king for an escort of soldiers. “The very best thing,” was the general comment, perhaps. However, Ezra received the assurance that all would be well without an escort, and he went alone an imprudent man” said the carnal critic. God's saints are imprudent every day; they depend on an unseen God; they forsake all visible help, the arm of flesh and depend on God. My point is this, we must fast much from the pleasures of this world, we must pray much in close contact with God if we are to see a continuous stream of students for the office of the ministry. Better to have none for a time than lean on the arm of the flesh and have those in the ranks who will let us down.

(2) Further, we note that Ezra did not want to leave the Levites behind. He knew that there were Levites in Jerusalem already but he knew there were numbers who were not. These last were in Babylon and Ezra sent for them. He valued them, knew that God had ordained them a place in Israel and he wanted them in their place, therefore he sent for them. He wanted them for the journey. My friends, do you want the Ministers of God with you on your journey? Do you want God's Ministers to be part of your life? If so you must see their value as God sees them. They may have faults, their public office serves to reveal their faults while yours lie hidden. You must heartily appreciate God's ministers if you are to retain them. The experiences of life, the scriptures themselves all teach that unappreciated are often withdrawn. Hasten then to confess the lack of appreciation, the lack of love to God who sends men to minister. To secure ministers we must rightly value them, and then give our God no rest till He sends them.

(3) Thirdly, we must be ready to take the men of
His choice. Lo, He passes over the tall handsome Elias to choose the lowly David when making the choice of His
king. Yes, he passes by the university graduate and takes a
man of the world well nigh twenty years of age with little
education, with little natural eloquence and places him in
His school to learn as Jesus learnt, to go apart as Paul went
apart, in order to make foolish the wisdom of this world.
My friends if you want to get to Heaven, if you want to get
others there, you must be ready to take the man of God's
choice not your own.

(4) To conclude briefly, if we would secure students
for the ministry we must not set up barriers which the
Saviour would not set up. I cannot see why students should
be obliged to travel 12,000 miles in order to equip
themselves to be good ministers of Christ. Neither should
those who are taught expect to receive God's messengers as
their teachers if their offering towards his upkeep involves
no sacrifice. If you are not liberal, perhaps lavish, in your
gifts to the Lord's work you must uphold God's messengers
serving in other folds when they should be serving in yours.
The Lord commends Free Church orthodoxy but it must be
spiritual orthodoxy. Let us see then that we do not close the
door to ministers by niggardly giving.

(Paper prepared by the Tinonee Fellowship.)
The Church is able in numerous ways to assist in
obtaining students for the ministry, but it can only help to a
certain extent. The final decision rests with their God. For
as we read in the Scriptures, "Pray ye the Lord of the
harvest." Matt. 9: 38.

The Church can then help by praying and working to
that end and it is helping today in a very reliable way in the
instruction of the younger people. Youth is the period of life
to develop and cultivate the principles of religion and then
in later life they will become the fixed and basic standards
of their lives. The earlier these principles are laid, the firmer
they will become rooted in the minds of our future men and
women, then the opportunities for a strong and steadfast
Christian life are much more favourable and greater are the
possibilities that many more shall hear the call to service.
Most things, once they are planted securely in the minds of
youth, will never be forgotten and will remain forever as
monuments to their early teachers and so here again the
Church is aiding the cause of our future spiritual life. It is
making those firmly embedded subjects the great Truths of
the Scriptures and in so doing effects great influence on
their lives toward the cause of Christ.

And again the Church can help by calling to all youth
to get right with God and let the Lord come in and rule their
lives, to grasp the Torch of Truth that is held out by those
fast passing away, who have kept the faith and to grasp it
with the hands of devotion and service.

One of the most vitally important works by which the
Church can assist is to pray that Christ Himself Who is the
Lord of the Harvest may in these days send forth many
labourers and may the powerful impulse of God upon the
heart which is needed by so many to overcome the unwillingness to enter upon the important work of labourers
to bring souls to Christ. This is perhaps the great part the
Church can play in the need for students for the Ministry in
these days. Thus the Church should pray, prompted by the
desire that Christ should be glorified for every person
called to carry God's word to the unsaved is to the glory
of Christ. Our prayers should also be motivated by the
desire to help the people of God go forward in 10
their Christian experiences. Our ministers are the
foundation of our Church life and vital to the furtherance
of God's word and if, when they as present foundations
have completed their work in our midst our Church will
commence to crumble and ultimately fall in ruins about
us. It is our duty as the Church today to do our utmost to
provide students for our ministers of the future. So let us
work to that end praying earnestly that "The Great Lord
of the Harvest" may send forth many messengers and so
secure for the future generation the great privilege of
hearing the Gospel of Christ proclaimed, not only in a few
countries, but throughout the whole world.

Also we must remember that the "Lord of the
Harvest" said unto his disciples, who were to be
employed as labourers, that they must themselves pray
that the God would send them forth and so we see the
Church today is in prominence in that respect. The
Church taught the meaning of prayer from the beginning
and urged its necessity.

We read also in the Gospel according to St. John,
“no man can come unto me except the Father, which hath
sent Me draw him” and also “they shall all be taught of
God.” It is very clearly in evidence that it is necessary to
have the instruction of teachers and ministers apart from
the inward influence of God upon man's mind. God
draweth with His Word and the Holy Ghost but man's
duty is to hear and learn/ and the place where mankind
can hear and learn is inside the Church of God.

The Church today is proclaiming the Gospel of
Redeeming Love, telling men of their sins and showing
them their inability to keep the law and their need of a
Saviour, urging them to be reconciled to God and
presenting to the World the Lord Jesus as the only Saviour
of mankind, warning that “except a man be born again he
cannot see the Kingdom of God,” and is endeavouring to
bring the Gospel to every part of the world until all men
have known of “Him Who came to seek and save the
lost.” Let us pray for a revival of religious thought among
our young people, as tomorrow they shall be our Church
and pray also that many students will be obtained for the
Ministry by a sincere Spirit of Brotherly Love and united
by the power of united and individual prayer that renewed
pouring out of the Holy Spirit may come about very soon
and a war weary and saddened world may again turn to
God for help and strength. It is then that need for
guidance by God's ministers will be very great indeed, the
task will be heavy, so let us in the Church of God pray
that the Divine Power may supply many for the Work.
“Whereof I was made a minister according to the gift of
the grace of God giveth me to be a minister of Jesus Christ
unto the Gentiles, who in me put their trust, that I might
preach among them the gospel of Christ, who is the
power of God and the wisdom of God. For the weakness of
God is made strong unto me. Wherefore I take delight in
weaknesses, that the strength of Christ may rest on me.
For the weak things of the world and the things which are
not will come to nothing; but the things which are will
continue for ever.”

Surely, then, the Church can be instrumental in the
coming forth of students for the ministry. It is through the
church that all who have heard, have come to hear of the
great Truths. Finally, when we see how much of the world
there is that has never heard the Gospel and we realise the need for Christ's messengers to go forth, then as a Church we are able to assist greatly by praying them who alone can call men into the ministry, to exercise this power in constraining many to say, “Here we are, send us.”

**THE TEACHING OF SCRIPTURE CONCERNING PRAISE IN THE HOUSE OF GOD**

(Paper prepared by the Wauchope Fellowship)

Why is it that some Christian churches who claim the Bible as the true and only authority on Church worship should wholly ignore the Book of Psalms and resort to the hymns for use as their mode of praise? It is a matter that we must not treat with indifference; and on which we must not be of two opinions. Either it is right or wrong to sing the Psalms, and we have full proof in the Word of God that the Psalms are the only true method of rendering praise to the Lord. We have undoubted evidence that the singing of Psalms was countenanced in New Testament days. Our Lord Himself set us the example and the prophets enjoined it in the most distinct terms. God gave us the Book of Psalms and He has promised His blessing to the singing of them. It is a perfect collection and contains everything that a human heart could enquire for. There is no phrase of spiritual emotion to which it does not give utterance. No form of Christian effort to whose activities it will not form a fitting accompaniment. Although written many years before the birth of Christ, they contain a reference to each phase of Christ's life.

So it seems quite unnecessary that some Christian churches find the Psalms inadequate and must introduce a book of hymns to “fill the bill.” It is presumption on the part of any man who writes a hymn to replace that provided by God. Romaine says, “I want a name for that man who should pretend he could make better hymns than the Holy Ghost.” And yet it is the rule of most of the Protestant churches these days to discard the Psalms for the hymns. But I wonder if the hymns would be so popular if they were not sung to instrumental music.

These people who use the hymns because, they say, there is not enough of the New Testament in the Psalms can find no authority in the New Testament at all for the use of instrument music in the church. It was abolished at the birth of Christ along with incense burning and sacrifices, etc. It was not introduced into church worship again until 500 years after the death of Christ, when a Roman Pope began to introduce it into his Church. If it is right to have music in the church, then it is right to have holy water, candles, incense, etc. But these things were wholly done away with by the death of Christ. The Shorter Catechism which is used in these churches, declares "the Second Commandment forbiddeth the worshipping of God by images or any other way not appointed in His word." It shows the inconsistency of those people who refuse to accept the Psalms, yet quote passages from the Psalms to verify their use of music in the church. It is a very strong point of will worship. Something to attract a congregation and brighten the service. It shows that God's way of worship is not pleasing to them, and they must substitute their own. It is a form of idolatry. When these human ordinances invade the church the vital prerogative of the Son of God is in a minority and the less of spirituality appears. When the truth, as it is in Jesus Christ, is preached, there is no need for any substituted hymns or instrumental music. “How long halt ye between two opin-11 ions? If the Lord be God, follow Him,” God says; and in eliminating these ordinances from our church we endeavour to abide by His precepts.

(These papers are published through the generosity of an anonymous supporter. Others may be published later.)

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We need never be afraid to recognise our own incompetence, and we have no need to minimise or hide from ourselves the magnitude of the difficulties that beset our path. Exalting faith will go in the strength of the Lord, singing: “If God be for us, who can be against us.”

— J. Hudson Taylor.

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(The Light shineth in the Darkness. Continued)

of the Christian faith, that light that Christ put in your soul, so that you will bring comfort and gladness and strength in this midnight hour of gloom, fear and destruction. Hold up your light so high, that may be those who are living in the shadows will thank God for your light: — "It is better to light a candle, than curse the darkness," and at this present hour when the darkness is pretty grim; the call is to you, my friend. Are you a shining light for Jesus? “Go out into the darkness and put your hand into the hand of God, for that shall be to you better than a known way.”

Yes, that is the way, and what is the Hand of God? The welcoming hand of God is Christ — Christ Himself. Aye, that nail pierced hand of Christ is stronger than the mailed fist of Hitler. Yours will be light of peace that will always abide in the trench, in the foxhole, in the jungle, on the sea and among all the vicissitudes of life. Always in Him the light shines in the darkness but the darkness cannot put it out.

And in closing I appeal for followers of this Great Pioneer of a new world order, Jesus Christ the Pioneer and Perfecter of your faith.

It was related of an old clan found in Scotland of long ago that on one occasion the clan Maclean were surrounded and their enemies were tearing them to pieces as they grouped around their chieftain. But immediately one in front of the gallant young Chief Hector was slain, another clansman stood up in his place, and when slain still another responded to the call — “Another life for Hector.” Gladly and willingly those clansmen gave their lives for Hector. Won't you surrender to Christ your life to Him?

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**ST. KILDA NEWS**

On May 6th the baptism of Barbara Joan took place, when four generations of McLeans were represented by; Great grandmother, Mrs. Barbara McLean, of Alma Road, St. Kilda; grandfather, Mr. Angus McLean, of Alma Road, St. Kilda; father, Mr. Hector McLean, of Alma Road, St. Kilda; and great-great-grandfather, Mr. Angus McLean, of Alma Road, St. Kilda.
McLean, of Seymour; father, Mr. Malcolm McLean (ex A.I.F.), of Carlton North, and his infant daughter.

The victory in Europe was celebrated on 9th May in church by a service of thanksgiving and praise. An impressive address was delivered by the minister, the Rev. J. Campbell Robinson, who based his remarks on the words “This is the Lord's doing, it is marvellous in our eyes.

Special prayers were offered by the brethren present, and portions of triumphant Psalms were heartily sung. It was a pleasure to all to note the presence of our elder, Mr. Alf. McLean (home on leave) after a long absence.

Mr. Robinson’s message was broadcast from 3UZ on the following Sabbath morning.

ARROWS IN THE AIR,
by the “Watchman” (E. A. Mann).
Publisher, S. John Bacon, Melbourne.

This little book is one that should interest many. The author probably needs no introduction to the majority of our readers. “Arrows in the Air” is a record of addresses given through public and private stations and is a diary of some of the great events which have taken place during the past six or seven years.

There are several impressions which a perusal of this book will leave with the reader, but outstanding among them will be the frankness of the author. Much of the opinions expressed in the press and on the radio is characterised by compromise and conjecture, and one is inclined to comment at the conclusion, “Well, that chap's guess is as good as mine.” The Watchman may at times have erred on the side of over assertiveness, but generally he deals with basic principles and where a man does this intelligently he usually arrives at his destination. In the realm of religion the Watchman is particularly refreshing. Religion is usually handled today by public men as if it was a most dangerous subject. Providence is mentioned but never the Lord Jesus Christ. No unique doctrine of the Christian Church is ever mentioned as this would give offence to those who were of a contrary opinion. In the book under review the author deals with the Bible and in doing so, he makes it very clear that the message of the Bible is the only message for the world today. The book is commended to our readers, as already indicated, reminds us of many of the bright lights of the past few years. Furthermore, it will be of much help to the thoughtful reader in giving a simple bird’s eye view of many different problems which have been presented to us through the news.

H. C. Nicolson.

DONALD MACLEAN, D.D.,
by G. N. M. Collins, B.D., Edinburgh.
Lindsay & Co. Ltd., pp. 164 (5/-, Scotland).

This book is written in the attractive and impressive style that we have learnt to expect from the pen of the author of “An Orchard of Pomegranates” and the “Words of the Wise.” Mr. Collins was a former student and personal friend of Dr. Donald McLean, and with remarkable accuracy and perspicuity portrayed the late Principal of the Free Church College, Edinburgh, as a man of distinction and influence that extended far beyond the borders of his own denomination.

Dr. Maclean ranks as one of the ablest and most consistent defenders of the Reformed Faith. A man of mature scholarship and wide intellectual sympathies, without the slightest appearance of doctrinal compromise, yet finely balanced by his personal charm and dignity which captivated those who were associated with him.

In 1929, together with Dr. J. R. Mackay, he founded the “Evangelical Quarterly” and as Mr. Collins states, “it was robust courage indeed that faced such an undertaking in the circumstances of the times.”

The Doctor’s fundamental allegiance to the Scripture as the inspired authority of God, and to the evangelical principles of the Reformation, urged him to labour untiringly for a resurgence of the Reformed Faith. He took a prominent part in the activities of the Sovereign Grace Union, and the Calvinistic Congresses held in London, 1932, Amsterdam, 1934, Geneva, 1936, and was elected president of the 1938 Congress held in Edinburgh.

Dr. Maclean had a deep affection for the Australian Church, which he visited in 1911, and through his efforts arrangements were made for Australian students to take their theological course in the Free Church College, Edinburgh.

We are greatly indebted to Mr. Collins for his portrayal of the late Principal, Donald Maclean, the pastor, educator, historian, professor, organizer, writer and editor.

Sydney. A.

OBITUARY

Mr. James Trigger passed away at his home on April 20th, at the age of 86 years. In early life he settled on the land at Mt. Eccles, and followed farming pursuits. He was married to Miss Annie McFarlane, whose father was an elder in the Hamilton Congregation, and her two brothers, now deceased, were elders respectively, at Hamilton and Braxholme. Throughout the late Mr. Trigger’s married life he was associated with the Free Church, and until failing health prevented, was a regular worshipper in the Church services at Mt. Eccles. His home was ever open with generous hospitality to ministers visiting in the district and their spiritual ministrations were valued. He was blessed during his illness in happy Christian fellowship in his own home. This he appreciated and found comfort in the doctrines of grace. His body was laid to rest in the MacArthur cemetery, where his minister of many years spoke of the blessedness of those who die in the Lord. It was urged that to follow Christ and to be in Christ is the most important thing with which we should be concerned. The departed leaves behind, his widow, two daughters and two sons for whom sincere sympathy is felt.

I. L. G.
Miss Mary Grant, only daughter of the late Rev. William Grant, passed away in a rest home at Dulwich Hill, on 13th May, 1946, and was buried at Rookwood the following day.

Not for all the wealth and wisdom of this world would I weaken the faith of the humblest Christian in His divine Lord and Saviour; but if, by the grace of God, I could convert a single sceptics to a childlike faith in Him who lived and died for me, I should feel that I had not lived in vain.

– Schaff.

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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.

SUBSCRIPTIONS RECEIVED FOR MAY 1945
N.S.W.
Dr. Andrews, £1, donation.
Miss Begg, Bellevue Hill, 15/-, to 31/12/49.
Mrs. Mary Cromarty, Punchbowl, 5/-, to 30/5/46.
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SOUTH AUSTRALIA
Mrs. Hutchison, St. Peters, £1, to 31/12/47.

13
Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

LESSON NOTES
LESSONS FOR JULY

PRAYERS FOR THE OPENING OF EACH CLASS
July 1. – Psalm 141: 3. “Set a watch, O Lord, before my mouth, and keep the door of my lips.”
July 8. – Psalm 119: 133. “Order my steps in Thy Word; and let not iniquity have dominion over me.”
July 15. – Psalm 119: 135. “Make Thy face to shine upon Thy servant; and teach me Thy statutes.”
July 22 – Psalm 119: 80. “Let my heart be sound in Thy statutes.”
July 29 – Psalm 119: 33. “Teach me, O Lord the way of Thy statutes.”

TINY TOTS TEXT
“Blessed are the pure in heart.” (Matt. 5: 8)

1945
July Subject For Memory Psalms Cate-chism
Reading Text
1 4th Commandment Ex. 20: 8-11 John 15: 14 13: 3,4 24
Isaiah 58
2 5th Commandment Ex. 20: 12 Rev. 22: 14 13: 5 25
Deut. 5: 16
3 6th Commandment Ex. 20: 13 James 4 17 13: 6 26
James 4
4 7th Commandment Ex. 20: 14 Prov. 7: 1 14: 1 27
Gal. 5: 19-26
5 8th Commandment Ex. 20: 15 Eph. 4: 28 14: 2 28
1 John 3

1st JULY – THE FOURTH COMMANDMENT

We now come to that most important though much neglected Commandment, “The Fourth” “Remember the Sabbath Day,” etc. (Exodus 20: 8-11). This Commandment does not begin with “Thou shalt not,” but “Remember,” implying that it was no new Commandment, but one that the Israelites already knew; in fact, this commandment originates away back in the beginning of time. (Note Genesis 2: 2,3.) How essential it
was that should be rigidly observed is seen in Exodus 16: 22-30; not so much as a stick was to be gathered. How often today is the Sabbath stillness broken with the ring of the axe at the wood heap, by the whistle of the train, by the clang of industry and the shrieks of the pleasure seeking crowds. Certainly God does permit certain works to be carried out, but these are only works of necessity and mercy. How many really unnecessary duties are performed on God’s Day. It is strange how men and women and, sad to say, boys and girls, too, will seek the flimsiest pretext to break this most necessary Command of God. Although the day is changed from the seventh to the first in token of our Lord’s resurrection, its sanctity is still binding. Hence God’s Command to “Remember the Sabbath Day to keep it holy.”

For points of further interest, see Catechism questions 57-62.

8th JULY – THE FIFTH COMMANDMENT
Read Catechism questions 63-66.

It is interesting to observe that this Commandment is the only one with a specific promise attached to it. To honour one's father and mother is to hold them in affectionate esteem, or in other words to reverence them (Heb. 13: 17), not that we should love our parents above our love to Christ, but if we love our Lord Jesus, we shall also take care to carry out His will, for did not Jesus say, “If ye love Me, keep My Commandments,” and in honouring our Lord, we shall honour our father and mother. Boys and girls who have Christian parents are highly favoured indeed and such parents are worthy of double honour, as they have the deepest spiritual interest of their children at heart. Solomon, that wise man of old, said: “My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.” (Prov. 1: 8,9).

Sometimes boys, and girls, too, sad to say, are ungrateful, selfish, disrespectful and bad tempered. Such qualities are dishonouring, not only to parents, but above all, to God. Solomon again says: “Whose curseth his father or his mother, his lamp shall be put out in obscure darkness” (Prov. 20: 20). But, boys and girls, we are persuaded of better things of you, though we thus speak. Still, we must remember our adversary, the devil, is always prowling around, seeking an opportunity to tempt us. I hope we shall all be able to say in Jesus: “We are not ignorant of his devices.” I read an interesting story about a little girl who was very bad tempered and who, on being converted, was asked how she conquered her bad temper, said, “Someone would knock at the door of my heart, and on opening the door there would be the devil and before I could shut the door, he would push right in, but now Jesus reigns in my heart, and when the devil knocks, I ask Jesus to open the door, and when the devil sees Jesus, he says: ‘Oh! I have come to the wrong house,’ and off he goes.” Boys and girls, the secret of all true obedience, reverence and esteem lies in having Jesus in our hearts, and the fruit of this secret will be found in the Words of God: “Thy days shall be long upon the land,” etc., or “It shall be well with thee on earth.”

LEARN: The Fifth Commandment.

15th JULY – THE SIXTH COMMANDMENT
The Sixth Commandment is condensed within a very brief compass, but what tremendous significance lies in these words, “Thou shalt not kill.” It is interesting to observe that killing (even of an animal) was unknown until sin came into the world. Since its inception, the lust to kill has been a marked characteristic of the depraved heart. In this precept God sets forth the sanctity of human life and the aim of all good government tends towards the security and well being of human life, but sad to say, we have ample evidence in our day how some powers view the sanctity of human life. Their only object is to kill and destroy life. Is not Europe under Nazi domination a fitting lesson how far the beast in man will descend! From what does this dreadful frenzy spring?

Does it not take its rise in the wickedness of the human heart? Cain was the first murderer and he carried a brand to his dying day, a token of God’s disfavour and abhorrence. God says: “No murderer hath eternal life abiding in him.” It is not necessary to kill a person to be a murderer. One can conceive murder (in the heart by hatred) and rebellion. “Whosoever hated his brother is a murderer.” How needful it is to keep a watch on our hearts, for “the heart is deceitful above all things and desperately wicked.”

LEARN: The Sixth Commandment.

22nd JULY – THE SEVENTH COMMANDMENT
Read Catechism questions 70-72. Our Catechism tells us that some sins by reason of their several aggravations are more heinous in the sight of God than others. Adultery (which means to destroy) is most heinous in the sight of God (teacher please explain), in that it is a sin against God, because “this is the will of God even our sanctification, that we should abstain from fornication (in other words adultery). What know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God” (1 Cor. 6: 19). Thus it is a sin against the Triune God, Father, Son and Holy Ghost. It is a sin against our neighbour. It is a sin against the soul. Whoso committeth adultery, “getteth a wound and dishonour, and his reproach shall not be wiped away” (Prov. 6: 32). When Joseph was tempted by Potiphar's wife, he said: “How can I do this great wickedness and sin against God” (Gen. 39: 7-9).

It was this wickedness that caused God to destroy the world in the flood (Gen. 6:2). Sodom and the cities of the plain were destroyed because of this (Ezek. 16: 50).

God very emphatically states such “Shall not inherit the Kingdom of God” (1 Cor. 6: 9, Gal. 5: 19,21, Eph. 1: 5). Factors which contribute to this evil are corrupt conversation (1 Cor. 15: 33, Eph. 4: 29;) motion pictures depicting Hollywood life; bad company; immodest attire; dancing; etc. From such turn away. The nobler qualities of life are scoffed at by many today, purity of thought in life and deed. The elevation of the mind and heart to the things above is no easy attainment, but our Lord through the inspired apostle says: “Set your affections on things above, not on things on the earth,”
Margaret Beaton, Bob's Farm: 200.
Elizabeth McClean, Sydney: 100.

INTERMEDIATE
Jenny Lindsay, Huntingdon: 900, 1st prize.
Eunice McPherson, Warrnambool: 900, 1st prize
Margaret Cramp, Maclean: 899, 2nd prize.
Jean Campbell, Mullumbimby: 898.
Lois Jackson, St. Kilda: 895.
Margery Long, Grafton: 893.

Incomplete
Janet Harris, Wingham: 591.
Mavis McKay, Taree: 586.
Flora Arrowsmith, Barrmington: 497.
Max Carey, Taree: 487.
15
Connie McLennan, Taree: 398.
Alasdair Webster, Maitland: 300.

SENIOR
Ruth Graham, Hamilton: 900, 1st prize.
Peter McPherson, Warrnambool: 900, 1st prize.
Una Porter, Forbes River: 895, 2nd prize.
Margaret Campbell, Mullumbimby: 900, commended.
Catherine Lindsay, Huntingdon: 900, Commended.
Dick Porter, Forbes River: 890.
David Graham, Hamilton: 890.
Angus Beaton, Kendall: 889.
Thelma McKinnon, Kindee: 889.
John Ramsay, Taree: 888.
Lindsay Bird, Beechwood: 887.

Incomplete
Marion Walker, Hamilton: 700.
Margaret Harris, Wingham: 590.
Innes Campbell, Mullumbimby: 393.
Margaret Skinner, St. Kilda: 300.
David Webster, Maitland: 300.
June Whitta, St. Kilda: 200.
Mavis Whitta, St. Kilda: 200.
Helen Ramsay, Taree: 100.
Vera Hammond, St. Kilda: 100.
Winnie Ferguson, St. Kilda:100.

It will be noticed that some children have obtained full marks who have not received a prize.
These are worthy of the distinction, but the Assembly ruling is that a pupil cannot receive a first or second prize, more than once in the same section.
Those commended have already won prizes in this section.

SEARCH WORK in 2 Kings 13-25.
1. Find mention of Jonah, the son of Amittai.
2. What did Hezekiah do with the brazen Serpent, and what did he call it?
3. Find the statement “Lift up thy prayer for the remnant that are left.”
4. Who prayed “that all the kingdoms of the earth may know that Thou art, the Lord God?”
5. How many of the Assyrians did the angel of the Lord smite?
6. How many years were added to Hezekiah’s life?
7. The bones of what man did Jonah spare?

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

**STILL ABLE TO DELIVER**

(A TESTIMONY)

I used to knock about with the worst of men, drinking and gambling. I spent years on the track carrying my swag. I sank very low in sin. Once I was working in a hospital up north, and at Christmas time the Matron bought five gallons of beer. With the help of the cook, we stole the beer, and drank about 2 1/2 gallons each. We got so drunk that the Matron locked us up in the morgue with a couple of corpses, and there we spent the night.

As the years rolled by I grew worse, until about three years ago, when a message came over the air for me to go home, as my mother was very ill. I arrived in Sydney and instead of going to see my mother, I met one of my mates. We bought a supply of beer, which we took to the markets. There we ate pies and drank beer till we were half drunk. The last bottle fell and broke, so we decided to get more. On our way to the hotel I heard a lady preaching the Gospel. I said to my mate: “Come over and listen.” He said “No,” however, and went his way and got locked up by the police. I went my way and got interlocked with Christ. The lady asked those standing by if they would take a testament—so I took one and accepted Christ as my Saviour. God took away the sin of drinking and gambling and made me a new man. Since that day I have been on active service in the Middle East. While on duty one day (I was a stretcher bearer) I met the Matron who locked me in the morgue. “Hello, George, still getting drunk?” she said. “No, matron, I don't get drunk now.” “Impossible,” she said, “however could you keep off the drink?” “I am a Christian now, matron.” “Well, I am glad to hear it, George.”

I am now (1943) returned from the Front, discharged from the Military, and have a job in a city firm. I spend my spare time working for the Lord—Who has done so much for me. I mean to keep true to Him till the end.

Stephen George Tallon
Willoughby Rd., Crow's Nest, Sydney.

**WHEN WILL PEACE COME?**

There can be no peace in this age of bloodshed, Of strife and hatred, and deep distrust; The bow and the spear shall not be broken, The sword in the scabbard shall never rust. Though kings take counsel and statesmen promise, Though people with people a pact shall make;

They can sign no truce they will not sunder, And swear no oath they will not break. There can be no peace till the King of Glory Comes down to earth from the heavens above, To rule the world with a rod of iron, To judge in justice, to reign in love. Till the throne of David is set in Zion, And all the Kingdoms of earth are one, No peace till His righteousness shall flourish, No peace till the will of God is done.

Annie Johnson Flint.

**16**

**“THE TRUTH SHALL MAKE YOU FREE”**

(John 8: 32)

**A SOLDIER SET FREE**

In February, last year, there came to San Joaquin, Bolivia, a new Regimental Commander, who immediately began to make his presence felt. He was very active and alive to all that is going on. The food, and clothing of the Soldiers, began to improve, new barracks began to be erected. Lieu. Colonel Sejas is progressive in many ways, very anti-clerical, and will have no alcoholic drink in all his command.

One day he introduced himself to the writer, but was soon on his feet examining an Australian Boomerang. He then passed around the room, and when he came to a Bible he said, “Ah, this is the best book I know, I have read it.” The next day he came, and found me reading the same book, but in English, so he demanded a translation of the chapter (John 12), exclaiming at the finish, “Magnificent! May I come tonight, and hear more of this?” This was the beginning of a very precious friendship, and more important, of a nightly study of the Scriptures, which lasted for two months. Towards the end of that period, this dear great hearted fellow said, “Now I know the way to get peace of heart, and I want it. Pray for me, my friend.” We knelt, and his big voice confessed his sin and his need, and accepted the only atonement. He had recounted in our long talks, something of his long search, how he had travelled through Argentine and Chile, sampling various religions, and never satisfied. “Now, I have the Truth, what I have sought so long.” He now has his wife, a devoted mystical type of R.C., reading the scriptures, and he is now seeking her salvation.

Then he began to suffer for the decision he had made. He told his soldiers that this was the Truth, that would set them free from the chains of darkness, and he wished that they would accept it.

But immediately the Priest got busy, and, though he had never interested himself before, in the poor exploited lads, he now wrote a strong protest to the Colonel. He soon found the town swinging around against him, refusing its co-operation— even denouncing him to his superiors, who, however, ignored this religious bigotry.

We are praying much for him, for more humility and love (he frankly despises the town, and does not bother to hide his contempt), for more evidence of growth in grace, for Divine strength, that this lion like fellow, may not trust in himself, but with all his great capacity, he may be a humble devoted servant of the meek and lowly Lord of Glory, Who he has found is the Way, the Truth and the Life.” – ANDREW LENNOX (of the
AN ACROSTIC ON “SAVIOUR”

“Unto you is born this day, in the city of David, a saviour Who is Christ the Lord” (Luke 2: 10,11).

SUFFERING SAVIOUR – 1 Peter 2: 24;
ALMIGHTY – Revelation 1: 8;
VICTORIOUS – Hebrew 2: 9;
INTERCESSORY – John 17: 15 and 20;
OVERCOMING – Revelation 12: 11;
UTTERMOST – Hebrews 7: 25;
ROYAL – Romans 8: 32.

“By this Man is preached unto you the forgiveness of sins, and all who believe, are justified from all things, from which ye could not be justified by the Law of Moses” (Acts 23: 38-39). – R.W.

JUNE BIRTHDAYS

MANY HAPPY RETURNS

1945

June

1 – John McKinnon, Maclean.
2 – Darrel McInnes, Barrington.
2 – Alma Grant, Barrington.
2 – Coral Lyall, Salt Ash.
3 – June Cowan, Firefly Creek.
4 – Henry Brammah, Tukurimba.
4 – Ross Dick, Koree Island.
5 – Max Lamborn, Willera.
6 – Beverley Brogden, Arrnidale.
7 – Margaret McLeod, Sydney.
7 – Frances King, Grafton.
7 – Allan Harman, Wauchope.
7 – June Cowan, Firefly Creek.
8 – Graeme Wagner, Sydney.
11 – Bruce Stewart, Lismore.
11 – Bruce McKenzie, Salt Ash.
11 – John Hawks, Branchholme.
13 – Dennis Neil Richards, Canberra.
13 – David John Richards, Canberra.
13 – Mary Campbell, Mullumbimby.
16 – Noel Everett, Barrington.
16 – Daphne Harman, Kindee.
18 – Heather Coombes, Wingham.
19 – Lorraine Bell, St. Kilda.
19 – Barbara Bell, Maitland.
19 – Beverley Campbell, Wherrol Flat.
20 – Marie Murray, Burryah.
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.
28 – Ian Cromarty, Mayfield.
29 – Elvin McKinnon, Kindee.
29 – John King, Grafton.
29 – Loris Jackson, St. Kilda.
30 – Alex Munro, Maclean.
REMEMBER

The memory is the store house of the mind, and in making plans for the future it is wise to remember the past in order to avoid pitfalls and disappointments. The man who thinks, will not build his house upon the shifting sands. Thus Jude, the servant of Jesus Christ, calls upon us to remember the past “I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt; afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitations. He hath reserved in everlasting chains under darkness unto the judgement of the great day.” What Jude is endeavouring to impress upon the mind is that, God's grace and mercy may not be trifled with or taken sinful advantage of.

The Angel of Death came upon Egypt because of unbelief. The Word of God, by the mouth of Moses was accompanied with mighty miracles, but the Children of Israel believed not, they had witnessed the mighty power of God in their deliverance, and yet only Joshua and Caleb survived the wilderness journey. Thousands fell by the sword, and multitudes fell victims to plagues, their bones whitened in the wilderness. These people trifled with the grace and mercy of God and refused to believe that His judgements would come upon them but the judgements of God did come upon them and Jude tells us that it was because of their unbelief. With regard to our personal salvation we should remember the past, as writer to the Hebrews has said “If the word spoken by angels was steadfast and every transgression and disobedience received just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord.” Every day that we reject the Lord Christ and prefer the ways of indifference and indecision, we are trifling with the grace and mercy of God, we are taking sinful advantage of it by using the time that God has allocated unto us for everything else but His glory.

In these days we should remember that Germany was saved by the grace of God from the Bondage of Roman Catholicism during the Middle Ages, but she has trifled with the common grace of God. Today we are shocked by the exposure of most brutal atrocities perpetrated in Germany, a nation that has fostered and cradled unbelief under the title of Higher Criticism, taking advantage of God's common grace to establish man on the throne of deity. German theologians, for the most part, worship at the shrine of Modernism until it suits their purpose to transfer their allegiance to Nazism. Germany is reaping a terrible harvest both in its moral and physical life, the mind distorted by evil has produced a sin saturated sadism, and the devastation of war holds out little hope for the development of culture or physical and Social
advancement.

Both for the individual and the nation it is dangerous to trifle with the grace and mercy of God, for if God withholds His restraining hand the dominating power of sin reveals itself in the destruction of moral consciousness, sympathy and natural affection, and encourages the atrocious brutality that has been exposed by the capture of the Belsen prison camp in Germany. We should remember that God saved Israel from the bondage of Egypt; afterwards they perished because of unbelief.

Jude goes a step further to illustrate his meaning. “The angels who kept not their first estate, left their own habitations, he hath reserved in everlasting chains, under darkness, unto the judgement of that great day.” We might notice that loyalty to God is not determined by circumstance or environment; had that been so angels would never have fallen. But they questioned God's holiness and power; they would not have thrown everything into the battle for the mastery of the heavens otherwise. They left their first estate in which they were created and decided that they would dispense with God's authority and determine the future for themselves. They held the view that the methods they would adopt would succeed and that they could outmanoeuvre the Almighty, on the battlefields of heaven. The consciousness of their dependence upon God was lost in their pride.

Multitudes adopt the same attitude today. They question God's holiness and power. They would dispense with God's authority and would determine the future for themselves. It is no longer a question of “What duty God requires of man,” but whether it is convenient for them to serve God or not. Like Felix, when Paul proclaimed the purpose of God in terms of righteousness, temperance and judgement to come, Felix decided that it was not convenient and trified away God's grace and mercy. He questioned God's authority to put into operation His judgement against sin. And when the gospel comes to us we stand in the same place as Felix, if we refuse to take the step that will place us under the protection of the blood of the Lord Jesus Christ. We trifle with His grace and question His authority. Jude calls upon us to remember the past. Israel, whom God had saved from the bondage of Egypt trified with His grace, they experienced His favours but treated them lightly. But what were Israel's favours compared with ours? “God in times past spake unto the fathers by the prophets, but in these last days hath spoken unto us by His Son.” We are placed in the most favourable circumstances. We have the Gospel and many of us have been brought up in Christian environment, but is no assurance that Salvation will be ours. Jude tells us to remember the angels who kept not their first estate.

The second thing to which Jude calls our attention is the deliberate and wilfulness of sin. “The angels kept not their first estate, but left their own habitations.” It was a deliberate act. Sin rather than holiness was their choice. The same applies to our first parents, who sinned by choice and destroyed the divine image in man, and since the fall, every son of Adam sins by choice because his nature is sinful. And although man is not ignorant of the consequences of iniquity, still he will choose that which is evil.

The question may arise, that we cannot be compared with the fallen angels, for we never knew an unfallen state. “We were born in sin and shapened in iniquity.” That is so, but God has done for us what He never did or shall do for the fallen angels. God has made provision for our salvation. He assumed our nature and took unto Himself the consequences of our sins. The Lord Christ died that we might live. Thus God offers to the children of men salvation, but no word of mercy or grace ever reaches demons. God speaks to us: “Come let us reason together though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. What shall our reply be to the condescending love of God? Shall we plead our sinful nature at the great White Throne? God will answer: “Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought my counsel, and would have none of my reproof; I will also laugh at your calamity; I will mock when your fear cometh.”

The restoration to the estate from which they have fallen is not offered to demons, but God offers pardon and forgiveness to the sinner. Who is responsible then if we neglect so great salvation? Is it not trifling with the grace of God, who declares: “Ye will not come to me that ye might have life” Jude calls us to remember the past, to remember God's dealings with those who trifle with His grace.

There are two things suggested to us by Jude's remarks. First, the dreadful power of sin. Once sin is committed it dominates the whole being and subjects, its victims to its dictates. Once entertained by angels they came crashing down from their lofty station, from the place of honour and glory, every
noble faculty is destroyed as they sink lower and lower into the depths of degradation. One sinful act and man is under the complete control of sin. Love to God is destroyed, to worship Him becomes a burden, and the faculties are distorted that man can see no beauty in Christ that he should desire Him, ease and comfort is sought in forgetting God, who alone can bring peace to the soul. A life without Christ bears testimony to this fact, while the signs may be hid from the outside world, the unbeliever can read them written across his own soul, as surely as the words were written across the wall of Belshazzar's palace. In the world we see sin written large, its characters are the groans and sufferings that arose from a million hearts today, from the stench of death that arises from the Belsen Concentration Camp in Germany. There cannot be a greater tyrant than sin. Jude calls unto us to remember its soul destroying power.

The second thing is the grace and love of God in destroying the power of sin. This was a greater accomplishment and a mightier task than creation. The universe was created by the work of His mouth, but redemption was purchased by the precious blood of Christ. Sin spent its fury upon Him, but the Son of God was stronger than sin. He suffered the judgement of God against all unrighteousness, freeing His people from the consequences of sin. He does more, for He has gifts to bestow, even eternal life and right to the citizenship of heaven: “I go to prepare a place for you.”

It is good for us to remember the past, as Jude declares, for it prepares us for the future; but Christ bids us look to the future when He will return to receive unto Himself those that believe. – A. A.

REV. H. K. MACK

The Rev. H. K. Mack, of the Reformed Presbyterian Church, was ordained to the ministry of that church 50 years ago. Since 1909 he has served as Australian Colonial Missionary of the Church, with headquarters in Geelong. During his ministry Mr. Mack held the office of Moderator of the Church in Ireland on two occasions – 1902 and again in 1931 when he revisited his native Ulster.

Interviewed in his comfortable, book lined study, Mr. Mack, who is remarkably hearty despite his 77 years, recalled that he was educated at an elementary school in his native Londonderry. Leaving school at an early age he became a farm worker, but at night attended classes which were conducted under the auspices of the Science and Art Departments of South Kensington. Later he taught in a private capacity, and finally took his Bachelor of Arts degree of the Royal University of Ireland in 1893.

He was ordained in the Reformed Presbyterian Church congregation of Drimbolg, Northern Ireland, two years later. There he laboured until 1909, when he volunteered for the Australian appointment which brought him to Geelong.

In the early days of his ministry here, Mr. Mack's congregation covered the greater part of Victoria and New South Wales.

Change in Attitude

Looking back over the half century of his ministry, he would say that the attitude of the Christian Church to this world and of the world to the Church had changed considerably. In the early days of his ministry what is now known as the “Liberal Theology” had not come forward to any great extent in Northern Ireland. Today, however, there was a more widespread tendency to challenge the inspiration of the Bible and its infallibility.

The evangelic note was less marked in Church life today, the Church being inclined to look more to the social implications of the Gospels. The Church today was busying itself in many ways connected with the general well being of Society, yet there was a diminishing interest in religious matters among those who might be described as being loosely attached to Church life.

“Geelong Advertiser.”

RETURNING TO GIVE THANKS

A minister in England saw a boy coming into the church one weekday, and kneel to pray. The boy stayed so long on his knees that the clergyman wondered about him. As the boy rose, the minister asked, “Do you often come here to pray?”

“Yes, my daddy. But he got home today, so I came in to thank God.”

This boy was like the one leper who was healed, and who turned back along the road in order to thank the Lord Jesus for healing him. I wonder if it had been your daddy who had come home safe, would you have remembered to thank God, or would you have forgotten that God had heard your prayers and given you the answer you wanted? When we come to kneel in pray we ought to remember the things we have to thank God for, and we should thank Him too for answering our prayers. – Irish Evangelical.

The following is taken from a Christian underground periodical issued in France, and quoted by the “Presbyterian Register.”

“The veiled opposition to Christianity which it (Nazism) has aroused will not be neutralised on the day when the Third Reich has been reduced to impotence. The paganism which it has loosed like a tidal wave upon the world will maintain a secret understanding with the obscure forces of evil which will always be at work in history. And many eyes are not yet opened, many minds are still bewitched. The power of darkness is not as ready
as one imagines to leave the place which the seductive propaganda of falsehood has kept for its message for a world which is terribly rebellious against the witness of light” – (I. C. P. I. S., Geneva).

4

THE CROSS OF CHRIST IN CHRISTIAN EXPERIENCE
CAPTAIN J. CAMPBELL ANDREWS, A.A.M.C.

In the ancient world the cross was the punishment of slaves, the reward of crime and the symbol of shame. Today it is the symbol of sacrifice, the seal of sainthood and the sign of triumph. This, because 2000 years ago the supreme event in human history was enacted on a cross. On a cross Christ died for our sins, and not for ours only but for the sins of the whole world, and in death triumphed over evil. The Logos or Word of the cross has become the power of God. It was that to Paul; it is that to all who believe.

The letter to the Churches of Galatia written in the fierce heat of controversy, has cast up two gems of rare beauty, two classical utterances on the cross of Christ which breathe the implicit faith, the implicit devotion of a man whose life had been transformed by the power of the cross. Both of these texts emphasise the subjective as well as the objective aspects of the cross of Christ. The cross represents something done for us. More, it represents something done in us. Weigh well the words “God forbid that I should glory save in the cross of our Lord Jesus Christ by which the world is crucified to me and I unto the world.” “I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.”

There are three simple yet profound things Paul says in this paradoxical utterance. They are truths which defy full analysis. They may be understood only in the measure in which we can enter into this man’s experience. Consequently to us they may mean everything or nothing.

The first thing Paul says is: “Christ died for me.” For him the cross had atoning significance. He does not merely say, “Christ died”; merely refer to the crucifixion as an historic event, he also interpreted it. What meaning it held for him! His words could only come from the heart of a man who had fathomed the depths of human need, who had ached with the despair of personal, sin and unworthiness, and had finally seen in the Cross of Christ the answer to human need and personal sin. We have heard and read, but can never fully grasp those words, “the Son of God Who loved me and gave Himself for me.” Yet they touch in us a responsive cord, stir in our hearts feelings which lie too deep for words, catch the inflection of his voice as he gives each word its peculiar emphasis. There may be a sob in his voice as his lips frame that word “me,” the chief of sinners, none more than he, felt the need for divine love and forgiveness. But surely the prevailing tone is one of glad wonder that Christ, the Son of God loved him. Elsewhere he speaks of the love of Christ which in height and depth passes knowledge. The height and depth are here. In the cross of Christ he saw heaven bow to earth, saw God bend to men, saw the Saviour stoop to the sinner. How strongly does the note of assurance vibrate through these words. The love of Christ was no figment of his imagination; it was fact demonstrated on the cross. For him and for us who believe the cross of Christ is the supreme revelation of love which counts not the cost. Laid on a cross, in love pouring out His life for us; it is this that draws all men to Him.

Those words, “gave himself for me,” ascribe atoning significance to an act of sacrifice which is thereby unique and unsurpassed in the history of our race. In love for us He yielded Himself to civil and religious leaders, to travesty of trial, to shame and scoffing rude, to that whole tragic sequence of events leading to the inevitable end – a gibbet on an ugly hill, in company with thief and murderer, rejected by men, forsaken by God, to the hour and place where the burden of the world’s sin and need pressed upon that one, strong pure life which bore it away. That is the primary meaning of the cross; that is the source of its strength. That is why the Word of the cross is the power of God. As with Bunyan’s Pilgrim we feel the burdens roll from our backs as we come to the place of ascending and see “One hang bleeding on a tree.”

The second thing Paul says is “I died with Christ.” The inescapable element of mysticism enters here. “I am crucified with Christ.” That truth of Christian experience was so vividly realised by Paul that he uses the present tense of the verb – not “was” but “am crucified.” He, as it were, draws down the years to himself the cross and by faith is one with his Lord suffering there. What he means is that the cross so affected his way of life that he was virtually dead to the past, He, Paul, was crucified, dying to all personal ends and selfish ambitions; to blasphemy, persecution and injurious living; to bigoted fanatical Phariseeism; to boastful self
reliance; to formal observance of the law and tradition as ground of divine favour, to his love for fame and popular esteem?

Does the cross of Christ mean something like that to us? I think it does. It is still true that confronted with the cross old things pass away. The things of earth become strangely dim in the light of His glory and grace. A light never seen on sea or land breaks on our minds. Life is never the same after such an experience. The positively evil things, and the trifling unessential things pass. We are crucified with Christ, crucified and dying to the spirit of the present world, to selfish pride which led to departure from God's will. Life becomes sacred, urgent, fraught with destiny.

The third thing Paul says is: “I live with Christ” or “Christ lives in me.” We say things like that rather glibly at times, and I fear our lives often contradict our lips. The Christian experience is not merely negative; denial of self, repentance from sin, renunciation of the world, mortifying the flesh. In other words it is not merely a crucifixion in the sense that Paul meant when he said, “I am crucified with Christ.” It means more than dying to evil things; it is a positive faith, a thing of life and power and joy.

The word life is debased today, robbed of its true meaning. People who use it think more particularly of transient, stimulating experiences, of pleasure, adventure, popularity, reputation. These things are the spice of life to them. In contrast we affirm that the only perfect example of how to live is the life of Christ. His was the life of flawless obedience to the will of His Father, on unceasing love and care for men. His was the life of flawless ministry of positive well doing. He enlightened minds by His teaching, restored bodies by His healing; and when Paul says, “I live, yet not I but Christ liveth in me,” he means merely that the life of Christ is in a measure duplicated in his own. His mind thinks for Christ, his heart loves for Christ, his mouth speaks for Christ, his feet run for Christ, his hands move for Christ. The words and acts of this man reveal the spirit of his Lord who went about doing good.

Such a life is set before us. We know how far short we come. It is impossible apart from the cross of Christ, impossible without faith. Only as we believe in the Son of God who loved us and gave Himself for us shall we pass through death to life, through loss to gain, through trial to triumph. Our Lord Himself has assured us of such a life. On the eve of His crucifixion He said: “Because I live ye shall live also.” The Christian's life has the peculiar quality of Christ's life. Men were to take knowledge of the disciples that they had been with Jesus, indeed were with Him as He fulfilled the farewell promise “Lo, I am with you always.” It is the life more abundant, flowing out in word and act with blessing for others as Christ lives in us. We are His mouth and hands and feet to the world.

This then is the significance of the cross of Christ for us today. The atonement for our sin – that primarily. The crucifixion of the self life – that secondarily. The course of life more abundant – that finally. And these three are one and inseparable in Christian experience.

HOW BEST CAN YOUNG PEOPLE PROPAGATE THE GOSPEL OF OUR LORD AND SAVIOUR JESUS CHRIST

No subject for our closest attention and consideration could be more important than that which we now have before us, because as a gathering of young Christian people it is not only our bounden duty to testify to the saving power of the Gospel by our consistent walk, life, conversation and character, but to the degree to which we are faithful to this mission depends the future of our Church, the extension of Christ's Kingdom and having God glorified on the earth. For there is no more important people in our Church – indeed in the world in general – than our youth.

Christ has no hands but our hands to do His work today;

He has no feet but our feet to lead men in His way;

He has no tongue but our tongue to tell men how He died,

He has no help but our help to bring them to His side.

Surely the beloved Apostle must have had young people in particular in mind when in writing to the Corinthian Converts he said, “Know ye not that your body is the temple of the Holy Ghost which is in you, which we have of God and ye are not your own? For ye are bought with a price: therefore, glorify God in your body and in your spirit, which are God's – “ (1 Corinthians, 6: 19 and 20), for it is to young people after a certain age and up to a certain age in their life, when the cravings of their lower nature are tremendously strong, and it is only to those who have the work of grace in their hearts and their minds illumined by the Holy Spirit, and who seek to glorify God, who have the
assurance of victory in the tremendous struggle for a clean manhood and a holy womanhood; and who are able to do a brother's part for others who are weaker than you and are waging the same conflict in the interest of things that are sacred and kingly and divine.

(Continued on Page 10)

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THE CHURCH AND THE NATION

The days in which we live are days in which the religion of Jesus Christ is of little moment to the average man or woman. Nothing could be harder to imagine than an Australian parliament concerning itself with the doctrinal position of a Christian Church. Few persons consider the doctrine of the church as having any bearing upon the community, the cry is for practical Christianity, or “deeds not creeds” and the type of thinking which underlies these sentiments has unfortunately received considerable stimulus from those who should have known better. It is with these circumstances in view that the writer of these notes has always emphasised that, any thought of the Reformed Faith being recognised nationally in Australia must always presuppose a revival of true religion in the hearts of the people.

These obvious and melancholy facts should not deter us from giving due consideration to the problems involved. National religion is part of our church's testimony and because we believe it to be founded upon the Word of God we can hold forth that testimony or any of its parts in faith.

In our last article we dealt with some aspects of the State's responsibility to the Church and also the church's responsibility to the State. This month we shall endeavour to amplify one aspect of these responsibilities, namely, the power of the church to alter her constitution.

As indicated at the outset the changing of the church's constitution as regards doctrine would be today considered as a matter of purely local interest and regards the members entirely a personal matter. Irrespective, however, of the state of the public mind there are certain basic principles involved which transcend any immediate circumstances surrounding the case. The mere act of changing a church's doctrinal standard can be considered from two angles.

Firstly, the effect the change would have upon the church itself and secondly, the effect upon the community.

It can be assumed that today any change in a church's doctrine would be towards liberalism. Changes of this nature are usually the responsibility of the ministry as the lay attitude is generally that such matters are best left to those who are theologically trained. Presbyterianism as a system provides the laity with the means of redress in these matters, but declension from spiritual truth is usually coincidental with low spiritual life in the church and consequently vital changes place which would be impossible in better times. If the Christian church was merely the custodian of a humanly conceived system the church would have a perfect right to change but where the object of change is the eternal Word of God as revealed not only in the church's subordinate standard but her supreme standard, then the position becomes very different.

The church then stands in the same position before God as a man who renounces his faith and the witness to Christ, which is the church's chief commission is proportionately impaired. A church which shuns to declare the whole counsel of God cannot prosper in the true sense of the word. Many Presbyterians throughout the British Empire own the Westminster Confession of Faith only as read in the light of the Declaratory Act. This Act was brought in to give relief to those who had intellectual scruples about certain doctrines.

In our own time men have discredited such doctrines as the Virgin Birth and Christ's Atoning Sacrifice and have stated that the Declaratory Act made it possible for them to do so, and at the same time retain their positions as Presbyterian ministers.

The second aspect of the case is the effect of the change on the community. When the church is divorced from the state it is difficult to consider the matter, but assuming that the church is established by law a new position arises. The civil magistrate is involved in a dual responsibility. The first is a responsibility to God in that the church has departed from the truth and it is only the true religion he is obliged to support, the magistrate cannot sanction error.

In an interesting correspondence on this matter which the writer had with the Rev. M. C. Ramsay, Mr. Ramsay made the following observation in connection with the Church of Scotland. (This church has within recent years brought in legislation giving it the right to change its doctrine although the church is established by law).

“John Knox's ideal,” writes Mr. Ramsay, “was a church with a definite constitution which was under law to Christ and which was nationally acknowledged and supported even as set forth in the Confession of Faith.”

It is hoped that in a later article to deal with
the Church of Scotland, and these matters will be considered, but for the purposes of the present article the point to be remembered is that a constitution which is, as Mr. Ramsay said, under law to Christ, cannot be violated, and if the constitution is acknowledged by law the magistrate is responsible for the church's testimony.

The second part of the magistrate's responsibility is that which he has to the community. The faithful church is a source of blessing to the land and in its ministrations she is either directly or indirectly building up character and courage in the lives of the people. Furthermore, the church is receiving material support to enable her to carry on Christ's work. This then is a trust and as the Free Church of Scotland case in the House of Lords revealed this trust cannot be lightly charged.

True national support of religion must consist of two principles. Firstly absolute freedom to the church in accordance with a constitution based upon the Word of God, and secondly the securing of that constitution by law so that the rights of all concerned are properly protected.

H. C. NICOLSON.

THE PROPOSED HISTORY OF OUR CHURCH

To the Editor,

Dear Sir,

Would you please allow me space to draw the attention of our people to the fact that most of the manuscript of the proposed history is about to be handed over to the printer for publication.

The Committee appointed by the Assembly to ideal with the printing and publishing of the volume would appreciate, if all desiring copies would hand in their orders without delay, to any of the following given below. It is expected that delivery will be able to be given (D.V.) about April of 1946.

Your Committee are very anxious that a copy of this work will find its way into every Free Presbyterian home in the Commonwealth. In order that this may be accomplished they have made the price as reasonable as possible.

The book, when completed, is to be a well bound cloth volume of about 400 pages, clear type, well illustrated and sold at 10/- per copy (postage extra).

It is well that our people be reminded of the fact, that only a limited number of copies will be printed, and that, if they wish to possess a copy, NOW is the time to lodge their order with any of the following: –

1. An agent to be appointed by the Deacon's Court of each congregation.

2. Mr. Charles MacKechnie, 167 Sycamore Street, Caulfield, Melbourne, S.E.8.


The Committee trust that all our people will co-operate to make the sale of the volume a success, so that it will not become a burden upon any of the funds of the church. If everyone will regard it as an obligation in which he or she should have a share there should be no difficulty making it pay its way.

Yours sincerely,

J. CAMPBELL ROBINSON.

NEWS NOTES

The Rev. Alvan and Mrs. MacIntosh, spent a few hours in Sydney on Tuesday, June 19th, while travelling through to Melbourne. Mr. MacIntosh, by arrangement with the Geelong congregation, has agreed to conduct the services in Geelong for a period, beginning from Sabbath, 24th June.

The Rev. J. A. Webster, of the Hunter, was recently in Grafton, where he conducted the services. Mr. Webster spent two weekends on the Clarence, occupying the Grafton pulpit on June 10th and 17th.

The Sacrament of the Lord's Supper was celebrated on June 17th at St. George's, Sydney. Arrangements had been made for the Rev. Alvan MacIntosh to assist the minister. Owing to the disruption of transport from Chatworth Island to Grafton, by the recent floods, Mr. MacIntosh was unable to fulfill the engagement.

HASTINGS RIVER

The Sacrament of the Lord's Supper was observed at Wauchope on 22nd April. Favourable weather was experienced throughout the season. The attendance at the services was most pleasing. The services of Rev. J. A. Webster were greatly appreciated.

OBITUARY

Mrs. JANET McDERMID, of Wingham, former of The Bight, widow of the late Mr. John McDermid, passed away on May 8th, 1945, after an illness of some months. Mrs. McDermid had a very cheerful disposition, and had a deep interest in spiritual matters. Her bright faith was reinforced by a very consistent Christian life. Being a woman of prayer, her burdens were taken in faith to Him Who gives peace. Mrs. McDermid had a heart felt interest in the cause of God; her desire for the spiritual good of her loved ones was intense, and her abiding interest in the spiritual welfare of others was evidenced by her liberality and practical works in God's kingdom. As a teacher in the Wingham Sabbath School, her labours were much appreciated, and her last illness compelled her to
relinquish this work which she loved greatly. Until very much weakened, Mrs. McDermid had a strong desire to welcome her son, Duncan, who had been a prisoner of war and is being repatriated. God in His love and wisdom, saw fit that her desire should not be granted. Mrs. McDermid left a family of three sons and five daughters. To each member of her family and to her sister, Mrs. A. Black, Wingham, and her brother, Mr. N. McKinnon, of Kindee, deep sympathy is extended. – M. C. R.

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GEORGE STEEL, “Glenville,” Wauchope passed away suddenly at his home, on 26th April, 1945. The late Mr. Steel had been confined to his bed for a number of years, but his affliction was borne without complaint. The whole of his life was spent in the Hastings District. He was widely known and highly esteemed. We extend our deepest sympathy to the bereaved sons and daughters, and brothers and sisters. – J. A. H.

Mr. THOMAS MIDDLEMISS, who had been a resident of Tinonee for fifty five years, passed away on June 13th, 1945, at the age of eighty years. He was a son of Mr. John Middlemiss who was identified prominently with the religious life of Forster for many years, and with Mr. Miles and Mr. Breckenridge regularly conducted religious services in the days when ministers visited Forster very occasionally. Mr. Thomas Middlemiss was an earnest Christian, reticent but of strong convictions. Of a retiring disposition, his life was characterised by uprightness and a constant interest in spiritual matters. Such a life commends to others the Gospel, and the influences for good exercised by a life of faith are neither few nor small. Mr. Middlemiss is survived by Mrs. Middlemiss (nee Miss Martha Robinson, daughter of Mr. John Robinson, of Wingham), and four children, name-
y: Mrs. J. H. Farmer (Newcastle), Mrs. Angus Matthewson (Tomago); Mrs. D. O. Cowan (Oxley Island); John Raymond, who is serving with the A.I.F. in New Guinea. To each of the bereaved is extended deep sympathy. – M. C. R.

The General Treasurer has pleasure in acknowledging the following amounts: –

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

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Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

LESSON NOTES

LESSONS FOR AUGUST

TINY TOTS TEXT

“If ye love Me keep My Commandments.” John 14: 15

PRAYERS FOR THE OPENING OF EACH CLASS


1945

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5th AUGUST – THE NINTH COMMANDMENT

The practice of bearing false witness was apparently no uncommon thing in the time of Moses, hence God's command to the people “Thou shalt not bear false witness;” etc. In some Eastern countries men can be hired to bear false witness against an innocent person. God, knowing the wickedness of men's hearts, foresaw the evil of this crime; nothing is more despicable than that of bearing false witness against our neighbour, in other words, telling lies about him, slandering his character or otherwise wrongly misrepresenting him. Great sorrow has been caused by an evil tongue. The Bible speaks of the tongue as a little member, yet it is a fire, a world of iniquity, it is set on fire of hell; again it is an unruly evil full of deadly poison. Therewith bless we God even the Father; and therewith curse we men, which are made after the similitude of God (James 3, 5, 6, 8, 9). The evil which springs from an unruly tongue is earthly, sensual, devilish.

This Commandment recognises and upholds the dignity of the courts of law which are necessary to preserve peace and maintain the well being of our land.

In order to avoid false witnessing we must refrain from listening to those who speak evil of others and abstain from this most wicked practice ourselves. Before speaking of others, we should ask ourselves the following questions: Is it true? Is it kind? But above all, what would Jesus do in a case like this? The secret of combating this evil will be found in the words of the Apostle, “But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good points, without partiality, and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace.” James 3: 17, 18.

Remember: To be kind, true, generous and unselfish.

Learn: “To set your affection on things above, not on things on the earth.”

12th AUGUST – THE TENTH COMMANDMENT

The Tenth Commandment, last but not the least of the Decalogue warns us against an evil which is very prevalent today, that of covetousness. Covetousness takes its rise from qualities that are most unlovely in any life, greed and discontent, and it is the parent of lust. In James (Epistle of) we read, “Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and wax, yet ye have not, because ye ask not.”

In Scripture we have several instances of covetousness.

1. Achan who covetously transgressed God's command. (Josh. 7: 21).
2. Those who buy and sell or gain on the Sabbath Day. (Neh. 13: 16).
3. Injustice, as Ahab, who by Naboth's unjust death got his vineyard. (1 Kings 21: 19).
4. Uncharitableness, as the rich man who took the poor man's sheep to entertain his friend. (2 Sam. 12: 6).
5. Gehazi who got that which his master refused (2 Kings 5: 20).
6. Ananias and Sapphira who with a lie kept back part of that which was devoted to the church (Acts 5: 2).

Then lastly, Judas, whose dreadful sin of betraying his Master for thirty pieces of silver (Matt. 26: 15) should be a beacon light to warn all who succumb to this wicked sin of covetousness, which is immoderately desiring and getting wealth to the detriment of our spiritual life. Jesus, in speaking to the disciples, said, “Seek first the Kingdom of God and His righteousness and all other things will be added unto you.”

The heinousness of this sin is seen in the following passages of Scripture: Job 31: 24; Ephes. 7: 5; Col. 3: 5; Luke 14: 18, 19; Matt. 13: 22. The dissatisfaction thereof is seen in the story of Pharaoh's lean kine (Gen. 41: 20, 21). The secret of avoiding this sin is found in Col. 3: 2, where we read, “Set your affections on things above not on things on the earth.”

Covetors are among those who shall not inherit the kingdom of God.

Remember: “Godliness with contentment is great gain.”

19th AUGUST – GOD IS LIGHT
Light is opposed to darkness. They have no affinity one with the other. Darkness is the emblem of sin, for the inspired apostle speaks of the believer as being brought out of darkness into the marvellous light of Christ.” “God dwelleth in light and in him is no darkness at all,” a “light that is full of glory, and which no man can approach unto” (1 Tim. 6: 16). The moment Adam sinned, darkness, the fruit of sin, enveloped him. Cut off from God, all that hitherto meant light and life, and joy, etc., vanished for ever. We (descending from Adam) by ordinary generation sinned in him and fell with him in his first transgression, by nature our hearts are dark. The great question is how can we obtain favour with God and again bask in the sunshine of His love. Some might say by keeping His Commandments. Well you remember what Jesus said to the rich young ruler who said he had kept the Commandments from his youth up. “One thing thou lackest; go sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come take up the cross and follow me,” and we read the young man went away sorrowing for he had great riches. It is not enough to keep the Commandments, if such were possible in our own strength, but we must surrender our all to Jesus. We must first come to Christ, and then “present our bodies a living sacrifice, holy, acceptable unto God which is your reasonable service.” Why? Because if we are Christ's then we belong to Him, because He bought us at tremendous cost, even His precious blood. The law made nothing perfect, so, therefore, we cannot hope to be perfected by the law, but the apostle in writing to the Hebrews states the bringing in of a better hope did, by which we draw night to God, “Jesus saith I am the light of the world; he that followeth me shall have the light of life.”

Learn: “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)

26th AUGUST – CHRIST THE KING OF KINGS

In reading in John, Chap. 1, Verses 43-51, we find a most interesting and no less significant statement by Nathaniel when called to discipleship. “Rabbi, Thou are the Son of God; (particularly) Thou art the King of Israel. There are numerous references in the Old and New Testaments to Christ as King (see Numb. 24: 17; Psalms 2: 6, 47: 1; Isaiah 32, 1; Zech. 9: 9; Luke 19, 38; John 18: 37; Rev. 17: 14). Kingly power was conferred by unction. “Fill thine horn with oil” said God to Samuel, “and go. I will send thee to Jesse, the Bethlehemite, for I have provided me a king among his sons.” “And Samuel took the horn of oil and anointed him in the midst of his brethren, and the Spirit of the Lord came upon him from that day forward.” The anointing of the King signified his appointment to the kingly office. And so our Lord Jesus Christ is God's anointed One – the divinely appointed and divinely endowed Saviour.

Let us note the character of Jesus “the King.” Jesus is different from an earthly king, in that His Kingdom is far above all principality, and power, and might, and dominion, and every name, etc. (Ephes. 1: 21). “He is over all God blessed for ever” (Rom. 9: 5; Phil. 2: 9; Col. 1: 18). He is King of Kings and Lord of Lords (Rev. 19: 16). He is a King by virtue of His suffering and death.”

And secondly, let us note the nature of His reign. The Jews in our Lord's day expecting a king to come with great power and might, one who would gather them to Himself, and crush all His enemies under his feet; but when Jesus came as one that was meek, lowly, one Who “came to minister, not to be ministered unto,” Who declared that the Kingdom of God cometh not with observation, etc. (Luke 17: 20) and that “His Kingdom was not of this world,” He revealed that the Kingdom over which He would reign would be spiritual. The kingdoms of this earth are established with mighty armies, great conquests, by violence and cruelty. How different was the entry of Jesus to establish His kingdom – without worldly eminence, without arms, without wealth. “He shall not cry nor lift up, nor cause His voice to be heard in the street” (Isa. 42: 2). Jesus used no force in the establishment of His kingdom; it was like the leaves, imperceptible but marvellous in its effect. “The Kingdom of God is righteousness, peace and joy in the Holy Ghost” (Rom. 14: 17).

The Reign of Jesus will be for ever. Earthly kingdoms rise and fall, but of the increase of Christ's government and kingdom there shall be no end. “His throne is forever and ever” (Heb. 1: 8). Like the little stone in Daniel 2: 34, 35, Christ's kingdom shall never fail in its purpose.

Learn: If we would be subjects of this Kingdom and of Christ the King, we must be born again. “Except a man be born again, he cannot see the Kingdom of God.”

(Continued from Page 5)

It is therefore very clear that the most effective way in which our Young People can witness for Christ with the purpose of propagating the Gospel is by –

(a) Living a Christlike life – and by the grace of God being as holy as pardoned sinners can be.

(b) Openly confessing Christ before men at every God given opportunity; and seeking to glorify Him supremely in the life's work to which God has called us.

The biographer of the life of the Rev. P. W. Peploe has said of him: “The Bible was the source of all his power. He learned it, he loved it, he lived it. It made him what he was. And I am hearing from all parts of the world testimonies from men and women who were drawn to give their lives to the Saviour through his life and teaching. That is a noble purpose to live for is it not? The Psalmist asks the question which all young people must ask: ‘Wherewithal shall a young man cleanse his way?’ and the answer is: ‘By taking heed thereto according to thy word.’ It is only as we saturate our souls more fully with the testimonies of Christ and His Word that our faith will be increased and our characters strengthened, that we will be able to discern more clearly the will of God in every circumstance in life, and that we will be able to glorify God by not sinning against or offending Him, because ‘we have hid His Word in our hearts.’

Essential to a life of holiness is a conscience void of offence. If we go on with our duty leaving sin unconfessed, we burden our conscience and add sin to sin. A violated conscience makes it impossible for us to find enjoyment in spiritual things, but a conscience fully cleansed with the blood of Christ, fully conscious of its cleansing power has the sense of guilt and demerit removed to an infinite
distance. And no less is it delivered from that haunting sense of insincerity and double heartiness which renders boldness of access to God an impossibility. The blood of the covenant give us three great promises: pardon and peace in God's forgetting sin; purity and power in having the law of life in our heart and the presence of God set open to us.

And it follows that if we have experienced the blood of Christ, Who through the eternal Spirit offered Himself, without blemish unto God, cleansing our consciences from dead works to serve the living God: we may be sure that that Spirit will ever work with and in that blood. Holiness of life can only be produced when we are filled with the Holy Spirit for the Holy Spirit is the power of the inner life. Within us—down in the inaccessible depths of our being He is able as the Eternal Spirit, to maintain in them that yield to Him, the divine power of the blood to cleanse from sin and to give abiding access to the presence of God.

(Concluded on Page 12)

11

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Vic.

CHILDREN'S SERMON

Follow Me. Matthew 4: 19.

These words were spoken by the Lord Jesus Christ to His disciples. One day, Matthew tells us, when the Lord Jesus was walking along the shore of the Sea of Galilee, He saw two young fishermen named Peter and Andrew casting a net into the sea, and called them to follow Him. At once Peter and Andrew followed Jesus. For about three years, they, and ten other disciples, whom the Lord Jesus chose, went everywhere with Him, hearing His gracious words and watching His loving deeds. Then the Lord Jesus Christ told His disciples that He was going away. John has written down the conversation for us; they were very sad, and said to Him, "Lord, we know not whither Thou goest; and how can we know the way?" The Lord Jesus replied, "I am the way." The disciples did not understand then, but later on they understood what these words meant; do you understand them? They are spoken to you today, as well as to those disciples long ago. Perhaps an illustration will make the meaning plain. Once upon a time a certain teacher invited her class to visit her, telling them in the invitation which tram to take, and to wait for her at the terminus. The girls took the right tram and met the teacher. Do you think they were worried because they did not know the way to her home? Of course they were not, they only had to go with their teacher, for them, she was the way.

Just so, the Lord Jesus tells us that all we have to do in order to find the right way in life is to follow Him, He is the Way.

Let us pray to Him, now, He will certainly hear us, for He says, "I am with you alway"; and He will teach us how to follow Him, for His own word is "Him that cometh to Me I will in no wise cast out." —SEL.

Gold children, the year our church will be one hundred years old.
We are anxious to make 1946 (D.V.) the best year in our history for everything. Are you doing the Search Work and Welfare of Youth lessons? We trust that you are so that you will be amongst the prize winners next year. Help us to establish a new record.
Yours sincerely,
J. CAMPBELL ROBINSON.
Convener, Welfare of Youth.

ANSWER TO PRAYER OF FAITH

In a town in Holland there once lived a very poor widow. One night her hungry children asked her for some bread. With tears she said, "My darling children, how gladly would I do this if I could, but there is not a morsel of bread in the house." She was a Christian, and knew how good the Lord is, and how He has promised to help His people when trouble. So she gathered the children round her, and read the 70th Psalm, ending at the fifteenth verse; in which is found the wonderful promise, "Call upon Me in the day of trouble; I will deliver thee." Then she prayed with them, and earnestly asked the Lord to help, and deliver them. On rising from their knees, her eldest boy, eight years old, said to her, "Mother dear, are we not told in the Bible of one of God's prophets, who had food brought to him by the ravens?" "Yes, my son, but that was a very long time ago." "But, Mother, what God has done once, can He not do again? Now I will go and open the door, that the birds may come in, and bring us some food." Then the little boy went, and set the front door wide open, so that the light of their lamp shone out upon the sidewalk.

Now it happened just then that the burgomaster of the town was going by. He was a kind hearted Christian man. Seeing the door open, and the light shining out from the room, he thought it very strange, and stopped a moment. Then he entered the house, and asked why they left the door open on such a cold night.

"My little son did it, sir," said the Mother, that the ravens might come in, and bring some bread for the hungry children, for we have nothing to eat." "Indeed," said the burgomaster, "then here is the raven already. Come with me, my boy, and you will soon see where the bread is to come from."

So he quickly led the boy to his own house, and sent him home with a basket full of bread, and butter, and meat, and potatoes, and lots of nice things. What a happy supper they had.

GOLDEN GRAIN.

SEARCH WORK IN JOB: 1-20

1. How did the Lord describe His servant Job?
2. To whom did the Lord say, "Behold, he (Job) is in thine hand; but save his life?"
3. Write the names of Jobs three friends,
4. How does Job describe these three friends?
5. Job tells us that the Lord "doeth great things, past finding out." Mention some of these things.
6. Write out the verse in which Job says, "My redeemer liveth."
7. In what words did Job express his determination to trust God whatever happened?

All answers to be sent to Rev. J. Campbell Robinson, The Manse, 88 Alma Road, St. Kilda, S.2.

A TALK TO CHILDREN

Just a little talk to you. Acts 10: 31-44.

All about some things quite true. Acts 17: 24-32.

Don't know whether you have heard. Acts 17: 24-35.


How that Christ, Who reigns on high. Col. 3: 1-5.

Came down here on earth to die. Rom. 8: 34.


Christ arose on the third day. 1 Cor. 15: 3-4.

Christ went back to God again. 1 John 2: 1-2.

But will come, we know not when. Matt. 24: 44.

Come to take His Bride away. Rev. 22: 19-18.

But He did not say which day. 1 Thess. 5: 1-11.


And will each one, a crown receive. Rev. 3: 11.

Those who truly their Lord. 1 John 5: 13.


12 Do you love Jesus Christ today? 1 John 5: 3-6.

Is Jesus Christ your Friend, your all? 1 John 1: 6-10.


(From Tracy II, Enfield Evangelical Tract Service.)

(Continued from page 10)

This is, after all, the first and last lesson for all young Christians; to realise that it is not through any effort of their own that a holy life is produced but by the grace of God within them and the power of God which wrought through them. It is for us to so yield our lives to the gracious influence of Christ's Spirit that He might penetrate and irradiate the innermost recesses of our being and then through its cleansed panes to go forth, to illuminate the hearts of men. All our care is to purify ourselves that at all times we will be meet for the Master's use so that God will accomplish in us the greatest results possible /to the capacity of our natures.

While too much emphasis cannot be placed on the importance of consistent Christian conduct and character, it is of almost equal importance that in these days when scepticism and indifference are so widespread; that we have the moral courage to give the reason for the faith that is in us.

This naturally involves a public avowal of our allegiance to Jesus Christ as our Saviour and Lord; for as avowed followers of our Lord it is incumbent upon us to openly declare ourselves and to fight the Lord's battles and uphold the truth as it is revealed in Jesus Christ at all costs.

Christ, I am Christ — and let that name suffice you, Aye, for me too He greatly hath sufficed.

He with no winding words I would entice you.

Paul has no honour, no friend but Christ.

The call of Christ is one of complete consecration. “He must be Lord over all, or Lord not at all.” Dr. McLaren defines a Christian as being one who in response for the gift of a whole Christ, gives his whole self to Him, and if we truly love the Saviour we will not be ashamed to confess Him before the face of men.

The propagating of the Gospel of Jesus Christ by public confession is the responsibility of every life whose heart God has touched. Many young people have the idea that it is only the duty of those who occupy the position of minister, elders or deacons or those engaged in full time service either at Home or abroad. This idea is utterly false and is but a wile of the devil to hinder the cause of Christ. It is the calling of every Christian to be a missionary. It may not be God's purpose for us to take the Gospel to a foreign field, or to enter the ministry, but it is most certainly God's will that our own individual life be a ministry or stewardship so that whatever profession or walk of life we enter, it shall be the supreme purpose of our life to glorify God therein and by His grace endeavour to bring to bear a Christian influence and apply Christian principles to our every act in life. Let our piety be of such practical kind that we will carry it with us in everything we do.

And lastly, never let us forget that the side of God is in the highest and best sense, the side of mankind, and we best promote the interests of the nations, when we advance the cause of God. Peace on earth and goodwill among men in a lasting way is only possible, when the Gospel is received into the hearts and lives of men everywhere.

Be it ours to so live, to serve Him actively, energetically and do it at all hazards and at all costs that we may be workmen not needing to be ashamed, good stewards of God's manifold grace, co-workers with God, ambassadors, through whom Christ Himself, may beseech man to be reconciled to God.

JULY BIRTHDAYS

MANY HAPPY RETURNS

1945

July

1 – Daphne Eckersley, Coff's Harbour

1 – Caroline McKinnon, Kindee.

1 – Darrell Cameron, Maitland.

2 – Thelma McKinnon, Kindee.

2 – Donald Rinkin, Taree.

3 – Bryson Turner, Newcastle.

3 – Jean McAulay, Chatsworth.

4 – Gweneth Clarke, Upsall's Creek.

4 – Evelyn Coomes, Wingham.

4 – Beverley Short, Surrey Hills.

4 – Helen Cause, Taree.

6 – Max Rinkin, Maitland.

6 – Angus Kennedy, Forbes River.

7 – John Everett, Barrington.

7 – Connie McLennan, Taree.

7 – Joan Hammond, Wingham.

7 – Molly Steele, Wauchope.

8 – Peter McPherson, Warrambool.

9 – June Woods, St. Kilda.

10 – Margaret James, Lismore.

10 – Joan Cameron, Maitland.

11 – Coral McKinnon, Taree.

12 – Douglas Polson, Pambula.

12 – Edith Campbell, Wherrol Flat.

12 – Euphemia McKinney Kindee.

12 – Gordon Layton, Maclean.

13 – Donald Ellis, Tinonee.

14 – Colin Cowan, Oxly Island.
WORSHIP

So many accessories have been introduced into Church services over recent years that it seems abundantly clear that the object is no longer to worship God, but to entertain the congregation. Quite often we hear criticisms of the simple, dignified and reverent form of worship practised by our Church. We are constantly assured by self appointed prophets who commend the pure proclamation of the Gospel that our influence would be extended and our services better attended if we would brighten up our form of worship. We are urged to forsake the limitations set down in the Holy Scripture, which are the purest and most effective means for the cultivation of spiritual sensitiveness, an essential qualification in the worship of God, for he who would worship God, said Christ, “Must worship Him in Spirit and in truth.” We are therefore requested to disregard the authority of Christ in order that we may appeal to the aesthetic sense of sinful humanity.

“If the Lord Jesus Christ be the only source of authority within His own Church,” said Dr. James Bannerman, then it is abundantly obvious that it is an unlawful interference with that authority for any party, civil or ecclesiastical, to intermeddle with His arrangements, to claim right to regulate His institutions, or to pretend to the power of adding to, or taking away from, or altering His appointments. The positive provisions of Divine worship, including all its parts, are as much under His authority, as the articles of faith which the Church holds. In neither case has He delegated His authority to any ecclesiastical substitute to exercise in His absence.”

Our critics often appeal to the rites and ceremonies of the Old Testament Church, but to do this is to ignore the better covenant introduced by the sacrificial death and the exercising of the priestly office of the Lord Jesus Christ. The rites and ceremonies of the ancient Church were the
instruments used to communicate spiritual truth in part. The truth that was fully revealed in Jesus Christ.

“No man has seen God at any time; the only begotten Son, Who is in the bosom of the Father He hath declared Him.”

The Apostle writing to the Hebrews (chapters 8-9-10) makes it clear that the old order had served its purpose and reveals the spiritual grandeur and glory of the New Covenant. “In that he saith. A new covenant, he hath made first old. Now that which decayeth and waxeth old is ready to vanish away. Then verily the first covenant had also ordinances of divine service and a worldly sanctuary” . . . “But Christ being a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; neither by the blood of goats and calves, by his own blood he entered in once into the holy place, having obtained redemption for us.”

The perpetual efficacy of the sacrifice of our Lord Jesus Christ cannot be enhanced by human inventiveness or a created atmosphere. The perpetuity of Christ’s sacrifice, is secure because it is in the immediate presence of God. To quote Dr. Hugh Martin. “No, verily, it is not down here below; not in this lower world; not in the Church on earth, nor in any of its ordinances, however good and holy; that the basis and ground of the never ceasing efficacy of the great sacrifice is seen to rest. But away, far away from earth’s fallible estate; away from earth’s shaking, ever reeling, transient conditions; beyond the realm which the starlight glorifies, and the far piercing glass or science of the wise so little sounds or fathoms; away beyond all heavens, in the realm of cloudless light, where time passes not by day and by night, but where the things unseen and eternal are, and the throne of the Father of lights; – There, passed through the heavens and now made higher than the heavens; far above, not merely earth’s transient and treacherous estate, but far above all principalities and powers, all thrones and dominions; there is the sacrifice, who is the priest also on His throne; – a Lamb as it had been slain; – bearing out, in His own hands, in office of eternal priesthood, the never ceasing virtue of His one peerless, priestly death, the one offering whereby He hath for ever perfected them that are sanctified.”

Therefore the place of our worship is where the sacrifice is given in the midst of the throne of the Eternal. “As a Lamb slain from the foundation of the world,” where the Lord Jesus Christ exercises His priestly office making continual intercession for us.

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” The apostle calls upon us to focus our attention on the scene and location of spiritual worship, that by faith through grace we may “come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, 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.”

How presumptuous and beggarly is it to suggest that human innovations can enrich the grandeur and magnificence of spiritual worship? History and experience proves that such innovations not only distract but degrade man’s conception of worship; they serve only to destroy spiritual sensitiveness. A recent article by Leonard Greenway, which appeared in the “Calvin Forum,” and from which we will quote at length, reveals the distorted conception of worship that has found its way into the Churches and encouraged by Church leaders. Leonard Greenway says: “The aesthetic trend in our modern Churches is, in plain language, a menace to genuinely Christian forms of worship. It seems to localise the whole experience of worship within the orbit of man’s psychological states. It put the worshipper in bondage to the fascination of massive pillars, lofty arches, long aisles, costly carvings, imposing ritual and impressive music. It makes the service consist of aesthetic joy in the rich timbre of organ diapason, in the structural perfection of the choir anthem, in the radiant colour of storied glass, in the sonorous reading of the liturgy. The appeal is directed to nothing above the aesthetic sensibilities of the congregation. It’s not unusual to find in the Church column of the newspapers an announcement similar in appeal to the following. ‘Palm Sunday will be observed next Sunday at the First Church. Special decorations will suggest the significance of the day. Two anthems by the senior choir will lend beauty and inspiration to the service. For the first time both senior and junior choirs will march in on a processional hymn, and at the close of the service will sing a recessional hymn. Both choirs are vested and the Palm Sunday service will be greatly heightened in value by this added feature.’

“A Church which puts the public worship of God on this basis is working a horrible treachery
against the Biblical pattern of man's approach to His Maker.” “A free lance type of worship is making inroads into some of our Churches. The radio has much to do with it, I am sure. It is developing a taste for informal worship. Converted crooners are being featured in 'sacred broadcasts.' With sickly affectionation these singers ooze through sacred stanzas, assisted by accompanists who are ever searching for more keys to tamper with. People are coming to like that, and they are asking to have it in Church.

The inspirational song service needs to be watched very carefully. Some of us have first hand experience with these song services and we have become afraid of them. The popular song leader in many of our circles is a fellow who calls upon the congregation to 'lift the roof off.' . . . Let's put some pep in into it tonight. . . . All the bald headed men on the third stanza.'

Then there is the matter of the pipe organ. Little did our fathers fear the theatre organ would ever make its appearance in our Churches. But that is exactly what has happened. With the introduction of sound film the theatres found themselves in possession of an instrument that could no longer be used during the regular performances. The result has been the dumping of these instruments, at bargain prices upon unwary Churches whose organ committees brought in a report. 'We can get a good used organ at an extremely low figure. A fifteen thousand dollar pipe organ for six thousand dollars! Equipped with cymbals, snare drums and a locomotive whistle.

The true Calvinist must shudder at all this. His conception of God is such that he highly resents everything which deflects the mind of the worshipper from the vertical to the horizontal level. Indeed, it is the Calvinist who best understands what stateliness in religion is.”

The Psalmist said, “Exalt ye the Lord our God, and worship at His footstool for He is holy? (Psa. 99: 5).

A. A.

CHURCH UNION

Someone has said that the future Church historian will characterise this present period as the age which emphasised the ecumenical nature of the Church. Whether he will be able to record any permanent spiritual results, which have flowed from this emphasis, is another matter. However, it can be safely said that among Protestants, one of the most important trends today is the movement towards organic union of various denominations. Some do not go so far as to advocate organic Church union, fearing that many could baulk at some of the obvious obstacles, and prefer to speak of “Christian unity,” though the ultimate goal is clearly some form of organic unity. To this end union committees are appointed, conversations held, schemes suggested, articles written, books published and sermons preached – especially before conferences and assemblies, and on public occasions.

Nor is it in itself an unworthy aim. Christ prayed in the upper room for His disciples and subsequent believers that they all might be one (John 17: 21). It is clear from the New Testament that the Church of Jesus Christ is one, in a unity which characterises the Trinity from which it derives its life (Eph. 4: 3-6). All Christians have recognised this and have expressed their faith in “one holy, catholic, apostolic Church.” But such unity and catholicity can be enjoyed, even where there is not uniformity of organisation. Christians recognise that all true believers belong to the Church, the mystical body of Christ, and can have real spiritual fellowship in Him.

Of course, the present divisions among Christians are to be deplored. No doubt many evil effects flow from separation among the brethren in Christ. One can rightly point to needless overlapping and wastage of effort among denominations – though these are often exaggerated by special pleaders. As Dr. Machen pointed out: “It is often said that the divided condition of Christendom is an evil, and so it is. But,” he added, “the evil consists in the existence of the errors which cause divisions, and not at all in the recognition of those errors when once they exist.”

Doctrinal Issues Ignored.

This most obvious fact never seems to occur to the modern advocates of Church union. Representatives from various denominations meet and conveniently agree to ignore doctrinal issues, and then proclaim what a wonderful spirit of unity and harmony prevailed. Francis L. Patton, former President of Princeton Theological Seminary, put the position very aptly over twenty years ago, when he said, “One of the worst features of the proposed union is the fact that it is largely prompted by a widespread spirit of religious unconcern. It is easy to agree when the difference has become indifference, and the great doctrinal headlands are submerged in the troubled sea of social unrest. Much of the current talk of reunion seems to be forgetful of the spiritual values which are likely to be sacrificed for the sake of economic gains, and from a religious point of
view it impresses me as a chimerical effort to increase dividends by watering stock.” This has been the case in most modern unions of Churches.

**Calvinists and Church Union.**

Calvin is often quoted as an advocate of Church union and his words cast up to Calvinists today, who are the least enthusiastic about modern Church union negotiations. It is quite true that in writing to Cranmer he classed among the greatest evils of his time the fact that the churches are disunited and declared, “I shall not hesitate to cross ten oceans to serve this cause.” But, as everyone knows, Calvin had very definite ideas about the nature of the Church and did not believe in tolerating false doctrine to achieve unity. It was the same with the British reformers; when they drew up the Solemn League and Covenant and they pledged themselves to endeavour to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, directory of worship and catechising. In the implementing of the purpose the Westminster Assembly of Divines spent several 4 years drawing up a basis of union in the Confession of Faith and the Catechisms. In the Confession of Faith the ideal oneness of the Church under Christ the Head is emphasised, and even a real unity, even among the divisions of the visible Church is recognised. But they sought to make that unity more actual, not by ignoring differences or compromising on vital issues, but by seeking agreement in united study of the Word of God. They sought a unity that was like the oil with which the High Priest was anointed and like the dew of Hermon, unadulterated and pure. It is interesting to note that each member of the Assembly took a vow in which he promised: “I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God, nor in point of discipline, but what will make most for God's glory and peace and good of His Church.”

Union negotiations might proceed more smoothly and eventuate more satisfactory if those taking part made a similar solemn promise.

**The United Church of Canada.**

A typical case is the United Church of Canada. This Church is often pointed to and extolled as an example of what can be achieved by Church union. In 1925, by an act of the Canadian Parliament, the Methodist Church of Canada, the Congregational Churches of Canada, and the Presbyterian Church in Canada were incorporated as the United Church of Canada. However, a large minority of the membership of the Presbyterian Church remained out, and continued the Presbyterian Church in Canada. A writer, in a recent issue of the “Westminster Journal,” characterises the United Church as “a successful experiment in union from the standpoint of organisation, but which had to place a very low estimate upon doctrine in order to achieve unity.” He substantiates this last statement in a preview of a recent book by Professor John Dow, “This is Our Faith,” an exposition of the statement of Faith endorsed by the General Council of the United Church in 1940. It is noteworthy that this Statement of Faith was not endorsed till fifteen years after the union, which shows that doctrinal issues were set aside for the time being, in order to facilitate union. Even now the Statement of Faith is not very satisfactory. It makes no reference to the Virgin Birth or the personal return of our Lord. In the book which expounds the Statement of Faith, Professor Dow presents the moral influence theory of the Atonement, and denies that “Christ suffered the shock of God's righteous punishment for sin, and thus rendered satisfaction for the debt of man's transgression.” In this book there are also “outright denials” of such doctrines as original sin, total inability, and irresistible grace, and much vagueness in regard to many other doctrines.

The Catechism, also issued by the United Church, is equally unsatisfactory. It speaks of man as a child of God, without any qualification. While acknowledging that “man cannot save himself” it adds the semi-pelagian statement, “he needs God's help.” In answer to the question: “How does God help us to repent and commit ourselves to Christ?” it states: “God shows us by the Cross how sinful and helpless we are and how able and willing He is to forgive, and so He moves us to turn from sin and commit ourselves to Christ in the fellowship of His Church.” This is the moral influence theory, pure and simple.

Instead of the example of the United Church of Canada encouraging Church Union, it should serve as a warning to evangelical Christians not to be lured into compromise on doctrinal issues in order to obtain the supposed material advantages. In the case of the United Church of Canada there is also its dependence upon an enactment of the State, which is objectionable and unscriptural. The words of the late Principal James Denny to the late Sir William Robertson Nicoll, are to the point here. “I hope,” he said, “I believe in the mystical body, the body which is constituted by the one Spirit; but in the visible
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No! He saw that the difference between the Judaizers
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modern “practical” Christian the difference would
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maintained that man must ad
goal of salvation. Both insisted on the
duhned in the bodily resurrection of Christ and that
believed in the miraculous Gospel of the Lord Jesus Christ, which proclaims that all men are lost in sin and separated from God and in need of redemption and reuniting with God.” When the Church loses faith in this message, it relies more on the power of ecclesiastical machinery.

Paul’s Uncompromising Stand
There were differences between the teaching of Paul and the teaching of the Judaizers. They were both agreed on many points. Both accepted Jesus the Messiah, and held lofty views of His person. Both believed in the bodily resurrection of Christ and that faith was necessary to salvation. Both insisted on the importance of good works. They differed in that Paul insisted that the soul was justified by faith alone, and good works followed as its fruit, while the Judaizers maintained that man must add his own law keeping to the work of Christ in order to be justified. To the modern “practical” Christian the difference would seem a mere theological subtlety. Could they not unite in the common cause and clean up the immoral social condition in the Gentile cities, and express Christian unity in the face of a hostile ungodly world? Paul said, No! He saw that the difference between the Judaizers and himself was the difference between two entirely distinct types of religion, namely, a religion of merit and a religion of grace. Paul refused to compromise.

American Experiments.
We may also learn from experiments in Church Union in the U.S.A., from which we sometimes receive glowing accounts of the progress of the ecumenical movement. In his recent book, “The Presbyterian Conflict,” the Rev. Edwin H. Rian, in dealing with the doctrinal impurity of the Presbyterian Church in the U.S.A., traces it to several union movements which led to the modification, not only of the distinctive Presbyterian principles, but even of the fundamentals of the faith. Summing up a chapter of recent union movements, he deplored the doctrinal vagueness of most statements of basis of union, which enabled practically anyone, whether orthodox or liberal, to subscribe to them. “Such vague and meagre doctrinal bases,” he adds, “which have been proposed so far as the foundation for a united Christendom, would create a Church which the historic Christian Church would hardly be able to recognise, and which would certainly be ineffective for the great spiritual work among individuals, 5

and nations. What is needed,” he continues, “and needed badly, is a rebirth of genuine enthusiasm for and belief in the miraculous Gospel of the Lord Jesus Christ, which proclaims that all men are lost in sin and separated from God and in need of redemption and reuniting with God.” When the Church loses faith in this message, it relies more on the power of ecclesiastical machinery.

9) And it is because Paul refused to sacrifice principle for the sake of unity and harmony in the Church that the Christian Church exists today.

It is sometimes stated that there are differences about doctrines within denominations, and this is used as an argument for the union of denomination in spite of doctrinal differences; but this will only increase disunity. What is needed is for each denomination to first set its own house in order by dealing with those who are unfaithful to its standards. Unity is not achieved by ignoring the great doctrinal issues that are dividing the Church of God, and seeking an external unity. Instead of Church union, a separation between the conservative and modernistic parties within the denominations is the crying need of the hour.

Certainly this conflict within denominations is drawing conservatives more closely together. While advocating organic Church union, a real unity growing among them. This is finding expression in America in the American Council of Christian Churches, which has been lately organised to counter the modernistic Federal Council of Churches, which for years maintained that it represented all evangelical Churches in the U.S.A. Thus all conservatives are consolidating their position and presenting a united front to the world. This American Council has secured free time for presenting the full Gospel on several national radio networks, which had previously been monopolised by the Federal Council and used for modernistic messages. It is also giving a united voice for conservatives on matter of public concern. There is need for a similar council here in Australia, the more so because there are moves at present to organise a council along the lines of the Federal Council. There are certain spheres in which evangelical Christians can unite without denying their distinctive principles or compromising on the fundamentals of the faith.

— W. R. McEWEN.

BRAVE FREE CHURCH BOY
The Rev. R. A. Finlayson, Senior Chaplain to His Majesty's Forces, and the present Moderator of the Free Church of Scotland, when writing of the faithfulness of many of our young men, records this interesting incident: “I am glad to be able to report from personal knowledge that many of them have not
only been found faithful, but have done good service for the Redeemer's Kingdom.

One such lad I know was cast adrift in an open boat in mid Atlantic for eleven days, and, though he was only an ordinary seaman, he did as Paul did on the cornship from Alexandria when caught in the storm – he took charge of the ship and piloted her to the place of rescue! He confessed that the Bible was his daily comfort during those eleven days of fearful exposure, biting hunger, and, most unendurable of all, torturing thirst. The King has rewarded his magnificent courage and skill with a decoration, and he, in turn, asked for one favour. It was that henceforth every lifeboat of the Royal Merchant Service should be equipped with a Bible! The authorities readily granted the request, and now every British lifeboat that is set afloat on the seven seas is equipped with a copy of the Scriptures – a tribute to the faith and loyalty of a Free Church boy!” (The Instructor)

A Congregational Meeting was held in Graf-ton, Saturday, 7th July, to consider filling the vacancy caused by the death of the Rev. H. W. Ramsay; It was decided to request the Northern Presbytery to moderate in a call to the Rev. Alvan D. Mac-Intosh

6

NEWS FROM AFRICA

Mnxesha Post office,
King William's Town,
Cape Province,
South Africa.
26th May, 1945.

Dear Friends,

I have just completed 800 miles by car to the Transkei and back, without even a puncture. Hallelujah! Most of this journey was pleasant, because accomplished on the national roads – here the going was good – but immediately we left the main roads we encountered "roads" that would have been impossible to traverse, if the weather had not been in our favour. The journey to the Transkei, especially in April, which is Autumn here, takes one through some of the loveliest scenery in South Africa.

We expected to meet many difficulties created by the absence of a missionary over a period of more than two years – we were not disappointed. However, God was with us and enabled us to get many things straightened out.

We arrived on a Friday, covering 270 miles on that day. Our first service was a meeting of Office Bearers at Esedwadweni. It lasted many, many hours and it was a very hot day. Next day, at the same place, we preached twice and expected to see another white missionary from Scotland. This large Church was crowded and the Chief of the people, a young educated man, came to bid me welcome on behalf of his people. After numerous speeches I baptised seven children and preached the Gospel to over 200 people. At the afternoon service there was a somewhat smaller audience at which, after preaching another sermon, I dispensed the Lord's Supper. About 120 came forward to the Table. Tears were shed at both these services, but what they meant I cannot say. I hope it was the mighty Spirit of God at work. The Chief, who had been in the South African Army for a period drove me up that fearsome cutting. We arrived back at 6 p.m. Just as darkness was falling.

Next morning we left shortly after 8 a.m., but even with that we were over an hour late for the service at Qelana. This was partly due to a misunderstanding of the distance. We understood it to be a journey of about 80 miles, but it proved to be another 35 miles and into the bargain the latter part of the road was atrocious. Here again we had splendid services, some 58 people being present at both meetings. I would like you to pray for the son of the Elder of Qelana. This good old man is suffering a great trial because his son has lost his reason. Pray if it is God's will that this son will be restored a sound mind.

We slept overnight in a native kraal and left early for Nyeingwane, about five miles out of Idutywa. The reception we received at this place beggars description. On Wednesday morning about 24 horsemen arrived at the rat infested hut where I slept, or rather tried to sleep. They led the way double file, while I drew up the rear in the car. When we got to the Church, which is beautifully situated and solidly built of brick and concrete, about 100 scholars from the day school were drawn up in single file and facing inwards, then about 50 yards apart the members and friends of the congregation were lined up in single file facing the children, and all were singing. The horsemen galloped round the children at the command of their Captain and came in between children and members. Of course, the car had to follow and stop in the centre. We waited until the singing had finished and then I shook hands with
over 300 persons, including the children. The day was good, so the seats were brought from the Church to the Church grounds, which are beautifully kept. This is quite unusual! Many speeches of welcome were made, but I did not miss the opportunity of preaching the Gospel.

The feast given afterwards was something worth seeing. They had 20 large three legged pots containing five sheep, potatoes and mealies. Natives do justice to anything, especially meat, when set before them. Next day before the service the Office Bearers presented me with a live sheep! They wished me to take it home alive in the car! I requested them to kill it for me, which they did. I have fed a number of people round Mnxesha for the past few days. At this service I baptised a “Red” woman and her baby. This woman had been converted recently in the Church. Of course, her red blanket, a sign of heathenism, was discarded. God alone knows what this means for this poor soul to become a Christian and continue to live with a heathen husband among heathen neighbours, when her very attire, from henceforth, proclaims her to be a Christian. Pray that many more red blankets will be discarded.

Although we left at 7.10 a.m. next morning for Mnxesha quite a number of the Office Bearers came see me off. And so ended my first journey to Transkei.

This itinerary took 15 days, during which we covered 800 miles in the car, a few miles on horseback, preached twelve sermons, baptised 17 children and one adult, dispensed the Lord’s Supper six times, had a number of meetings with the Office Bearers and one meeting of a school committee.

At Tyusha, on the Sabbath before we left for Transkei, a “Red” woman waited after the service and professed faith in Christ. Last Sabbath; 22nd April all Sabbath after our return from the Transkei, at Knox Church, two professing Christians, 7 husband and wife, who had fallen into grievous sin, were restored to the Lord.

We have good reason to believe that God has blessed souls as the result of your prayers. Give God the praise that is due to His Great Name and continue in prayer.

Yours sincerely,

In Christ for Africa,

JOSEPH McCRAKEN.

Sent out by:
Mrs. L. McCracken
12 Madison Avenue,
Cavehill Road, Belfast.

COMPROMISE

In a recent sermon to the Federal Conference of the Churches of Christ (Australia) on “An approach to Christian Unity,” by Pastor R. L Williams, B.A., B.D., he stated: “It is the exercise of the principle of freedom of opinion in matters that are of less consequence to the faith which will enable us to preserve unity in that which is essential and vital, namely, the authority and Lordship of Christ’s expressed in a living demonstration and witness.” As examples of “matters that are less consequence to the faith,” he mentioned “inspiration, the miraculous birth of Jesus, the atonement, immortality, the millennial issue, worship, Church government, the ministry, and even the ordinances of the New Testament.”

Certainly some kind of unity could exist where these great matters are treated as being of minor importance, but it could hardly be termed Christian unity when so much that is distinctive of Christianity would have to be jeopardised, for Christianity maintains very definite doctrines in regard to many of these matters, and considers them essential. It is also strangely inconsistent to speak of witnessing to the authority and Lordship of Christ while treating as indifferent matters about Him which He expressed Himself most definitely. He had no doubt about the inspiration of Scripture. He upheld the authority of the Old Testament, and promised the Holy Spirit to lead His disciples into all truth. In so doing He set His imprimatur upon the whole Bible and the great doctrines it contains. We can understand honest souls differing as to interpretation of certain passages of Scripture, but that Mr. Williams can consider most vital doctrines as of relative unimportance is hard to comprehend. This is to reduce Christianity to mere subjective experience and destroy its objective reality. Thus the Church would cease to perform one of its most important functions, namely, to be the pillar and ground of the truth.

W. R. Mc.

GRAFTON CONGREGATION

The Session desires to place on record its deep appreciation of the services rendered to the congregation by its late minister, Rev. H. W. Ramsay.

Mr. Ramsay laboured in the congregation whilst still a student for the ministry of our Church. That his labours were appreciated even in those early years is evidenced by the fact that shortly after he was licensed to preach the gospel, he received a call to the charge, and was ordained and inducted as minister of the congregation. The link which was thus forged was not broken till his earthly ministry was closed, and the Master’s call to higher service beyond was answered.

Though Mr. Ramsay did not enjoy the early educational advantages which have been enjoyed by most ministers of our Church, his addresses by no means lacked the touch of culture, for he was a self-educated man. He read widely, and yet well. All good literature made its appeal to him, but it was in the ecclesiastic field that he found his chief delight, and in the Holy Scriptures his supreme treasure. His knowledge of the word of God was both wide and deep. His expositions of Holy Writ revealed his penetrating mind. His addresses contained much food for the saint, yet they lacked not warning and counsel for the sinner. He was indeed a scribe instructed unto the kingdom of heaven, bringing forth out of his treasure things new and old.

Mr. Ramsay adhered firmly to the Protestant Reformed faith. Intelligently and conscientiously he upheld the doctrines and principles of our Church. Because he obeyed God rather
than men he sometimes made enemies, and so saved himself
from that woe which the Saviour pronounced upon those of
whom all men speak well. Yet even his enemies had to admire
his robust faith and his steadfast conviction.

Not only as preacher but also as pastor Mr. Ramsay
made full proof of his ministry. In the home the young found
him as a father, able and eager to guide them in right paths, and
to instruct them in Divine truth; whilst the older folk found in
him a friend and counsellor upon whom they could ever rely.
Those in sickness or trouble were constantly his care, and his
fervent intercessions at the throne of grace often brought peace
and quietness to the perplexed and weary soul. As a visitor to
hospitals and schools he was welcome indeed. Many outside
the borders of our own Church have testified to his acceptable
service in these spheres.

Mr. Ramsay had a genius for friendship. In the earlier
years of his ministry, when he travelled by horse drawn
vehicle, many a traveller accepted his proffered hospitality and
thus reached his desired haven more rapidly, having been
entertained meantime by the host's conversation – conversation
which lacked not a word for the good of the soul.

Mr. Ramsay mixed with men of all classes. The
aborigines had a special place in his large heart, and the
material and spiritual help which he gave them was
considerable.

The Session feels that it has lost one whose place it will be
difficult, if not impossible, adequately to fill. We commend
the sorrowing widow and family to the sweet mercies and the
tender compassion of that God Whose mercy never faileth, and
Whose grace is sufficient for us. May He enable us all to
realise that, for the servant of Christ, to be absent from the
body is to be present with the Lord; to depart and be with Christ is far better.

8

OBITUARIES

Barrington congregation sustained a sad loss in the
passing of Mr. Kenneth Chisholm at the age of 71 years.
Mr. Chisholm's death came with tragic suddenness after a
brief though painful illness. Esteemed by all who knew him,
he was noted for his integrity, and he is sadly missed by a
large circle of friends, but above all by

Miss Sarah Chisholm, a sister whose decease
followed her brother's, passed away quietly at the age of 85
years, into the rest that remaineth to the people of God, after
an illness extending over a period of ten years, an illness
which she bore with patient resignation. During this long
illness, in which were periods of acute suffering and
circumstances which made careful nursing essential, her
sister in law, Mrs. Chisholm, devotedly and unstintingly
gave her time to this great work and this in addition to
nursing her husband, attending to her household duties,
often time when her own suffering was acute. I feel that
Mrs. Chisholm is worthy of the highest praise.

Mr. Donald Chisholm, another brother, predeceased
Miss Chisholm by some days. As I was not acquainted with
this member of the family I cannot express an opinion but may
it suffice to say he, too, was a member of this well known and
greatly respected Barrington family. To Mrs. Chisholm and
family, also relatives, we extend our deepest sympathy.

Lately, Messrs. Donald Coleman (Wingham),
John Gordon (Halliday Point), and Charles McCartney
(Forster), were removed by death. Sincere sympathy is
extended to the relatives in their sorrow.

Mr. William Stitt, of Taree, was called away on
the 6th July, 1945, at the age of 85 years, after a long
illness, which he bore with remarkable courage and
patience. He was upright and kind and highly esteemed.
He was of a retiring nature – a man more of action than of
words. His interest in the Word of God and prayer was
very marked. Most tenderly he was tended by his loved
ones, to whom deep sympathy is expressed.

Mr. William N. Polley, of Taree, passed away on
15th July, 1945 at the great age of 92 years. Born on the
Paterson River, he came to the Manning district when a
child and could recount many interesting events in the
early history of the district. Many years ago Mr. Polley
associated himself with the Free Presbyterian Church and
attended very regularly the public worship of God until
recent ill health compelled him to desist. He was a man of
uprightness who daily read diligently the Scriptures and
most readily availed himself of spiritual privileges. To his
aged widow and family deep sympathy is extended. – M. C. R.

At his residence at Randwick, Thomas H. Mackay
passed away on Wednesday, 11th July, 1945, at the age of
42 years. He was the youngest son of Mr. Colin Mackay,
Elder of St. George's congregation. To his widow and son,
Mr. and Mrs. C. Mackay (parents) and Mr. and Mrs.
James Mackay, we extend our deepest sympathy. The
Lord gave and the Lord taketh away.

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N.S.W.

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Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

LESSON NOTES

SCRIPTURE LESSONS FOR SEPTEMBER

TINY TOTS TEXT
“My sheep hear My voice, and I know them and they follow Me.” John 10: 27

PRAYERS FOR THE OPENING OF EACH CLASS
September 2nd. – Psalm 5: 1.
September 9th. – Psalm 5: 2.
September 16th. – Psalm 5: 3.
September 23rd – Psalm 5: 8.
September 30th – Psalm 5: 11

2nd SEPTEMBER
NEW BIRTH
Boys and girls, I believe I have spoken to you on this important step in the Christian life, The New Birth. It is most important, because unless we are born again, we cannot enter into the Kingdom of God, we cannot even see it; so we see that if we want to enter into the Kingdom of God we cannot do without it. All of you boys and girls belong to your fathers and mothers; you are theirs by right of birth. You take your father's name and are entitled to family privileges. All this because it is your birthright, but that birthright to earthly privileges does not assure you of an entry into heaven. No you need another birth, that is, a birth from above. In other words, you must be born again. Your first birth was a natural birth, that is, you were born of flesh. The new birth is a spiritual birth, for that which is born of the Spirit is spirit. This new birth is called “being born of God.” In order to enjoy the privilege of entry into God's Kingdom (and I am sure you will all want to know) you must learn that sin shut the door of heaven, and that between us and God there is a great gulf fixed, but oh, how glorious to feel that Jesus became sin for us, thereby bridging the gulf, and so opened for us a door of access into God's Kingdom, and our entry into this Kingdom is determined by our acceptance of Christ as your Saviour, for Jesus says, “I am the Door. By Me, if any man (and that means boys or girls, too) enter in, he shall be saved.” So you see, boys and girls, we are saved through Jesus. “For as many as received Him to them gave He power to become the sons of God,” etc. (John 1:12), and in receiving Him, which really means believing on Him, we are born again. “If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Rom. 10:9).

I am sorry time and space forbid my writing more, but I am sure your teachers will explain this most important step in the Christian life, and remember: “Ye must be born again!”

9th SEPTEMBER
THE CROSS OF JESUS
I wonder, boys and girls, do you realise the real significance of these words, “The Cross of Jesus.” The Apostle Paul says, “God forbid that I should glory in aught, save in the Cross” (Gal. 6:14). These words were uttered by one who had realised the futility of earthly or fleshy merit to obtain favour with God, and exhorted his hearers saying, “Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage.” This yoke of bondage to which the Apostle referred was the law by which no man could be justified in God's sight, and which when without strength, we had no power to perform, but it was when we were without strength that God had sent His Son into the world, that He might become sin for us, that He Who knew no sin might take upon Him our sin, and bear our sins in His own body on the tree (i.e., Cross),
“and being found in fashion as a man, he humbled himself, and became obedient, unto death, even the death of the Cross” (Phil. 2: 8). Who, for the joy that was set before him, endured the cross, despising the shame (Heb. 12: 2), that He might bring peace through the blood of His Cross (Col. 1: 20). The Cross to Jesus was the path to the glory from whence He sent forth His Spirit. To understand the true meaning of the Cross, we must be prepared to die with Him that we may also live with Him. Paul expresses it in this way, “I am crucified with Christ, etc.” (Gal. 2: 20). How do we receive this message of the Cross? Do we receive it gladly, or is it nothing to you. Remember, Jesus died on the Cross not for His own sins, “for He did no sin,” but for our sins. He loved us and gave Himself for us, and He proved His love in that He died that we might live.

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

16th SEPTEMBER

A SHINING SACRIFICE

Boys and girls, in our last lesson we spoke of the Cross. Did we understand what it meant? When Jesus died that awful death on the Cross, did we see that by what He did for us, we are, through belief in Him, freed from condemnation, “there is, therefore, now no condemnation,” etc. (Romans 8: 1). When we think that “though He was rich,” yet He gave up all the glory, and peace and joy of heaven and became poor for our sakes, that we might be made the righteousness of God in Him, are we prepared to do what He asks of us, that is to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. What is a sacrifice? Well, you no doubt have read in the Old Testament when an animal was sacrificed to make atonement for sin, it was the blood which was the token of remission, and again, when the Israelites were about to leave Egypt on the night when the first born of Egypt were to be slain, what was to be the security of the Israelites? Was it not the blood sprinkled doorposts? Did not God say, when I see the blood I will pass over you. Jesus then is our sacrifice. Suppose someone saved us from death, would we not owe them undying gratitude. Jesus then is the only real sacrifice for sin, having atoned for our sins we are purchased with a price, even the precious blood of Jesus. Therefore Jesus wants us to give ourselves to Him, our body, mind, and heart, which is our reasonable service. It is a living sacrifice that means a sacrifice in which all our faculties, our life is given into His hands. The Apostle Paul had done this, and he says, “for me to live is Christ.” That means living for Christ not only one day in the week, but every day. Are we willing to do this for Jesus’ sake?

Remember: What Jesus did for us.

A Take my life and let it be,
Consecrated Lord to Thee.

23rd SEPTEMBER

WITNESSING FOR CHRIST

It is fitting, boys and girls, that if we have tasted of the graciousness of God, in that we are saved by His grace, and having realised what the cross means, and presented our bodies to Him in living sacrifice, that we reflect Christ in our lives or in other words witness for Him. John the Baptist came to bear witness of Him, and this he did, nobly and well, even unto death, and many since John’s day have died witnessing for Him.

Jesus says to His children, “Ye are My witnesses,” and again, “Ye are the light of the world.” Our duty is to reflect Christ, that is to witness for Him, that is to use our lives for Him in His service. How can I, you may say, do this? You can do it in many ways, not the least in being kindly affectioned, one towards the other, showing sympathy and kindness and helpfulness where, perhaps, before you may have been unkind, and perhaps unsympathetic, and maybe selfish. Then by telling others about His wonderful love, this you can do with the sparkling eye, and a ready tongue with a warm heart, and a glad soul, and with feet to follow in His steps (not to mention a happy face).

What is a Witness? (1) One who faithfully professes the truth. “I am not ashamed of the Gospel of Christ” (Rom. 1: 16). (2) Those whose, lives conform with the truth they profess. (3) They who declare and preach it unto others.

Learn: The marks of a true witness are found in John’s first Epistle.

“He is born of God,
Believes that Jesus is the Christ.
Doth not commit sin,
Doeth righteousness,
Loves the brethren,
Overcomes the world,
Keepeth himself from that wicked one.”

30th SEPTEMBER

RULE OF FAITH

In reading the shorter Catechism we note this question; What rule hath God given to direct us how we may glorify and enjoy Him? And the answer follows: The Word of God “which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him (Shorter Catechism, Question 2).

These words direct our attention to God’s Word as the only rule by which to conform our lives, and Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3: 16). We also read our Lord’s Words, “Search the Scriptures.” The central theme, the very bone and marrow of the Scriptures in the Gospel, and the Gospel has to do with God. It is a declaration of what He is, what He has done; and what He is willing to do for us. There are many Gospels but only one Gospel of Jesus Christ. The Gospel means good news or glad tidings. It is interesting to note that the letters GOSPEL can be used to illustrate the good news: G, GOD; O, OFFERS; S, SINFUL; P, PEOPLE; E, EVERLASTING; L, LIFE. It is also called the Gospel of peace, because being understood and received brings to the soul peace with God through our Lord Jesus Christ. In the Scriptures we have “the truth of the Gospel” Col. 1: 5; Gal. 2: 5. Holy Scripture is the Word of God which “is quick and powerful and sharper than any two edged sword? (Heb. 4: 12). Again

It is the “sword of the spirit,” Eph. 6: 17.
It is able to “make wise” unto salvation, 2 Tim. 3: 15.
It is able to “save” our souls, James 1: 21.
It is able to “build up” and to “give” us an inheritance among all them which are sanctified, Acts 20: 32.

Let us listen to the Word of God for — “faith cometh by hearing and hearing by the Word of God; Rom. 10: 17.

Let us believe the Scriptures for “these are written that ye might believe that Jesus is the Christ, and that believing ye might have life through His Name,” John 20: 31.

Remember: Christ is the key to the Scriptures. Search the Scriptures for these are they which testify of me.

Learn: “Be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God” (Rom. 12: 2).

“On land, on sea, under the sea, and in the air the Lord Christ is entering into the hearts of His men when they find terror on every side. A letter was recently received from a lieutenant in the 79th Division telling how depressed he was as he contemplated the near approach of D Day. Then God spoke to him through the chanting of the ninety first, the soldiers’ Psalm.

When the Ninth Army was advancing on the Ruhr, we had a letter:

Mother, Dad. — The terror by night and the arrow that flieth by day, the pestilence that walketh in darkness and the destruction that wasteth a noonday are no mere figures of speech over here. But deeper than the dangers of war there is the calm of the presence of the Lord; the steadying touch of His hand, the understanding assurance of His voice: ‘I will never leave thee, nor forsake thee.’ so that we may boldly say “The Lord is my helper and I will not fear what man may do unto me…” (“Calvin Forum.”)

THE CHILDREN’S PORTION
Conducted by Rev. J. C. Robinson
The Manse
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Melbourne, Vic.

SCRIEUPTURE PARADOXES

This month we wish to draw your attention to some of the paradoxes of Scripture. A paradox is defined a tenet or proposition which is contrary to received opinion; a sentiment seemingly absurd or contradictory, that which in appearance and language is absurd but yet true in fact.” Scripture furnishes us with some outstanding paradoxes.

There is that one in Hebrews 11: 27 of Moses seeing the invisible, a physical impossibility, but a spiritual reality.

“Heendured as seeing Him Who is invisible.”

Another is presented to us in Ephesians 3: 19, of knowing the unknowable. Paul prays for the Ephesians “To know the love of Christ which pass eth knowledge.”

Then we have believing the unbelievable. This is well illustrated in the case of Thomas, called Didymus. See John 20: 24-29. Jesus said to him “Blessed are they that have not seen and yet have believed.”

There is also doing the undoable. We have coined a new word here, but never mind, it is very expressive. This is illustrated in the case of the man with the withered hand being asked to stretch it forth. Matt 12: 13.

There is also gaining by losing. Matt. 16: 25 Whosoever shall save his life shall lose it, and whosoever will lose his life for My sake shall find it.”

Solomon also reminds us of another, giving to get. Prov. 11: 24 There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty:”

Paul draws our attention to another, being weak to be strong. That is weakness of self to be strong in the Lord. “When I am weak then am I strong.” 2 Cor 12: 10.

The Apostle also cites another, a poverty which is riches. “As having nothing yet possessing all things.” 2 Cor. 6: 10.

Turn up these passages and try and see the spiritual meaning.

— J. C. R.

THE BIBLE THE MOST UP TO DATE BOOK IN THE WORLD

(Prepared by the Huntingdon Fellowship)

A nation must be truly blessed if it were governed by no other laws than those of this Blessed Book — it is so complete a system that nothing can be added to it or taken from it. The unique charm of this book is that it is intensely human and at the same time intensely Divine. It is pre-emminently suited of man's deepest need in childhood, youth, early manhood or womanhood, mature years, and old age, in wealth, in poverty in health and sickness, in prosperity and adversity, in success and failure and in joy and sorrow. It affords a copy for a King, and a rule for a subject, it gives instruction and counsel to a Senate, authority and direction for a magistrate, it cautioned a witness, requires an impartial verdict of a jury, and furnishes the Judge with his sentence.

This book sets the husband as lord of the household and wife as mistress of the table tells him how to rule and her how to manage. It entails honour to parents and obedience of children, it prescribes and limits the sway of the sovereign, the authority of the master, commands the subject to honour and the servants to obey, and promises the blessing and protection of its Author to all that walk by its rules.

It is the First Book, the Best Book, and the Oldest Book in the World. It is a brief recital of all that is past and a certain prediction of all that is to come. It reveals the only living and true, God and shows the way to Him, and sets aside other gods, and describes the vanity of them, and all that trust in them.

The Bible is a complete code of laws, a perfect book of divinity, an unequalled narrative, a book of lives, a book of voyages, and a book of travels. In short, it is: —
1. A Book of laws to show right and wrong.
2. A Book of wisdom that condemns all folly and makes foolish wise.
3. A Book of truth that detects all lies and confutes all errors.
4. A Book of life, that shows the way from everlasting death.

And that which crowns all is, that the Author is without partiality and hypocrisy.

But that the Bible is the most up-to-date Book in the World is not accepted by all. In fact, few comparatively speaking, will give this great book such an exalted position. The majority consider it out of fashion and look upon it as a
book that needs additions and subtractions. Many people place more confidence in the words of men than they do in the Word of God, which we believe the Bible to be. With good reason and foundation we readily subscribe to the view that the Bible is the most up-to-date Book in the World. In accepting this view we are not doing it blindly. The Bible as the most up-to-date book will speak for itself. Even consider it in this light and it will stand all examination that the eye and mind of man can give it.

There are certain questions which we need to place before ourselves and all who would give consideration to this important matter. We need to ask, what use the Bible? How did we get it? What has it done for the individual? What influence has it had in the World? In answering these and such questions, we believe we shall provide sufficient evidence to confirm our assertion that it is the most up-to-date Book in the World.

What is the Bible? It is the unchanging Word of an unchanging God. Concerning His Word, God tells us “That it is quick and powerful and sharper than any two edged sword – It is profitable for doctrine for reproof and correction.”

The Bible contains no flaws or blemishes. Holy, holy seems to be written on every page. With the individual it has given new life and new aims in life. The Word reveals the way to life and the way to forgiveness. Let it be said here, that the only knowledge required to obtain salvation is knowledge of the truths contained in the Bible. One may be ignorant of many things and yet if one knows the Bible truths one can be saved. Everywhere the Bible has gone it has had an uplifting and purifying influence. The lands that enjoy the greatest freedom, and hold the highest ideals are those who have received the Word of God. Men were sent forth to preach, armed with no carnal weapons, and the Word prospered. It met all forms of persecutions and opposition. Just when it would seem to the enemies of truth that they were being successful, the Word would become most fruitful. Think of what the Word accomplished in the days of the reformation, both in Europe and other lands.

The Bible deals with subjects altogether beyond the mind of man when left to himself – things which he has no line to fathom – things which are as invisible as the soul, the world to come and eternity.

The Holy Word gives a true and faithful account of man. It paints him just as he is a fallen and sinful creature. We are told truly and plainly of God the Father, God, the Son and God the Holy Ghost. It tells us of the great salvation provided in Christ Jesus of the blessedness of the redeemed, and the misery of the unsaved. The Word foretold what would come to pass – of present wars, misery, sin and shame.

The Bible is so up-to-date that we cannot find ourselves in any position or faced with any difficulty or temptation but what it gives direction. It is a great guide in all things.

It is because the Bible is so up-to-date that all who truly love Christ and seek to serve Him, hold so firmly to it. This Book will never mislead, never prove false, and it will give all the consolation and comfort that is needed during our journey through this world.

BRITISH BATTLESHIP IN ACTION

In his description of the Atlantic meeting between the British Prime Minister and the President of the United States of America, H. V. Morton narrates the experience, as given him by one of the Marines, in the naval battle between the “Prince of Wales” and the “Bismarck,” when the latter was destroyed.

“We were waiting the order to fire,” said one young man., “We knew it would come at any moment and we were ready. Then, instead of the order, we heard the Padre reading a prayer. But we got the order to fire soon after.” I had already heard that story from the Chaplain, the Rev. W. G. Parker. Just before action was joined he was called to the bridge by Captain Leach. Padre, we are going into action,” said the Captain, “and we shall need help. I want you to read a prayer to the ship's company. Can you remember that prayer which begins, God, Thou knowest how busy I am . . .?” “Yes, sir,” replied the Padre. “It's called Sir Jacob Astley's prayer before Edgehill, and I have the words in my cabin.” “Go, then, and fetch it quickly,” said the Captain, “There's not much time.”

“While the battleship, steaming into action, was taut with expectancy, every nerve stretched to meet the explosion of the fourteen inch guns, instead of the order to fire there came to every corner of the ship, from engine room to crow's nest, the sound of the Chaplain's voice saying; “O Lord, Thou knowest how busy we must be today. If we forget Thee, do not Thou forget us; for Christ's sake, Amen.”

When the guns fired.

(Atlantic Meeting, H. V. Morton.)

WORK IN JOB 21 to 42

1. Find the question, “Hast thou marked the old way which wicked men have trodden?”
2. What did Job esteem more than his necessary food?
3. What did Job hold fast and would not let go?
4. Where is “the bright light in the clouds” mentioned?
5. Find the question, “By what way is the light parted?”
6. When did God turn the captivity of Job?
7. Write out the names of Job's daughters.

All answers to be sent to the Rev. J Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

AUGUST BIRTHDAYS

“Jesus Christ the same yesterday, and today, and for ever.”

Hebrews13: 8.

August 1 – Alex. Campbell, Mullumbimby.
2 – Ronald Murray, Brown's Creek.
3 – Clifton Fowler, Wauchope.
4 – Margaret Milligan, Tinonee.
5 – Catherine Stenford, Scotland.
6 – Neil Sommerville, Casino.
7 – Richard Davison, Ulmara.
8 – Carl Harman, Kindee.
9 – John Cromarty, Bob's Farm.
10 – Alex Smith, Forster.
11 – Arthur McKay, Lower Macleay.
12 – Robert Gilbert, Grafton.
13 – Pamela Stanford, Maitland.
14 – Carmel Cromarty, Piliga.
15 – Heather Blythe, Wauchope.
16 – Earl Miller, Maitland.
17 – Matthew McKinnon, Kindee.
18 – Jane Nicholson, Harwood Island.
19 – Gordon Arrowsmith, Barrington.
20 – Maxwell Cowan, Firely Creek.
21 – Kenneth Cowan, Oxley Island.
22 – Margaret Cramp, Macelean.
23 – Yvonne Len, Maitland.
24 – Shirley McPherson, Macelean.
25 – Ian Bain, Bellangry.
26 – Margaret Brammah, Lismore.
27 – Coral McKinnon, Kindee.
28 – Joyce Watts, Grafton.
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**NOTE**

We regret that, owing to the Printer's Strike, we were unable to publish the September and October issues. Because of this, November is an augmented one of 24 pages.

Editor
Death, both spiritual and physical, is the direct result of sin. We may set out on the journey to the grave with high hopes, and ambitions that will soar above the stars, but hard experience will rob us of all our hopes, mock our ambitions and leave us empty, lonely and disillusioned. When Socrates drew near to death, he said to his friends, “I think I see the golden islands, but O that we had a stouter vessel or a strong word.” That has been called the most pathetic cry that has come down from the old world. And the same cry comes wailing down the centuries, with the unmistakable anguish of a lost and hopeless spirit.

Man has turned away from God and wrought his own ruin; he is the vassal of Satan and sin reigns in his heart; the evidence of this fact is before each one of us, for sin is expressing itself
around us in the most brutal forms. The unleashed passions of wicked men, the bestial instincts and impulses find their expression in the ruthless savagery that is wreaked upon defenceless humanity as the recent exposure of the Belsen concentration camp revealed. Nazism was not born in 1933, but in the 19th century, when German theology would remove Christ from His throne with its higher criticism. Man became the centre round which the universe revolved, and God the servant of man. It was only a short step from such paganism to the so-called superman of Adolf Hitler. The modernistic church in Nazi-dominated Europe allied itself to the pagan state. Its principles were more stable than the waves of the sea, and it was built by the father of lies. Those who dared to oppose such blasphemy and the paganising of the German Church, were either murdered or cast into concentration camps. Sin is simply the expression of the human heart. Before us is the fact that there is no limit to which a sin dominated heart will not go.

Has man any reason to believe that his existence in eternity will be any better? On the contrary, he has every reason to believe that it will be worse; for then the restraining hand of God will be withdrawn. The man who refused to acknowledge the fact of sin and judgement to come has no reason whatever to expect that his lot will be cast in pleasant places hereafter. In the past many have sought to deceive themselves and us, declaring that evil and guilt could be overcome by human effort, it was only a matter of education, all that necessary was for man to realise the Fatherhood of God and the brotherhood of man. But it did not work, instead we were plunged into the most terrible war in history; and the responsibility of much the suffering in the world lies at the feet of those who denied man's spiritual death and total depravity. They set up their own remedy and despised God's remedy. “The fact of sin,” said Dr. Whale, “is hindering and ceaselessly menacing all human effort towards good. For example: the very laboratory research which is defeating disease, and is the glory of modern medicine, is at the same time threatening civilisation with mustard gas.” Such evidence makes the fact of evil unanswerable.

We are also faced with the fact of guilt which is inevitably connected with the fact of sin. Our own conscience will never permit us to escape the fact of guilt. We cannot put the blame upon someone else, we are responsible for our own thoughts, words, deeds. We cannot cast into oblivion a deed of shame, the lie that has wrecked our fellow, the falsehood used to gain advantage, the betrayal of truth, they are all stored in the chambers of conscience and will from time to time remind us of the fact of guilt. Anything that we have done cannot be undone. We cannot turn eternity back and start all over again. When Judas sold his Master's confidence for thirty pieces of silver, he could not undo what he had done by throwing the money on the Temple floor; nor could he wipe out the fact of guilt from his conscience.

The fact of guilt is before each one of us and do what we will we cannot get away from it, all efforts to ignore it are futile, nothing can erase it, and in the judgement day it will appear with all its condemning power, eternity will not forget, the heavenly records are faultless.

Death is a fact which all men, without exception, have to face Sin and guilt result in death, as Paul said, “Since by man came death.” Death is the door that leads to the final settlement of accounts. Unless sin and guilt are removed we must carry it through the dark passage of the tomb. To deny death is the speech of a fool. “Soul take thine ease, eat, and drink and be merry, thou hast goods for many years.” It is not also the speech of a fool to deny guilt? Every man born into this world must face up to these facts, some time or other, we cannot deliver ourselves from them. We are caught in their eternal grip, and each point to an awful recompense in hell, the place where sin meets its own reward.

Three facts face us. SIN, GUILT, DEATH, and a fourth awaits our arrival in the world of eternal night, the lake of fire.

Finally, there is the fact of the Cross. It was here that God the Son met the fact of Sin. “He Who knew no sin was made sin for us that we might be made the righteousness of God in Him.” “The Cross of Christ,” said Sir Ambrose Fleming, “is the greatest attested fact in history.”

If you would really know how sin appears in God's sight you must study the fact of the Cross of Calvary. The deepest wounds in the soul of the Saviour were the wounds inflicted by divine justice. He took unto Himself our sins and must bear the consequences. When the blood flowed from His broken flesh, and the merciless sun beat down upon His torn and tortured body, and the multitude made a jest of His sufferings, in calm majesty He felt each blow and insult. Yet He prayed for those who wounded Him: “Father,
forgive them, for they know not what they do.” He was ready to hear the cry of the dying thief and allay his fears. He could make arrangements for Mary's future. But when Divine vengeance fell upon Him for the sins of men, it was then that His tormented soul rang from His lips the cry, “My God, My God, why hast Thou forsaken Me!” He met the fact of guilt for “He was numbered with the transgressors, for the iniquities of my people was He smitten.” He met the fact of death, and having exhausted its power, “He made Himself a sacrifice for sin.” At the cross you will see sin, as it appears in God's sight, “He spared not His own Son.”

Will God deal with less severity the ungenerate sinner, than He dealt with the darling of heaven and the Son of His right hand? Will the fires of vengeance be subdued because you refused all the overtures of God's mercy? Will the bitterness of remorse be eased, since you have trampled underfoot the love of God? Will the intensity of misery be softened, because you neglected the great advantages of the Gospel?

Calvary was essential to meet our desperate need. What we could not do for ourselves, God has done for us, and offers us salvation which will enable us to face the facts of time and eternity with assurance of His favour. Without Christ life is a tragedy which ends in disaster. – A. A.

3

CREED AND CONDUCT

Capt. J. Campbell Andrews, A.A.M.C.

Does it matter what we believe? To most of us, perhaps the question seems foolish. Of course it matters. But we must remember, that many people would reply, “No, it does not matter. What matters is not what we believe but what we do.” To them conduct counts more than creed; life is more important than doctrine. Such thinking may be a reaction to the emphasis laid on creeds in the past, a reaction, perhaps, not so much to creeds as to the conduct of people who, subscribing to certain creeds, did not conform to them in life. In effect they said, “What you believe matters more than what you do.” Let us remember that people who thought like that were few in number. In the past most of those who publicly made statements of their belief were also very sincere people who lived out their faith.

To me the conflict postulated between belief and practice is theoretical; The distinction is purely artificial and will not bear close analysis. What we believe and what we do are two very closely related aspects of our experience.

(2)

Even apart from Christianity it can be said that the thinking which states, “It does not matter what you believe so long as your conscience is right,” is very shallow thinking. In some cases it arises from refusal to accept a great truth, because acceptance would bring heavy personal responsibility. This is probably the main reason for the unquestioning acceptance of the evolutionary theory of the universe and the unreasonable rejection of special creation. To accept creation is to believe in God and consequently our obligation to obey and worship Him. But in many cases this shallow thinking is due to ignorance, indicating rather a lack of thought and blind acceptance of second hand opinions bases on modernistic philosophy and widely propagated through print and radio and even the pulpit. Such people are incapable of giving logical expression to their views which are merely echoes.

Psychologists rightly insist that belief and conduct are closely related. One determines the other, and any balanced system of thought must take recognizance of both. A certain line of conduct is pleasant to a person, for example a life without responsibility and toil. If he can live in this manner by a dole or charity he will do so and justify his conduct by saying that there should be equal distribution of wealth, and that the rich should support the poor. He believes certain principles are right because he wishes to live in a certain way. I was in Britain for nearly seven years before the war, and, despite obvious warnings,
lot of people there said, “We do not believe there will be a war”; they were unwilling to accept the toil and sacrifice required to meet aggression. I was there for over a year after war broke out, and during that time very many people said, “We believe the war will soon be over; the Axis Powers have not enough resources to wage a long war.” They believe that, despite evidence to the contrary, mainly because they did not want the war to interfere too much or for too long with their rather easy lives. I have no doubt there was much thinking of that type in Australia. A new phrase was coined to describe it — “wishful thinking.” Practice, then, does profoundly influence belief.

But psychologists insist even more strongly that what we believe influences what we do. That is, creed determines conduct and doctrine regulates life. As a matter of fact, this truth is the basis of all teaching intended to correct and influence behaviour. The relation between belief and practice should be obvious to us. It enters into the very texture of our lives. We believe that any worthwhile object involves effort and sacrifice. Hence men are led to “scorn delights and live laborious days” in order to gain some desired end. To instance the present conflict – we believed that our homes and way of life were endangered from the west by the Axis Powers and from the north by Japan. That, and not any foolish notion of the glory of war, so influenced us by that over half a million of us have volunteered to go outside Australia, if need be, to meet that threat. We would not have done so had we not believed the threat was real. Even anti-war politicians have been forced by change of belief, more or less vigorously, to prosecute the war. What the pressure of events forced them to believe did influence their conduct.

In religion it matters tremendously what we believe. We cannot divorce conduct from creed or life from doctrine or belief from practice. The rigid caste system of the Indian races is the result of religious belief, and its determination of every man's status and duties in society is responsible for the backward state of their country. The Moslems swept westward half across Europe, southward to the Equator, and eastward to China and Indonesia, because they believed in one God and one prophet, and one divine mission to convert or slay. Their belief in a heaven of sensual delights also determines their treatment of women and the low moral tone of their lives. Nazism became a religion to many Germans, with tragic results for the world. In 1938 I heard a highly educated German refugee state that the Nazis believed in a new Trinity. To them, God the Father was another name for Providence working for the rise of the German race to world power. God the Son, in the person of Jesus Christ (an Aryan they claimed, not a Jew) represented the heroic in the German race and the glory of suffering and death. God the Spirit was the blood and flesh of the German people. He was of the opinion that many Germans believed this. From that hour I knew that war was inevitable. Why? Because such belief must issue in conduct consistent with it – war, that the blood and flesh of the German race might grasp world power through the glory of sacrifice.

In contrast to this, think of the growth of the Kingdom of Christ. The utter devotion of the early disciples, their tireless zeal and irrepressible witness were the fruit of their faith. “We believe, therefore, have we spoken” is Paul's explanation of their conduct. It was strong evangelical belief which sent Livingstone to Africa, Carey to India, Hudson to Burma, Taylor to China, Chalmers to New Guinea. It was such belief which made real the presence of Christ and the power of God, and gave them support under almost intolerable conditions. No one who studies their lives can deny their faith.

We turn to the recognised text book of Christian Faith, the Bible. If you read it thoughtfully, especially the New Testament you will see how often the strongest exhortations to Christian conduct are based on great doctrinal statements. What we believe about God and His will does determine how we live. That is a truth of Scripture, it is a fact of Christian experience, and withal it demonstrates a sound psychological maxim. We believe God is holy, we reverence Him. We believe He is good and loving, we approach Him in confidence. We believe Christ died for us, we devote our lives to Him. We believe God has made of one blood all nations of men, we seek their good without racial discrimination. It is foolish to say that it does not matter what we think and believe, so long as we live right. We live as we think, and act as we believe. Creed and conduct, faith, and life are not contradictory but complementary.
Consequently our thinking should be accurate, our faith reasonable, our creed true to Scripture. For accurate knowledge of God and Christ and salvation and human conduct we must go to the source of this knowledge, the Bible. Yet even in our attitude to the Bible faith is important. If we believe it to be mainly myth and legend, mainly the thoughts and opinions of men, we shall treat it as such and subject it to the bar of faulty reason. We shall discard what appears irrelevant and accept what appears true. Such belief will never inspire true Christian devotion. But if we believe that the Bible is the thought of God, revealed and expressed through consecrated men, that its history is true, its doctrines are binding, that it is the Word not of men but of the living God, then it will be authoritative for our thought and life.

There is special need in these days, when intelligence seems to be at a premium, to read widely and think clearly and believe implicitly, until we are able to “give a reason for the faith that is within us.” “Faith comes by hearing, and hearing by the Word of God.” And a Christian's statement of belief is not an chain of mental bondage, but a free expression of an enlightened mind and renewed heart. It is not a negative limitation but a positive declaration of his thought which regulates his conduct as to give coherence and purpose to his life. “The truth shall make you free,” said Christ, and as our every thought is brought into subjection to Him we find that His service is perfect freedom.

Victory


(Marg. Rend.)

The following message was delivered by the Rev. J. Campbell Robinson in the St. Kilda Church upon the Proclamation of Victory on V.P. Day, at 3 p.m.

August 15, 1945, and broadcast over 3UZ on the following Sabbath.

“Give thanks to God, call on His name; To men His deeds make known. Sing ye to Him, sing psalms; proclaim His wondrous works, each one.

See that ye in His holy name To glory do accord; And let the heart of ev'ry one Rejoice that seeks the Lord.”

There is one word upon people's lips today – it is Victory. What a great theme victory is! We have waited long, prayed much, trusted greatly, and now, at last it has come – come with all the splendour of that term. Such a victory the like of which, in warfare, the world has never known before. In every corner of the world today rings out this message, Victory to the Allies. We rejoice, and will rejoice because the Almighty has given us the victory. Blessed be His Name. We wish it to be known to earth's remotest end that “the Lord hath done it.” We acknowledge the Lord's hand good upon us in this matter.

For the last six years we have been living in the Book of Psalms. When the war broke out many found singular comfort in Psalm 46: “God is our refuge and our strength; in straits a present aid.” Then as we gathered strength we prayed like David in Psalm 68: “Let God arise and scattered let all his en'mies be.” When our brave men were falling and the enemy was saying, “Where's their God?” our words were those of Psalm 79: “Let Him to them be known, when those who shed Thy servant's blood are in our sight o'erthro'wn.”

Then, as the prisoners' sighs were ascending, our cry went up to God: “Preserve those in Thy mighty power that are design'd to die.”

And now, as we have come to the day of Victory, David has suitable words for us again in Psalm 98: “O sing unto the Lord a new song; for He hath done marvellous things: His right hand and His holy arm hath gotten him the victory.”

Our thoughts this day linger around this great theme of Victory. It is a great victory. This is what we might expect from a great God, Whose greatness cannot be comprehended. We trusted in Him and we have not been put to confusion. He alone is God, the true and living God. “All the gods are idols dumb which blinded nations fear, but our God is the Lord by whom the
heavens created were.”

“Let us come before His presence with thanksgiving and make a joyful noise unto Him with Psalms. For the Lord is a great God and a great King above all gods.”

“Let us worship and bow down; let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture.”

The magnitude of the operations was tremendous. How many millions of people were arrayed against us we do not know, but there were many millions in that Triple Alliance of aggression. Germany, hard and ruthless, trained to glory in war. Italy, jesuitical and deceitful, stabbing its neighbour in the back; and Japan, savage and barbarous. But by the power of God they have all, one by one, been brought under. Our praise is unto God, Who hath done it. Solomon's Words are instructive: “There is no wisdom nor understanding nor counsel against the Lord . . . . Victory is of the Lord.”

How thankful we should be that it is such a Decisive Victory. Unconditional surrender was the objective laid down by the Allies. I think that it can fairly be claimed that they have accomplished that aim. The last treacherous and savage nation has been made to sue for peace.

It is the Lord's doing; it is marvellous in our eyes. “We would declare God's glory among the heathen, His wonders among all people. For the Lord is great and greatly to be praised; He is to be feared above all god's.”

What a sad spectacle this man, the Emperor of Japan, presents, who, regarded by his people and regarding himself as a deity, yet so impotent today that he has not only to sue for peace with his enemies, but is also obliged to obey the dictates of their will. Surely the bottom has fallen out of his claim to be a god. His case reminds us forcibly of the proud Babylonian monarch who was so effectively taught that “The Most High ruleth in the kingdom of men . . . all Whose works are truth, and His ways judgement: and those that walk in pride he is able to abase.”

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We would write it down as a Famous Victory. The rulers, statesmen, admirals, generals, air force leaders, scientists, all contribute to make it such, for it was an “all in” conflict. The greatest, the best and the bravest of each nation were in it. But, above and beyond all, there was the Captain of our Salvation, Who has never yet lost a battle. It is famous in that the Almighty did not allow any weapon that was formed against us to prosper. Each one, as it was introduced, was mastered and made ineffective. Besides the errors in judgement of the enemy could not but be noticed; they were such that the only explanation is: “The Lord hath done it.” Blessed be the Name of the Lord.

There have been many trials, but we have waded through sweat and tears to victory.

Once again, it is a Glorious Victory. There have been so many instances of Divine intervention and evidences of Almighty power that it has been marvellous in our eyes. God alone could have done it. Besides, the unity of purpose in our Commonwealth of Nations and amongst the Allied Nations which could not be divided, was remarkable. There was only one part of our Empire which “came not to the help of the Lord against the mighty.”

It has been a most significant fact that once the Allies became armed and began their march of victory, they went right through without defeat, until the attainment of their objective. The earlier defeats only drove the people more resolutely to their Source of Strength, which was in God alone. This victory is so signal and so patently the work of our great Jehovah – God – that we deem it our duty to let our people know, to let our enemies know, to let the world know, and to let posterity know, that the Almighty, by His hand and holy arm, hath gotten Him the victory.

“Thanks be unto God Who giveth us the victory through our Lord Jesus Christ.”
watched the terrible manifestation of the holy wrath of God against treachery and oppression and abominable cruelty. Not that peace has come to Europe, it was fitting to express the hope that the great principle of freedom and democracy would be fully honoured in the peace settlement, and that the methods of high-handed dictatorship would be forever abandoned.

One problem in which all Christian people in our land cannot fail to be interested was that of the reconstruction of the European Protestant churches, which had suffered severely in the lands over-run by Nazi barbarism. The Free Church of Scotland had never been merely insular in its sympathies and Free Churchmen of today would themselves unworthy descendants of Chalmers, Candlish and Cunningham, if they did not respond to the cry of need that was coming from their Protestant brethren of the Continent. It was hoped that all our congregations would be given the opportunity of responding in a practical way to that cry.

When the judgements of God were abroad in the earth, the inhabitants of the world were meant to learn righteousness. Was that likely to happen today? One wondered if in Germany, preachers like Neimoller were now to be permitted an unfettered opportunities of preaching the gospel of Luther and Melanchthon. One wonder-ed if the people of our own land were going to return to that gospel. There were some who thought that we were on the eve of a religious revival, but there were no very evident signs yet of its approach?

As the Report pointed out, our nation was still very far from possessing sound moral and spiritual health.

("Monthly Record.")

ADAM AND CHRIST

THE TWO COVENANTS

In Romans, Adam and Christ are set in sharp contrast. As George Gillespie says: “They are both set forth as public persons. All who are in Adam are actually involved into the sentence of condemnation, and all who are in Christ are actually translated from the state of condemnation into a state of justification.” (Miscellary Questions, 20.)

Many attempts have been made to reduce this sharp contrast, and, by modifying the nature of sin and its awful and widespread consequences, to modify also the meaning and the value of Christ's redeeming work. Adam and Christ were federal representative persons undertaking in covenant with God to sustain an assigned cause. The covenant between God and Adam we speak of as the Covenant of Life or Works. (S.C. Q.12; Conf. of Faith, ch. vii, 21) The covenant between God and Christ is spoken of as the Covenant of Grace or Redemption, in that it proceeds from the free grace of God to sinful men and has for its object the ransom of the guilty and condemned. (Conf. of Faith, ch. vii, 3; L.C. Q.51”) We are indebted to the Word of God for our knowledge of these covenants, and a knowledge of those federal links by which we are bound to the throne of God should deepen our admiration of the majesty, wisdom and goodness of our creator.

THE COVENANT OF WORKS

Many may start an objection to this covenant on the ground that in this covenant God made the destiny of the whole human race to turn upon the act of one man. We may reply that Adam was placed in the most favourable position for keeping the covenant for himself and his posterity. Some may ask: Why was a covenant imposed? Was it necessary? Why not leave man to follow out his instincts like the other creatures in the world, and as a moral being obey the dictates of his moral nature? The fact that man was created in the image of God, and so capable of converse with God, made it appropriate and desirable that there should be some expressed agreement or understanding between God and man. Thus would God become better known unto man, and man would become more conscious of his duty to his Creator. “The distance between God and the creature is great, that although reasonable creatures owe obedience unto Him as their creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He hath been pleased to express by the way of covenant.” (Conf. of Faith, ch. vii 1.) Some contend that because the word covenant does not appear in Genesis (2: 16,17) we are not
entitled to speak of a covenant between God and Adam. But we have all the elements of a covenant. There are two parties, God and man, with terms stipulated by God and agreed to by man.

Such an approach on the part of the Creator to His creature with a definite test of obedience was calculated to enhance man's sense of responsibility to God. That our first parents) felt they had committed themselves to obedience appears from Eve's reply to the tempter: “But of the fruit of the tree which is in the midst of the Garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.” (Gen. 3: 3.) Nor can we assume that Adam was ignorant of the fact that he was not acting for himself alone; the interests of the human family were involved. And hence because of Adam's sin the Holy Spirit could say through Paul: “By one man's disobedience many were made sinners.”

In that covenant God was in a most impressive manner, declaring Himself as the moral Governor of the universe and calling for man's express allegiance, and submission. Had God not spoken by way of covenant, man might have been left in ignorance of supreme and universal range of moral government under which intelligent creatures were placed. And if some had sinned, how could God have judged and condemned and punished those who were left in any degree without a knowledge of their high obligation? No doubt the covenant of works was in God's mind a grand prerequisite to the covenant of grace. But, the design of a gracious redemption apart, it would seem more in keeping with the Author and Ruler of a moral universe to establish and set forth fixed principles of righteousness, than to treat individuals with a vague parental goodness which left them in a state of uncertainty as to how they would be dealt with in case of making a false step. Today multitudes are being encouraged to trust in a God of undefined goodness and they pass their days in a state of uncertainty as to how God would rule the world in righteousness.

**THE COVENANT OF GRACE**

Hidden in the secret counsels of eternity was the Covenant of Grace between the Persons of the Godhead. Anticipating man's fall provision had been made whereby God's throne would stand fast in righteousness while guilty men would be saved from the consequences of their sin. Herein lie the mystery and greatness of redemption. “Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: Whereby he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; and promising to give unto all those that are ordained unto life His holy Spirit, to make them willing and able to believe.” (Conf. of Faith, ch. viii:3.) “It pleased God in His eternal purpose, to chose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man; the Prophet, Priest, and King; the Head and Saviour of His Church; the Heir of all things; and Judge of the world; unto whom He did from all eternity give a people to be His seed, and be by Him in time redeemed, called, justified, sanctified and glorified.” (Conf. of Faith ch. viii: 1.)

We see then the respective positions of Adam and Christ. In the beginning of human history Adam accepted the trusteeship of an unencumbered estate. It was his part, as trustee for the human family, to render to God that revenue of service and honour due to Him as Lord by an inalienable title; and at the same time to secure to man a use in perpetuity under the rule of a benevolent righteousness. (“Mercy and truth shall go before thy face.” Ps. 89: 14.) Though the terms of the covenant were strictly just they were charged with goodwill and kindness to Adam and his posterity. But Adam failed to make good his part and the estate fell under a heavy encumbrance and was forfeited by breach of trust.

Christ, the second Adam, accepted the trusteeship of this heavily encumbered estate, undertook to discharge the indebtedness and secure for His seed an enduring title as His heirs, and for God that revenue of willing and loyal service which is His due. Hence it is said, “Christ hath redeemed us from the curse of the law, being made a curse for us.” (Gal. 3: 13.) And again, “So
by the obedience one shall many be made righteous.” (Rom. 3: 21.) The forfeiture was cancelled by Christ on behalf of an elect people.

Those who say that God asks for no satisfaction to His righteous government for man's sin, no justifying righteousness to be imputed to the disinherit sinners, are guilty of striking a blow at all righteous rule. It is singular that an age which has so largely abandoned covenant theology, and holds up its hands with a show of horror at the thought of God laying our sins upon Christ and accepting His obedience unto death as satisfying the claims of outraged justice, should be witnessing the greatest effort in human history to establish by man's wisdom an international throne of righteousness. The United Nations are building a system of law armed with such weighty penal sanctions as they hope will deter the boldest and most ambitious from wrong-doing.

One may believe that it, during the last century and a half, the voice of Christendom had been one in asserting the claims of the righteous at the throne of the Eternal, there would have been generated such a lofty burning spirit of righteousness as would have driven the seekers after power into the dark recesses from which they came. If an international league may claim, and it surely may, the right to exact a penalty for breach of covenant, may not He Whose throne is established in righteousness demand that due satisfaction be paid to His just and sovereign authority?

This way of saving sinners was most in keeping with the Divine character. It secured the exercise of mercy to the guilty while it satisfied the claims of God's righteous rule. Had God not required His righteous law to be vindicated and honoured, it might have been said that He had been to rigorous in the beginning, to hasty in passing sentence of death upon the transgressor, and that He had weakly departed from His own high moral standard and established a lawless leniency in the place of absolute justice. “A regression became not the majesty of heaven. God's original constitution, that connected sin and the curse, was just, He abides by it, reverses it not. To have reversed it was not to have judged the offender, but 9 Himself; but having in mind to show men mercy, He provides for the expiation, and solving the rights of His government another way – by transferring guilt and the curse, not annulling them.” (Howe.) Magnifying the divine law, asserting the equity of divine government, not the gratifying of personal revenge, justified God in accepting a satisfaction for our sins from Christ. “That he might be just, and the justifier of him which believeth in Jesus.” (Rom. 3: 20.)

H. K. MACK

“Christ first of all invites us to come to Him out of the world, then invites us to come with Him into the world. In these two things lie all the secrets of the Christian life.”

“Jesus says, 'Except ye be converted' (a new direction) and become as little children (a new spirit) ye cannot enter into the kingdom of Heaven (a new sphere of living.)

Here is a man, then, with a new direction, a new temper of spirit, and a new sphere in which to live.”

MANNING RIVER FELLOWSHIP

When on the evening of 21st August last the members of the Taree, Wingham and Tinonee Fellowships were the guests of Mr. and Mrs. John Mackay, of Purfleet, a helpful and happy time was spent.

The earlier portion of the evening was devoted to the reading of papers and discussions on the subject of giving to God's cause. Don Stewart read the Wingham paper, “Why should people contribute to God's Cause?” The Tinonee paper, “What are the current methods of raising money for God's Cause? Are they right or wrong?” was read by Nina Milligan. The Taree paper, “What do you consider the Right method of contributing to God's Cause?” was read by Marcia Belford.

There were between thirty and forty young people present and quite a number took part in the animated and earnest discussion. Mr. and Mrs. Mac-Kay did everything possible to make the function a really happy one. The latter part of the evening was devoted to games, followed by supper. Each part of the evening was very successful and the cumulative result was an evening of spiritual profit and social fellowship.

Ross Shaw (Taree) presided. In extending a welcome to the visiting fellowshippers, a special greeting was conveyed to three members of the Forces who were present on leave.

The following are extracts from the three papers read during the evening:–

“Giving to God's Cause should be an act of worship and an expression of gratitude, and this
should not be done grudgingly, for God loves the cheerful giver (2 Cor. 9: 7).

“How poor are our gifts in comparison to the gift of God? How shallow is our compassion in comparison with the Divine compassion?”

“Gambling and methods which encourage the gambling spirit are wrong. Of this class are raffles and certain guessing competitions and games of chance. The Biblical method of raising money i.e. free-will giving. Where anything is received in return, the method is not giving: to receive anything in return is to buy. To go to the ice cream stall and liberally indulge is not to 'give' to God's cause. The same principle when applied to musicals, flower shows, shilling afternoons, concerts, and fairs, shows clearly that they are at variance with the Scriptural method of raising money for God's cause.

“Blessings are promised to those who really give to God: 'Bring ye all the tithes into the storehouse . . . and prove me now herewith . . . if I will not pour you out a blessing, that there shall not be room enough to receive it.' (Malachi 3: 10.)

“Nowhere in the Bible do we find any authority for the holding of functions to support God's work. God's way is the best. As free-will giving is the Divinely appointed method, let us always adhere to it, and let us not countenance any other method.

Other “Scripture references were: 2 Kings 12: 11. 2 Chron. 34; Mark 12: 41; Numbers 18: 26. Also frequent references were made to the giving of tithes by the Jews in accordance with the Divine command and the question was asked: “Can you visualise the tremendous income the church would receive if each member gave one-tenth?

considerable differences between them not only in their internal government but in their relationships with the state.

It is proposed in this and the succeeding article to give a brief historical account of the two churches and then conclude the series with a review of the position in Australia at the present time and the possibilities for the future.

Taking, then, the case of Scotland, we must go back to the days of John Knox. The Reformation was making its presence felt in the life of Scotland and we find that the church came into existence completely independent of the state. On the 20th December, 1560, the first General Assembly was held and its object was “to consult” upon those things which are to forward God's glory, and the weal of His Kirk in this realm.” In 1567 the alliance with the state was created by an Act of Parliament. The Act recognised the Church of Scotland as “the only true and holy Kirk of Jesus Christ within this realm.”

It is at this point we must consider the great, outstanding principle which was the main characteristic of the Scottish Establishment – alliance with the state as against domination by the state.

Knox and his fellow reformers recognised the magistrate as a minister of God and capable of exercising a rightful choice in connection with religion, but they also made certain that Christ was to be the only King and Head of the church.

This ideal of Knox was put into concrete form by an Act passed in the first parliament of James VI. The Act declared that the Kirk of Scotland has jurisdiction “in the preaching of the true Word of Jesus Christ, correction of manners, and administration of the holy sacraments; and also, “that there be no other jurisdiction ecclesiastical acknowledged within this realm.”

The great struggles which Presbyterianism in Scotland underwent largely arose out this principle. The suffering of the covenanters was the evil of a profligate king whom modern writers often refer to as “the Merry Monarch.” This king endeavoured to bring the Church of Scotland under his domination but he reckoned not of the determination on the part of thousands of Scotsmen, to see that Christ, to use their own words, was “Head of His ain hoose.”

The principle again manifested itself in the long struggle which culminated in the Disruption in 1843. The church had gone through a long
period of spiritual deadness, but in the early part of last century there were signs of revival. With the rise of the evangelical party to power in the assembly, certain encroachments on the church's rights were found particularly galling, and this was particularly manifest in the matter of Patronage. The effect of Patronage was that the will of the church as regards who should occupy a vacant charge was capable of being challenged and because of this over two hundred members of the assembly left in 1843 to form the Church of Scotland Free. Although severed from the establishment, they carried with them the establishment principle and duly contended for it.

Generally speaking, the Church of Scotland today holds to the establishment principle, but in two important directions it has it departed from the ideals of Knox. Modernism is found in many of its pulpits, and also, of course, much unscriptural ritual and practice. The other point is that of freedom. As we pointed out in our last article, freedom may become licence, and this is true of the relation between church and state. The magistrate is assuming no responsibility either to the community or to God when he permits a church to legislate in a loose and unscriptural manner. The Church of Scotland today can deal with doctrine in a manner which would be prejudicial to the church's Witness in the community. This is not true national religion, and the magistrate who is complicit in such things functions after the manner of Pilate rather than as a minister of God.

H. NICOLSON.

THREE SOLEMN YEARLY FEASTS
(Deut. 16)

There is much in this chapter to delight the spiritual mind and nourish the soul. Thrice yearly the males of Israel were to take the journey to the place of God's appointment to offer their sacrifices. It should be noted that the offering of animal sacrifices was allowed in a certain place, at first Shiloh and later, when the ark was removed and finally came to rest, at Jerusalem. Thus, though praise, reading and proclamation of the Word were enjoined throughout the land in dwellings and synagogues, the sacrifices of blood were centred in the place of God's appointment. Altars were erected here and there throughout the land, but at the brazen altar at the door of the tabernacle, and later at the temple, and there alone, did the priests offer, on behalf of the worshipping Israelites, the various offerings of meal, wine and flesh. We shall not go fully into the reasons for this injunction. It may be wiser to accept God's appointment and then to admire some of the great blessings that accrued to obedience to this command. Thus, a believing Jew shared three yearly in the fellowship of his countrymen from every tribe in a great convocation under the blessing and in the very presence of their great God, who was wont to manifest Himself to His priests in the tabernacle, and through these to make known His mind and will to the assembled people. What occasions were these to keep in mind! Psa. 122 assumes a new light when we think of the Jews preparing for one of these feasts.

“I joy'd when to the house of God,
Go up, they said to me”—
the time had come again for the journey to the feast at the place of God's abode—

“Jerusalem, within thy gates
Our feet shall standing be”—
express the joyful expectation of the tribes as they contemplated the feast.

“To Israel's testimony there” referred to the tabernacle and all the appurtenances thereof, the testimony to the God of truth; (for the commandments lay in the ark) and to the God of mercy, (for the sacrifice was atonement for sin made and communion with God established and maintained). The whole of the psalm reveals the essential place of Jerusalem in the religious life of Israel, made essential by the appointment of Jehovah.

A careful reading of Numbers 16 and other Scripture reveals that God's priests were chosen from among the Levites. Thus, while these later pursued their works of judgement and mercy throughout the land in their numerous cities,
including the cities of refuge, priests were chosen from their number, and these alone were competent to offer the sacrifices. Thus Jehovah limited the numbers of the priests and centred their work at the place of His choosing. The wisdom of God is manifest here. By these restrictions He preserved His ordinances of sacrifice from sliding readily into the hands of the profane. How readily do people complain of the irksomeness of God's restrictions and commands! Yet Israel must needs journey far to the tabernacle to share in the redemptive blessings of Jehovah. Such was His will, operating for their good.

If our readers will compare Leviticus 23, Numbers 28-29, with Deut. 16, they will observe the wealth of detail attached to these three solemn feasts. The passover is familiar to us all, the feast of weeks and the feast of tabernacles are not so well known. Yet all three had great significance to a devout Israelite and all three have deep spiritual lessons for a believer today. These we shall trace (D.V.) in a later article.

CAMPBELL P. KING

Grafton, N.S.W.

it is “free and secular,” but in these days of child delinquency, youthful criminals and nationwide paganism, it is expedient that “education, free and secular,” should be called in question for the fruits that it has produced.

For over 50 years State schools have been the policy of our governments. Schools controlled by a State that knows no religion and when such a State takes charge of the preparation of Australian youth for life, then we must surrender the future of our nation to a life that knows no religion.

Will Durant, the American philosopher, wrote in the “Saturday Evening Post”: “Our educators are failing to produce educated men. There has been no decrease in political corruption or crime, no visible rise in the intelligence of the people. Today we may well ask, “What kind of education should our children receive?” And this significant statement may well be applied to our own “free and secular” education.

The founders of this system in our land did not intend to deprive Australian children of religious education. It was assumed that the home and the church would supply the admittedly necessary religious training and provision was made for visits of clergymen. But secular education set us into a mad spiral to paganism. The State school, having theoretically dethroned God in the field of education, did not long honour Him in practice. The more the State school conformed to the State laws that governed them, the more secular became the instruction. The more secular the instruction, the more secular the product. The more secular the product of our State schools, the more secular the homes and churches became. The more secular the the homes and churches became, the more secular the schools. And the more secular the Schools, the more secular the product. Thus the vicious spiral with the turn of each generation approached ever nearer the point in which religion vanishes, not only from the schools but also from the life of the nation.

When the State has the right of excluding from the State schools whatever any body of electors does not believe to be true, then those that have the great-est belief must give way to those having the least; and in turn, those that believe

SECULAR EDUCATION

The catch cry of education in Australia is that
least must give way to those who believe nothing. So that, ultimately, we must have an atheistic basis in the State schools.

C. C. Morrison, editor of the “Christian Century,” says: “Our society is unquestionably moving toward secularism, which is only another term for atheism, and the reason this trend is found in the exclusion of religion from the educational system.”

And secularism is a threat to our democratic political system. If we lose divinely motivated self discipline, then we must have chaos or the jungle discipline of brute force. If a nation is not guided from within by reverence to the laws of God, it must be directed and controlled by the strong arm of the State. Religion is the nation's conscience. If religious life declines, so does the guiding conscience, the self-control of its people. Remove the control from within, and we move in the direction of the control from without. Insofar as we do not acknowledge the only Potentate, King of Kings and Lord of Lords, we must needs be governed by an earthly dictator and we prepare the State for Totalitarianism. “Democracy is based on Christian teaching; it is Christian in its origin, and can be preserved only by Christian forces.” (John F. Moll.)

The answer to this threat of paganism is establishment of Christian private school. To put religion in our State schools is possible under the present system. To teach religion the State must choose a religion which must favour one church to the exclusion of others and with the separation of church and State, this is not possible, although the State should acknowledge and assist the propagation of Reformed theology as recognised in the Coronation vows of our sovereign.

The introduction of the Bible into our State schools, without comment, is inadequate; compulsory prayers which must not offend Unitarians, etc., are useless, and the special religious instruction by clergymen has proved unworkable; hence the only answer is the private Christian school. In the meantime, Christian parents must by example and precept give their children Christian training. The family worship is of the greatest value, and Sabbath school work must be intensified and young people encouraged to attend the Bible study classes.

The Roman Catholic Church realises the value of the church school and a small body such as the Adventists have a number of church schools. Other churches have a few expensive Great Public Schools, but there is a crying need for Christian schools available in all our towns and suburbs with a God centred educational programme from the kindergarten up: a separate school system which parallels the secular public school system. It is possible and is the only way that this nation is to be saved from the atheism of secular education and the curse of totalitarianism. “The fear of the Lord is the beginning of wisdom.” (Proverbs 1: 7.)

ST. KILDA CONGREGATION
The 90th anniversary of the St. Kilda Congregation was commemorated on Saturday, September. The Rev. Robert Swanton, M.A. B.D., the Rev. W. R. McEwen, B.A., Mr. F. Maxwell Bradshaw, M.A., LL.M., and Mr. Angus McLean addressed the gathering, after which a pleasant social hour was spent the manse and grounds.

During the long history of the congregation two settled ministers have been in the charge namely, the Rev. Arthur Paul and the Rev. J. Campbell Robinson.

Blessings through prayer.
Prayer for others come back in benediction upon myself. Job's captivity was turned when he besought the Grace of God for his friends.

“He heaps golden sheaves who devotes himself to intercessory prayer. Let us cultivate the blessed habit, and my history will wield a more prevailing sceptre.

Dr. ALEXR. SMELLIE.

The Gospel of Christ
“I commend to you the Gospel of Christ. It is this gospel which, sun like, pours in its beneficent rays on the darkened minds and sorrowing hearts. It is this gospel, with its assurance of pardon and cleansing grace and a glorious immortality, which transforms your earthly life into a heavenly. It is this gospel which makes work, worship and burdens, blessings, which binds up the broken heart, and gives the victory over death; The humblest life spent under its power is noble in the
graces it displays, and blessed in the enjoyment it yields. With this gospel a living influence in every heart, society changed into a great family, a new brotherhood established on the earth and over the world, which the trail of the serpent has polluted and cursed, there would come back something of the freshness and bloom of the old Eden; and in the glow which an immortal hope spreads out upon the hills there would be a gleam of that glory which lights up our everlasting home. “It is the power of God unto salvation to everyone that believeth.”

Jeremy Taylor.

“Who in this world is a verier fool, than he who is an atheist? . . . Can anything in this world be more foolish than to think that all this rare fabric of heaven and earth can come by chance (or blind force) when all the skill of art is not able to make an oyster? To see rare effects and no cause; an excellent government and no prince; a motion without an immovable: a circle without a centre; a thing that begins not of itself, and therefore not perceive that there is something from whence it does begin, which must be without beginning; these things are so against philosophy and natural reason, that he must needs be a beast in understanding who does not assent to them; this is the atheist. The fool hath said in his heart, 'There is no God.' That is his character. The thing formed says that nothing framed it; the tongue never made itself to speak, and yet talks against Him that did.”

(Jeremy Taylor.)

“My profession of faith is simply that I knew nothing of a Christ who is presented to us in a human book containing errors, but know only a Christ presented in a divine book, the Bible; which is true from beginning to end. I know nothing of a Christ who simply was and probably was not born of a virgin, but only of a Christ who was truly conceived by the Holy Ghost and born of the virgin Mary.

I know nothing of a Christ who possibly did and possibly did not work miracles, but only of a Christ who said to the wind and the waves with the voice of the Sovereign Maker and Ruler of all natures, “Peace, still.” I know nothing of a Christ who possibly did and possibly did not die as my substitute on the cross, but know only a Christ who took unto Himself the just punishment of my sins and shed there in my stead to make me right with the holy God.” – J. Gresham Machen.

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NEWS FROM AFRICA,

Mnxesha Post Office,
King William Town,
Cape Province,
South Africa.
1st August, 1945.

Dear Friends,

On my recent visit to the Transkei I had the opportunity of seeing different tribes of the Xhosa people. My impressions, on the whole, were favourable. The natives in the Transkei seem to be more industrious people than those found in the Ciskei (Pirie and Burnshill districts, etc.). This can, no doubt, be partly explained by the fact that most of them are Fingoes. The Fingoes came, it is reckoned, from beyond the Transkei, driven south by their enemies, the fierce Zulus; so, having lost their lands and cattle; they became servants to the Xhosa people who befriended them, eventually becoming absorbed by them (the Xhosa people), although in many ways distinct from them.

For example, in the Transkei one seldom sees people uncovered or naked as in the Ciskei, where it is quite common to see the 'Red' women naked to the waist and the young children without a stitch of clothing on them; yet witchcraft seems to have a greater hold on the people of the Transkei. The witch doctors are fiends of the devil. In one house where we stayed the native girl had the top of her little finger chopped off by the witch doctor to cure stomach ache. She maintains she never had stomach trouble since! At another place I shook hands with an old woman who was minus the tops of her four fingers to the second joint. She must have been a serious case and a fruitful source of income to some fiend! At yet another place the witch doctor gave one of his patients an overdose of his concoction and killed the patient. He only got nine months in gaol for this.

Another witch doctor believed that the spirit of his mother was haunting his kraal, so he determined to kill the spirit! As he awaited outside in the gathering darkness, a figure loomed up; he immediately drove his spear into what proved to be his own child. The child died, but he only got a few months in gaol and maintained on his release that the evil spirit prompted him to this action.

The witch doctor is a power to be reckoned with among the natives. He is usually a wily fellow who has acquired some knowledge of herbs and their use. Many of these witch doctors can cure simple sicknesses, such as constipation, etc., etc. Their purgatives are very severe, but the natives seem to favour them, whereas a dose of Epsom salts would do the same work with less pain, would be more effective, and decidedly much
cheaper.

In many cases, where the case of the patient is hopeless, and therefore will not yield to the herbal concoctions, they begin their gesticulations in order to exorcise the evil spirit which is causing the sickness.

In years gone by, when the power of the witch doctor was even greater than today, to be denounced by the witch doctor as the cause of the sickness in some other person meant death. The one so denounced rarely escaped death. Having being 'smelt out' by the witch doctor, the friends and neighbours would pounce on the unfortunate one, bind him hand and foot, and then would begin a process of torture in order to force the man or woman to confess the cause of the sickness. The victims would plead their innocence in vain. Dr. Ross tells of one man who was so 'smelt out.' He found him lying on his back and his head fastened to a stake which was driven into the ground. The skin was off parts of his body and the ants were feeding there. On a second visit to the poor unfortunate, Dr. Ross found an ant-heap; placed at his head, and hundreds of ants running all over his body and eating him. He pleaded for the release of the man, but they maintained that he was a murderer. Next day the doctor discovered that the man had escaped from his torturers and, although he made close enquiries about the man, he could never discover whether he was alive or dead.

The witch doctor usually charges 10/- per visit, and, if he is successful, will demand that a sheep or goat, or even a cow, will be killed for his benefit. This from poor people is outrageous, yet such is his power that even Christians succumb to the temptation. In my opinion it is about time the Government stamped out this kind of business. The witch doctor's work is illegal, but one fears there is a lax application of the law.

I hope in future C.L.'s to tell you more about the Xhosa people and their customs.

On my first visit to the Transkei I had a long conversation about personal salvation with a very fine young man, whose late father was a godly elder in the Free Church. Imagine our joy on this occasion when he made close enquiries about the man, he could never discover whether he was alive or dead.

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On my first visit to the Transkei I had a long conversation about personal salvation with a very fine young man, whose late father was a godly elder in the Free Church. Imagine our joy on this occasion when he told us that he had trusted Christ as his Saviour and is going to apply for church membership. Please pray for this young man that God will make him a blessing among his own people.

Many difficulties in the work have been overcome and that with the minimum of friction, for which we are grateful to God. God continues to answer your prayers: Pray for an increase of knowledge of the Word of God, for holy living among the Christians, and an outpouring of the Spirit on the unsaved.

I would like you to make Ki Kobo, our newly appointed evangelist, who commences studies with me today that will last for about one year, the special subject of your prayer. Pray that he may benefit from the studies and be a successful soul winner.

Yours sincerely,
brought face to face with God, or, rather, his need of God, during a terrifying experience in the air during the Nazi advance on Russia. The Nazis name was Werner Moelders, and he had received the highest awards his government and people could give him; but in that moment his early training in a Christian home asserted itself and he began to realise the hollowness of the materialistic creed which he had espoused. He is credited with sending a letter to Hit-ler, although the Gestapo did its best to discredit this fact. Before his death Moelders made a considerable testimony amongst his fellow airmen, many of whom were even then aware of a sense of doubt about the Nazi idealism. The death of young Christian is surrounded by circumstances which lend force to the suggestion that he was murdered.

Among the other stories is the experience of a British night fighter who found salvation, and the story tells of the effect this had on his outlook, particularly towards death.

Perhaps the most interesting part of the book is the story entitled “An Air Force Wife Speaks.” This woman had spent a considerable portion of her life in Geneva, where her husband was attached to the secretariat of the League of Nations. She speaks of the great idealism which manifested itself in the speeches which she so often heard; and then her disillusionment when she travels through Europe on the way to England in 1940. It is particularly interesting to read all this today when men are again trying to lay the foundation of world peace. Howard Guiness, refers to this woman's experience in his concluding chapter. He refers particularly to her statement that, in all the League conferences she had attended for twelve years, she had only heard the name of God mentioned once.

This book is well worth reading. It is more a booklet, but it is full of sincere and thought provoking matter.

“TOTAL CHRISTIAN WAR,” by Howard Guiness. (Publishers: S. John Bacon, Melbourne.) This book, by the same author as the one reviewed above, strikes a different note. The idea seems to be to organise Christian effort on the lines of a great invasion force. Having in mind the doctrinal standards of our own church, particularly as regards the sovereignty of God, the book can only be commended with a word of caution. There is, either intentionally or unintentionally, a little too much emphasis on human effort, but if this element of chaff is sifted there is much wheat from God's own granary. Where the book is of vital interest to all Christians is in its call to personal discipline and sincerity. The author sets out a series of questions frequently backed up by Scripture, and no Christian could do better than examine himself by them. The following may give some idea of the trend of the book:

Do I pray regularly and systematically?
Are God's promises a practical certainty in my life?
Do I welcome criticism and help from other vital Christians?
Do I treat my body as the temple of the Holy Spirit?
Do I exaggerate?
Do I love all at home and show it?
Do the failures of the church make me gossip or pray?

Even though we may disagree with some of the author's opinions, there is undoubtedly a deep desire on his part to bring Christ in all His power and beauty to a world that is spiritually starved and bewildered.

“AND SO ALL ISRAEL SHALL BE SAVED,” by Wm. Hendriksen, Professor of N.T. Literature at Calvin Seminary, Grand Rapids, U.S.A.

As suggested by the title, this book is an exposition of Romans 11: 26. There is a charming directness in the author's style and he is a most courteous disputant. The subject – admittedly an important one – is dealt with in a way which does not offend those who hold contrary views. The treatment is scholarly and most logical. It is an exhilarating experience to read a book which reveals that the author is not only scholastically fitted to deal with his subject, but has the ability to arrange his thoughts in strikingly logical sequence.

Although Professor Hendriksen is not at pains in the book to disprove dispensational theories, nevertheless his passing references to them come with crushing force. Hence this book should prove a valuable corrective to those who have dispensational leanings.

The author convincingly shows that “all Israel,” in the text which provides the title of his book, designates not Israel as a nation, nor the Christian Church which embraces all saved Jews and Gentiles, but connotes “the total number of elect Jews, without a single exception.” It is not the purpose to give a summary of the powerful Scriptural reasons adduced, but would make here acknowledgement of much light received and deep personal satisfaction derived from the perusal of the book.

“Pre and Post-Millenialists, who weigh carefully the statements of our author, will find a solution of many problems which hitherto proved insoluble to them. The treatise is devastating in its rebuttal of many current views. With deep conviction we declare that no student of the Bible should fail to read this book. He who will disagree with the author's interpretations will not find it easy to combat them. – M. C. R.
The Editor,

Dear Sir,—

Permit me to state for the consideration of your readers, one or two things which have been placed on my mind concerning the well being of our Church. The need of an itinerant evangelist is tremendous. There are people all over the vast Clarence district who rarely have a service of any kind, who nevertheless appreciate Gospel ordinances as much as those who are in reach of the same. Many of these people know a little of the Free Church witness and respect it, and numbers of them give no evidence possessing saving grace. Is there not a duty incumbent on us to send forth a man to reach these folk? Can we afford to fill our regular pulpits twice each Sabbath and ignore the claims of these folk? There are ways and means of contacting vast numbers of children and adults if God sends us a man. Shall we not all pray for this end?

A second pressing need is first-hand knowledge of Free Church Mission Fields. No church can prosper if it is not in close fellowship with missionaries. Each year almost a missionary addresses the Assembly in Edinburgh, and many churches have the opportunity to hear missionaries give lectures, illustrated at times, about their work. Would it not be possible for a Free Church missionary to spend a furlough in Australia? We need to feel with missionaries in order to pray for them. Deputation work is positively necessary. Will not the church invite the Foreign Missions Convener to visit them and give lectures (lantern for preference) in churches or halls. Again, shall we not pray until someone is sent forth into the fields from our own church? Vital, prayerful interest must be around us. Monetary gifts are not sufficient; we must have a constant stream of intelligent, earnest prayer, perhaps the adoption of some suggestion like the above would result in the calling of missionaries from our own ranks.

Let us not say that we cannot afford to support an evangelist for Australia and missionaries for abroad. Modern life has produced many luxuries which we are apt to call necessities. The commission to preach the Gospel to every creature calls for sacrifice greater than any earthly war. What do your readers think?

CAMPBELL P. KING.

Wooli, 6/9/45.

COMBINED MEETING.

The Hastings River Fellowships met in the Davis Memorial Church, 25th July. Mr. H. Blythe, President of the Wauchope Branch, presided over a large attendance of our Hastings River young people. The subject for discussion was “Family Worship.” The following papers were read: “The Need of Family Worship,” by Duncan McKinnon, James McKinnon and E. Hucket, of Kindee; “The Value of Family Worship,” by Miss F. Lindsay, of Huntingdon; “Some Hindrances to Family Worship and how they may be Overcome,” by H. Blythe, of Wauchope.

After a period of discussion on the various aspects of the subject, the meeting adjourned to the Methodist Church Hall for tea, and games; and so ended a happy and, we trust, a profitable evening.

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OBITUARY

Mrs. CHRISTINA McDONALD passed away at her home in North Sydney on 5th October, 1945. Mrs. McDonald was the widow of the late Rev. William McDonald, who pre-deceased her by 15 years, his death taking place on 15th October, 1930. Mrs. McDonald was born 85 years ago at Glencoe, South Australia. She was the daughter of Mr. John Mclean, an elder of the Free Church. Mrs. McDonald came to Victoria as a young girl, the family taking up their residence at Treasland, Branxholme. Mrs. McDonald was indeed a lady of the Manse, her sterling Christian character was manifest her unselfish devotion to the manifold duties and calls that form the common lot of the Manse. Her singular piety, exceeding kindness, amiable manner and gracious personality won the confidence and affection of all who knew her, especially the members and adherents of the congregations of Hamilton, Victoria, and St. George's, Sydney. She was zealous for the glory of God and could truly join with the sweet singer of Israel in saying: “I joyed when to the house of God, go up, they said to me.” Bearing the weight of many years and stricken with a most painful malady of long standing that made walking for her, well-nigh impossible, her indomitable spirit enabled to rise above her infirmities, and so long as she could summon her failing strength for the effort, she would join with the congregation on the Sabbath day. We mourn the loss of a mother in Israel, but we “sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” 'when the day dawns and the shadows flee away.' Her devoted daughters, Jean and Trixie, and son Gordon, tended her with loving care and attention during her last illness, and we extend to them our deep and heartfelt sympathy. The Lord gave, the Lord taketh away. The Lord gave, the Lord taketh away, blessed be the name of the Lord.” — A. A.

HUGH LUKE, son of Mr. H. A. Luke, of 41 Adams Street, South Yarra, was called Home on August 23, 1945, at the age of 16 years, after much suffering. Hugh was a poor, afflicted lad who had never spoken nor walked, yet manifested a bright and cheerful spirit, and often under great pain.” He loved the House of God and frequently his devoted father wheeled him, a distance of three miles, to the St. Kilda Church, where by his bright smile he indicated his satisfaction in the service. He was also a regular listener into the Sabbath
leading acceptably in prayer at the latter meeting, He attended the Sabbath services and the prayer meeting, Maclean congregation. Whilst he was able he regularly Shearer was a member in full communion with the George Sutherland in St.

Shearer was one of the first elders in the Donald Shearer, of Morningside, Maclean, Mr. Donald surviving member of the family of the late Mr. and Mrs. MacRae and MacQuarrie at Knockbain Free Church of Scotland. On the 10th October, 1923, with his wife and family, he sailed for Australia on the “Diogenes,” arriving on the 19th November. After two years spent in Penshurst and Dandenong, he came to Geelong, where he resided until his death. For the past eight years he acted as precentor, with much acceptance, in the Geelong congregation. Though not a member, his clear profession of trust in the Lord Jesus as his Saviour, his intelligent, diligent and daily use of the word of God, from which he derived much consolation in his last days, notably from Psalm 130 and Isaiah 53, his love of God's house, where he was most regularly to be found, his remarkable patience and submission to God's will in his last, the only severe illness of his life, in which he endured great pain, but in which he expressed much profit in drawing nearer to God, all evinced his genuine Christian character.

He is survived by his wife, three sons and seven daughters, all of whom were present at the funeral service, which was conducted by the Rev. J. Campbell Robinson (St. Kilda), Rev. H. K. Mack (Reformed Presbyterian Church, Geelong), and Rev. A. D. McIntosh, Geelong. The sympathy of their many friends is extended to his bereaved widow and family. We commend them to him, of whom their loved one spoke, among his last words, quoting: “None perish that Him trust.”

A. D. McI.

Mr. WILLIAM KENNETH SHEARER passed away in the Lower Clarence Hospital on 4th April, 1945, having attained the age of 77 years. He was the last surviving member of the family of the late Mr. and Mrs. Donald Shearer, of Morningside, Maclean, Mr. Donald Shearer was one of the first elders in the Maclean congregation. His son, William, learnt in his youth to love the ways of the Lord. He had a good education and an intelligent grasp of Scripture truth. As a young man he attended upon, and appreciated, the ministry of Rev. George Sutherland in St. George's Church, Sydney. Mr. Shearer was a member in full communion with the Maclean congregation. Whilst he was able he regularly attended the Sabbath services and the prayer meeting, leading acceptably in prayer at the latter meeting. He had a prayerful and practical interest in the young people of the congregation. His faith was childlike, and he enjoyed intimate fellowship with his Lord and Saviour. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

Mr. ALEXANDER McDONALD passed away in the Grafton Base Hospital on 26th April, 1945. He was 84 years of age. Mr. McDonald was a member of the well known “Woodford Park” family, which has rendered conspicuous service to the Maclean congregation of our church. He was ordained an elder of the congregation many years ago. Two surviving brothers have served the congregation faithfully and well, the one having retired a few years ago after occupying the position of secretary for thirty-four years, and the other having occupied the position of elder and session clerk for a lengthy period. The late Mr. McDonald was a man of humble Christian character. In his youth he took a prominent part in the self-improvement societies which existed on the Lower Clarence. Here he proved himself an able speaker and a keen debater, and he prepared himself for a life of service to the community and to the church. He had a keen appreciation of truth and was able to raise his voice in defending right and condemning evil. In his later life Mr. McDonald became a commercial traveller, and it was only occasionally that the Maclean congregation had the pleasure and the benefit of his presence. He was a man taught in the school of prayer, and his presence at a prayer meeting or service always seemed to make the meeting more hallowed. He had a good knowledge of, and love for, Scripture truth, and many were the words of encouragement which he spoke to those who were seeking to proclaim the unsearchable riches of Christ. When absent from Maclean he often worshipped in the St. George's or Grafton congregation. He was appointed an assessor to the session of the latter congregation a few months before his death. The funeral took place to the Maclean Cemetery on 27th April. “Blessed are the dead who die in the Lord.”

The St. Kilda congregation on September 6th, 1945, lost one of its most highly esteemed members, in the person of Miss CHRISTINA McDONALD, of 87 Hope Street, South Yarra, at the advanced age of 96 years. The late Miss McDonald, a most devout devoted Christian lady, and the oldest member of the St. Kilda congregation, was the last of a well known and highly respected Free Presbyterian family in Melbourne. Miss McDonald spent most of her life in South Yarra, where she nursed every member of her family as they passed away. It is said, “Blessed are the merciful, for they shall obtain mercy.” It was true in her case, for when her end drew near there was raised up a particularly fine Christian lady to care for her until her soul took its departure. Latterly Miss McDonald's memory became impaired and she lived much in the past. It was noticed,
however, that at no time did her affection for her Saviour diminish. Her life was a beautiful example of Christian grace and deportment, chaste conversation, becoming attire, exemplary attendance upon the means of grace and systematic giving. Her last donation to the Stipend fund was handed in two days before her death. The late Miss McDonald was a near relative of the late Rev. William McDonald, of Sydney, for whom she had a high regard. – J. C. R.

Mr. DUNCAN ANDERSON passed away in a private hospital in Sydney on 26th July, 1945, in his 80th year. His remains were interred in the Grafton Cemetery two days later. Mr. Anderson was the second son of the late Mr. and Mrs. Alexander Anderson, and was born on Warregah Island. Three of his brothers (two of whom predeceased him) and one of his sons have been worthy elders of our church. He himself was asked to accept the office of elder on three different occasions, but could not see his way clear to do so. However, he was a member of the Committee of Management in the Maclean congregation until he removed to Grafton about thirteen years ago. Prior to that he had been a teacher in the united Sabbath school at Chatsworth for a period of thirty five years. Mr. Anderson was a lover of God's Word and of God's House. He thought nothing of walking long distances to attend church services. His life displayed a simple faith in Christ as his Saviour. He not only taught others the right way, but he ever sought to walk in that way. He loved to see God's day honoured, and his heart was deeply grieved when he saw people forsaking the paths of righteousness. He delighted to converse on the things of the Spirit. His physical condition during the last few months of his life caused dark clouds to fall across the pathway of his soul, but we verily believe that for him the morn of glory has broken and the shadows have fled away. “The path of the just is as the shining light that shineth more and more unto the perfect day.”

Mrs. JANET McPHEE passed away in the Grafton Base Hospital on 9th September, 1945, aged 89 years. The funeral took place to the Grafton Cemetery the following day. Mrs. McPhee was born at Albion Park. She same to the Clarence with her parents in 1872. Her husband, Alexander McPhee predeceased her by 37 years; Mrs. McPhee was a full member in communion with the Grafton congregation. Owing to physical infirmity she had not been able to attend the House of God for some years, but she had delighted in the visits of her minister, the late Rev. H. W. Ramsay, whose friendship she valued, whose ministrations she deeply appreciated and whose death she felt most keenly. Of her family of three sons and nine daughters, two sons and two daughters predeceased her. To those who survive and to other relatives our sincere sympathy is extended.

DONALD CLARENCE SHAW passed away in the Western Suburbs Hospital on 20th October, 1945 at the age of 37 years. He was the eldest son of Mr. and Mrs. R. N. Shaw, late of Wauchope, now residing in Sydney. Don was connected with Wauchope Sabbath School and congregation until he left the district some time ago. Since his discharge from the Army he, more or less, suffered from indifferent health; three weeks before his death he was confined to bed, but prospects for his recovery appeared favourable up till Tuesday. A marked deterioration in his condition was noticed on Wednesday, when he was removed to the hospital, where he passed away peacefully on Saturday evening. We extend our deep and sincere sympathy to his loved ones. “The Lord gave, the Lord taketh away.”

Mr. LEWIS GIBSON GILBERT passed away at his home at Maclean on 13th October, 1945, and was buried in Maclean Cemetery the following day. He was seventy-three years of age. Mr. Gilbert was a son of the late Mr. and Mrs. William Gilbert, who came from Scotland and settled on the Clarence about eighty years ago. An engineer to trade, he worked in the sugar mills, on the river steamers and on the ferry service. He married Miss Margaret McLennan, who, with a family of three sons and two daughters, survives him. Owing to a physical affliction Mr. Gilbert was not able in recent years to attend church, but as the shades of evening were deepening around him he was able to say that he was trusting in the Lord, and his soul found expression prayer for each member of his family. To them, to his widow, and to the three brothers and three sisters who survive, we extend heartfelt sympathy.

JOHN CHARLES McINTOSH passed away at his home at Chatsworth on 20th April, 1945, at the age of 81 years. He was a son of the late Mr. and Mrs. Donald McIntosh. Born at Umlarra, he spent most of his life on the Clarence River. He is survived by his widow and two children, one of whom is Rev. Alvan McIntosh, who is at present supplying Geelong congregation of our Church. When Alvan left to undertake his studies in Scotland eleven years ago there were those who thought that Mr. McIntosh's health was such that father and son would not be reunited on earth. Others prayed constantly that such a reunion might take place. Their prayer was granted. There were times, indeed, when Mr. McIntosh's health was precarious, and medical opinion was opposed to his survival for such a lengthy period. But in the good providence of God he was spared to meet Alvan on his return and to hear him preach. Then, just three weeks after the reunion had taken place, in the presence of his loved ones and his minister and friends, his breath faded away and his spirit returned to the God Who gave it. Mr. McIntosh was patient in affliction. Though he had a strong desire to be spared to see his son again, that desire was ever held in subjection to the will of God, and when the war delayed Alvan's return he expressed his readiness “to depart and be with Christ; which is far better.” In the days of his infirmity he devoted a goodly portion of his time to reading of Scripture and of good religious literature. No minister could wish for a more
The Word

Mr. CHRISTOPHER JACKSON, of Lower Coldstream, passed away in the Grafton Base Hospital on 18th July 1945, and was buried beside his first wife (nee Miss Flora McDonald) in the Maclean Cemetery on the following day. Residing at some distance from Maclean and not enjoying very good health, he had not been attending the service there, but he was a man of upright character and a loyal supporter of Maclean Church.

On 7th September, 1945, the home call came to Mrs. MARGARET GRAHAM, an esteemed and loyal member of St. George's Church. born in Drummary, Donegal, Ireland, she was the youngest daughter of the late Andrew and Jane Stevenson. Taking teaching as a profession, she passed brilliantly through the Cambridge Training College, Dublin, and taught until her marriage to James Graham. In 1920 she and her husband came to Australia and resided at Punchbowl until the death of Mr. Graham about nine years ago. She then lived with her brother and sister, John and Mary Stevenson, at Dulwich Hill, until her Master called. Mrs. Graham was a gentle but faithful witness for her Lord and Saviour Jesus Christ, and a regular attendant at the means of grace while able to do so. She was laid to rest in the Waverley Cemetery, Rev. A. Allen officiating. Our sympathy is extended to her brother and sister.

Mrs. CHRISTINA McDONALD, wife of Mr. Hector McDonald, of Chatsworth, passed away in the Lower Clarence Hospital on 31st October, 1944. She was a daughter of the late Mr. and Mrs. Angus McSwan of Woodford Leigh, and a younger sister of Mrs. Marion McLeod, who predeceased her by four months. Mrs. McDonald was reared in a God fearing home. Her early training was never forgotten. Until her health began to fail she was regular in attending the services of the sanctuary. Possessed of a good voice and a sound knowledge of psalmody, she was of great assistance in the praise portion of the service. She was a lover of the Word of God and of the paths of righteousness. In addition to her husband, Mrs. McDonald is survived by a brother Mr. Archibald McSwan of Tyagarah, and a sister Miss Margaret McSwan, of Chatsworth.

MARTIN NIEMOLLER.

After eight years of imprisonment, four of these spent in solitary confinement, the intrepid German pastor was released from the concentration camp to be confronted with the spectacle of the country he loved now ruined and disgraced, and the disappearance of five of his seven children. Has his faith survived such tremendous suffering and shattering sorrow? Dorothy Thomp- son, the American commentator, following an interview with Pastor Niemoller, described him as “wiry, nervous but disciplined,” and as “a man from whom fear has forever flown.” He realises that his country has broken loose from all its old political and intellectual and moral moorings and is utterly adrift. He sees in the Christian Church alone the hope of rebuilding Germany again on moral and spiritual foundations. Niemoller hopes to visit Britain and America, to talk with Christian leaders in those countries, and so to satisfy his own “spiritual hunger.” Then he hopes to return to his own country to preach the “Gospel of the Living Christ” to his own people. May it not be that God, through bitter experience and stern spiritual discipline, has been training this man to be his instrument for the rekindling of a true Christian faith in Germany.

(“The Presbyterian”)
SUBSCRIPTIONS RECEIVED FOR AUGUST, 1945.

N.S.W.
Mr. J. R. Anderson, Southgate, 10/- to 31/12/46.
Mrs. C. Cox, Wherrol Flat, £1 to 1/8/47.
Mrs. E. C. Collins, Bellbrook, 5/- to 1/1/47.
Mrs. Gillies, Cowper, 5/- to 31/8/46.
Mr. N. McKinnon, Wallanbah Rd, via Gloucester, 5/- to 31/8/46 (New Subscription).
Mr. R. MacKay, Kinchila, 5/- to 31/8/46 (New subscription).
Miss Helen Ramsay, Stanmore, 5/- to 31/8/46. (New Subscription).
Miss A. E. Stewart, Taree, 5/- to 31/7/46.
Mr. A; Waddell, Taree, £1 to 31/6/46.

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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.
Anonymous, 5/- donation.
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Grafton; N. S.W.

LESSON NOTES

SCRIPTURE LESSONS FOR DECEMBER

TINY TOTS TEXT
"God is Love." 1 John 4: 8

PRAYERS FOR THE OPENING OF EACH CLASS
December 2nd. – Psalm 16: 1.
December 9th. – Psalm 17: 5.
December 16th. – Psalm 17: 6.
December 23rd – Psalm 17: 8.

1945

Dec. Subject For Reading Text Psalms Cate-
chism

1 The Healing of the Mark 5: 1-20 1 Pet. 5: 8 16: 1 40
Demoniac

2 The Woman with John 11: 25 16: 3 41
the Plague

3 The Leper Healed Isaiah 1: 18 16: 5 43

THE HEALING OF THE DEMONIAC
2nd DECEMBER

Read Mark 5:1-20. In the first and second verses we read, “And they came,” etc. What sea was this? By what different names is this sea known? Gadara, the city of the Gadarenes, was situated on the eastern side of the lake; it was the chief city of the division of Palestine called Pezea, the region beyond Jordan. It was chiefly inhabited by Jews, but many Gentile resided there too; in fact, the city and country was surrounded by Gentiles. Who met our Saviour? (v. 2) When did he meet him? This man had been long and grievously afflicted, but Jesus the Great Healer was nigh, and relief was in view. Where did this poor man live? (v. 3.) His life in this condition was one of
misery; he had no peace, night or day (v. 4–5). Note the change which came when he saw Jesus afar off. He ran and worshipped Him, saying, “What have I to do with thee, Jesus, thou Son of the most High God,” etc. (v. 7.) What a testimony to the Divinity of Jesus – this from one demon possessed. How can we account for this? Read James 2: 19. For Jesus had said, “Come out,” etc. (v. 8.) And He asked what is thy name? (v. 9.) What did the man reply? Legion means a great number, which meant he was possessed by a great host of evil spirits. This shows what tremendous power Satan can wield over us if we are not watchful. (1 Peter 5:8.) How thankful we should be that greater is He that is for us than he that is against us. Gentle, peaceable and subdued, the man is sitting at the feet of Jesus in his right mind. What a transformation. Note the strange contrast, the reaction of the people of Gadara; they were concerned only with the loss of their swine, but maybe they feared a greater evil would befall them, so they began to pray Him to depart out of their coasts. (v. 17.) Had Jesus left them to their just deserts he could not be blamed; but observe His compassion. Go home, said Jesus to the man, and tell thy friends how great Jesus had done for him. The result was they marvelled.

LEARN:
What does this man's action reveal to us?
That we should be ready to submit our inclinations and desires to the will of the Lord and be ready to go where He sends us, proclaiming to all what He has done for us, that others may be induced to taste and see that the Lord is gracious.

That the swine are an emblem of man's evil nature by sin.

That their destruction is emblematic of the destruction of all who are in the service of Satan.

What do you learn about Jesus in the chapter before us?

THE RAISING OF JAIRUS' DAUGHTER
9th DECEMBER

Jesus had just performed a notable miracle in the healing of the demoniac, hence he was followed by a curious and expectant crowd; no doubt they were anticipating some fresh display of His power. As they were gathered around, there came one of the rulers of the Synagogue (v. 22) – Jairus by name – and when he saw Jesus he fell at His feet beseeching Him to come and heal this little daughter who lay dying. Note this man's wonderful faith; he felt if only Jesus would lay His hand on his daughter she would be healed. (v. 23.) How interesting that this man of high position in the Jewish synagogue should come to Jesus. But he had a great need and necessity brought him humbly to the feet of Jesus. Quite possibly, Jairus had tried all the doctors in the land before coming to Jesus. Extremity has its place in God's plan for us, and how often has extremity proved a blessing in disguise. It did in Jairus' case; it can in yours. Observe our Lord's reception of this man; He did not worry him with needless questions, but we note His discernment and love. “And Jesus went with him.” (v. -24.) Here we have displayed our Lord's compassion. We read, “And much people,” etc. We have recorded in v. 25 another pitiable case requiring the help of Jesus this we shall deal with in another lesson.

As they journeyed on their way there came from the ruler of the synagogue's house certain which said, “Thy daughter is dead, why,” etc. What a shock to the poor father this must have been, but how consoling and comforting must the words of Jesus have been to his heart: “Be not afraid, only believe.” (v. 36.) What a lot of anguish and sorrow would be spared us if only we took these words to heart. “And he suffered no man,” etc. (v. 37). Coming to the ruler's house, they were greeted by a great tumult and weeping. Jesus asked a question: “Why,” etc., and followed it with a most significant statement: “The damsel is not dead but sleepeth.” (v. 39.) And “they laughed Him to scorn,” challenging, as it were, His Divinity; but “when He had put them all out” (v. 40) “He took the damsel by the hand” and said unto her in those singularly life giving words, “Talitha Cumi” – Aramaic (the common language of the land) words for “Damsel, I say unto thee, arise” (v. 4), “and straightway,” etc. (v. 42.) No wonder they were astonished. He had shown them that He had power over death.

LEARN:
That Jesus is never appealed to in vain.
That Jesus came not only to give life but to give it more abundantly.

That Jesus said, “He that believeth on me, though he were dead, yet shall he live.” (John 11: 25.)

THE WOMAN WITH THE PLAGUE
16th DECEMBER

This most interesting and touching incident is full of tenderness and pathos. This poor unfortunate woman, another pitiful case of extremity (vs. 25, 34), met Jesus on the way to the house of Jairus, whose little daughter we read about in our last lesson, “and a certain woman” (v. 25), and had suffered, etc. (v. 26), showing the vanity of earthly remedies when it comes to matters of the soul. “When she heard of Jesus, Faith cometh by hearing” (v. 27), no doubt she had heard of the wonderful cures He had wrought on others, and this had kindled in her soul the firm confidence that He who had so willingly wrought such cures on others was able, and would not refuse to heal her also; hence we see her fearfully and tremulously creeping up behind Him in the press to touch His garment. “For she said,” etc., and straightway she felt healed of that plague. What joy and relief must have filled her heart! But Jesus immediately, etc., said, “Who touched my clothes?”
Note the disciples’ reply, and this was consistent with the circumstances; but Jesus knew the difference between the rude touch of the crowd, and the gentle though tremendously significant touch of faith. “But this woman” (v. 33) “came and fell down before Him,” etc. And He said unto her in words never to be forgotten, “Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.”

LEARN:
That faith cometh by hearing and hearing by the Word of God.
That God says, “Incline your ear and come unto me, hear, and your soul shall live.”
Remember! Our helplessness by reason of sin and God’s provision for us in Jesus. The blood of Jesus Christ, God’s Son, cleanseth us from all sin.

23rd DECEMBER – THE LEPER HEALED
And there came a leper to Him, etc. Mark 1: 40.
What did the Leper do? Knelt at the feet of Jesus; that is, he humbled himself, because kneeling expresses humility and lowliness of heart. What did the leper say to our Lord? If thou wilt, etc. (v. 40.) He certainly, was convinced Jesus could heal him. Why was this man called a leper? What part of a man is polluted by leprosy? But what is it that pollutes the soul? Leprosy certainly is a dreadful disease, and if we were victims of it we would readily submit it anything to be cured of it. Yet many are smitten by a worse disease than leprosy and are quite unconcerned about it. I speak of the disease of sin of which leprosy is an emblem.

Yes! leprosy is spoken of in the Bible as the type of sin. Leprosy leads to death, so the wages of sin is worse than death (physical); it is eternal death. Read the histories in Numbers 12 and 2 Chronicles 26: 16-21. Why were Miriam and Uzziah stricken with leprosy? Who inflicted the punishment? What do we first learn of leprosy? It was sometimes an immediate visitation from God as a punishment for sin. Look up Leviticus 13 and read the first eight verses. Observe leprosy started with a small spot, but how deceitful and insidious it is in its nature, for underneath, its ravages are deep. So sin in the human heart, scarcely perceptible for a start, but gradually unfolding itself in evil thoughts, and then all manner of wickedness, revealing a heart deceitful above all things, and desperately wicked. Leprosy was loathsome and awful in itself, and whoever came in contact with an infected person rarely escaped the disease; that is why the leper had to live as an outcast.

So, too, we must avoid sin. Why? Because “Evil communications corrupt good manners.” Strange to say, man could do nothing to heal leprosy in our Lord’s day. God alone can remove the plague. What can cleanse us from sin? Nothing but the blood of Jesus. And Jesus, moved with compassion, put forth His hand and touched him and saith unto him (hand and voice go together), I will be thou clean. Jesus was peculiarly fitted to heal this man because He had both the power and the will to heal him. What may we say of this cure? It was complete and it was immediate. “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.” Isa. 1: 16.) Note the gratitude of the leper, (vs; 42-45.)

LEARN:
If Jesus has cleansed us we should tell others too.

CHILDREN’S SERMON


“That Thou givest them, they gather”; who gives and who gathers? Turn to Psalm 104; there you will read that God gives abundantly to the creatures which He has created, birds, domestic animals, beasts of the forest, and fishes are mentioned, and of these it is said that they gather what God has provided. As you watch the fascinating little birds gathering their food, you could repeat this text. When our Lord Jesus Christ was on earth He watched them and said, “Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.” But there is another rich provision of which the prophet Jeremiah spoke when he said, “Thy words were found and I did eat them.” In the Bible God has provided for our souls, but our souls will never become “fat and flourishing” until we gather that which He has given us.

In the time of fiery persecution in Scotland, a young Christian girl was on her way to a hidden place amongst the Highland hills, there to meet with many other Christians and their minister, to remember the death of the Lord Jesus Christ in the way He appointed in the Lord’s Supper. The soldiers of Claverhouse were looking out for any who might be attending such meetings, to torture and kill them. Some of these soldiers found this girl, stopped her, and said, “Where are you going?” Instantly the girl, looking to God’s Holy Spirit for a reply, said, “My Brother has died, and I am going to hear His will read.” “Oh, that is all right,” said the soldiers, “we hope you will hear that your brother has left something good for you.” That girl spoke the exact truth; she was going to hear the
His mother. The bell tolled. If he reached the bottom of the staircase he found everything in total darkness. The door was locked! Oh, horror! He would be a prisoner till the following day! A whole night in that weird awful stillness! He beat upon the door with no result, and his heart thudded. What would his mother think? He could imagine her, and perhaps some others, scouring the country side for news of him. That morning Mother had read (Matthew 14: 22-23) of the Lord Jesus walking on the sea in order to reach the terrified disciples, caught in the storm. She had said, “He was their Deliverer, and was willing to deliver all who called upon him,” (Psa. 50: 15.) The wind whirled about in gusts, and Evan shivered. It was now about 8.30 p.m., and it would be nearly 12 hours before the Church would be opened, for the first Sabbath service.

“O God,” he cried, “don't let me have to stay here all night!”

“My Deliverer.” How those words kept recurring. And suddenly Evan knew why. The Church bell. If he tolled the bell the sexton would surely come at once – he couldn't be far away.

It was a white, scared face that greeted the old man a few minutes after the bell had started its peal. The briefest of explanations, and Evan rushed past him to his home.

“I began to get quite scared about you, Evan,” said his mother.

When he had told her of his unpleasant experience, he added shyly, “Mother I've often wished we needn't have family prayers every morning, but, now –” He paused, and his mother waited expectantly. “I wouldn't like you to give it up for anything, because what you said about the “Great Deliverer” made all the difference to me.”

(Our Own Magazine.)

SEARCH WORK IN PSALMS 1-50

1. What kind of a man has God set apart for Himself?
2. Where does David say are pleasures for evermore?
3. Where are men of this world said to have their portion?
4. How many kinds of creatures are used as illustrations in Psalm 22?
5. In what Psalm is “the Voice of the Lord” mentioned seven times?
6. Write out what is said about the steps of a good man.
7. Where does God say “Gather my saints together unto me?”

All answers to be sent to

88 Alma Road, St. Kilda, S.2.
Rev. J. CAMPBELL ROBINSON

SEPTEMBER BIRTHDAYS

Many Happy Returns

The Lord is thy keeper.” Psalm 131: 5.

Sept.

1 – Elva McKinnon, Kindee.
1 – Laurie Freestone, Bob's Farm.
1 – Beryl Hamson, Maitland.
2 – Shirley Dare, Barrington.
4 – Joan Alberts, Maclean.
6 – Arthur Hamson, Maitland.
6 – David Jones, Maclean.
7 – Ian Crispin, Grafton.
8 – Robert Allen, Sydney.
8 – Wendy Nisbit, Sydney.
8 – Betty Alberts, Ashley.
9 – Cecil Wilkinson, Nabiac.
10 – Lachlan Ramsay, Aberdeen.
10 – Henry Moran, Chatham.
10 – Janet Harris, Wingham.
10 – Lawrence Hanks, Branxholme.
10 – Betty Atkins, Barrington.
10 – June Milligan, Dyer's Crossing.
12 – Stuart Hyland, Geelong.
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 Walmsley, Wingham.
17 – Kevin Layton, Maclean.
19 – Helen Campbell, Mullumbimby.
19 – James Small, Grafton.
19 – Ronald Lisle, Grafton.
19 – Mary Arrowsmith, Harrington.
19 – Heather Waite, Mitchell's Island.

Bible read, and both Old and New Testaments tell us the “Will and Testament” of our Lord Jesus Christ, and if we read, asking the Holy Spirit to enable us understand, we will find that our Elder Brother (Matt. 12: 50) has left us each “something good.”

Let us look at a few of these precious things: – Forgiveness. – If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us.

A clean heart. – A new heart also will I give you. Lord Jesus to live in our heart – I will not leave you comfortless: I will come to you.

Victory. – Behold, I give you power over all the power of the enemy. There are very many more; so, when you read your Bible, look out for them, and as you come to each legacy (for example, John 15: 1) stop and say; “Lord Jesus, I thank Thee.” (Psa. 50: 16) of the Lord Jesus walking on the sea in order to reach Victory.

Lord Jesus to live in our heart – I will not leave you comfortless: I will come to you.

Evan Roberts was a small boy, one of his ambitions was to climb the winding staircase that led to the Church Tower. He had ventured up the staircase on Saturday evening after choir practice and when he reached the bottom of the staircase he found everything in total darkness. The door was locked! Oh, horror! He would be a prisoner till the following day! A whole night in that weird awful stillness! He beat upon the door with no result, and his heart thudded. What would his mother think? He could imagine her, and perhaps some others, scouring the country side for news of him.

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19 – Helen Campbell, Mullumbimby.
19 – James Small, Grafton.
19 – Ronald Lisle, Grafton.
19 – Mary Arrowsmith, Harrington.
19 – Heather Waite, Mitchell's Island.
October Birthdays

Many Happy Returns

“Where your treasure is, there will your heart be also.”
(Matthew 6: 21.)

1945.
    3 – John McQueen, Raymond Terrace.
    4 – Grant Harman, Wauchope.
    5 – Peter McLeod, St. Kilda.
    6 – William McFarlane, Hamilton.
    7 – Raymond Murray, Bunyah.
    8 – Audrey Warrell, Comboyne.
    9 – Robin Munro, Maclean.
   10 – Ken Kerr, Sydney.
   11 – Flora Archinal, Gloucester.
   12 – Bruce McIntosh, Forster.
   13 – Wm. Chandler, Brunswick Heads.
   14 – Barbara Sheather, Wauchope.
   15 – Ian McPherson, Maclean.
   16 – Joan Trotter, St. Kilda.
   17 – Elizabeth McQueen, Grafton.
   18 – Maria McQueen, Grafton.
   19 – Jacqueline Millar, Cargo.
   20 – Marion Millar, Cargo.
   21 – Max Carey, Bunyah.
   22 – Lois McPherson, Warrnambool.
   23 – Shirley Cause, Taree.
   24 – Ivan Hodges, Maitland.
   25 – Paul Bridgeman, St. Kilda.
   26 – Aileen Hanks, Branxholme.
   27 – Valerie Preston, St. Kilda.
   28 – Thelma McKinnon, Kindee.
   29 – Helen McPherson, Grafton.
   30 – Leslie Murray, Bunyah.
   31 – Fay Chapman, Wauchope.

Search Work in Psalms 70 to 118

1. Where is pride spoken of as compassing people around as a chain?
2. Find the statement “We will shew forth Thy praise to all generations.
3. Who heard a language that he understood not?
4. What are the righteous said to flourish like?
5. Find a Psalm of less than 15 verses which mentions the Phrase “Let us” five times.
6. Find a Psalm in which “Oh, that men would praise the Lord for His goodness” is stated four times.
7. What does David describe as having months, but speak not; eyes, but see not; ears, but hear not; noses, but smell not; and hands, but handle not.

All answers to be sent to Rev. J. Campbell Robinson;
88 Alma Road, E. St. Kilda. S.2.
Due to industrial troubles the magazine could be printed as usual in December.
THE CRISIS

One of the four freedoms of the Atlantic Charter is Freedom from Fear, but when we consider the state of the world today it appears to be abundantly clear that fear is the only unifying principle in our national and international efforts to straighten out world and domestic problems; and it is equally evident that God and His righteousness, when it is not completely ignored, is given second place in their plans and schemes. The individual as well as the nation refuses to learn from experience, that human endeavour which ignores God and His righteousness can never grasp security. It should also be recognised that the individual is not free from responsibility, as the government of a nation reflects the moral and spiritual tone of the community. Security that is maintained by fear is a misnomer, an absolute contradiction. When God and His righteousness is ignored we can anticipate discord and confusion.

Russia questions the good faith of Britain and America with regard to the retention of the secret of the atomic bomb. Britain and America question Russia's sincerity. Mr. Anthony Eden said recently that, if Russia would allow newspaper representatives to enter Russia and report events with the same freedom as Russian representatives report from Britain and America, a great contribution would be made towards unity. The United Nations agree that the world should be secure from the fear of war, but how are we to find the solution when fear is the only unifying principle among the nations?

It is claimed that Christianity can meet the world's present need, and with this we readily agree, but has not Christianity reached a crisis. In modern Christendom it would appear that God is removed from His throne and stripped of His prerogatives. Liberalism is doing its utmost to deny the deity of the Lord Jesus Christ and the supernatural nature of the Christian Faith. Social progress and materialistic ideals are emphasized while man's immortality and eternal destiny are thrust further into the background. An alarming situation has developed within the Church. Many theological halls throughout the world which were founded to own and maintain the supernatural origin and infallible authority of the Holy Scriptures, now teach that man's religious nature is the result of natural evolution. From time to time efforts are being made and resolutions adopted to modify the historic creeds of Christendom. Ministers devoid of principle openly violate their ordination vows and insidiously propagate socialistic liberalism. There is a complete reversal of the order set down in Scripture: “Seek ye first the kingdom of God and His righteousness”

It is well to remember that Christ is still...
upon His throne and that it is no new thing for Christianity to reach a crisis. As Wm. B. Greene has said, “She was born of a crisis, even of the apparent defeat and actual death of her Founder and Head. The crucifixion was followed by the resurrection and was in order to it; and both were followed by the descent of the Holy Spirit and the constitution of the Christian Church on the day of Pentecost and were in order to these. Now this, the most tremendous of all crises, was not only the beginning of Christianity, it was also and specially the type of it. Christianity has again and again met crises, and the result of each crisis has been the advancement proportioned to the seriousness of the crisis.” From Pentecost, yea, even from the Cross, Christianity at various periods has reached a crisis, but it has always been triumphant. The death of Stephen was followed by the regenerating power of the Holy Spirit Working in the lives of thousands. It was Saul, that stood by consenting to the death of Stephen, who became a chosen vessel of the Lord to carry the Gospel to the Gentile world. When the Holy Roman Empire was wrecked by the barbarian hordes, Christianity did not fall with it. When the ecclesiastical dictatorship of the papacy held Western Europe in the darkness of superstition, it was followed by the Reformation, which brought freedom and liberty of conscience as was never known before.

We have no reason to fear for the future of Christianity, even if, for the time being, many are blinded by the materialistic and humanistic concepts propagated by liberalism. But it is a call to you, who by faith and experience know the sufficiency of Christ's atoning sacrifice, to stand to and maintain the propagation of the Gospel as proclaimed by the Lord Jesus Christ, His apostles, Augustine, Luther, Calvin and Knox.

Christianity alone has the solution for the world's problems, and shall yet rise triumphant above all her enemies. The Devil is no stronger today than he was during the Middle Ages; he was defeated then, and by God's grace he shall be defeated again. “Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.”

THE WITNESS

The Apostle Paul declares that all men, heathen and Jew and those who live in Christian lands have the witness of God. For God has not left Himself without a witness (Acts 14: 17), and in the judgement all men shall be judged, and sentence shall be passed on how they reacted to the witness of God; whether they have been faithful to the witness or not. There are no names left out of the register of death. The worthless favourites of fame, those who have prostituted their talents at the shrine of sin, the careless and those indifferent to the claims of God, they shall be silent, for “every mouth shall be stopped and the world brought in guilty before God.” Ignorance shall not stand as a defence at the bar of eternity, for God has not left Himself without a witness upon the earth.

The witness of God is stronger to some than it is to others. The witness of God to the heathen is not to be compared with those who have the open Bible before them, but in accordance with the light that God has given, so shall men be judged, when all nations and peoples shall be gathered together on the last day, “To whom much is given much shall be required.”

Many of us have had godly parents who have sought to guide us in the way of godliness, by word and example. We have sat under faithful ministers of the Gospel of Jesus Christ, who without fear or favour have thundered out the warnings of a Christless death, and with all the winsomeness of a sinner saved by grace, have declared the love of God. If we turn away from God surely our condemnation shall be greater than that of our companions before the dread throne of justice, who enjoyed no such advantage.

There are innumerable ways in which the witness of God may vary in strength, but we will endeavour to divide the subject into three great divisions.

The Witness of God to the Heathen.

When Barnabas and Paul came to Lystra, they were at first received as gods, because, by the power of Jesus Christ, a man that was a cripple from his birth was enabled to walk. The heathen
multitude, carried away with this manifestation of power, and without enquiring the source of such power, were ready to deify Barnabus and Paul. They called Barnabus Jupiter, and Paul Mercury. Barnabus and Paul condemned their wicked demonstrations and justified their condemnation by pointing out that God had not left them without 3 a witness. God had certainly withdrawn from the heathen because the heathen had turned away from God. “Nevertheless He left not Himself without a witness. The works of creation and the laws by which God governs the universe. They did not seek God but established gods of their own, according to their wicked minds.” (Romans 1: 19,25.) Their self-chosen religion of lies, built on murder and brutality, devoid of affection or purity, and violating the very laws of nature, which are the witness of God.

Heathenism is not merely a misfortune, but a demonstration of crime that is as black as hell, a sinful defiance of the witness of God. Surely it is unnatural to murder sucking babes, yet that is the requirements of certain heathen cults in Africa. Surely it is unnatural for a husband to desire that his wife should be burnt alive on his funeral pyre, yet that is what Hinduism demands. Heathenism has produced a prolific crop of utterly inexcusable and hideous vices and crimes. They are under the dominion of sin and believe a lie. Because they do these things, under a religion of lies, does not free them from responsibility. The witness of God is sure. The superstitious fear that dominates heathenism testifies to this fact, as Paul said: “Their conscience also bearing witness and their thoughts.” It is true that such brutality and absolute disregard for the moral law, which is God's witness, is practised by so called modern civilized people. But we shall see later that their guilt is greater.

The Witness of God to Israel.

Added to the witness of God's works in creation and providence is the personal testimony of His servants. In Israel we see this greater witness. God sent unto Israel prophets, “God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets.” To Israel had God committed the keeping of the Holy Oracles. As Paul said, “What advantage then hath the Jew? . . . much every way; chiefly because that unto them were committed the oracles of God.” The fact that they failed to profit by possessing the Word of God, that they did not understand or believe it, does not alter the privilege or the responsibility. God through His prophets had spoken unto them, and the law for their life and conduct was given unto them, and provision was made for the worship of God. The tabernacle, by divine command, was erected in the wilderness, and later the temple in Jerusalem. There were solemn feasts and convocations during the year. The promise given unto our first parents was repeated unto them, they were given symbols and types to remind them of the coming Messiah, who was to break the power of sin and redeem all whose faith was fixed in Him. Never a day passed but it was crowded with witness to God. But their greater privilege and the greater witness brought greater responsibility. For it is an unalterable decree of God that “to whom much is given, much shall be required.”

Today, Israel, the nation that sinned against the greater witness, is scattered throughout the world; never have a people suffered as the Jews. It is not merely a misfortune that Israel has become as the off scourgings of the nations, but it is the just judgement of God. They had the greater witness and refused to acknowledge that witness. In the day of reckoning those who refused the witness given to Israel shall receive a greater condemnation than those who refused the witness of God's works in creation and providence.

The Witness of Jesus Christ.

The greatest witness of all is the Gospel of our Lord Jesus Christ. The Master told His disciples that in whatsoever city they were not received to shake the dust from off their shoes, as a witness against that city. Bethsaida, Chorazin and Capernaum had the greater witness, and Christ declared that their condemnation would exceed that of Sodom and Gomorrah. We also find the comparison of witness between Israel and the Gospel in the 2nd chapter of Hebrews: “For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation”

God has never left Himself without a witness, and today we have the greater witness of the Gospel to consider. The heathen were without excuse, for God had not left Himself without a witness, but Israel's condemnation is ten thousand times greater; and those who reject the Gospel today, their guilt is immensely greater than that of Israel.

Have you ever thought what a terrible responsibility is placed upon you in having godly parents? Their example in precept and testimony is God's
Have you ever thought what an awful thing it is to have a Bible and reject its witness? Dr. Taylor has said, “A neglected Bible will be a millstone round our neck to sink us deeper into perdition.” You may buy a Testament for a few shillings, and yet it may prove at last to be the most costly possession you ever had. Michael Bruce wrote in the fly leaf of his Bible:

“It is vain for me to boast
How small a price this Bible cost.
The day of judgement will make it clear
’Twas very cheap or very dear.”

The Witness of the Spirit.

You cannot erect a barrier against the Spirit of God. Saturate your mind with speculations and follies of a dying world, endeavour to obliterate the consciousness of your immortality and eternal destiny, create a puppet deity of your own, that is controlled by your passions and emotions; yet, despite all your efforts, the witness of the Spirit of God manifests itself in your soul, in the conviction of sin, the terrible fact of sin that you cannot eradicate from the mind. You are forced to consider, “righteousness, temperance and judgement to come.” You cannot evade the witness of the Spirit. It is more intimate and convincing than any other experience through which it is possible for you to pass.

God has not left Himself without a witness, but what vitally concerns you, personally, your reactions to the witness of the Spirit.

In the first place it reveals your need. We want life, and the will and the power to do what is right, to serve God, to worship Him in spirit and in truth. We may know what is right to a degree and approve, but the witness of the Spirit exposes our bondage. In the stress of temptation, desire proves stronger than virtue. We are swept away by baser passions, carried captive like one beaten in the battle by the strength of sin.

You are not ignorant of the provision that God has made through the sacrifice of the Lord Jesus Christ. You can present no defence at the judgement bar of God if you reject His witness. The heathen shall be judged according to the light given unto them; you shall be judged by the standard of the Bible, by the witness of the Spirit.

You ignore the witness of God at the peril of your soul.

THE MANIFESTATION OF THE SONS OF GOD.

The apostle Paul describes the whole creation in a state of general distress, charged with some undisclosed power, heaving throughout its borders with the pains of a coming regeneration, or, as John Calvin puts it: “Even wood and stone, as conscious of their present vanity, long for the final resurrection that they may with the sons of God be delivered from vanity.” The whole creation groans, waiting for the manifestation of the Sons of God. Every soul longs for a permanent existence, but all around us we see but change and decay. In the world there is nothing stable, nothing permanent; all things are hastening onto their own destruction.

God in His infinite wisdom has revealed unto man His eternal purpose. Out there, beyond the horizon of time, rolls the vastness of eternity, and the soul of man, which is neither subject to decay or the ravages of time, hastens on to that eternity. The apostle brings before us a scene of dreadful majesty; the whole creation groaning under the load of sin, waiting for the day of retribution, while the irresistible power of death makes havoc among all life, carrying off, as with a flood, each successive generation; and the heavens are charged with judgement against a world that has departed from God. Paul declares that the whole creation groaneth, waiting for the manifestation of the sons of God.

The day of retribution will be terrible beyond description, but it must be if the sons of God are to be manifest. There must be a separation of those who are justified by faith and the company of the lost. That day will mark the consummation of the redemptive work of the Lord Jesus Christ. “He shall see of the travail of His soul and be satisfied.” But it will also mean that mercy will be withdrawn, and the day of grace ended, for as your life is limited by time, so is grace. When you see the heavings and hear the groanings of creation, your doomed soul will realise its unredeemed state. Paul says that creation groaneth for that day; but the unregenerate sinner dare not meditate upon it. The believer longs for that glorious event and
looks forward to a splendid immortality, incorruptible and free from the influences of evil. Paul in the 7th chapter of Romans, has drawn from his own experience to prove that the believer longs to be freed from the shackles of sin. The child of God is never satisfied with his present state. He is not ignorant of the inequalities and injustices that exist; he experiences grief and sorrow as other men, and knows the wounds of bereavement and the pains of disappointment. He does not desire the existence of a naked spirit; he longs for liberation and permanency in the courts of eternal glory, and by faith he sees the fair vision of the golden cities of the everlasting kingdom of God, and his own immortality reflecting the divine image in the beauty of holiness. “We ourselves,” said Paul, “groan within ourselves waiting for the adoption, to wit, the redemption of our body.”

The first fruit of the spirit is the seal of our Christian inheritance. The Holy Spirit takes up His abode in the soul and reveals unto the believer the majesty and sufficiency of Christ. It is not a wandering preacher of Judea that he beholds, but God the Son, Who took unto Himself our nature, to redeem us from the dominion of sin and the curse of the law. The forces of evil have not mere man to reckon with now, but God, from heaven, even the God-man, Christ Jesus. No wonder demons tremble at His presence and Satan went down before the greatness of His strength, wrecking the powers of wickedness as He journeyed to Calvary, where He offered Himself a sacrifice for sin. He submits to the shock of divine vengeance to save His people from the wrath to come. Neither men nor angels could conceive of a greater sufficiency than the sacrifice of Jesus Christ! and no one but the sinner saved by grace can behold Christ as such a Saviour. The glory of Christ’s finished work on Golgotha’s hill can only be revealed by the Spirit. As John said: “No man can call Jesus, Lord save by the Spirit of God.”

The fruit of the Spirit unfolds itself in the New Birth, “Old things pass away, behold all things become new.”

While it is true that the Christian may know the peace of God, it does not alter the fact that he still groans within himself. He groans because of the consciousness of his own weakness, the temptations that continually beset him, and the realisation that he is far from perfect. Nothing can satisfy but the full possession of the virtues that flourish in heaven. He has the assurance of his inheritance, but longs to enter into the full possession of it. As Paul said, he had no desire to be unclothed, but clothed upon with his house from heaven. While we are here we are under the shadow of death, there is nothing permanent, and before us is the dread experience of the tearing asunder of the body and soul. The heart craves for something higher, a life with God that flows eternal in the realms of God’s ageless habitations, no longer subject to the limitations of time. The Christian joins with creation waiting for the great consummation of God’s purpose, “the manifestation of the sons of God,” or, as Paul puts it, “waiting for the adoption, to wit, the redemption of our body.” Believers are already adopted into the family of God. They are God’s children, but they have not yet been openly declared so, nor yet fully prepared for the manifestation of the sons of God. For God’s children must be altogether glorious both in body and soul.

Adoption may be viewed from three aspects, or periods. First, when God’s great plan of redemption is put into operation by the Spirit; when men and women receive the seal of their eternal inheritance by faith in the finished work of the Lord Jesus Christ. As the apostle said: “Which is the earnest (seal) of our inheritance until the redemption of the purchased possession, unto the praise of His glory.” From then till death is a process of preparation and service. “For heaven is a prepared place for a prepared people.” Salvation introduces the sinner into a new world where he learns the operations and ends of his immortality, and the laws that govern the City of God, and the more he is enlightened, the greater becomes his fascination for the eternal environments and conditions provided for the expansion and development of his immortal faculties.

The second period or aspect of adoption is death. Death is violent in its dissolution. God created man body and soul, and these two belong together. United they form your human personality; a soul separated from the body is not complete; it loses its power of communication; it can no longer mingle with loved ones or take part in the family union. It becomes a naked spirit, or, to use the words of Paul, “unclothed.” The soul of the redeemed enters into the immediate presence of God, but the body returns to the dust from whence it came. Paul makes no mistake with regard to his meaning of adoption, for he qualifies it with the following words: “Even the redemption of the body.” At death the soul is delivered from
the influences of evil but death prepares the body for its incorruptible and immortal resurrection. It must leave its dishonour and weakness in the grave. “For that which we sow is not quickened except it die. Whatever time and decay may destroy in the grave, there always remains the seed of the resurrection, fire or flood or time cannot destroy it.

The final period is the resurrection of the body. This the apostle calls the “redemption of the body.” The Lord Jesus Christ opened the way through death and the grave, He unfolds the path of eternal life to His people. A triumphal procession goes on, a multitude that no man can number, an innumerable host of God's children travel heavenwards along the path of life that Jesus has opened up.” But yet we groan, waiting for the manifestation of the sons of God, that day when the body shall return from the dust a glorious body like unto the Son of God, to enter into the fullness of the redemption purchased by Christ.

The day of the manifestation of the sons of God will be one of dreadful majesty. It shall be a day of separation. The redeemed shall be openly declared on that day and judgement shall be put into operation upon the lost. The great purpose of God can never be frustrated. Death and Hell have exhausted their strength, and the counsel of God prevails, Do you look for the manifestation of the sons of God, or shall eternity break upon you with all its terrible realities: its dreadful realisation that your mis-spent life and neglected opportunities have closed every avenue for reconciliation, and that the rolling immensity of eternity speaks only of your lost and hopeless condition?

A. A.

THE CHURCH AND THE NATION (1)

In our last article we dealt briefly with the position of the Church of Scotland. In this article some consideration will be given to the Church of England as an established Church. As indicated in the previous article, the Church Scotland is unique in its spiritual freedom. This freedom is something which was not lightly won and the hardest struggles of the Church were centred around the fundamental principle that Christ was head of the Church.

The Church of England recognises this principle in its spiritual sense, but at the same time has so organized its administration that the principle has been practically lost sight of. An eminent authority on the Church of England has shown the position very clearly by setting out certain reasons why the Church of England is an established Church.

The reasons given are:

1. Its temporal constitution, organisation and domestic laws are part of the law of the land and judicially recognised by the courts.
2. The crown alone has the right to nominate the Bishops of the Church.
3. Parliament claims the right to define, and has in part defined, its formularies and rites. And
4. Decrees of ecclesiastical courts are enforceable by temporal sanctions recognised by the law.

It is difficult to reconcile the above relationship between Church and State with the New Testament because it implies a Church State. The idea of a church state assumes more than scripture warrants, namely, that the nation and the Church are interchangeable terms. It was certainly a forward step when the papacy ceased to have direct power over the realm of England, but much greater progress could have been made had this not been a mere transfer of the papal powers to the King. This aspect of the Anglican Church does not affect us today, simply because it is not challenged. When, however, it is challenged, it brings civil power on the side of a doctrine which is not true. The Covenanters proved this when, by resisting the doctrine, they brought upon themselves privations and suffering which almost beggar description. The accounts of their sufferings often bring out clearly the principles involved, because, again and again, even on the scaffold, those brave men and women would assert their loyalty to the King as head of the State, but refused to acknowledge his supremacy in the Church.

The Theological standards of the Church of England are sound, but it would be disregarding the cause of truth if reference was not made to that Church's national position. This matter is also the deep concern of many laymen in the Anglican Communion in England. These men desire above all things to have national recognition of religion, but they believe just as fervently in a free church. The civil ruler's duty is not to rule the Church of God but to acknowledge her and make due provision for her welfare. Furthermore, the civil ruler must protect the nation from falling into error by safeguarding the
doctrinal formularies of the Church. The civil ruler represents the people and the civil ruler is responsible to them and also as an individual to God. Therein lies his true function.

H. C. NICOLSON.

THE CHURCH AND THE NATION (2)

An attempt has been made through these articles to deal with national religion in its purely doctrinal and historical aspects. This has been necessary in order to arrive at a proper appreciation of the relative problems. Even the most superficial study of the history of national religion must reveal that to raise the subject today at least does not mean the setting forth of a new idea. The relation of the state to religion has occupied the minds of men almost continuously throughout the Christian era.

As one looks out on the world today with all its chaos and unrest the thought comes almost automatically that there is something wrong fundamentally in the affairs of nations. There seems little possibility of freedom from fear; in fact it is fear that seems to motivate most of the action in the international field.

There are a variety of solutions offered, but perhaps the most popular one is some form of world government. The British Prime Minister has recently said that such a government is a necessity if the atomic bomb is to be controlled.

In criticising the idea of world government one has to be careful, as through the medium of international co-operation much has been accomplished for the welfare of humanity. The trials at Nuremberg are, for instance, concrete evidence of this, and future despots and traitors will have good cause to ponder before creating war and betraying their nations.

Such developments as international law are manifestations of a more or less spontaneous desire on the part of civilized persons, whereas a world government could only be, at best, something superimposed upon the lives of nations. The Pope claims this power of world government, but most nations have cast him off. Incidentally, his Church still crowns him as King of Kings and Prince of Princes.

The nations of the world owe their existence to a variety of factors, many of them lying deep in the spiritual and mental make-up of their nationals. In the face of any danger these factors assert themselves and the nation emerges with its individuality strengthened. The League of Nations was an experiment in world government, but it failed, and, as a matter of fact, it has been said on good authority that, while the Treaty of Versailles created a spirit of hatred, the League of Nations permitted that spirit to be put into action.

It may seem pessimistic to say so, but just as there are elements in the physical world that won't mix, so also in the world of human relations there are evidences of the same principle. Mere power is no safeguard for the future; the assertion of it often creates more problems than it solves.

Looking at it from our own point of view, there is a great need for a rediscovering of the things which made our nation great, and not least amongst these is putting our spiritual house in order by showing a more realistic recognition of God and His law. A world government already exists; it is vested in Christ. The responsibility of accepting that government rests with nations who may reject Him. The road of reconstruction will be a long and a hard one. Not only has there been destruction of bricks and mortar, but there has been destruction of more intangible things. For the task of rebuilding, the spirit of God can supply faithfulness and inspiration to the spirit of man.

Let us labour, then, in faith towards the day of true world government when the kingdoms of this world shall become the kingdoms of our God and His Christ.

H. C. NICOLSON

INDIA

India's freedom is a topic that from time to time occupies the headlines of our newspapers and is the subject of discussion among various groups of political organizations. We have rarely placed before us the problems of India from an Indian Christian's viewpoint. Arthur V. Ramiah, one of India's brightest and devoted Christians, who has his country's welfare at heart, recently said in a letter to the "Calvin Forum": "If one thinks realistically, it is easy to imagine India's present state had she been free in the winter and spring of 1941 when the Nipponese juggernaut rolled southwards and over-run one free country after another. Without the Royal Navy, the R.A.F., and
the hard core of this country's land forces, the British Army, we should today probably be among the unhappy victims of that gigantic swindle, the Greater East Asia Co-prosperity Sphere!"

It might well be asked, Who wants unconditional freedom for India? Mr. Ramiah replies: "Well, the majority of Hindus don't want freedom if it means the partition of India into Hindustani, and Pakistan and the consequent destruction of the homogeneity of the country. The 85 millions of Mohammedans don't want freedom at the expense of the subjection to the Hindus who are almost thrice as numerous as the Mohammedans. 'The 'Untouchables' and other minorities certainly do not want freedom if that results in the British taking their hands off the helm."

Mr. Ramiah points out that it is "only the extreme left wing of the Indian National Congress which is demanding 'Unconditional Freedom' for India. Blinded by race hatred; and a wholly unrealistic appraisal of the country's true socio-political situation, iconoclasts of the type of Gandhi, Nehru, his sister; Mrs. Pundit, and a few hundred others of their kind are insisting that this sub-continent of India, by a stroke of the British Parliamentary pen, as it were, should be plunged into a state of civil war and general misgovernment – for that is what the grant of freedom just now would amount to."

Mr. Ramiah declares that "Standing solidly for a continuance of the British connection, the Indian Christian community has been described by even the fire eating Jawharlal Nehru as "the only community which is not a problem to the country." This indeed is high praise from a bitter enemy not only the British but of Christian India. Would that the otherwise discerning Nehru could realise that India's only hope is Christ!"

THANKSGIVING

During the occupation of Holland by the German Army, the Reformed Church suffered terrible persecution. Her ministers were fair sport for the Nazi tyrants; many were flung into concentration camps to suffer and die, their only crime being that they were faithful to their ordination vows to preach the whole counsel of God. Her young men were hunted day and night, to be carried off to the slave camps of Germany; many of her noblest sons were subjected to the most infernal means of torture and died in agony. The Gestapo introduced a reign of terror and starvation was the common lot of her people. Many a mother's heart was broken and a father's countenance downcast as they read the last message from their sons who faced the Nazi firing squads. These dark and terrible years of anguish and grief have left their scars deep in the heart.

Liberation has come at last to the Reformed Churches in the Netherlands. Once again her ministers enter the pulpit on the Sabbath day without the threat hanging over them of death or worse in a German concentration camp.

The Rev. Dr. Pieter Prins, of Dordrecht, on Sabbath, May 6th, 1945, preached from the text; Isaiah 25: 4 and 5, and we are indebted to the "Calvin Forum" for the following abridged form of his sermon:

Liberated from oppression! This might well be the heading of Isaiah 25. For here we find a song of praise for our liberation. God has delivered us from the hands of our enemies. This is the principal thought of our text. We shall discuss three points:

1. What the tyrants did.
2. What the downtrodden did.
3. Who came to the rescue?

"In rich oriental images the prophet depicts what the tyrants did. The blasts of the terrible ones is as a storm against a wall. The Israelites suffered at the hands of the Babylonians – we, on account of the German oppressor. Their blast became a tempest, and the tempest grew into a hurricane. We, here in this church, had to face it, but it is nothing compared to what our martyrs experienced. God has seen it and has written it in His book. The Gestapo may have destroyed their books, but God will remember what they have done, and woe to them when God will pass judgement upon them.

The prophet speaks about the heat in a dry place. This destroys life and creates conditions under which it is impossible to live. So it was with the Israelites, so it was with us. How much our nation has suffered, just as plants growing in barren, hot places. But the noise of the strangers would be brought down. Their noise filled our streets, our living rooms. We daily heard their boastful talk on the radio, read it in the press: but now it is brought down. What a tremendous change!

Our text mentions the poor, the needy, their distress. Indeed, we have become poor, plundered
as we are. We are needy. If the trucks of the Allies
do not drive very quickly we shall starve even now,
after liberation. Hardly had one woe passed, when
another made its appearance for five long years. I
mention only a few things which happened this last
cold winter: slave hunting, razzia's, deportations,
searching of our houses, killing of our relatives,
starvation. But all this is over now. No more
inundations, evacuations, destruction of our nat-
tional possessions. The reports of the firing squads
are silenced. The crowded prisons and
concentration camps empty themselves. The mass
murders of the Jews no longer take place, no more
bombing of our shipbuilding yard and factories.
The Dutch sailor comes home. The Nazi scoundrels
are powerless. I could continue this enumeration
almost indefinitely. But enough; there is joy
and thankfulness in our hearts, though mingled with
sadness when we think of all those whom we shall
never see again. Many of our so-called political
prisoners have died a horrible death, after being
tortured in an infernal way. We must remember
what the tyrants did and not soon forget all this. If
these terrible things do not stand out in our minds,
how can you be thankful and remain thankful for
the great liberation the Lord has brought about?
Also this concerns God's praise and honour. We
had to wage a spiritual war, for the Nazis wanted to
dethrone our Lord and our Saviour and to put their
own idols in His place. The faithful minister of
God had to preach against the
ir evil plans and, if he
did so, the pulpit was in many cases the porch of
the concentration camp. Our young people could
not give full scope to their natural abilities, but had
to hide under the floors of the houses or in remote
corners of a garret. But this is past, and we will
proclaim the glory of God Who worked His
wonders.

But the Lord helped us. This help is the theme
of the whole chapter in Isaiah 25: 'O Lord thou art
my God; I will exalt thee, I will praise thy name;
for thou hast done wonderful things. Thou hast
made a city a heap, of a defenced city a ruin.' So
God must be praised for His destruction of the
enemy, be it old tyrannical Babylon, or modern
ambitious Berlin. God is more powerful than all the
strong tyrants together. It has been beautifully put
by the prophet: For thou hast been a strength to the
poor. A strength, a fortress, which cannot be
reduced to ruins by bombardments. God has been a
refuge, a shadow from heat. What would have
become of you and me if God had not sheltered us
from the deadly sunbeams of the tyrant? Do you
still remember the slogan of the Germans, painted
everywhere at the corners of streets, on the
roadways: 'Germany is victorious on all fronts'?
God has entirely changed this boastful word. It is
not only the clever Montgomery, the genius
Eisenhower, the persevering Alexander or
MacArthur – no, it is in the first place the Lord of
Hosts. Let us not speak long about the bravery of
our Allies; the tenacity of the Dutch people, the
splendid work of the underground forces. We
must not, of course, ignore this, but in the first
place we must give glory to God. Our newly
 gained freedom is His doing. But there is more to
be found in our text. Isaiah refers no only to
Israel's liberation at a critical juncture, he also
wants us to realise that this is an image of the
saving of mankind out of the hand of the devil. A
wide perspective is opened for us on this Sunday.
God will swallow up death in victory and He will
wipe off tears from all faces. Believe in Jesus
Christ and you will inherit eternal bliss. Amen.”

NEWS FROM MOYOBAMBA

By HAROLD C. LINDSAY, M.D., Moyobamba, Peru.

On the 6th of August Moyobamba was the
centre of a considerable earth tremor. No one suffered
physical injuries, partly because the incident occurred
at the time of the evening meal, and most of the
people were within reach of the street or open spaces,
but much damage was done to property. About eighty
houses have been condemned and their demolition
ordered. Few premises escaped intact. The Mission
properties in Moyobamba consist of the hospital, the
new church, the mission house and the old church
building. Of these the hospital suffered the most, but
only in the older part. This original block is a two-
storied building, the upper part of which is used as
living quarters for the nurses and staff, and the lower
as the men's and women's wards, a private room, and
a room for operations.

Miss Macdonald had an unpleasant experience.
She was in the second storey at the time, and could
not escape on account of the stairs being so far away
from where her room was.

The walls of the building in parts had separated
enough to allow the hand to be introduced between
them. Repairs were started promptly. A broad
emergency stairs has already been put in, and is
situated only a few yards away from the two nurses
bedrooms, one of which has been given a quicker
getaway by having had a window converted into a door. The beautiful out-patient department, left us by Dr. Kenneth Mackay, suffered very little, and has already been repaired. The new church, with its walls thicker than any of those in Moyobamba, came through practically undamaged nor did the mission house or old church suffer much. There was no damage of note among the houses of members of the congregation. The structure that suffered most of all was one of the 10 Roman Catholic churches, called the chapel of the Lord of Pardon. It is partly in ruins.

“All things work together for good to them that love the Lord.” We are now better prepared in regards the hospital buildings just in case a really bad quake comes. There is quite a possibility of this, for during the past few years we have had several alarms, not felt to be worthy of mention to you people at home, who have had to endure so many catastrophic experiences. I had been warned by Dr. Mackay that the hospital stairs, on account of their inaccessibility, steepness and narrowness could prove a veritable death trap on such an occasion, but had put off rectifying the matter, partly to save expense and partly so that I might fit in such an improvement among others which the hospital needs. For example, we must have two new kitchens as soon as possible. At present one small one serves for both patients and staff, and it is where the Peruvian staff have to eat as well. It would be also more desirable to add a small wing with operating theatre to the present building. If the Lord wills I hope to carry on with these very necessary improvements on my return here.

During the quake my wife and I, with our two children, were in Lamas. There we felt the movement quite strongly. I was operating at the time, and so against a very natural inclination had to stay indoors where I was.

Things in the congregation are going well. For a time, although attendances were good, the people were getting into a rut. Recently one of our pastors, Don Luis Torrejon, has returned from Chachapoyas, and his presence has brightened up matters. His enthusiasm is contagious. He has started the Saturday night evangelical meetings in the houses of believers in different parts of the town, and thus reaches with the Message many non-church goers. For a while the evangelical boys in the secondary college had been forced to go to Sunday mass. Our pastor in the interests of his flock paid a visit to the Director of the school, gently pointing out our rights in this matter, and an exemption was immediately granted.

Calsada is a very poor village about three hours distance on mule-track from here. The people are, however, as hearty a group of evangelicals as we have anywhere. Ever since Mrs. Lindsay used to have a Sabbath school there on Sunday afternoons the people have been hankering after the same. It is so consoling to see people really thirsting after the Lord. These people have few earthly goods to boast of, and so in a very literal sense fulfil the Biblical description – “But the poor people heard Him gladly.” Luis has started going on Sunday mornings for a Sabbath school, returning here in time for the night service. His wife is a Moyobamba girl who got married to him in Chachapoyas, where she was nurse help to Miss Macmillan. She, with a girl from Chiclayo belonging to the Church of the Nazarene there, who came here to learn nursing, do good work going out together to visit in the homes of the people, where Bibles are sold and tracts and portions of Scripture distributed.

One of my ambitions here is to have a Kindergarten school. The only one in existence is in the hands of the nuns, and one of their rules of attendance is non-attendance with us. All their children as well have to attend mass every Sunday morning. Their parade is usually past our street just as we are going off to Sunday school. What hurts is that many of these children would assuredly be ours if only we had a school for tiny tots. The big essential would be to have a properly trained person from home to supervise such an undertaking; the rest could be done with Peruvian help. Thus, at the moment there is a girl called Rosenda Mori, who is finishing her fourth year in the secondary girls’ college here. It would be easy for us to send her to be trained as a teacher. The college for teachers is at present in Lamas, where there is a sound evangelical mission, whose members I am sure would welcome her in their midst during her time of training. The girl has been faithful to us from infancy, and would make a good teacher. Not long ago I was reading an article by the Rev. W. J. Cameron entitled “Religious Education in Scottish Schools.” As I read I longed that among the present generation of Christians in this country in both the native church and among missionaries, there might come a stronger realisation of the powerful weapon we have to
hand in the form of secular education combined with definite Bible instruction. By this means two ends could be accomplished: one negative, whereby one prevents the children from receiving wrong instruction, and the other the positive effect of the direct sowing of the Word. The Free Church, with college in Lima, is in the vanguard of progress in this respect, not only in Peru, but in South America in general. What we would like to see in Moyobamba would only be a small affair in comparison. The people here would gladly welcome such an effort, and I am sure God would give us His blessing on such a project.

Home still seems very far off. We have fixed provisionally on May or June of 1946 as a possible date of departure from here. Apparently it is very hard to get a place on home going ships, so we must just possess our souls in patience, and hope for the best. Some time ago we had the heartening news of forthcoming help. There has been nothing further of late, but we feel that no news is good news, and that one of these days we will be gladdened to hear of the actual sailing of our two new nurses.

**NEWS FROM INDIA**

Nurse Dunlop, in a letter, speaks of services at which Twarie, the Brahmin priest, who intends to act as an evangelist and is highly respected even by his fellow Brahmins, and his wife were baptised. Rev. Murray Macleod, M.A., put a few questions to the candidates for baptism, which were satisfactorily answered. The crowning point was when the Brahmin took his sacred cord off and gave it to Mr. Macleod, and asked if he might speak. He seemed to be filled with the joy of the Lord as he spoke of the wonderful works of God. Earnest prayer is requested for Twarie and his family.

Nurse Dunlop reports that their hands are very full in the hospital with 15 patients (and relatives besides) with only 5 beds.

In a letter received later Miss Dunlop says: “I just wish you could see Twarie's shining face. Last Sunday evening Mr. Macleod was not well enough to conduct service, so we gathered on the bungalow verandah. At first we just sang some psalms, but Mr. Macleod thought it a good idea for Twarie to read a portion of God's Word. Twarie did read, but went on to speak for 15 to 20 minutes. I only understood part, but it was a pleasure just to look at him. After his baptism, when he went through with the Macleods to leave his eldest boy in school at Seoni, many Brahmins followed there on the bus and on cycles. After a great deal of talk with them, Twarie said, 'If a diamond were lying on the ground and a man ignorant of its value trampled it underfoot, the diamond would think nothing of that, but if a jeweller came and recognised it to be genuine, yet trampled it underfoot, the diamond would be greatly offended because the jeweller who recognised its value did this. Well, I'm the jeweller. I know the value of Jesus as Saviour – so how could I trample the diamond underfoot?’ They were answered and went away.

‘Twarie has begun to read the Old Testament, but he will miss Mr. Macleod's help when he goes home, so pray that the Holy Spirit will lead him into all the truth and bless him abundantly. His wife, who was in purdah for 22 years, is learning very quickly. Dr. Annie Mackay has been teaching her to read, and she is really keen to learn, and is reading her New Testament very faithfully. Just yesterday she removed her nose ornaments. She also is rejoicing in the Lord.

“The Macleods are leaving at the end of October or beginning of November. We shall miss them greatly. From now on I hope to go into the villages round about three or four times a week with Tarabie to make known the unsearchable riches of Christ. Please pray that the Lord may fill us with His Spirit and speak through us. I am remembering the special missions at home. The Church here prays for you all. The women folk ask me to send their best wishes to those who pray for them.”

(“Irish Evangelical.”)
“THE PRESBYTERIAN WORLD.”

“The Presbyterian World,” printed and published in Victoria, to hand. It is the official organ of the Presbyterian Church Association. The appearance of this publication is a result of the attempt to form a union of the Presbyterian, Methodist and Congregational Churches of Australia. At the recent General Assembly, held in Melbourne, the motion for church union was carried by 143 votes to 53. The minority formed the Presbyterian Association, whose objects are: –

(1) To strengthen the ties of the Presbyterian Church in Australia with the World Alliance of Reformed (Presbyterian) Churches so as to maintain the unity of the world-wide Presbyterian communion.

(2) To increase among Presbyterian people a true understanding of Presbyterianism, its history, and its special contribution it has to make to the life of the universal church in the modern world.

(3) To maintain the integrity of the Presbyterian Church in Australia, and to seek the expression of Christian unity through the World Council of Churches (Australian section).

A subscription of two shillings (2/-) for the “Presbyterian World” covers the cost of all other literature that may be published by the Association during 1946. This publication should prove most informative and of vital interest to the religious life of this country.

Subscriptions by our readers are recommended.

Subscriptions should be sent to the following:
Victoria: Mr. Leslie Miller, 17 Hawthorne Grove, Hawthorne, E.2.

A. A.

The General Treasurer has pleasure in acknowledging the following amounts: –

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A POOR SERMON.

“It is a poor sermon,” says George Whitefield, “that gives no offence, that neither makes the hearer displeased with himself nor with the preacher. It was a noble eulogism that Louis XIV passed on one of his preachers, Massillon: “I don't know how it is when I hear my other chaplains I admire them, but when I hear Massillon I always go away displeased with myself.” – W. Jay.

LESSON NOTES

SCRIPTURE LESSONS FOR FEBRUARY
TINY TOTS TEXT

“Love one another.” (1 Peter 1: 22)

PRAYERS FOR THE OPENING OF EACH CLASS

February 3rd. – Psalm 141: 3.
February 10th. – Psalm 119: 133.
February 17th. – Psalm 119: 135.
February 24th – Psalm 119: 80.

FEBRUARY 3rd

GOD'S LAW

In these days of lawlessness when law breaking is considered a very light thing by many (numbers of whom escape the penalty of the civil law because they have avoided detection) it is well to remember that God has a law which is called the Moral Law, in which all laws find their basis, a law which stands supreme as the rule of life, and a law which, sad to say, is flouted by the masses in our own day; a law which demands implicit obedience. The penalty for breaking this law is death, and they who trample its precepts underfoot are under a curse, because it is written: “Cursed,” etc., (Gal. 3: 10). Yet this law, good and holy as it is, for it is the “holy and righteous law of God,” cannot make those who keep it holy, that is, if we were capable of keeping it holy, because the apostle Paul says that as touching the law he was blameless (and this before he became a Christian). The rich young ruler was commended by Jesus for keeping the law, and yet he was not saved. The apostle Paul further states “that if righteousness come by the law, then Christ is dead to man” (Gal. 2: 21). So we see how futile it is to trust in the law for justification, for by the deeds of the law shall or can no man be justified. Christ alone was able to meet the demands of the law by becoming a curse for us, for it is written: “Cursed is everyone that hangeth on a tree” (Gal. 3: 13). The law has its place in our salvation: “Wherefore the law was our schoolmaster to bring us unto Christ, that ye might be justified by faith,” etc. (Gal. 3: 24,25.) “For by the law is the knowledge of sin.” (Rom. 3: 20). “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets (i.e., The Word of God), even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe (Rom. 3: 21-23).

LEARN: “The law was given by Moses, but grace and truth came by Jesus Christ.”

FEBRUARY 10th

REDEMPTION

Many times used in the Bible, while clear to the seasoned Christian, are somewhat vague to those young in years as well as young in grace.

Redemption – what does it mean? According to popular usage it means: The act 'of redeeming' or buying back, to ransom. The deliverance of mankind from sin and misery by Christ – how is this work carried out?

Firstly, by conversion. Hitherto the heart was dark within, but 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). By opening the eyes blinded by sin, by unstopping the deaf ears that they hear and the soul live (Isaiah 29: 18); by raising dead souls to life – “Wherefore He saith, awake thou that sleepest and arise from the dead and Christ shall give thee light” (Ephes. 5: 14); by rescuing miserable captives out of the hands of Satan. This work was begun by God soon after the fall of man. Why was this work necessary? Because man's soul was ruined by the fall, the image of God defaced, his whole nature corrupted, the result being that man became dead in sins.

Secondly, by justifying them that is providing a means of justification. This God did when He sent His own son into this world to become sin for us. Therefore, being justified by faith, we have peace with God, etc. (Rom. 5: 1).

Thirdly, by sanctification, explained in Lesson Notes for February 24th. And

Lastly, by glorifying the believer. The Saviour's work for the believer, which began in reconciliation, will be consummated in glory.

The design of God in Redemption is to restore

LESSON NOTES

By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

Lesson Notes for February 24th. And

By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

FEBRUARY 17th.

February 10th.

February 3rd.

February 10th.

February 3rd.

February 24th.
man to favour with himself. Man can by no means redeem himself, for “without shedding of blood is no remission.” We have redemption through His blood, even the forgiveness of sins. Christ, then, is the Fountain of redemption. He alone is the propitiation for our sins, and not for ours only, but for the sins of the whole world (1 John 1: 2). Indeed God so loved the world that He gave His only begotten Son, and only whoever believeth in Him hath everlasting life (John 3: 16,36). In view of all that Christ has done for us, does it not become us to “present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service?” (Rom. 12: 1).

LEARN: Ye are not your own, ye are bought with a price, yea, even the precious blood of Jesus.

FEBRUARY 17th

JUSTIFICATION

The apostle Paul has written many letters, each 14 one inspired by God, and from these letters we can learn much to establish our faith and also bring comfort and edification to our souls. The Epistle from which we take our lesson today is called the Epistle to the Romans, the subject for discussion being justification. You may say what is justification? Question 33 of the Shorter Catechism supplies the answer by telling us, first, that it is an act of God's free grace (i.e., the undeserved mercy of God), wherein He pardonneth all our sins and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone. Why was it necessary for the apostle to write to the Romans like this? Because they, like us, were apt to be guilty of forgetfulness of God (a characteristic of multitudes today), disobedience (another grievous sin), selfishness (more lovers of self than lovers of God), unkindness, and other traits none the less distasteful and all having their origin in original sin. They, too, like us, sought to obtain forgiveness by their own good deeds. Could they or we obtain forgiveness in this way? Can we blot out today's sin by tomorrow's good deed? No? Certainly we may be sorry, but that will be all. To illustrate what I mean: A boy once drove a nail into a post for every bad deed he did, and pulled one out for every good deed, and when he had pulled them all out the marks remained. And so it is with us. We may be very sorry for our sins, but we cannot wash away the stains. So it is good to read that God is willing to pardon all our sins and accept us as righteous in His sight, only for the righteousness of Christ imputed to us and received by faith alone. Now read Romans, chapter 5, verse 1: Therefor being justified by faith we have peace with God through our Lord Jesus Christ.

There are three links in God's chain of mercy, “whom He called, them He also justified, and whom He justified, them He also glorified (Romans 8: 30).

REMEMBER: “We are more than conquerors through Him that loved us.” Because we are made the “righteous of God in Him.”

FEBRUARY 24th

SANCTIFICATION

Here we have another aspect of the Christian life, of being sanctified, or made meet (i.e., fit), or prepared for eternal life. The word to sanctify is used in two different senses in Scripture: (1) To consecrate or set apart from a common to a sacred use. (John 10: 36, Matt. 23: 17). (2) To render morally pure and holy (Heb. 13: 12, I Cor. 6: 11). Again we refer to that admirable though, sad to say, much neglected compendium of Scripture truths, and in answer to the question, What is sanctification? We read: Sanctification is the work of God's free grace (you will note it is a work of God's free grace whereas justification is an act of God's free grace. This justification, according to Hodge, is a purely judicial act of God as Judge, whereby He pardons all the sins of a believer and accounts, accepts, treats him as a person righteous in the eye of divine law) whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and live unto righteousness (Question 35).

Sanctification is a grace distinct indeed from, yet inseparable with, justification, which in simple terms means, To be the Lord's. His command is, “Thou shalt abide for me” (Hosea 3: 3). This is illustrated in Ephesians 5: 25, 26, 27: “Christ loved the Church and gave Himself for it,” etc. To be sanctified means to be set apart for God, and to live for Christ, to be cleansed from, the power and love of sin, to have each spot washed away as it rises into sight, and thus to be made holy and like Christ.

The work of sanctification is effected in us in two ways;

1. Through the efficacy of the blood of Christ; “Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate” (Heb. 13: 12, 1 Pet. 1: 2).

2. By the power of the life of Christ; that is, being now governed by the law of the spirit of life in Christ Jesus, by which we are made free from the law of sin and death. (See Romans 8: 2.)

REMEMBER: It is through the study of God's Word, and prayer in the Spirit, that our sanctification will be perfected because the believer's life is “sanctified by the Word of God and prayer.”

LEARN: The secret of assured success is found in the Lord's words in John 15: 7: “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.”

THE CHILDREN'S PORTION

Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.
CHILDREN'S SERMON

FIVE WINDOWS.

Today we shall have a talk about five windows mentioned in Scripture.

I. The first we shall notice is the window in the Ark, which we shall call a window of hope. It was situated in the top of the Ark. This was, I take it, to teach Noah and his family to look up to God in Heaven for everything.

II. The next is a window in Jericho through which Rahab let the spies escape, and in which she bound the scarlet line by which they were let clown and by which she was saved. This we shall call the window of faith, because so much faith was exercised in connection with it. It is by grace, through faith, that we are saved.

III. The third window we shall notice is a window in Babylon, which faced toward Jerusalem and at which Daniel prayed three times a day when he and the Israelites 15 were in captivity to the Babylonians. This window we shall call the window of prayer, because prayer opens up great possibilities to us.

IV. The next window is a window in Damascus through which Paul was let down in a basket and escaped. It was situated in the storehouse, that there may be meat in Mine house, and pour you out a blessing, that there shall not be room enough to receive it.

V. The last window is a window in Heaven, which we shall call the window of promise. “Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows in Heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

YOUNG COVENANTERS

You remember how King Charles Stuart made a solemn League and Covenant with the Scottish people that they might worship God in their own way. Then he broke this covenant by passing the Conventical Act, forbidding any gathering for worship save in the manner of the Church of England. His soldiers hunted the Scottish Covenanters over hill and dale, bringing to trial any who were in anyway suspected of holding prayer meetings or religious services. One of the king's most cruel captains was James Johnstone, of Westerha'. One day this Westerha' (as the Scots called him) came riding with his men into the hamlet of Shield Hill, where he believed were many Scottish Covenanters. But he was a wild man when he found that the men and women had fled, and only the bairns, about thirty of them, between the ages of six and ten years, left. Westerha' rode up among them, roaring and threatening them with instant death unless they told the whereabouts of their parents. No one would tell. Then he sent men to set the children in rows and make them kneel down with handkerchiefs over their eyes. Then he said, “I tell you plainly that, as you will not answer, I am resolved you shall be shot dead on the spot.”

Still no answer.

Only one little girl of eight looked up and said, Soldier man, will ye let me take my little brother's hand and die that way? I think he would like it.

Then Westerha' bade his men fire well over the heads to frighten them further. Still no information. Then he began to rail at them, saying, “Why don't you say a prayer before I kill you every one?”

With that the same little girl held up her hand, as if she were answering in class, and said:

“If it please ye, Sir, me and Alee can sing 'The Lord is My Shepherd.' My mother learned it to us before she went away.”

And before anyone could stop her, she stood up like one that leads the singing in a kirk, and all the others stood up with her. “Then from the lips of those babies arose the quivering strains:

“The Lord's my Shepherd, I'll not want.”

And as they sang, trooper after trooper turned away his head, for, being Scots, they had learned the Psalm. And Douglas Morton, one of the fiercest persecutors, cried out: “Curse it, Westerha'! Are we warring with bairns? I'll do no more of this.”

At last even Westerha' turned and rode away, for the victory was to the bairns. And as the troopers, broken and shamed, went down the brae, there followed after them:

“Yes, though I walk in death's dark vale,
Yet will fear no ill;
For Thou art with me; and Thy rod
And staff me comfort still.”

(Free Church Monthly. From Crockett, in “The Men of the Moss Hags.”)

WHEN?

It has been reckoned that out of one thousand converted persons –

548 are saved before twenty years of age.
337 are saved between twenty and thirty years.
96 are saved between thirty and forty.
15 are saved between forty and fifty.
3 are saved between fifty and sixty.
1 is saved between sixty and ninety.

Have you come to Christ yet?
If not, dare you delay?
“How shall we escape, if we neglect so great salvation?”

(The Boys Magazine.)

SEARCH WORK IN PSALMS 120-150.

1. Where is it said “Pray for the peace of Jerusalem?”
2. Find the statement, “Children are an heritage of the Lord.”
3. What did David hear of at Ephratah?
4. How many times is mercy mentioned in Psalm 136?
5. Where is the Lord said to maintain the cause of the poor?
6. What does the Lord say He will beautify the meek with?
7. How many Psalms can you find beginning and ending with “Praise ye the Lord?”

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.
16

NOVEMBER BIRTHDAYS

MANY HAPPY RETURNS.

Blessed is that man that maketh the Lord his trust. Psalm 40: 4. 1945.

Nov. 1 – Alan MacKay, Maclean.
   1 – Lesley Ray, Casino.
   1 – Ronald Watts, Grafton.
   1 – Donald McLean, Wherrol Flat.
   2 – Connie Martin, Tinonee.
   2 – Ross Smith, Mindruck.
   2 – Nancy Rintoull, Morwell.
   3 – Ken, Fort, Hamilton.
   4 – Patricia Jones, Maclean.
   4 – Betty Wells, Geelong.
   5 – Claude Lovett, Hamilton.
   7 – Audrey Lisle, Grafton.
   7 – Janet McKinnon, Kindee.
   8 – Vera Hammond, St. Kilda.
   8 – Ronald McPherson, Maclean.
   9 – Aileen Beaton, Bob's Farm.
   9 – Winnifred Ferguson, St. Kilda.
  10 – Janet McDonald, Chatsworth Island.
  10 – Edice McQueen, McPherson's Crossing.
  11 – Elizabeth Robinson, Mullumbimby.
  11 – Heather Brain, St. Kilda.
  12 – Eunice Foster, Hamilton.
  13 – John Stewart, Taree.
  14 – Jancis McFarlane, Hamilton.
  14 – Ian Harris, Barrington.
  14 – Euphemia Lovett, Hamilton.
  16 – Monica Hyland, Geelong.
  16 – Phyllis Brown, Geelong.
  16 – Mrs. McDonald, Clarence River.
  16 – Desmond Ralston, Tuncurry.
  17 – Jock Graham, Wauchope.
  17 – Laurie Brown, Wauchope.
  15 – Kevin Woodall, Branxholme.
  19 – Gloria Eagleton, Maclean.
  20 – Nita Hunt, Lismore.
  21 – Don Preston, St. Kilda.
  22 – Manslaith Harman, Wauchope.
  22 – Anne Margaret Sykes, Wollongong.
  23 – Alex. McKinnon, Kindee.
  23 – Mavis McKay, Taree.
  23 – Teddy McKay, Taree.
  23 – Daphne Watts, Grafton.

   25 – Allan Bain, Wauchope.
   25 – Margaret Archinal, Rookhurst.
   25 – Colin Mart, Wycheproof.
   25 – Bruce Campbell, Chatsworth.
   27 – Robyn Murray, Bunyah.
   27 – Gordon Porter, Yorrs River.
   28 – Warren Dunbar, Hamilton.
   29 – Kevin McKinnon, Ellenborough.
   30 – Heath McKinnon, Kindee.

DECEMBER BIRTHDAYS

MANY HAPPY RETURNS.

Teach me thy way, O Lord: I will walk in thy truth: unite my heart to fear thy name. – Psalm 86: 11.

Dec. 1 – Athol McKinnon, Kindee.
   1 – Edith Anderson, Harwood Island
   1 – Brian Gordon, Barrington.
   1 – Rona Eagleton, Maclean.
   2 – Wallace Lamborn, Willena.
   2 – Dorothy Clerke, Upsall’s Creek.
   2 – Margaret Marchment, Wauchope.
   3 – George Gollan, Tinonee.
   3 – Reginald McKinnon, Kindee.
   4 – Joy Kidd, Nabiac.
   4 – Barry McKay, Lower Macleay.
   5 – Warwick Lamborn, Willena.
   5 – Francis Neil Robinson, Marlee.
   6 – Frank Bain, Wauchope.
   6 – Marjorie Drew, St. Kilda.
   7 – Gweneith Clerke, Upsall’s Creek.
   7 – Ernest Munro, Maclean.
   8 – Judith Black, Sydney.
   8 – Kenneth Murray, Bunyah.
   9 – Noreen Lyons, Foster North.
   9 – Graeme King, Grafton.
  10 – Margaret Oakley, Failford.
  11 – Betty Chapman, Wauchope.
  12 – Beth Taylor, Barrington.
  12 – Graham Len, Maitland.
  13 – Marian Brogden, Armidale.
  14 – Christina Marchment, Wauchope
  14 – Graeme Nisbet, Sydney.
  15 – Heather Long, Grafton.
  17 – Rosemary Turner, Bunyah.
  17 – Valetta Foster, Hamilton.
  18 – Elsie Rees, Hamilton.
  18 – Gwen Stevens, St. Kilda.
  19 – Pearl Mallard, Comoynes.
  19 – Millic Plunkett, Hamilton.
  19 – Margaret Wilkinson, Nabiac.
  19 – Frederick Sheather, Wauchope.
  19 – Margaret Creig, Nabiac.
  20 – Colin Albert, Maclean.
  20 – Hugh Turner, Bunyah.
  24 – Eunice Kennedy, Comoynes.
  24 – Kevin Chapman, Wauchope.
  24 – Norman Chapman, Wauchope.
  25 – Hedley Davy, Ruthven.
  25 – Peter Child, Maclean.
  26 – Edna Stevens, St. Kilda.
  27 – Margaret Stewart, Taree.
  27 – Nola Sykes, Sydney.
  27 – Helen McPherson, Maclean.
  27 – Donald McLeod, St. Kilda.
  28 – Mavis Robinson, Anna Bay.
  29 – Bruce Porter, York River.
  30 – William Calvert, Wherrol Flat.
  31 – Callum Corrie, Branxholme.

THE BIBLE A STANDARD.

A lad saw his father using a spirit level to ascertain whether his work was true and straight.

“What's the use of being so careful, father?” he asked. “It looks very good.”

“Guessing won't do in carpenter's work,” said his father, sighting along the edge of a board and shaving it the least bit. “You have to be exactly right. People guess at too many things. God doesn't approve of that way of living.”

“But there aren't any spirit levels for living by!” laughed the boy, watching him.

“Yes, there are,” said his father, earnestly. “You'll come to know in time.”

(“Golden Grain.”)
SEARCH WORK IN PROVERBS 1 to 15.

1. How does Solomon say one can understand fear of the Lord and find the knowledge of God?
2. What does Wisdom hold in her hands?
3. Why does Solomon say, “Keep thy heart with all diligence?”
4. Find the statement, “Those that seek me early shall find me.”
5. Who said “Treasures of wickedness profit nothing?”
6. What is said to be in the way of righteousness?
7. Who make a mock of sin?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

SECURITY

We are living in a period of transition, and such periods are always accompanied with physical and external insecurity. The way of life we knew before the war is gone, and what the future holds for us, from a material point of view, we do not know.

To focus our attention upon the physical and external insecurity gives rise to mental insecurity, which is the source of inward agitation, worry and discontent. Such an experience amply demonstrates the limitations that time places upon man's spiritual and intellectual development and the frustration of his material ambitions.

The sense of mental insecurity is not confined to an isolated period in the history of the world, it is co-extensive with history. The present period of transition has served to emphasise it.

A sense of physical and external security often acts as an anaesthetic to man’s spiritual and mental insecurity. This is well demonstrated by the parable of the rich fool.

He had what he considered physical and material security. He would pull down his barns and build greater, but that night his soul was required of him.

To impress upon men their state of mental and spiritual insecurity the Master put the following questions to all men:

“What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?”
The reformed faith alone can meet the need of the age. It does not deny that there is physical and material insecurity, but insists that it has always been so, so far as man is concerned.

God created all things; by him all things exist. He bestows or withholds His favour when, where and how He pleases.

Man, by sin has lost all claim to security mentally, physically and spiritually. Therefore, when man speaks of security physically, materially or spiritually, in the final analysis he is speaking of something he has never had. Any sense of security he may have had in the past was false.

The limitations of time, the frustration of material ambitions and the future of sin all point to his lost condition, and man stands in peril of external damnation in hell; his only hope of salvation rests in the substitutionary sacrifice of our Lord and Saviour Jesus Christ.

Thus only the sinner saved by grace is secure, but often fails to enjoy his security by fixing his gaze on the physical and external insecurity that he sees all around him rather than upon God, Who supervises and controls all things that come to pass.

“Are not five sparrows sold for two farthings and not one of them is forgotten in the sight of God? Even the very hairs of your head are all numbered.”

We may not know the reason for all of God's actions, but we know that all things work together for good to those Who love God, and are called according to His purpose; therefore the Christian has no justification for his feeling of insecurity, for all things are yours in Christ Jesus.

THE PRICE
1 Timothy: 3 :16.

Spiritually the world had grown weak and reeled on her foundations at the time Christianity made its appearance. Rome had become a museum of pagan gods and each conquest added another pagan deity to the collection. This multiplicity of gods brought confusion into the minds of men. Israel, who had the Scriptures of the Old Testament, had turned aside from the Word of God to the vain traditions of their fathers, seeking to find peace and the knowledge of God by the inventions of man's imagination. But what appeared to satisfy the fathers failed to satisfy many of their children. Those in the pagan world who sought after the truth, rejected the deities in Rome's warehouse of gods. In Israel the vain traditions of the fathers had not brought peace and consolation to the heart or intellect. “What lack I yet?” cried the rich young ruler. The law and the traditions had failed. “All these have I kept from my youth up, but what lack I yet?” What is there that I need for salvation?

Nicodemus was a master in Israel, but the consciousness of his own need, a something that he could not explain, a need the law and traditions had failed to supply, brought him to the feet of Jesus.

The world sought to buy salvation with its gold and silver and works. It was a world of spiritual darkness, an environment that was congenial for rogues and scoundrels who play on the superstitions of the people for own material advantage. (Acts 19.) It was into such a world “that the word was made flesh and dwelt among us” and by the power of the Holy Spirit the pit of human sin was revealed to the conscience of man.

Man has sought to cast insults at the Almighty, and scorned His love; sovereign justice could not and would not be appeased by a paltry gift of silver or gold nor a patched up presentation of His mutilated love. The law of God had already passed sentence: eternal doom.
Peter reminds us that we are not “redeemed with corruptible things such as silver and gold, but with the precious blood of Christ.” The price was high even the blood of the Son. The wealth of worlds and the works of creation could not outbid it. The world cannot offer anything to you that can equal the price paid for the soul on the cross of Calvary. Yet to redeem one soul every drop of blood that flowed, from the Saviour's frame, every sigh and every tear was necessary. Nothing less than Christ's sacrifice can atone for sin.

The power of that glorious sacrifice spread to the courts of eternal light. Yea, the 3 spotless angels of God were enriched by the death of Christ.

The happiness of angels consists in beholding the glory of God, and the angels had never witnessed so great a manifestation of the unspeakable grace of God. The boundless oceans of everlasting love being poured out on a sin sick and cursed world. They had the privilege of seeing the glory of God as they had never seen it before, in the face of Jesus Christ. 1 Tim. 3: 5.) “God was manifest in the flesh, justified in the Spirit, seen of angels.

The angels are not incapable of being taught. We read that they desire to enquire into these things, concerning the redemption of man. And so, by the death of Christ, angels in heaven are enabled to realise in a richer measure the infinite value of their own happiness. The price that was paid was infinite and angels themselves cannot comprehend it, but they saw how immeasurable was the price paid to purchase the same happiness and glory for men that they themselves enjoyed, it gave them a greater sense of the infinite value of their own happiness.

The angels are now subjected to the God man, Christ Jesus. They are subject to Him, in His eternal Sonship, but not until after His death and resurrection were they subject to Him as the man Christ Jesus, that same Jesus in the glorified body in which He appeared to His disciples. The proclamation went throughout the heavens. (Heb; 1: 6,) “And let all the angels of God worship Him.” And John on Patmos said: “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.”

Jesus Christ is the head of angels, and “when the day dawns and the shadows flee away” they will join with the saints in light under the headship of Christ. (Eph. 1: 20-23.) “Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be head over all things to the church.” Thus we see men joined with angels, to partake with them the endless joy of heaven: and angels rejoice in this even, when one soul is added to the kingdom; “there is a joy before the presence of the angels of God.”

Not only did the power of Christ's sacrifice ascend to heaven, but it also descended to hell. Satan and demons were overthrown by it. At Calvary the united forces of darkness were defeated. It was Satan's objective to rob God of His glory, but the blood of Jesus Christ frustrated the Prince of Darkness. When Satan had secured the fall of man, he did not know any means by which God could restore man. By the work of redemption God has all the glory of mankind that He intended, and has restored man to a higher state/than angels or devils ever thought of, by transforming them into the image of His Son.

Can the world offer such a price for the souls of men as was paid on Calvary? “What shall it profit a man if he gain the whole
world and his own soul?” Countless worlds could not meet such a price.

We should remember that the price paid was not to bring angels to a greater sense of values nor even to bind Satan in the bottomless pit. These things could be accomplished without the death of Christ. But He died that we might live through faith in His name. Well did the prophet say: “Seek ye the Lord while He may be found, call upon Him while He is near.” Your relationship with the Lord Jesus Christ here shall determine your destiny hereafter.

A. A.

WHAT WISDOM IS IN THEM?
Jeremiah 8: 9

With scarcely an exception the whole body of the people in Jeremiah's day rejected his teaching. With great audacity they set up their own wisdom and sharpness of wit against God and His prophets. Why did they persist in their ruinous course, asked Jeremiah. But they refused to admit they were in a false course; they claimed to be wise and to be instructed in divine things. The prophet did not allow this claim. He asserted that the cranes and swallows put them to shame. Irrational creatures like these migratory birds knew the times and seasons and punctually obeyed them, but Israel knew not the ordinances of God, and was guilty of shameful insensibility. The people of Israel, and very particularly their religious leaders, claimed to be wise, but because they despised the Word of the Lord and substituted their own wisdom, it would be made manifest that they knew nothing.

There are proud schools of modern thought which claim to be the sole repositories of wisdom. They are wise and those who stand in the old paths are obscurantists. As one reads the psychology of religious literature, or listens to the vapourings of Modernists and Ritualists, one is impressed afresh with the truth of Jeremiah's forcible words, “Lo, they have rejected the Word of the Lord; and what wisdom is in them?” We do not quail before the proud claims and scornful words of the leaders of modern thought. We say with the holy apostle in face of all the proud wisdom of this world, “Where is the wise? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? (1 Cor. 1: 20). There are many who live irreplaceable lives and have much modesty of manner who are nevertheless carried away with a delusive estimate of human wisdom. Even the best of philosophers have gone astray because they were not governed by God and His Word. For our part we cannot commit ourselves to any system which does not make the living God and His Word of truth basic in all its thinking. We are conscious that when we take this position we put ourselves in conflict with the science and philosophy of the day which build without God and His Word.

In the past generation many of the leaders in the religious world became devoted followers of the German school of unbelieving higher criticism. What was the result? In the “Later Letters of Marcus Dods, D.D.” we have his confessions;

“I am a backslider. I used to enjoy prayer, but for years I have found myself dumb . . . . I pray now not because my own experience gives me any encouragement, but only because of Christ's example and command” (Page 29)

Surely this is a sad illustration of the folly of departing from God's Word. Other illustrations might be taken from the circle in which Marcus Dods moved. Dr. William Robertson Nicoll, editor of the “British Weekly,” went a long way with the unbelieving school of higher criticism, but, he was disturbed at the extremes to which others were carried. Writing in 1901 to Dr. James Denney, Nicoll referred to a book by Dr. James Moffatt, then a rising star, as “a landmark, not for anything in it that is important or new, but because he
first among the Presbyterians of our Church calmly yields the critical points of the New Testament, and makes the admissions as if they were of no consequence” (W. R. Nicoll's Life and Letters, page 349).

In the same letter Nicoll referred to an article by Dr. A. B. Bruce, and said that this article “clearly shows to my mind that he had abandoned the contention that Jesus was sinless. Christ he believed to have been a very good fellow, almost as good as Sandy Bruce, though less enlightened.” In a letter to Denney in 1908 Dr. W. R. Nicoll referred to Denney's own book, “Jesus and the Gospel,” and said, “I will tell you what struck me. I kept on reading in search of an unequivocal statement that Jesus is God. Very likely I have missed it, but I did not find it” (Life and Letters, page 360).

All this brings us back to Jeremiah's assertion, “Lo, they have rejected the Word of the Lord; and what wisdom is in them?” To the question, “What wisdom is in them?” Matthew Henry replies, “None to any purpose; none that will be found to their praise at the great day, how much soever it is found to their pride now.” “Woe to them that are wise in their own eyes and prudent in their own sight” (Isaiah 5: 21). “Trust in the Lord with all thine heart; and lean not unto thine own understanding. Be not wise in thine own eyes; fear the Lord and depart from evil.” (Prov. 3: 5-8).

“THE IRISH EVANGELICAL”

INDONESIAN CHRISTIANS THREATENED BY JAPANESE INSPIRED “HOLY WAR”

More than one million Christians all over Java are being threatened, persecuted and slaughtered by terrorists. This can be called a true continuance of Japan's Greater East Asia co-prosperity war. Years of anti-Christian propaganda amongst Javanese Mohammedans for a “holy war” against Christianity are behind the present trouble.

Amongst the threatened Christians in Java are Europeans and Eurasians, as well as Chinese and Indonesians, such as Javanese, Ambonese, Menadonese, Timorese and Bataks from Sumatra.

How many atrocities have already been committed cannot be stated. There has been no contact yet with the large Christian mission at Soerakarta; which is internationally regarded as the most promising of all in the Islamic World.

A few facts from other parts of Java, however, are highly relevant. The Roman Catholic Church in Buitenzorg has been desecrated. A large Christian settlement at Depok, near Batavia, has been burned down and many members have been slaughtered. Many hundreds of Christian Indonesians at Ambarawa, where the Indonesian Minister and his family have been prisoners of the extremists, have been cruelly maltreated. At Magelang, in East Java, five Roman Catholic priests have been murdered.

In the interior of Java the prisons held by the extremists are overcrowded with Christians of all races.

The Ministers of the Christian Church at Bandoeng have recently appealed to the world for intercession, saying that otherwise the Christian Church which has been built up all over Java will be destroyed in the most atrocious manner.

The appeal from the Bandoeng Minister says: “During the Japanese occupation the Mohammedan population has been impregnated with hatred against Christianity.”

“The Methodist.”
FROM THE MISSION FIELD

MATISA.

About eight years ago he was chosen to go to the Teachers' Training institute at Tangoa. He lasted less than a year; a series of incidents culminated in Matisa resolving to murder the Principal. On Matisa's return to his native village of Tongoa there was a shortage of teachers and he supplied for a while. The following year Itakoma secured his services, paying him in advance. He lasted two months and left making no refund of the money advanced. He then joined the Native Constabulary, and this is his story:

"I joined the British Police because I knew they received good wages – £4/18/- a month. My heart had not been in the teaching. At the end of a year in the police I said to myself, 'This is better than working for God. This is just what I want.' I expected to save money and return to Tongoa at the end of two years with plenty of good things, and meanwhile I was having a good time.

"Toward the end of 1943 a large number of men from Tongoa and Ema came down by boat and canoe to the American camp on Efate. This was against regulations and they were imprisoned for breaking the law. I was deputized as prison guard for these men, and I felt sorry for them. Later I was Court constable when my friends were taken before the judge. There in the Court that day I saw the ways of the lawyer and of the judge, and how punishment were inflicted. It made me think. I thought, 'If this is what it is to be brought before an earthly Court, what must it be to stand before the Great Judge?' Then I first began to tremble at the judgement of God.

"At that time the words of John 3: 18-21 spoke strongly to me:

'He who trusts in Him does not come up for judgement: he who does not trust has already received sentence, because he has not his trust resting on the name of God's only Son.

'And this is the test by which men are judged – the Light has come into the world, and men love the darkness more than they love the Light, because their deeds were wicked.' (Weymouth's translation more nearly approaches the language translation.)

"Months passed, and while I was still in this frame of mind my term of police service came to an end. I did not volunteer for a further term. I did not want it any more. I was beginning to see.

"When I returned to Tongoa I tried to reckon what I got out of my two years in the police. I was barren, empty. These thoughts of barrenness and judgement were uppermost in my mind during my early months back in Tongoa. I began to read my Bible more earnestly, and always the same words would come back to me: 'He who trusts in Him does not come up for judgement: he who does not trust has already received sentence . . . Men love darkness . . . because their deeds were wicked.'

"One day there came to my mind the Moropua (small native bat). All day long it hides in the dark hole in the banyan or in the rocks, afraid of the light of day. If you chase it out of its hiding place it will immediately dart back. It hates the light. When darkness falls it starts to fly about and feed. It rejoices in the darkness; it lives in the darkness; it eats the food of darkness. Then I was ashamed and said, 'We are children of the light, not of the darkness. Why, then, do I not rejoice in the light, and feed in the light?' This I resolved to do, by the help of God.
“When troubled about my past sins I remembered that verse, 'He who trusts in Him does not come up for judgement.' And I read that passage in Isaiah 1: 18, and it spoke to my heart: ‘Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.”

Matisa's story from his own lips ends there. But I should like to write this tiny epilogue. Matisa's testimony was publicly given at a meeting at Purau village on June 20th last year. It was free and unsolicited. It was the joy of knowing, after months of heart searching, that enabled him to speak in the fullness of a new and deep experience of Christ as Saviour. The eighty or more villagers of Etua acknowledge that a radical change has taken place in a native erstwhile wild and irresponsible. He has joined the lay preachers' band, and this year is to be teacher in the village of Pele. In giving God the glory we would not be unmindful to commend him to your prayers.

– J. GRAHAM MILLER.

Tongoa.

NEWS NOTES

At a meeting of the Central Presbytery, East Maitland on the 29th January, a call from the Geelong Congregation was placed in the hands of the Rev. J. A. Webster. Mr. Webster said that he could not take the responsibility of declining this call. The Presbytery then resolved to loose Mr. Webster from his present charge, Hunter-Barrington. The Victorian Presbytery has been notified of Mr. Webster's decision, and he is now waiting on instructions from the Victorian Presbytery as to the date of induction. We understand that Mr. Webster will be inducted some time in March. We would extend to Mr. and Mrs. Webster and family our best wishes and prayerful interest in their new sphere of labour.

Captain J. Campbell Andrews returned from Borneo during January. Dr. Andrews is at present on leave. We have not information when he will be discharged from the Army.

Captain-Chaplain Neil McLeod is expected to arrive in Sydney about the end of February.

Our people will regret to learn that Mr. McCracken, our missionary in Africa, has been taken suddenly ill and has had to undergo an operation for appendicitis. The latest report is that his progress is satisfactory.

PROGRESS.

The Presbyterian Church in the United States (Calvinistic), usually spoken of as the “Southern Church” to avoid confusion due to the similarity of its name with that of its northern neighbour, the Presbyterian Church in the United States of America, is noted for its loyalty to the Presbyterian position. Its growth in recent years is remarkable. In 1929 it reported 444,657 members, in 1937 there were 482,682, while at the General Assembly, of 1945 the membership was given at 580,369, with 20,714 added on profession of faith during the preceding year. The fact that for the 12 months ending on 31st March, 1945, there were 12,035 adult baptisms suggests a church that is clearly breaking new ground.

(“Presbyterian World.”)

FELLOWSHIPPER HONOURED.

Sgt. A. A. Lawson, of Wauchope Fellowship, has been mentioned in despatches. The citation reads:

“The expeditious installation and operation of signals equipment during the initial occupation of Aitape, Noemfoor and Morotai were largely due to Sergeant Lawson's initiative and technical ability. He has on all occasions shown outstanding devotion to duty, carrying out his work under very arduous climatic conditions, during air raids, and when enemy troops were known to be in the vicinity.”

WAUCHOPE.

The sacrament of the Lord's Supper was dispensed at Wauchope on 16th September. Favourable weather was experienced throughout the season. The congregation had the pleasure of the services of Rev D. G. C. Trotter, which were greatly appreciated;

J. A. H.
Rev. Alvan MacIntosh has indicated acceptance of the call from the Grafton congregation. On his return from Scotland last year, Mr. MacIntosh agreed to supply the Geelong Congregation for a period of 12 months. We understand that he will remain in Geelong until June, 1946, before proceeding to Grafton to be inducted into that charge.

The Sacrament of the Lord's Supper was celebrated in the Maclean Congregation on 4th November, the Rev. J. A. Harman, of Wauchope; assisting the minister. Mr. Harman also conducted the communion services in Grafton the following Sabbath.

8

RICHMOND-BRUNSWICK.

Rev. J. A. Webster supplied this congregation for 3rd and 4th Sabbaths of November.

J. A. H.

At the request of the Geelong congregation, the Presbytery of Victoria has moderated in a call to the Rev. J. A. Webster, of Maitland. The call has been forwarded to the Central Presbytery of N.S.W.

To be a Christian means to be more alive than other men are. (John 10: 10.) The life of faith, born of God, touches a vaster world than this. It lies open to greater forces than play on other men. The evils which a religious fears; the blessings which he seeks, are grander than those of earth. His thoughts range over ampler themes. The infinite and eternal is about him as he moves; and in that more awful fellowship his life widens and grows intense.”

– J. Oswald Dykes

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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.

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

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

“Unless we are seriously mistaken, it is the churches with a supernatural message that come out of this European War with great gain. The churches which
had only a humanistic, liberal, moralistic message have been put to shame. Their spiritual poverty has been exposed by the judgements of God and their consequent impotence to serve the deep spiritual needs of God's people. In many Western European countries the swing in theology and preaching has been decidedly to the "right." Only those churches and church leaders who spoke of the deep conviction that they had behind them in their opposition against the enemy a divine message, a supernatural gospel, an omnipotent living Saviour and Lord, have really stood the test and have been demonstrated to possess the spiritual power and virility required in days of persecution, days of fire, blood; and tears.”

—Dr. C. Bouma.

Lesson Notes
By Rev. J. A. Webster
The Manse
William Street, East Maitland. N.S.W.

LESSON NOTES

PRAYERS FOR THE OPENING OF EACH CLASS
March 10th. — Psalm 27: 11.
March 17th. — Psalm 30: 10-12.
March 31st — Psalm 20: 9.

TINY TOTS TEXT

“Trust in the Lord with all thine heart.” (Proverbs 3: 5)

1946

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March 3rd — RUTH (LESSON 1)

The period of the Judges is distinguished for three most interesting Bible characters: one is Ruth, the type of gentle womanly sweetness; Samson, the type of the big strong man; Samuel, the type of the consecrated child; but we are going to deal in particular with Ruth, and the reason the story of Ruth is found in the Bible is because she was one of the ancestors of our Lord Jesus; (Matt. 1: 5; 2: 1.) It is interesting to note that one of the warriors who distinguished himself under Joshua was Salmon, the grandfather of Ruth's son Obed, whose son Jesse was the father of King David, the sweet psalmist of Israel, who in turn was the father of the wisest of earthly men, Solomon.

Read verse 1. We learn that a certain man, what was his name? Note verse 1. He went with his wife and two sons. What were their names? The place they left was named Bethlehem-Judah, this to distinguish it from Bethlehem in the tribe of Zebulum. (Josh. 19: 15) God often sent famines upon Israel as a punishment. Whether it was so in this case or not we are not told, but nevertheless Elimelech, whose name means "God is King," left his own land and went into an alien, though an exceptionally rich and fertile country, yet a land of pagan worship, for Chemosh and Baalpeor were their gods and abominations of all kinds were practised. We note that Elimelech disobeyed God in deserting the promised land and showed little faith in God's promises. His wife's name is Naomi, which means “pleasantness” so she must have been a radiant personality. Mahlon and Chilion, whose names mean sickness and death, being so named because of their declining health and premature end. Despite the plentitude of Moab's food stores and their security from famine, tragedy came upon them early when Elimelech the father died. Mahlon and Chilion then took to them wives of the women of Moab; the name of one being Orpah and the name of the other Ruth, which means comeliness. After a period of seeming happiness, a further tragedy befell Naomi; her two sons died (verse 5). She was now a stranger in a strange land. Saddened and disillusioned in heart, and hearing of God's favour to her homeland, she determined to return home. Her two daughters-in-law accompanied her (verse 7), but she prevailed with them to go back to their own people and land. (Read verses 8-14.) “Naomi said,” etc. Note Ruth's tenacity, how her faith stands out in marked contrast to Orpah's ready acceptance of Naomi's wish that she return. “Ruth clove unto her” (verse 14). In this we see the warmth of Ruth's affection for Naomi, which is sealed by her memorable declaration in verse 16: “Entreat me not to leave thee,” etc.

Learn — Points of interest in Ruth's character
1. Her complete lack of self-interest.
2. Her loyalty and devotion to what is noblest and best.

Remember — That to serve Jesus truly we must possess the aforementioned qualities of Ruth.

“If any man will come after me, let him deny himself, and take up his cross, and follow me.” (Matt. 16: 24.) That true love seeketh not her own.
MARCH 10th – RUTH (LESSON 2)

We now find Ruth after her memorable declaration of loyalty and faith (verses 16-17) (because to Ruth it meant she was going amongst strange people (chap. 2: 11) with new customs, etc.), coming into Bethlehem (v. 19) with Naomi. Note the people flocking to them, and no doubt many wondering who this strange Gentile young woman was who accompanied Naomi. But apparently Naomi was the chief object of interest, for they, said, Is this not Naomi? (v. 19) and Naomi said “Call me not Naomi, (i.e., pleasantness), call me Mara, (bitterness) for the Lord Almighty hath dealt very bitterly with me” (v. 20). “I went out full and the Lord hath brought me home again empty” (vs. 21-22). Naomi had given way to despair, which is really very wrong in a believer, because, though things seem hopeless from a human standpoint, all things are possible with God; hence we must trust and not be afraid.

Ruth now enters upon a new phase. We now see her seeking Naomi's permission to go and glean the ears of corn in the fields. What a beautiful picture we have of Ruth's humility and industry! We note the hand of God in Ruth's choice of a field belonging unto Boaz, 10 who was of the kindred of Elimelech (v. 3), “and behold” (read v. 3). Observe the warmth of affection displayed by Boaz for his men and they for him. How different in many cases today! Employees and employers seem more ready to gnash on each other with their teeth rather than display — or, I should say, obey — the Christian injunction, “Be kindly affectioned one toward another with brotherly love; in honour preferring one another” (Rom. 12: 10).

Boaz noticed the stranger and asked who she was (vs. 5-6). On being informed, we note his kindly interest in Ruth (vs. 8-9). We have again another instance of Ruth's humility in her reply to Boaz (v. 10), actions which distinguish her as a child of God's favour rather than one nurtured in heathen darkness. This shows the loving kindness of God, Whose compassions fail not, but, like a father pitied his children, so the Lord pitied them that fear Him. Read vs. 11-12. Here we have Boaz recounting the utter lack of self-regard, thoughtfulness and love of Ruth for Naomi, commending her for it, also expressing her fervent hope that Ruth may find favour in God's sight (v. 12); Ruth's acknowledgement (v. 11); and Boaz further told Ruth, “at meal-time” (v. 14); also he commanded his young men (vs. 15-17).

Ruth's tender regard for Naomi is seen in her presentation to Naomi of the fruits of her labour; she also recounted the happenings of the day, bringing delight to Naomi's heart, and causing her to see in all God's overruling providence (v. 20).

Learn – That we must not be too hasty in our judgement. Naomi said, “I went out full,” etc. (Chap. 1 v. 21).

How needful for us to “forget not all His benefits.” Think what a blessing and comfort Ruth was to Naomi. “Thy God shall be my God” was Ruth's noble choice, and her example is worthy of imitation.

MARCH 17th – RUTH (LESSON 3)

We now come to the climax in Ruth's life, and note the tender solicitude of Naomi for Ruth's future happiness: “My daughter, shall I not seek rest for thee,” etc. (v. 1). Observe the former statement regarding rest in chap. 1, v. 9: “The Lord grant that ye may find rest.” But Ruth is now to Naomi as her own daughter, for no daughter of woman could have shown more tender regard and love for a mother than did Ruth to her mother-in-law.

The night for the winnowing of the barley (i.e. separating the grain from the husk). So Naomi gave Ruth very careful instructions what to do. Read chap. 3. Note principal events. Observe the chastity of Ruth and the integrity and honesty of Boaz. He blessed Ruth (v. 10). Boaz ultimately took Ruth to wife (chap. 4, v. 13-17), and from the humble estate of a lowly gleaner she became the grandmother of a king. Who was He?

Ruth's life is characterised by humility, virtue, prudence and honesty, by her obedience to what is noblest and best, and she prevailed, for honour and happiness are now her lot.

Lesson – Do we not discover in Boaz, Jesus our Kinsman Redeemer, Who condescended to own low estate, fed us liberally with His precious promises of His Word, and Who brought us from a condition of poverty into an inheritance incorrupt and undefiled, and that fadeth not away but reserved in heaven for the children of God.

MARCH 24th – NO ROOM FOR CHRIST

We read in these verses that Joseph and Mary came to Bethlehem, the city of David (to be taxed), Joseph being of the house and lineage of David; Mary, his espoused wife, accompanied him. Read verses 1-7, and we note that Mary soon after coming to Bethlehem, gave birth to Jesus, the most significant birth that ever graced this earth, because it ushered in the Lord of Glory. Observe the song of praise accompanying this great event. To whom is it heralded? To the shepherds as they watched their flocks by night (v. 8). By whom was it heralded? By the angels of God (vs. 9-10). And yet, where did Mary have to go to bring forth Jesus? To a stable, and a manger became His cradle. Love such as this passes all understanding, but nevertheless confirms this precious truth: “For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be made rich.”

Jesus, crowded out of the homes of Bethlehem, is not only historical but typical. It typifies the reception Christ has always met, being refused even standing room in many a human life. (Did not Isaiah predict that Jesus was to grow up as a root out of a dry ground, and that He was to have no form nor
comeliness, and when we shall see Him there is no beauty that we should desire Him, He is despised and rejected of men, a man of sorrows and acquainted with grief, etc. (Isa. 53: 2-3.) Boys and girls, you may think it strange that men's hearts could be so cold and cruel to One so good and kind as Jesus, but it has been ever thus; but not all men, happily, are like this only those whose eyes are blind by sin cannot see His beauty and grace, for He is altogether lovely to the believing heart.

In order to display disesteem of Jesus one need not openly oppose Him. No, it is seen in unbelief. It is possible to admire Jesus and not receive Him.

Jesus appeals to our hearts, for the heart is the seat of affections. Strange it is how many other things are given a place in our hearts; but Jesus is crowded out. The principal reason for this is found in man's ignorance of Christ, and a wrong estimate of His greatness. Men, and all who reject Christ, have no idea of His holiness nor the exceeding sinfulness, and the penalty of the sins from which He came to save us.

Learn – 2 Cor. 8: 9 Rom. 6: 2 John 3: 16 Rev. 3: 20.

11 March 31st IMPORTANT GREATS OF THE NEW TESTAMENT

Boys and girls, I am going to direct your attention to three momentous passages in the New Testament. Each contains the word “great.” For instance, in the story of the “Rich man anti Lazarus,” in Luke, chap, 16, v. 26, we read: “And besides all this, between us and you there is a great gulf fixed.” These words are tremendously significant and speak to us of Hell, that place of torment where all who deny Christ are finally sent (modernist preachers would heartily deny this, but we take our authority from the Word of God and not from the vapourings of men) and this is a place from which there can be no return, and a place from which, apparently, they who are sent there can see their dearest earthly relatives and friends in the glory (note Lazarus in the Bosom of Abraham), and they themselves thrust out. Not all the prayers of the collective body of believers world wide can effect a release from that place, nor can the angels of God suggest a way out. No, it is a great gulf, and it is fixed. This gulf sprang into existence when Adam sinned against God; hence man has no power in himself to effect a remedy; he cannot bridge it by himself. But it is to the praise of the glory of God's grace that it has been bridged, and that by our Lord Jesus, Who died on Calvary's cross. This brings us to the second great: “For God Who is rich in mercy for His great love, wherewith He loved us,” etc. (Ephes. 2: 4-5) Had it not been for our Lord Jesus coming down to this sin stricken world, becoming home of our home and flesh of our flesh, becoming man, that He might bear our sins in His own body on the tree, that gulf, previously mentioned, would have remained for all eternity, shutting of all men from God; but the master key which bridged the gulf, and opened the door to everlasting life to countless thousands in all ages, originated in the Great Love of God. God in Christ reconciling the world unto Himself.

Now, are we to presume that because God has bridged the gulf all people are assured of everlasting life? No! it does not apply to all, but only to those who believe. And that brings us to our final great; “How shall we escape if we neglect so great salvation? (Heb. 23.) Therefore, we see how necessary it is for us to remember that, at the tremendous cost of His own Son, God effected this great salvation for us. Does it not then become us to accept this salvation as it is so freely offered to us in the Gospel? For if we spurn the offer of God's grace, how shall we escape, etc.?

Learn – Romans 10, verse 9.

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

PLAIN AS A.B.C.

There are some people who are ever ready to talk; They have some pet subject to speak on, some grievance to air, some theory to prove, and without regard to time or place they talk.

A man of this sort has riding in a bus, and at once got into conversation with his neighbour. He waxed eloquent on his theme, but was disappointed to find that he had made little impression, that the man to whom he was speaking seemed indifferent, or unable to grasp what he was saying.

“Why it's all as plain as A.B.C.,” he said at last, speaking very loudly.

“But I am D.E.F,” replied the man,
The Gospel is as plain as A.B.C. but, alas, how many are quite D.E.F. to it! The A.B.C. of the Gospel has been summarized in this way:

“All have sinned, and come short of the glory of God.”

“Behold the Lamb of God, which taketh away the sin of the world.”

“Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”

Very clear, very plain, very simple, is the Gospel of God's grace. But we may be D.E.F. to it all. “The voice of God in calling, but other sounds distract our attention. The message of pardon and of life is clear;
Jan. 1, 1946.
Zurich, (4) Arnolds, (5) New Lydia, (6) New Cambridge, who can sing correctly the following tunes without accompaniment:

- Sing the following tunes without instrumental accompaniment:
  - Psalm 105: 1
  - Matthew 16:19

For correct answers to questions 1 to 10.
- Word Perfect Repetition; A certificate for the person who can repeat word perfect all the questions of the Shorter Catechism.

WELFARE OF YOUTH WORK FOR 1946.

Prizes and certificates will be given for successful work in the following departments for 1946. –

SEARCH WORK

- Junior: A certificate for the child who can repeat correctly answers to questions 1 to 10.
- Intermediate: A certificate for the child who can repeat correctly answers to questions 11 to 30.
- Senior: A certificate for the child who can repeat correctly answers to questions 31 to 62.

SCRIPTURE PORTIONS


METRICAL PSALMS

- Infants: A certificate for the child 7 years and under who can repeat correctly Psalms 23 and 121.
- Junior: A certificate for the child who can repeat correctly, Psalm 105: 1-10.
- Senior: A certificate for the child who can repeat correctly Psalm 105: 1-22.

SINGING

- Junior: A certificate for the child under 12 who can sing the following tunes without instrumental accompaniment: – (1) Paisley, (2) York; (3) Zurich, (4) Arnolds.

ESSAY

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

SEARCH WORK IN PSALMS

1. How many times is the pronoun “Thy” used in Psalm 119?
2. How many times is the Word “Praise” used in Psalms 146 to 150?
3. How many times is the sentence, “His mercy endureth for ever,” used in Psalm 136?
4. How many times is the title, “The Lord,” mentioned in Psalms 145-150?
5. Find mention of the word “Remember” three times in Psalm 74.
6. How many times is the pronoun “He” mentioned in

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<tr>
<th>Prizes and Certificates</th>
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<td>20 – Valerie Murray, Brown's Creek.</td>
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<td>32 – Virginia Wadsworth, Wauchope.</td>
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Psalm 105?
7. How many times is the sentence, “Oh that men would praise the Lord for His goodness” mentioned in Psalm 107?
All answers to be sent to Rev. J. Campbell Robinson,
88 Alma Road, St. Kilda, S.2.

EVOLUTION

It is an appalling fact that our education system embraces the “Evolutionary Hypothesis” in its curriculum, and certain teachers employed by the Department, either by deliberate misrepresentation or amazing ignorance, discard facts established by the universal laws of truth, and teach the evolutionary hypothesis as a properly attested fact of scientific investigation.

The infant mind is prejudiced years before he has the opportunity to obtain factual knowledge of science. A few weeks ago, a child of it six years, on returning from a public school, informed his parents that the first men were covered with hair, lived in trees and looked like monkeys.

For the advancement of learning it is absolutely essential to know certain facts, which act as a standard or guide to our thinking and investigation. But this fundamental principle is ignored by the Education Department in instructing teachers, by the text books supplied, to saturate the developing mind of the child with hypothetical creations that any scientist, who values his reputation in the scientific world, would not confirm as an attested scientific fact. Sir Arthur Keith said in his book, “The Antiquity of Man,” that between anthropoid ape and homo sapiens (man as he is) there is a wide intervening gulf that is bridged by hypothetical missing links. Yet our Education Department is prepared to allow the mind of the child to absorb guesses and speculations as fact. Surely it would be in the best interest of the child to concentrate on those essential facts that are established by the universal laws of truth, facts that have been attested by scientific investigation and orderly thinking.
The Education Department should remember that the evolutionist has not the monopoly of the interpretation of natural facts, nor is his inferences exempt from the established laws of evidence and valid reasoning. The so-called pronouncements of science by evolutionists has no more authority than the logical weight of evidence they produce. Whatever scientific investigation or observation has produced, such evidence is, or should be, subject to the laws of orderly logical thinking, which is the crux of true scientific knowledge. The Education Department has granted the evolutionists the right to evade the general practice and accepts his speculation on the same basis as factual science.

Authority is based upon experience and testimony. Any intelligent man who will follow the laws of orderly thinking is of equal authority to the scientist who produces the evidence. This is another fact that the evolutionist is compelled to ignore, and so long as he holds to the evolutionary hypothesis he is forced to ignore it; for not any evidence has been produced to support the evolutionary hypothesis. On this point the “Evolutionary Protest Movement” has challenged the scientific advocates of the evolutionary hypothesis to substantiate their claims in public debate. “The Rationalistic Press Association” declined to discuss the question on the ground that it would be a waste of time for first class authorities to engage in such a debate! As we have already stated, the evolutionist is forced to ignore the universal laws that govern the established facts of scientific investigation. They refuse to meet in public debate such men as Dr. Bell Dawson, M.A., D.Sc., F.R.S.C. Gold Medallist in Geology and Natural Science, Gold Medallist Institute of Civil Engineering, London, Laureate of the Academy of Science, Paris.

Surely it is not very flattering to the evolutionist who is prepared to saturate the mind of youth with their speculations and refuse to meet men of mature scholarship in the arena. It is one thing to impress the untrained mind with high sounding terminology, and another to bring the reasoning of the evolutionist to its logical conclusion. A.A.

GOOD FRIDAY

The time was when only Roman Catholics and Anglicans recognised the so-called “Christian Year.” But now most denominations, even though they disregard some of the special days, are increasingly observing “Good Friday” as a “holy day” and making a special feature of the “Easter” season. “Good Friday” is also made the occasion of united services. While we do not doubt the sincerity of those who organise such, we have always refused their invitations.

It is not the easiest position to take: no one likes to be odd. Nor is there any virtue or sanctity in that. If our position is not based on reason or principle, it is dangerous. It may gender spiritual pride, or, if it is but adopted because our church officially disapproves, it may produce spiritual subserviency. We should be able to give a reason for our attitude and welcome the question as an opportunity for explaining our position.

When Christ was challenged by the Jewish religious leaders and asked, “Why walk not thy disciples according to the tradition of the elders?” (Mark 7: 5) He championed their conduct, and entered into a controversy on the matter. Controversy is not very popular today, and it is supposed to be unchristian, but the New Testament is full of it. Both Christ and His Apostles, especially Paul, engaged in controversy, and the Christian Church has advanced in its knowledge of the truth and along the pathway of purity and service through controversy.

It may seem a minor matter about which the Pharisees complained against the disciples, and one which Christ might well have ignored. It was merely a matter of whether people washed or did not before eating. This in itself was a matter of indifference, if the Pharisees had not insisted that it was essential. There was nothing wrong with washing before meals. If it had been merely a matter of cleanliness it would have been right and proper, but it was not dirt that the Pharisees were afraid of, but ceremonial defilement. They made it a religious ceremony and insisted on its observance. This was why Christ opposed them, and vindicated the danger of human tradition usurping the position of Divine commandments.

Now this is the position in regard to “Good Friday.” There is nothing wrong in having service on “Good Friday” – or any Friday. If individuals
or congregations wish to spend three hours in worship and meditation contemplating the work of Christ on the Cross, no one should hinder. Perhaps we should have such services more often. But when it is said, as the bishops say, that this Friday is, “the most sacred day in the whole year” to Christians, and that they are called to a solemn observance of this one day and asked “to prevent the desecration” of it, then there is a principle involved such as that which Jesus Christ challenged. It is, in fact, “teaching for doctrines the commandments of men,” and thus “making the Word of God of none effect through tradition” (Mark 7: 13).

Let none object to our taking the word of Christ to the Pharisees and applying it to the present situation. We have the example of Jesus Christ in this very instance. Here in His defence of the disciples and in reproof of the Pharisees Christ quotes Isaiah and applies His message to the people of the past to those of that day. That is to be 3 expected, for history repeats itself: and the Bible is not only historic but contemporaneous. Its principles apply to all ages, men have not changed, nor has its message. So it applies today.

Now perhaps the best way to get to the bottom of the question is to ask another. Christ asked a question of His interrogators: Matt. 15: 3), and so may we. It is a very obvious question, yet it never seems to have occurred to the advocates of the observance of “Good Friday.” It is, “Why do you observe Good Friday?” Those who enjoin “Good Friday” observance never seem to think it necessary to answer that question or give any reasons for it. It seems sufficient to them that it is an ancient custom and very widely observed. But so are very evil customs, so that is hardly an adequate answer.

Of course the Church of Rome claims the right to set apart sacred days, so it is enough for the pious Romanist that the Church says so. Even the Church of England says: Article 20, “The Church has power to decree Rites or ceremonies,” and that may justify her practice. But even here it states that “it is not lawful for the Church to ordain anything which is contrary to God's Word written.” However, the English reformers felt that if a ceremony or custom were not strictly forbidden in Scripture is was justified. But they also have some foundation in tradition. It is maintained that the Apostles continued to observe the Jewish Passover, which is wrongly translated “Easter” in Acts 12: 4, A.V., and when this was abandoned they began to observe Easter in its place. But this is only tradition and has no authority. At the end of the 2nd century there was a great controversy over the time of “Easter.” Some contended that Christ's death should be commemorated on the 14th day of the month Nisan, the day of the Jewish Passover, apart from the day of the week on which it fell. Others maintained that it should be observed on Friday. The latter view finally prevailed. The fixing of the exact time was settled later. But the fact which interests us and bears upon our question is that both parties in the controversy claimed the support of apostolic practice. This shows how unreliable and uncertain it was.

A more probable explanation of its origin is the fact that there was a pagan feast in April, to a Teutonic goddess Eastre or Estera, from which the name Easter was derived. It was the practice of the Church to compromise with heathen customs and seek to give Christian meaning to pagan feasts. The hot-cross buns and Easter eggs are derived from the heathen custom in connection with their worship. Jeremiah has this practice in mind when he reproved those who baked cakes for the Queen of Heaven.

But even though there is some basis in Christian tradition for the observance of Easter, it has no weight over against the positive statements of the Word of God. The more radical reformers have maintained the principle in connection with the worship of God, “that what is not commanded in the Bible is forbidden.” They looked for some positive precepts in the Work of God for regulating the conduct of the Church. And because they saw none enacting the observance of ceremonies and sacred days, but rather a condemnation of them, they swept them all aside.

Not that they or we despise the great events celebrated on “Good Friday” and “Easter.” We glory in them. But the New Testament is clear as to the memorial which Christ appointed to commemorate His death. In the Upper Room on the eve of His death He instituted the Lord's Supper and said, “This do in remembrance of Me.” This ordinance He commanded His disciples and their followers to observe till He came again. He
did not lay down when we were to observe it nor how often, and Christians differ on these points. But there is no difference as to the significance in that it is a memorial of Christ's death. Nor is it disputed that it was observed from the earliest days of the Christian Church. If we were dealing with the observance of “Christmas,” which is in the same category as “Good Friday,” we might notice that the Bible made no provision for the commemoration of the birth of Christ, so that “Christmas” has no Divine authority. But what we need to notice now is that while the Bible provides for the commemoration of the death of Christ, it appoints a memorial feast – not a day. But there is one day mentioned in the Bible which we are commanded to keep. That day is the Sabbath. At Creation “God blessed the seventh day and sanctified it.” (Gen. 2: 3.) From the beginning of man's history, one day in seven was sacred to God. God also embodied the command to keep it in moral precepts of the decalogue, and when Christ came He claimed lordship over it. (Mark 2: 28.) So it is of perpetual obligation. But because Christ rose on the first day of the week and appeared to His disciples on that day, we follow the apostolic practice of keeping the Sabbath on the first day of the week. This day not only commemorates the finished work of creation, but the finished work of redemption. We commemorate Christ's resurrection not once a year but once a week. As Dr. R. W. Dale told the choir-leader who objected to the hymns he chose because they were “Easter” hymns and it was not Easter, “Every Sabbath morning is an Easter Sabbath morning.”

Let us just ask another question. What has been the result of the increasing emphasis upon the sacredness of “Holy Week?” Has it been accompanied by increasing godliness within the church, and has it produced a greater impact upon the world without? The bishops recognise the fact that “since the beginning of this century there has been an ever increasing departure from the belief and practice for which the Church of Jesus Christ stands,” They attribute to this “the serious decline in the moral life of the community,” and rightly point out that “morals to be sound and effective need a religious basis.” But they do not enquire What is the cause of the religious drift, yet this is the crux of the whole question. In the days of Micah the prophet pointed out that one of the signs of apostacy was the fact that “the statues of Omri are kept, and all the works of the house of Ahab.” And may it not be that in our own day the setting up of man-made institutions and the observance of the externals of religion has loosened the authority of the Word of God. In short, as with the Pharisees, the Word of God is made of none effect by tradition. People are most particular about the observance of man-made “holy days,” but they have little respect for God's holy day. It is not so long since Archbishop Booth, who is now pleading for “a solemn observance of Holy Week and Good Friday,” was advocating opening picture shows for troops on the Lord's Day.

The observance of Good Friday may seem a small thing, but it involves a principle. It is a matter of whether we obey God or men. When we concede to the church the right to appoint other days than that which God has appointed and regard them as more sacred than His own Holy Day we open the door for all kinds of practices and despise and dishonour God.

W. R. McEWEN.

MODERN PAGANISM

The unscientific and cowardly attitude adopted by the evolutionist to preserve their hypothesis by refusing to support their claims in public debate with scientists of world wide reputation have stooped to a jesuitical practice to suppress the propagation of facts that have been scientifically attested and confirmed. The most alarming feature is that those in charge of the means of public propaganda and publicity, who claim to be impartial, lend their ear to the evolutionist and “point blank” refuse the opportunity to scholars of outstanding achievement in scientific investigation to repudiate the false and unscientific claims of the self-appointed guardians of the illogical absurdity that man developed from a babbling baboon.

From the “Irish Evangelical” we have obtained the following information. The B.B.C. broadcasts a series of talks to schools on “How Things Began.” Lieut. Col. S. T. Cargill strongly protested against the evolutionary nature of these talks, and in reply to his protest he received an official letter from the B.B.C. in which an offer was made to “consider for broadcasting a vindication of the Christian standpoint,” Lieut.-Col. Cargill approached Col. L. Merson Davies, M.A. (Edin.), Ph.D., Fellow of the Geological Society, England.
The B.B.C., in reply to a query, acknowledged that Col. Davies was a scientist of repute. Col. Davies submitted a manuscript strictly on lines laid down by the B.B.C. The B.B.C. sent this manuscript to an out and out evolutionist, Prof. Trueman, of Glasgow University. Trueman did not deny any of the facts put forward by Col. Davies, but asserted that Davies “use” of these facts would “mislead” the public and “confuse” them as to “the actual state of affairs,” and therefore the broadcast should not be allowed. The broadcast could have been damaging to the pet hypothesis which the B.B.C. has done its best to put over on the public, and especially on the rising generation.

The policy of the B.B.C. and our own public schools in issuing text books that sow falsehood in the mind of the child, and the A.B.C. in broadcasting the evolutionary hypothesis during the children’s session, are joining forces with the evolutionist to produce a crop of atheists and agnostics.

It is true that the evolutionary hypothesis is widely accepted by the layman, but it is also true, for the most part, they have caught up the parrot cry and follow their masters. The acceptance of the evolutionary hypothesis is not the result of orderly thinking. Prof. Beale, Fellow of King's College, London, said: “If men would think for themselves, instead of accepting impossible hypotheses about Evolution and Environment, Struggles for Existence, and 'laws' of physical life, of which there are none, they would adopt more reasonable views about life in general and human life in particular.”

A. A.

THE HISTORY OF THE FREE PRESBYTERIAN CHURCH IN AUSTRALIA
By REV. J. CAMPBELL ROBINSON.

There has already been some reference in the Magazine regarding the above work. However, as it is hoped that the History will be ready by October, it is the purpose of this article to give some more detailed information.

It would be difficult to improve on a statement by Mr. Robinson which was contained in some notes sent to the writer recently. Mr. Robinson writes: “It is important, if our people are actively and intelligently to maintain and defend the grand principles for which our church exists, that they should have those distinctive principles clearly enunciated and reserved in some handy and convenient form.”

This is the chief reason for commending the in to our people, but a word may be said to those who are not interested in our position. There are many, not only outside our church but in it, who regard our separate existence as merely a concession to sentiment, and who do not see the real reasons underlying our witness. All heads of families should have a copy, and the story of our contendings could conveyed to the younger members of the family in suitable language. When the passover was instituted in ancient Israel, the elders were directed to give an answer when the children shall say: “What mean ye by this service?” And so with this new history in our hands We may be able to give a ready answer to a similar question.

The writer would suggest at this stage that an essay be incorporated in Welfare of Youth examinations with the History as the subject. This would encourage a deeper study on the part of those who are our future office-bearers and members.

The scope and general nature of the work represents a great deal of painstaking research on the part of the author, and we are all quite sure that all matter would be carefully weighed before being incorporated in the volume.

Mr. Robinson has at the outset established the link between the struggles for freedom in the homeland and the stand taken by the infant Church in Australia. There is an essential element in true Presbyterianism which must always resist wrong, and this was manifest in the early growth of our church in this part of the world.

The history deals with the early immigrants and it will be of particular interest to many of our folk in N.S.W. that those who came by the “Midlothian” are given special mention.

It is particularly noticeable in reading through the contents that all the great happenings in the Church at home have had their echo in Australia. The Disruption had its repercussions, as did also the great controversies on the question of Church and State. Few in Australia today know...
much about Erastianism, yet we find that in Tasmania a Dr. Nicolson took a firm stand on this very question.

There is another important echo of home happenings in the reference to the Free Church Case in the House of Lords. The news brought encouragement to the Australian Church.

Mr. Robinson has dealt with general principles, but he has also dealt in detail with the Church in each State. It will be possible for the reader to see the history of our church in the widest aspect.

The book, when finished, is expected to be of octavo size, about 450 pages. There will be over 180 photographs and drawings of ministers, elders, churches and various other items of interest. In all, the History will be a valuable addition to the Free Churchman’s book shelf.

H. C. NICOLSON.

6

“The people who really believe in the Bible and in the creed of the Church and who are in dead earnest about that belief are treated as trouble-makers.”

— J. Gresham Machen.

“Public education without religion creates a secular mentality faster than the Church can Christianize it. Our society is unquestionably moving towards secularism, which is only another term for atheism.”

— C. C. Morrison.

“Sometimes I have a vision of man's eternal possibilities . . . it must be a very dim one compared with the reality. I see a being of wondrous beauty standing beside his Master and looking like Him. He has a kindly bearing and from his eye there flashes the fire of an immortal genius. There is a crown upon his brow, a sceptre in his hand, and he is sharing lordship in the universe with the Lord Jesus Christ. I ask, who is this wonderful being? An angel answers, ‘That is man, man redeemed, glorified, and made like unto his Master.’

— Louis J. Bolt.

NOTICE

The Synod of Eastern Australia will meet (D.V.) for its Annual Session in St. George's Church, Castlereagh Street, Sydney, on Tuesday, 9th April, 1946, at 7.30 p.m.

Rev. J. A. Harman,
Clerk of Synod.

The Assembly of the Free Presbyterian Church of Australia will meet (D.V.) for its Annual Session in St. George's Church, Castlereagh Street, Sydney, on Thursday, 11th April, 1946, at 7.30 p.m.

Rev. J. A. Harman,
Clerk of Assembly.

We regret to report that the Rev. Alvan MacIntosh met with an accident while cycling. Mr. MacIntosh fell, fracturing his arm at the elbow and bruising his ribs. We understood that Mr. MacIntosh was to leave Geelong this month for Grafton. His departure from Geelong has now been postponed. We trust that he will make a speedy recovery.

The Rev. Arthur Allen, of St. George's appointed Interim Moderator of the Hunter Barrington Charge, conducted Public Worship at Raymond Terrace and declared the charge vacant on Sabbath, 17th March. Mr. Allen will also meet the congregation and preach on the Barrington the following weekend.

—
Mnxesha Post Office,
King William's Town,
Cape Province,
South Africa,
26th November, 1945.

Dear Praying Friends,

First of all, I must thank you for your prayers on my behalf during my recent illness. I hope that even the "Hospital Ministry" was not without fruit. I have now fully recovered. Thank God!

Yesterday, we had an experience which calls for strong crying to our God. We went to Rankin, about one hour's journey in the car, crossing six rivers en route, and over some of the worst tracks on our mission field. Rankin is beautifully situated, being on a hill, and yet surrounded by wooded hills. It is one of our smaller churches, but yesterday we had about 50 present at the service. Arriving at the church, we noticed some boys lying on the grass near-by, so we made a bee-line for them. We invited them to come to the service, but they only laughed; however, six of them did come. Boys in South Africa are the great problem. Girls are expected and seem to enjoy going to church, but not so the boys. Parents seem to think it is the duty of boys to look after the cattle, and most of them treat the boys as if they didn't matter. We have been bringing this matter before the people. Do pray that God will stir the parents up to their responsibility.

The service had just commenced when it was rudely interrupted by a band of "Red" (heathen) boys, who marched past the church singing and beating their knob berries (clubs). The elder went out to remonstrate with them, but they maintained a defiant attitude. After the service I looked out of the window to see if the boys were in sight, and sure enough, I could see what proved to be about 200 young people, including girls, at some distance from the church. Having learned that they had been drinking beer, singing and dancing, as well as other things, the whole night through, I made my way with the school teacher to the gathering of the young people. They were from different locations (villages), and it was evident that between two distinct parties negotiations were proceeding for a fight. Sides are chosen and they proceed to club each other, using a small shield made of grass attached to their left arm to ward off, if possible the blows of an opponent. Nearly all these fights end in the death of some boy, many of the others being disfigured for life. Of course, they seem proud of their scars!

On approaching them I noticed that their attitude was definitely hostile, so when some distance from them I asked them to sit on the grass, as I wanted to speak to them. The majority obeyed, but some were still very defiant. Just at this moment the girls, naked to the waist, ran from the hut behind us, blowing whistles and shouting defiance at us. For a moment the situation was tense, for it seemed as if we might be attacked, but I began to speak to the young men, most of whom were naked, about their fighting powers, and then reminded them that the Lord Jesus needed soldiers for His army, to fight the good fight of faith. I tried to tell these raw heathens in simple language the great love of God in Christ. They listened very well, in spite of the fact that the girls were dancing, singing and shouting about 100 yards from us.

When I told them I would expect to see them in church the next time I visited Rankin, one young man wanted to know if it meant giving up all this "fun" they were having. I replied it meant that, but that Christ would give them something better. The answer did not meet with the approval of many of them. We found it difficult to speak, the air being charged with evil. Having finished our talk, we walked back to the church. The Elder informed us that the girls, all in their teens, fight with sticks as well as the boys, and we had ample proof of this before we left, for we saw the local girls all cutting sticks, and then, forming into a squad, they proceeded to follow the girls from a nearby location into the hills in order to settle some difference.

In the whole business we seemed so weak. The Church seemed so weak, and this after nearly 100 years of Gospel influence. I'm afraid it is true that we are losing ground here, and in many cases this can be traced to the influence and policy of missionary churches that favour those who do not stand four square on the Word of God and the old Gospel of Grace.

Miss Ross, who has lived all her life (nearly eighty years) among the natives, being one of our number, was asked if she had ever seen such a
Sabbath, 21st April – Youth Service.
Monday, 22nd April – Picnic.
All Welcome.
Mrs. S. Stewart, Hon. Sec.

SUBSCRIPTIONS
Subscriptions received for January and February, 1946.

N.S.W.
Anonymous, 5/- donation; Mr: Aitchison, Drummoyne, 5/- to 31/1/46; Mr: James Bain, Wauchope, 5/- to 31/12/46; Mr: G. Buchanan, Harrington, 5/- to 31/1/47; Mrs: I. Bondfield, Lismore, 5/- to 25/2/47 (new subscription); Mrs: Len Carey, Bunyah, 5/- to 31/12/45; Miss R. Eaves, Pampoolah, 5/- to 28/2/47 (new subscription); Rev: Harman, Wauchope, 5/- to 31/1/47; Mr: G. Morton, 5/- to 31/12/47; Mrs: M. Murray, Kimbriki, 5/- to 31/12/48; Mrs: Jas. Murray, Bunyah, 5/- to 31/1/47; Capt. MacFarlane, Vacluse, 5/- to 28/2/46; Mrs: A. McNinch, Bottle Creek, 10/- to 31/12/46; Miss D. McKinnon, Drummoyne, 5/- to 30/4/46; Rev: H. Paton, Drummoyne, 5/- to 31/1/47; Mrs: Nisbit, Ashbury, 10/- to 30/4/46; Mrs: Latter, Wauchope, 5/- to 30/11/45; Miss Smith, Bondi, 6/- to 31/12/46; Mrs: M. Stewart, Taree, 5/-, to 31/12/49; Mrs: E. Stewart, Wingham, 5/- to 31/1/47; Maclean Congregation, £5 donation; Mrs: Williams, Balgowlah, 5/- to 30/4/46; Extra Sales 3/6; per Mr: C. King, 3/-.

ANGLO-EGYPTIAN SUDAN

The demands by Egypt on Great Britain to withdraw from Egypt and the Sudan has received much publicity in the daily press. Egypt's chief interest in the Sudan is the river Nile, which is Egypt's life line. Anglo-Egyptian Sudan covers an area of 1,008,100 square miles and has a population of 6,500,000.

If Britain withdraws from the Sudan it is almost certain that the doors will be closed to Christian missionary enterprise in the Sudan, in which case the “dead weight of Islam” will overwhelm the Sudan, and the corruption and moral wickedness that flourish under Mohammedanism will dominate the life of the people.

Britain's presence in the Sudan has, and does, not present a threat to Egypt; on the contrary, Egypt has gained tremendously by British control. We trust and hope that Britain will not withdraw from the Sudan.

The Church Mission Society, the American Presbyterian Church Mission and the Sudan United Mission are labouring in this area.

FREE KIRK FELLOWSHIP RALLY
Friday, 19th April – Social.
Saturday, 20th April – Paper Read and Discussion.

THE AUSTRALIAN FREE PRESBYTERIAN
Office:
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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
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April Subject  For  Memory Psalms  Category
Reading  Text
7 Two Ways  Matt. 7: 7-14  Matt. 7: 7  18: 1-2  58
14 Jesus the Only  Acts 4: 5-12  Acts 4: 12  18: 3-4  59
Saviour
28 Paul's Holy  Phil. 3  Phil. 3: 10  18: 8-9  61
Ambition

April 7th. – Psalm 51: 15.
April 14th. – Psalm 54: 2.
April 21st. – Psalm 62: 5.
April 28th – Psalm 63: 1.

TINY TOTS TEXT

“Be ye doers of the word, and not hearers only.” (James 1: 22)
supposing you know that in the vicinity where you were there was a dreadful precipice, how carefully you would measure every step, fearful lest one false step might plunge you hundreds of feet below. Such a picture makes one shudder, does it not? But supposing your plight was such, and from a distance you saw a tiny light gradually growing bigger and coming towards you, would not your heart leap for joy at the prospect of being saved from an awful death? In the above picture we have an illustration of our condition by nature. The Psalmist speaks of it as being down in a “horrible pit,” and also in Psalm 51, as being “born in sin.” Lost and in a perishing condition, our own efforts are unavailing to save us; therefore eternal death faces us (i.e., to be forever banished from God’s presence). “Oh!” you may say, “I am not as bad as that,” and feel that God’s salvation is for very wicked men and very ignorant children. But I do not think many Free Church boys and girls think like that. I feel your teachers have often told you from the Scriptures that there is none righteous, no, not one. (Read question 19 of the Shorter Catechism.)

Note:
1. Salvation, then, is needed. We must be saved. Have you ever thought about salvation? (Teacher might please enlarge.) You know Jesus says, “They that are whole need not a physician, but they that are sick,” which means, we must feel our need as sinners before we can be saved.

Again, 2, Jesus is the only Saviour; neither is there any other salvation in any other, etc. (Acts 4: 12.), just as there is only one way (John 14: 6), one door (John 10: 9). Jesus alone can bring us out of the darkness of sin into His marvellous light, only we must come to Him. (Isa. 55: 3; Matt. 11: 28; John 7: 37.)

3. The salvation is free; it is without money or without price. This tells us that we cannot merit this salvation by good works or purchase it with money. No! Salvation can be obtained only by coming to Jesus, and acknowledging Him as the only Saviour. Have you done this, boys and girls? Well, remember time is passing, and if you were in the plight as illustrated at the outset, how anxious you would be for deliverance. A far greater deliverance is needful now—a deliverance from sin and death. Remember “Today if ye would hear His voice harden not your hearts,” but turn to Jesus and live.

Learn. “Now is the accepted time, now is the day of salvation.”

21st APRIL

THE GOSPEL CALL

This parable, one of three in this chapter spoken by Jesus, at a period when things appeared to be reaching a climax. Teaching the people in the temple, Jesus was approached by the chief priests and elders, who questioned His authority to teach. “By what authority,” etc. (v. 23). Jesus replied by asking them questions, to which they answered evasively. Hence our Lord spoke this parable unto them. “A certain man,” etc. (read verses 28 to 32). In this parable two designations are apparent. In the first son (who replied so roughly), we perceive the publicans and harlots, and in the second (whose reply was so respectfully filial), the chief priests and elders of the people (but the distinction was clearly seen by the one who worked), which called forth our Lord’s rebuke to the latter, “The publicans and harlots go into the kingdom before you. (v. 31.)

We have a most important lesson here, and that is, “we must be doers of the Word and not hearers only.” (James 1: 22.) The chief priests and elders had recognised John the Baptist as having come as a messenger from God, and were “willing for a season to rejoice in his light” (John 5: 35), but it availed them nothing, for it could be said of them, despite their high office, “This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me.” (Isa. 29: 13.)

The Gospel call to work demands present obedience, “Go work today,” with God there is no tomorrow, for we are called to work while it is today. “Today if ye will hear His voice, harden not your hearts.” (Heb. 3: 15.) Our lifetime is the only period when we can work. This is likened unto a day, work while it is day, for the night cometh (death), when no man can work. This life is very short, and God’s work very great, so we see how needful it is for us to be up and doing, especially when multitudes around us are perishing for want of the Gospel. Boys and girls, you, too, can have a share in this great work. Let us not be content to merely say, and do nothing, for this will avail nothing; for not those who hear His commandments are blessed of Jesus, but they who do His commandments. Learn: Jesus says, “if you love me keep my commandments,” and what does He say today? He says, “Go work today in my vineyard.”

28th APRIL

PAUL’S HOLY AMBITION

This most interesting and instructive chapter, depicting, as it does, the Apostle Paul’s zeal for Christ (note particularly v. 8), contains much to stimulate the faith of God’s children. When we contrast the apostle’s former intense hatred for everything savouring of Christianity, even to persecuting the followers of Christ, with his life, when the grace of God took possession of his soul (we are amazed at the magnitude of that grace), he became aflame for God. O, that we might be imbued with his ardour and love for Christ. It was said of Paul that he turned the world upside down. Boys and girls, how much are you doing for Christ in your homes? in your schools? amongst your companions? If you are a Christian, do they know it? I hope if you are a Christian you will tell others about it, because Jesus says, “Let your light so shine before men,” etc. (Matt. 5: 16.) The apostle says in one place, “For me to live is Christ.” You will note that the apostle was not out to win popular esteem, but to win Christ and what greater or more holy
ambition could we have than that of winning Christ? and as the apostle says, “Be found in him.” (v. 9.) And then we come to the peak verse, “That I may know Him,” not merely to know about Him, but to have a personal acquaintance with Him as your own Saviour. How are we to obtain this knowledge? Ephes. 3: 17,18 supplies the answer: “That Christ may dwell in your hearts by faith! that ye, being rooted and grounded in love, may know the love of Christ which passes knowledge.”

V. 8: That I may win or, as popularly expressed may gain Christ, and be found in Him, in effect, abiding in Christ. This union is effected by the grace of God, so that we may dwell in Him, and He in us, and be found “in Him” at His coming again.

The apostle did not want to establish his righteousness by the Law, but aimed at the only righteousness acceptable to God, the righteousness of God by faith, “Christ our righteousness.” (Rom. 10: 4.; 1 Cor. 1: 30.

“And the powers of His resurrection.” (v. 10.) Without this experience there can be no reality in the Christian life, for Jesus, having died and having risen from the dead, brought “life and immortality to light,” and it is the power of the risen life of Christ that gives impetus to the believer’s life. “Christ in you the hope of glory.” Prayer to God and systematic study of His Word will greatly stimulate a believer’s life.

The fellowship of His sufferings (v. 10). Yes, if we live with Him we must be willing also to suffer with Him, to bear His reproach. Jesus says, “if any man will be my disciple, let him deny himself and take up the cross and follow me.”

“Being made conformable,” etc. This is aptly expressed by the apostle in Gal. 2: 20. “I am crucified,” etc.

Learn: That you can have no higher aspiration than that of knowing Christ.

THE CHILDREN’S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

CUFF
True Story of a Negro Slave
Cuff was a negro slave who lived in the South, before the war. He was a joyful Christian and a faithful servant. His master, however, was in need of money, and one day a young planter, who was an infidel, came to buy Cuff. The price was agreed upon and the Christian slave was sold to the infidel, But in parting with him the master said, “You will find Cuff a good worker and you can trust him; he will suit you in every respect but one.”

“And what is that?” said the infidel.

“He will pray, and you can't break him of it; but that is his only fault.”

“I'll soon whip that out of him,” remarked the infidel

“I fear not,” said the former master, “and would not advise you to try it; he would rather die than give it up.”

Cuff proved faithful to the new master, the same as he had to the old. The master soon got word that he had been praying, and on calling him said, “Cuff, you must not pray any more; we can't have any praying around here never let me hear any more about this nonsense.”

Cuff replied, “O Massa, I loves to pray to Jesus, and when I pray I loves you and Missus all the more, and can work all the harder for you.”

But he was sternly forbidden ever to pray any more under penalty of a severe flogging. That evening when the day's work was done, he talked to His God, like Daniel of old, as he had aforetime. Next morning he was summoned to appear before his master, who demanded of him why he had disobeyed him. “O Massa, I has to pray. I can't live without it.” said Cuff. At this the master flew into a terrible rage and ordered Cuff to be tied to the whipping post, and his shirt off. He then applied the rawhide with all the force he possessed, until his young wife ran out in tears and begged him to stop. The man was so infuriated that he threatened to punish her next, if she did not leave him, then continued to apply the lash until his strength was exhausted. Then he ordered the bleeding back washed in salt water; and the shirt on and the poor slave to be about his work. Cuff went away singing in a groaning voice:

“My suffering time will soon be o'er,
When I shall sigh and weep no more.”

He worked faithfully all that day, though in much pain, as the blood oozed out from his back where the lash had made long, deep furrows. Meantime, God was working on the master. He saw his wickedness and cruelty to that poor soul, whose only fault had been his fidelity, and conviction seized upon him; by night he was in great distress of mind. He went to bed but could not sleep. Such was his agony at midnight that he awoke his wife and told her that he was dying.

“Well I call in a doctor?” she said.

“No, no I don't want a doctor – is there anyone on the plantation that can pray for me? I am afraid that I am going to hell.”

“I don't know of anyone,” said his wife, “except the slave you punished this morning.”

“Do you think he would pray for me?” he anxiously inquired.

“Yes, I think he would,” she replied.

“Well, send for him quickly.”

On going after Cuff they found him on his knees in prayer, and when called he supposed it was to be punished again. On being taken to the master's room he found him writing in agony. The master, groaning, said, “O Cuff, can you pray for me?”
“Yes, bress de Lord, Massa, I’se been prayin' for you all night,” and at this dropped on his knees and, like Jacob of old, wrestled in prayer, and before the breaking of day witnessed the conversion of both master and mistress. Master and slave embraced, race differences and past cruelty were swept away by the love of God and tears of joy were mingled. Cuff was immediately set free. He never worked another day on the plantation. The master took Cuff and went out to preach the Gospel; they travelled all over the South, witnessing to the power of Christ to save to the uttermost. This is what the love of God will do for a person.

CHILDREN

I remember a great man coming to my house at Waltham, and seeing all my children standing in the order of their age and stature, he said, “These are they that make rich men poor”; but he straight received his answer, “Nay, my Lord; these are they that make a poor man rich; for there is not one of these whom we would part with for all your wealth.”

– Bishop Hall.

SIMPLE FAITH OF A CHILD.

A little boy, the only child of his mother, and she was a widow, after lengthened out affliction, died at the age of six years. On one occasion his mother asked him what he was thinking of. His reply was; “I was thinking how good God was to us. He was willing to give up His only and well beloved Son for us; and I see you do not like to give me up.” on another occasion, his grandmother, being afflicted with severe rheumatism, he said: “Oh, grandma, if Jesus Christ were on earth at present, I would soon bring Him. I know He would come, for He never refused to come to any that asked Him.”

Here was a fine specimen of genuine faith. There was no perplexing inquiry into the state of mind, whether he had faith or not. its reality was manifested, as in other cases it must be, by its effects.”

– Children's Memory Record of the Free Church of Scotland.

12

SEARCH WORK IN PROVERBS 16 TO 19.

1. What does an ungodly man dig up?
2. What is said to be “the crown of old men.”
3. What is the beginning of strife like?
4. Who are said to be “an abomination to the Lord”?
5. What is said to do good “like a medicine”?
6. Finish the verse, “Death and life are in.. .”
7. What is the beginning of strife like?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

SEARCH WORK IN PROVERBS 20 TO 31.

1. Who says “It is naught, it is naught”?
2. What is said about “a good name”?
3. What is said about “an abomination”?
4. Write out a proverb of Solomon which the men of Hezekiah copied out.

5. Fill in the missing words in this text: “A faithful man . . . . with blessings.”
6. Fill in the missing word in this text: “Where there is no . . . . the people perish.”
7. Write out what King Temuels' mother taught him about a virtuous woman.

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

FEVERNA BIRTHDAYS

Many Happy Returns

“He that believeth on the Son hath everlasting life.” (John 3: 36.)

Feb. 1 – Leith Taylor, Barrington.
1 – James Murray, Bunyan.
4 – Lilian Dick, Korere Island.
3 – Flora MacRae, Clunes.
3 – Judith Farmer, Newcastle.
6 – Barry Alberts, Maclean.
6 – Dorothy Butler, Taree.
6 – Judith Wadsworth, Wherrol Flat.
8 – Margaret Beaten, Bob's Farm.
8 – Joan Cole, St. Kilda.
9 – Hugh Murray, Bunyah.
9 – Joan Noble, Grafton.
9 – Margaret Bain, Wauchope.
9 – Donald Donelly, Taree.
10 – Heather Hodges, Maitland.
11 – Alison Sheehan, Maclean.
11 – Valerie Murray, Taree.
11 – Morag McIntosh, Castlehill.
12 – Ivan Webber, Maclean.
12 – Alasdair Webster, Maitland.
12 – Margaret Brown, Raymond Terrace.
12 – Lynne Kidd, Nabiac.
12 – Mary Watts, Grafton.
13 – Lindsay Campbell, Wherrol Flat.
13 – Rita Higgins, Beechwood.
13 – Archibald MacLachlan, Sydney.
13 – John Dunstan, St. Kilda.
14 – Wilma Donelly, Tuckurimba.
15 – Bruce Bolt, Maitland.
16 – Eric Markham, Wauchope.
16 – Clarence Cox, Wherrol Flat.
16 – Andrew Greg, Grafton.
17 – Eve Robinson, Anna Bay.
19 – Lynette Milligan, Dyer's Crossing.
20 – Gwenn McIntosh, Barrington.
20 – Rose Mary Brown, Grafton.
21 – Wendy McDermid, Wingham.
21 – Edward Short, St. Kilda.
21 – Innes Campbell, Mullumbimby.
22 – Dick Porter, Forbes River.
22 – William McIntosh, Barrington.
22 – Glenda Murray, Bunyah.
23 – Ian Matthewson, Tomago.
23 – Betty Matthewson, Tomago.
23 – Janice Blythe, Wauchope.
24 – Ernest Smith, Mondrook.
25 – Agnes Myers, Tuckurimba.
25 – John Peach, Hamilton.
26 – Vernon Haig, Tinonee.
26 – Margaret Cameron, Maclean.
26 – Joan McIntosh, Barrington.
27 – Ellen Child, Maclean.
27 – Beryl McKinnon, Kindee.
28 – Lionel Taylor, Barrington.
MARCH BIRTHDAYS
Many Happy Returns
"O taste and see that the Lord is good: blessed is the man that trusteth in Him." (Psalm 34: 8)

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A PEOPLE OF GOD

We live in an age when men seek to establish their own standards of righteousness; no longer do such men search the Scripture to find out what is the mind and will of God, but rather what will fit in with their own ideas and will use the name of Christ and Christianity to add prestige to their own code of works.

The kingdom of heaven was not established on what mortal man thinks, but on what God has purpose and will fulfil. The way of salvation was not worked out by scholars, but by the sacrifice of Jesus Christ. Mortal men are only blind leaders of the blind, and those who follow them must share their inevitable destiny. We hear a lot about new orders in these days, but an order that is not based upon the mind and will of God is like a castle built of sand. After all, we are all God's creatures and we can only find stability and happiness in obedience to His ordinances.
God's attitude to the Christless sinners is revealed by the Apostle when he said: “Which in time past were not a people” (1st Peter 2: 10). They are not “a people” in the sight of God; men in their natural state are not capable of being members of the Holy Commonwealth and subjects of the heavenly kingdom. Although man may have a high opinion of his own standards and capabilities; in the sight of God they are so base and miserable as not to deserve the name of “a people.” They are aliens to the commonwealth of spiritual Israel and destitute of the character and privileges of the people of God.

They have not the character that would qualify them for the heavenly citizenship. The child of God is submissive to the will of God; it may subject him to the ridicule of men and lead him through the fires of persecution. Those who are “not a people,” but the servants of evil, may drive him to the dens and caves of the earth; they may strip him of all his worldly possessions, but they will not break his will, nor rob him of the liberty that he has in Christ. His strength of character and loyal devotion to God marks him down through the ages; ever before him is the example of his Lord and Saviour: “Nevertheless not my will but thine be done.”

There is nothing in this world that can compared with the stability and strength of the Christian character. The gentle maid taken from among the children of God will defy the authority of kings and the fires of persecution undaunted rather than deny her Lord. The aged Paul, who had all the tenderness of a mother who ministers to her babe, had often faced the storms and tempests of wicked men, stood, unconquered and un-dismayed before Nero. This, then, is the character of the people of God, and those without it are not considered “a people” in the sight of God; whatever they may do will not count at the bar where the eternal destinies of men are finally determined. It is indeed a lofty standard, but it is what God requires.

The secret of this strength of character is revealed by Paul: “I can do all things through Christ who strengtheneth me.” The Christian is a new man; he is born again, renewed by the Spirit of God in mind and heart. In time past he was joined with that company that Peter refers to as “not a people,’’ but now he belongs to the people of God. Before, his conduct did not matter, that is, it could not alter his eternal destiny. But now his conduct does matter, because of his new status. He is conscious that he is living a new life and also that it is Christ that enables him to live that life. Peter, Paul and all the great warriors of the Christian faith were conscious of their own weakness, and the knowledge of their own weakness enabled them to depend wholly upon Christ. “When I am weak, then am I strong,” said Paul. The Christian feels his own weakness, and may often put the question to himself: How will I stand in the day of trial? Again we turn to Paul's experience and find the answer. In the knowledge of his weakness Paul prayed, and in God's answer to Paul we find the answer for the whole company of the redeemed: “My grace is sufficient for you; my strength is made perfect in your weakness.” To quote a modern example: Bishop Berg-grav of Norway, was arrested by the Nazi Gestapo and spent three years in prison. When asked concerning the future of the Church, he said: “I am not a pessimist, but I am afraid of exaggerating: the opposite of pessimism for me is not optimism, but faith. I have not faith in the future, but in God. He is the future.” There is no fear of failure for the people of God, they go forward not in their own strength but in the strength of God; in the irresistible might of the Redeemer, Who overthrew the powers of death and through death became the Master of hell and its inhabitants. They are subject to the will of Christ and bound by His decree.

Those who reject Christ have not such a character. In the sight of God they are “not a people,” “without God and without hope in the world.” They are destitute of the privileges of the people of God; privileges that are beyond the powers of the human mind to estimate. Christ declares them to be of greater value than worlds. Redeemed by grace, they are brought to God and into a state of the most intimate relationship with Him, a state of the highest honour and the richest felicity. No father ever loved his children as God loves His people. He has prepared eternal habitations for them amid the glories of paradise. They do not enter the heavenly kingdom as strangers who have received a favour of the
King, but as rightful heirs to everlasting glory.

“They are joint heirs with Christ.” They have received the title of the Royal Priesthood, that is, they are in direct communication with God through Christ and are enabled to offer spiritual sacrifices acceptable unto God. The most humble believer has greater privileges than David had, and has more speedy access to the Throne of Grace than the Old Testament prophets. In Christ was fulfilled the vision of Jacob in Bethel. The ladder reaching from heaven to the earth on which the angels of God ascended and descended. “Abraham rejoiced to see my day,” said Christ, “and he saw it and was glad.” In Hebrews we are told of Zion’s sons “not having received the promises, but seeing them afar off.” But the great consummation of the privileges will be when in the glorified body we shall be like our Lord.

The doors of mercy are not closed, for we read that those who are now a people of God were in time past 'not a people.' Heaven is inhabited by pure spirits, unfallen angels who serve, according to their rank and station, the King of Kings and Lord of Lords. But even with these immortal citizens the kingdom of heaven is incomplete, for it has been prepared not only for angels but also for men. It will only be complete when Christ shall see of the travail of His soul and is satisfied. Men must be fellow citizens with the angels of God, and the prospect of men sharing their untainted happiness and eternal fellowship is the desire of the angels. “There is joy in the presence of the angels of God over one sinner that repenteth,” and Peter tells us that the angels desire to look into these things.

It is to the heavenly citizenship that the Gospel calls.

A. A.

3

THE CHURCH AND JAPAN
CHAPELAIN NEIL MACLEOD

What is the attitude of the Church to the Japanese people? There is, of course, but one answer to that: She must go in at this vital hour and seek that the land of the Rising Sun be made a land where the Spirit of God dwells.

We cannot, as some would wish us to do, exterminate the Japanese. The Church of God cannot have room for the soldiers philosophy: “The best Jap is a dead Jap.” A gospel of hate can never lay the foundation for a better and broader understanding in the Pacific. There will still be millions of Japanese when the slaughter would be over, and, quite definitely, the Japanese Empire must play an integral part in the political and social destinies of the Orient. The ultimate problem of the Church to recognise is that, though we may blast her cities to fine dust with atomic bombs, crush her military and naval forces, shrink her Empire, revise her constitution, destroy her social and feudal castes, introduce the sperms of a new democracy, yet the last word remains unsaid. And that last word, I verily believe, lies with the Church of God. A synthetic religion which is fundamental to the very existence of the Japanese Empire must give place to fundamental peace of the Gospel of Christ.

It is no use to evade the question by saying at the Japs are infra-human, loathsome monkeys, sub-normal animals; for if they were nothing but animals they would have no accountability and responsibility before the world, let alone before God. The Japanese, given the proper background — as, for example, American born Japanese of the first generation — from the same stock, breeding and blood, have responded in quite a normal, intelligent way, and on the battlefields of Italy, France, Germany, and even in our Pacific Islands, proved quite honourably a discharge of the newly acquired citizenship. In Japan it is different, and for this reason alone the re-education of the Japanese nation in the East it is just as necessary and as perplexing a problem as that of Germany in the West.

The great problems which face the Church in this new task are the Japanese mentality itself with its queer oriental outlook, its hatred of foreigners and all things foreign, and its absolute subservience to the old Samurai traditions and feudal institutions which make them profoundly conscious of and uniquely obedient to authority. This fanatic devotion and automatic obedience gives a unity to the nation; it prevents, individuals and even groups from balancing their own interests against that of the State, and always ensures that the Japanese or State leaders will command the blind obedience of the masses despite their obvious failings, misdemeanours
and villainies. Thus they make excellent cannon fodder in time of war.

Bushido, Shintoism and Emperor Worship all make for discipline and courage and self-sacrifice. Shintoism is the national religion, and it finds its inspiration in Emperor worship, so that the nation's service is always infused, inspired and initiated by a religious rather than a political bias, which is therefore dangerous as well as fanatical. To this absolute authority we must add in the balances the weight of Japanese popular opinion that this very authority of the Emperor is always directed to establishing a universal peace for the nation, prosperity for his people, and the betterment of the Empire.

Thus we see that the Emperor is the keystone of the Japanese, for all Japanese regard him as the divine descendant of the Sun goddess. You remember that they claim that their empire was founded by Jimmu Tenno in 660 B.C., and that this imperial and divine authority has existed in a line of emperors “unbroken for ages eternal.” That is a tremendous factor in stiffening their morale.

Now if we can keep the emperor and keep him in a puppet state, subservient to our democratic wishes, then he himself can become in the post-war scheme for Japan a very fine instrument for the social, economic and political betterment of the nation. Biologically, he even carries in himself the old concepts of national destiny, racial superiority, superhuman wisdom and power. But can we do that? We should, I think at all events show the Japanese nation that "Hirohito of the white horse" is not a “god who lives among men” but a very ordinary kind of ruler. We should have no hesitation in pulling off his divine halo and reducing him down to the level of limited monarchy, or, at the worst, to a benevolent totalitarianism. His divine mission should be ended in the year of our Lord, 1945.

Again this whole question of Christianising or democratising Japan is, to us, bound up with the widespread knowledge of education, social amelioration of the masses, the implanting of a democratic outlook, and, above all, the inculcation of Christian principles and the preaching of Christ's gospel. Stronger than the atomic energy of the war is the energy resident in the Cross of Jesus Christ our Lord. Moral leadership is what all the world is waiting for, and even the victors need a reminder that a concerto of five great powers simply cannot dictate the peace of the world. Even our boasted “White Australia” policy, though it has undoubted good points, immediately implies a superiority based upon a colour line, which is unnecessary, offensive to our next door neighbours in India, China, Indonesia, as well as Japan. The teaching of the new and better brotherhood of Christ would be a far, far better thing and a more effective reply to the Oriental charges that theirs is a much more “spiritual way of life” than the crass materialistic and worldly philosophies of the western nations. It would redeem the Pacific from much fear and unreasoning hatred.

In our favour we have this, that we would not be pioneers for Christianity in Japan, for very early in 1549 the R.C.'s sent the redoubtable St. Francis Xavier from Goa to make it a province of the Portuguese Roman Catholic Church. It found quite a ready welcome – its rites and forms of worship were not dissimilar to the indigenous Buddhism imported from China centuries before. Their goddess of mercy, Kwannan, was portrayed by a mother holding an infant – Virgin and Child – and the familiar statue by the roadside was Jizo, friend and protector of children, and that seemed quite close enough to Jesus. It was not long, however, due to internal as well as external circumstances, that Christianity was snuffed out by an Imperial edict in 1637. Japan remained a closed land until after Admiral Perry's gunboat appeared, and in 1859, Anglican and R.C. missionaries were again at work in the land. But mission work seems to have lagged badly; in fact, in a recent “Christian Advocate” it is stated that the cost of one battleship lost in Pearl Harbour would have paid for the entire cost of the Protestant missionary programme in Japan throughout the last 90 years. All the Christian Churches combined – Anglican, Roman Catholic, Methodist, Presbyterian, Baptist, etc. – never had a missionary personnel in Japan, at anytime, equal to the complement of one naval cruiser lost in action off her shores.

I do not mean, of course, that we should treat her lightly. “Forget Pearl Harbour and we shall forget Hiroshima.” The Japanese must show
themselves sincerely repentant, and they must make every possible reparation to the victims of their rapacity, perfidy and wickedness; otherwise tribulation and sorrow must inevitably continue to be their portion. There must be confession, penitence, and if renewal with a genuine attempt to drain the age old egotism and poisonous hate from the veins of the nation. There is such a thing as “casting pearls before – the Sons of Heaven.” The atomic bomb has its meaning – aye, its message; but stronger far is the energy of the Human Spirit ordered and controlled by Divine Grace, and this is the day when the Man of Sorrows can once again enter into His own in these Japanese islands. Our Christian Church is represented with a tremendous challenge in these lands for the publishing abroad the glad tidings and a Great Peace.

We must teach the Japanese that the Rising Sun is not theirs alone, but ours too, the fullest protection of which is found in Him Who says: “I am the Light of the world; he that followeth Me shall not walk in darkness.” “The signs of our times,” said Dean Matthews, at the San Francisco Conference, “are not propitious for a continued peace, but they are propitious for a created peace – one brought into being by the Creative Spirit of God.”

Christ alone claims to be, and is, the source of light, that peerless orb in the moral firmament, that sheds light upon the soul's path as no prophet, teacher or messenger from heaven has ever done or ever will do. He is the central sun from which all knowledge and truth has been drawn. John declared of Christ that “In Him was life and the life was the light of men, and light shone in darkness, and the darkness comprehended it not.”

Thus we see a world bathed in the light of eternal truth, but wilfully blind, preferring darkness to light “because their deeds were evil.”

Christ as the light of the world exposes the fact of sin to the sight and knowledge of men so that they are without excuse. Sin is revealed to a far greater degree by being brought in contrast with the person and character of Jesus Christ.

Such an illumination as that of the Christ could not but impress itself upon men, and the passing years do not dull its penetrating power.

The law and the prophets reflected the light which is Christ's, but they were as twinkling stars to the blazing sun. Paul said, “When sin revived” in the light of Christ, “he died.” On the mount Christ upheld the law and honoured it; but He did more than that, He unfolded and interpreted it in a way that the world had not known. Not only
applying its outward observance but exposing the
corruption and hypocrisy of the heart of man, by
revealing its spiritual requirements.

God's judgements upon men are not so much
by the things they do but rather by their thoughts
and desires: “As a man thinketh in his heart so he
is.” The Pharisees formed their judgements by
outward observance, and considered that God would
do the same. But Christ did not adopt that method.
The light of the Eternal Son is focused on the
spiritual, moral and religious, a light for the soul
and spirit, and not for the physical and external. It was to
break the shackles of ignorance and spiritual
illiteracy. The physical and material are passing and
transitory, they run their course with time, and they
know that time must win. The light of the world
shows the corruption of the heart and burns on the
conscience the terrible end of the wicked.

In the case of the prodigal, when the wine
revealed its bitterness and the faces of his
companions became tawny, false and cruel; when the
light came into his soul and showed his choice had
destroyed all that was noble and worthwhile. A
father's and a mother's God has often been forsaken
for the devil's playground; the sweet and healthy
atmosphere of a Christian home is often exchanged
for the gaudy glare of deceit, that leads to the swine
and the husks.

The character of the person of Christ is a light
by which we can measure our own lives, and we must
confess that we have been like the prodigal.

The Gospel calls us into this new experience,
“to behold with open face, as in a glass, the glory of
the Lord,” and experience the change into the same
image from glory to glory, even as by the spirit of the
Lord. The illumination of the Spirit acts upon the
very centre of our intellect and heart, subduing our
distorted and carnal mind with its ignorance,
preserve, enmity and falsehood, renewing the spirit
of the mind and enlightening the undergo standing,
dispelling the clouds of darkness and opening up 6
the vast expanse of God's eternal purpose to our
vision. The limitations of time are broken, the physical
and external lose their significance as the unspeakable
grandeur and precision of God's purpose, illuminated
by the Spirit, brings satisfaction to the mind and every
immortal faculty of man's being. Time is an experience
and death is swallowed up in victory. There is no
barrier to man's intellectual and spiritual
development, and no limitation to his aspirations.
Only the sacrifice of Christ can resurrect man from
spiritual death into the glorious liberty of the sons of
God. Well did the renewed spirit and enlightened
understanding of the apostle urge him to cry out, “O
death where is thy sting, O grave where is thy
victory?”

The pithless soul imprisoned in time fears
the will lose some of the joy of life if the
illuminating Spirit of God shines in his soul. Thus
bound in spiritual ignorance he slips into eternal
disaster. “The light shines in darkness” so that
man's urgent need may be realised, but when men
wilfully blind themselves to the light of the
Gospel, they shall not know their need until it is
too late.

The personality of man is not endangered by
salvation. We are distinct and separate
personalities and shall remain so. The
unregenerate's life is shallow and transitory, a
dream that will haunt all eternity. The Gospel calls
you to life, profound, eternal and complete. The
power of personal consciousness is quickened,
your personal interests and hopes are united with
the sons of God, yet perfectly distinct from all
others. As Dr. Hugh Martin has said: “I have my
own personal reckoning to render; my own
personal career to run; my own personal services
to render to God, even such as none other can
render for me – no, none in all those numbers that
are without number, but which must be rendered
personally by me.”

So long as you and I live among the things
that are physical and external, your life is cramped
and confined, half living, half dying. For death
mocks at your earthly achievements and your
personality is imprisoned forever.

The Gospel urges you not to imprison your
personality by heeding the worldly wise multitude
on the broadway to destruction, but to seek the
Lord while He may be found. The Word made
flesh does not call upon you to exercise a blind
faith, but calls you to the source of all knowledge
and wisdom. Christ is the light of the World, and
in Him are the treasures of wisdom and
knowledge. Thus saith the Lord by the lips of the
prophet; “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.”

A. A.

“The Bible teaches beyond doubt that that creations of God are self-consistent, systematic, and rational. Created man, blinded by sin, cannot follow this pattern and stumbles confusedly. Most important discoveries are reached by unbelievably devious paths. Should not the trained scientist who is a Christian by his knowledge of God and His revelation be best able to interpret physical phenomena, that is, to see the plan of God?

“The modern approach to knowledge is through rationalism, following in the in the footprints of facts. Such a technique, rationally followed, leads only to agnosticism. We may know whence we have come (perhaps), but certainly not where we are going. Even more discouraging is the realization that even the facts, sensual observations of fallible man, are insecure and subject to unknown or unrecognized variables. Built on such bases, how weak must be the superstructures known as theories. Actually we find that most great discoveries are 'flashes of genius' or 'leaps in the dark,' hardly the result of logical processes logically followed.’

(“News”) John H. Lutz, Sc. D.

READ THIS.

The Rev. James M. Wilson, editor of the “Covenanter,” in an obituary notice of his son, who died in Philadelphia, in his seventh year, among other interesting particulars, says of him: – “So soon as he could read with tolerable facility, which was about the end of his fourth year, he commenced the reading of a portion of the scriptures daily, and committed to memory one question, at least, in the shorter catechism and a small portion of the Psalms every morning. Having completed the shorter catechism, he went on to commit in the same way an analysis of it with the scripture proofs. He then attempted the larger catechism, all of which he could repeat with considerable accuracy, before he was attacked by the disease which terminated in his death. Previously to this time he had committed to memory seventy-eight Psalms in order, and had read the Bible one and a half times through in his daily course, besides as much more at least in a cursory manner. Nor were the acquisitions at all forced upon him – they were his delight.”

–The Voice in the Wilderness, 1850.

7

THE REV. J. A. WEBSTER

A farewell ceremony accompanied by a presentation was made to the Rev. J. A. and Mrs. Webster at Raymond Terrace, on 26th February, 1946. The chair was occupied by Mr. Magnus Campbell, elder, of “Maitland Vale.” Mr. Campbell said that he, Mr. Webster, had been with us for a number of years and they were all sorry to lose him. He was an old “digger,” and on entering the Church proved to be a good student and made rapid progress. He was called to the Hunter and proved himself a worthy minister and a good citizen. In Mrs. Webster he had a worthy helpmate, and they could scarcely realize the good they had done. The Geelong people were getting a worthy pastor. He felt sure they would soon be recognised for their zeal and Christian spirit by the people of Geelong.

Mr. D. Simpson said he was sorry in a way that they were going to lose Mr. Webster, but he was obeying God's call, and if God was not behind the man the call would be in vain, so far as the Church was concerned. He wished Mr. and Mrs. Webster a successful future in the charge he was going to.

Mr. J. J. Cromarty, in making a presentation to Mr. Webster, said a feeling of sadness came over his family and the congregation when they heard of Mr. Webster leaving the charge. He had carried the stand-dard of the Free Church and had deviated neither to the right nor to the left, a worthy advocate of Free Church principles. He hoped Mr. Webster's future and that of his family would be bright and successful. In presenting Mr. Webster with a wallet of notes, he said it was not the contents of the wallet that measured his value in their hearts, but the services that he had rendered to them as their minister.

Mrs. Morris, of Tomago, made a presentation to Mrs. Webster on behalf of the congregation and said they were all sorry when they heard Mr. and Mrs. Webster were leaving, as they did not like losing them.

Mr. Webster, in replying, said he had felt, during his term among them of over twelve years, they were like brothers and sisters and were all one. He esteemed very much the kindness shown to Mrs. Webster and himself during the period they had been among them and also their kindness that night. He was sorry to leave, but he felt that God had him a definite work to do in Geelong. He had received calls from various places, but had not thought of departing from the Hunter till the call came from Geelong and he felt there was a definite work to do there. He referred to the period when he first came to the Hunter, and the
discouraging outlook then, but they had people in the charge with organizing ability, and though their numbers were small, they were sincere. He could not have carried on had he not felt the congregation were praying for his success. He felt that God would inspire him in his work at Geelong. He had one aim and that was the salvation of souls. He thanked them for all they had done and for their gift.

Mrs. Webster also expressed her thanks for their present and the kindness shown to her husband and herself.

(The above information was taken from the “Maitland Mercury.”)

The congregation on the Barrington met to farewell their minister, the Rev. J. A. Webster, and presented him with a wallet of notes. We regret we have not a detailed report.

The Rev. J. A. Webster was ordained by the Rev. S. P. Stewart to the office of the ministry and inducted him into the pastoral charge of the Hunter-Barrington congregation on 31st October, 1933, within the Maitland Free Presbyterian Church. The Central Presbytery released Mr. Webster from the above charge on Tuesday, 29th January, 1946.

A CHILD'S MORNING HYMN.
The morning bright,
With rosy light,
Has waked me from my sleep;
Father, I own
Thy love alone
Thy little one doth keep.
All through the day,
I humbly pray,
Be thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, near Thy side.
O make thy rest
Within my breast,
Great Spirit all of grace;
Make me like Thee,
Then I shall be
Prepared to see Thy face.

Mrs EVELYN M. ROSS passed away at her residence, Elizabeth Bay Road, Elizabeth Bay, on 15th January, 1946. Mrs. Ross was the eldest daughter of the late Mr. D. MacLachlan, of Ulmarra, Clarence River.

Mrs. Ross, during 1938, visited the congregations of the Church in New South Wales and Victoria with her husband, the late Mr. James Ross, who for many years was General Treasurer of the Church.

Both St. George's congregation and the Church as a whole have sustained a great loss in the death of this gracious lady. We mourn our loss; for we will experience no more upon this earth her kindly greeting and warm friendship; but we remember that the gates of death swing open to a richer realization of immortality and to an innumerable company of angels and to the spirits of just men made perfect for the child of God.

The hospitable nature and charming manner of Mrs. Ross was matched only by her faith and courage. She was devoted to the cause of God, and in her own inimitable way bore witness to her faith in the Lord Jesus Christ. Her bearing at all times designated her as a daughter of the King, both in her devotions and attendance at the means of grace, when physically able, and in the consciousness of her inheritance in Christ which was manifest as she moved in and out among us.

To her son and daughter, Alex and Marjorie, and to her sister, Miss A. MacLachlan, we extend our deep and sincere sympathy.

“Blessed are dead that die in the Lord.”

A. A.

Bishop Berggrav of Norway was arrested by the Gestapo on February 1st, 1942. He carried to his prison a Bible and a Greek New Testament. John R. Temple after an interview with the Bishop said: “In his solitary confinement in a small cabin on the outskirts of the city, these books had spoken to him, and to the strong Nazi guard set over him, with a Word that, like a hand, worked miracles. The first guards were converted, and allowed the Bishop considerable liberty, for which crime they were punished and moved to other duties. When a stronger guard of picked men was set over him, they too were converted.”

At a recent meeting of the Geelong Congregation it was decided to request the Rev. Alvan MacIntosh to remain in Geelong until 20th
June.

**THE AUSTRALIAN FREE PRESBYTERIAN**

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N.S.W.

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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 Rev. J. A. Webster is proceeding to Hamilton, Victoria, after the Assembly meetings, where he will occupy the Hamilton pulpit for some weeks. Mr. Webster also intends going to Adelaide before being inducted into the Geelong charge.

**INTERNAL EVIDENCE.**

A man of subtle reasoning asked
A peasant, if he knew
Where was the internal evidence,
That proved the Bible true?
The terms of disputative art
Had never reached his ear;
He laid his hand upon his heart,
And only answered – “Here.”

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**PRAYERS FOR THE OPENING OF EACH CLASS**

May 5th. – Psalm 25: 5.
May 12th. – Psalm 25: 20.
May 19th. – Psalm 26: 2.
May 26th – Psalm 33: 22.

**TINY TOTS TEXT**

“Blessed are the pure in heart, for they shall see God.”

(Matt. 5: 8)

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**May 5th**

**THE PARABLE OF THE SOWER**


(I) Jesus preached this solemn parable from a boat at the side of the lake which is called the “Sea of Galilee.” The people were seated on the rising slope of the shore before Him.

(2.) Jesus introduced a new kind of preaching, a type of preaching they had never heard before. He began to speak to them in parables. What is a parable? It is a story that has two meanings, usually a natural and a spiritual meaning. (Teachers might explain this.)

(3) This is the first parable Jesus spoke and it is called the “Parable of the Sower.”

The natural meaning, “Behold a Sower went forth to sow.”

The parable describes four different types of ground upon which the seed fell. Note what happened as the seed was scattered.

(a) “Some fell by the wayside” (v. 4). That is a well beaten path adjoining the field (the wayside) and the birds of the air came and devoured it. Usually during ploughing and sowing large numbers of birds flock around seeking food.

(b) Some fell on “stony places” where there was very little earth (v. 5). This happens in fields where the
rock is near the surface and is only lightly covered with earth. Seed falling in a place like this would very quickly and grow rapidly, but would with in the sun. (v. 5,6)

(c) Some fell among thorns (v. 7), among thorny weeds and the seed was choked.

(d) But others fell into good ground, well prepared ground, and the result was a beautiful crop.

The Spiritual Meaning: Jesus explained the meaning of this parable to His Disciples (v. 18 to v. 23). The Sower means a man preaching or teaching: Jesus Himself was the great Sower; the Seed, the Word of God. The four different kinds of hearsers with four different kinds of hearts.

(I) First, wayside hearers: Hard hearts, hearts hardened by the deceitfulness of sin, so that the Word of God has no interest for them; hearts from which Satan can easily pluck the Word; fowls of the air represents the ease with which Satan performs his work (v. 4).

(2) Secondly, rocky ground hearers: (Read v. 20-21). People who hear word and anon with joy, receive it, but when test comes they falter and fail. The heat of the sun means trials, etc. (Teacher; explain this.)

(3) Thorny ground hearers: Those whose hearts, are centred in the cares (v. 21-22). For instance, poor man in his poverty, the rich man in his wealth; etc. If a Christian be a Christian, not a sham, seek first. (Matt. 6: 33.)

(4) Good ground people after they hear the Word of God keep it in their hearts and please God by doing it. This is seen in fruitfulness. They bring forth fruit in varying degrees, some thirty, some sixty, some one hundredfold.

Lesson in Sabbath School and in Church, take heed how you hear. Do not be like the hard hearted, shallow hearted, half hearted, but true hearted, for thou shalt love the Lord with all thine heart and soul and strength and mind. Be ye doers of the Word and not hearers only.

May 12th

PARABLE OF THE TARES


This is the second parable in this chapter, and remember I told you what a parable was – a story with two meanings (note first the natural meaning).

We have three periods set before us here: (I) Seed time, growing time and harvest time.

(a) Seed time: A man sowed good seed in his field (v. 24), but with the night, when men slept, came an enemy who did a very mean, cowardly and wicked thing – he sowed a very hurtful weed amongst the corn.

(b) The Growing time: For a time the seed gave great promise; it shot up speedily, but as soon as the fruit appeared up came also the Tares (v. 26). The servants of the householder were perplexed and came to him saying, “sir, etc.” (v. 27). The householder immediately realised what had been done, for he said, “An 10 enemy hath done this” (v. 28). The servants in zeal for their Master, and being angry at such wickedness, said, “Wilt thou, etc.” (v. 29), but he replying, said, “Nay, etc.” (v. 29). They would understand his reason later.

(c) The Harvest time: Now is seen the reason why the Master forbade haste in destroying the tares. The time of separation had arrived, and the separation would be complete. The tares would be burnt and the wheat placed in the barn (v. 30). Now we come to the spiritual or heavenly meaning of the parable. It may seem strange to boys and girls why God permits evil in the world, but evil persists, and Jesus speaks this parable to prepare us to meet this evil, not only in the world but also in the Church. (Teacher might explain this.)

The Sower is Jesus, the Seed the Gospel of the Kingdom.

(1) The seed time and its meaning: Read v. 37-38 and the first clause of v. 39. Jesus tells us how evil comes into the world and into the Church. It is of the devil, for the devil sinneth from the beginning, for where the good seed is being sown the devil is there to plant tares and choke the good word if he can, so Jesus warns His Disciples to beware.

(2) The growing time and its meaning relating particularly to the desire of the servants to root up the weeds shows that all true servants of God should have zeal for the purity of the Church. It is sad, indeed, to think that even in the Church there are those who are indifferent to the great need of maintaining that purity. If the great separation took place today, in which category would we be found – with the tares or amongst the wheat? This is a solemn question. Jesus says let both grow till the harvest, lest ye gather the wheat also.

The Harvest time and its meaning: The wheat and the tares are to grow together, a mixture of good and evil, but how long is this to last? It tells, us in v. 30: In the time of harvest. (1) Then there will be a speedy and complete separation; the reapers will be the angels of God and the work will be swift and unerring; they will make no mistakes between the false and the true. Read v. 39: 40, 41. (2) The difference after the separation will be terrible. Read v. 42. Note grief, anguish and pain which befalls lost. Read v. 43 about righteous. They shall enter into glory, great glory, sudden glory, where He shall shine as the brightness of the firmament in the Kingdom of their Father. When Christ who is our life shall appear, etc. Lesson: “Choose this day whom to serve.” (Joshua 24: 15.)

May 19th

PARABLES OF THE GRAIN OF MUSTARD SEED AND THE LEAVEN

(Matt. 13: 31-33. Memory text, Matt. 6: 33. Seek, etc.)

We shall study these two parables together:
The First Meaning of the Parables (Natural)

(I) The first is about a grain of mustard seed; the seed is very small, yet the tree or bush when full grown is the largest of all herbs, its branches being big enough for the birds to rest on. Read v. 31-32. How wonderful the growth from so small a seed. The seed is very plentiful in Palestine.

(2) Leaven is more common to us than the mustard seed, for it is used in the baking of bread. A little leaven put into dough soon works through the whole loaf, causing it to smell, become light and so when cooked, wholesome to eat. Jesus tells about a woman who took some leaven and put it into a large quantity of meal, and in course of time the whole was made like it.

The Second Meaning (Spiritual)

Jesus does not give us any explanation of these two parables, so we are left to discover the meaning ourselves; but Jesus does not leave us without a clue, for He says, “The kingdom of heaven is like this,” so we know that they mean something about the kingdom of heaven, the kingdom which Jesus came to establish among men and concerning which He spoke often to His Disciples.

Note 1st: We learn from both these parables that the kingdom of heaven has only small beginnings. This is understood when we realise that the Divine Commission, “Go ye, etc.” (Matt 28:19-20) was given only to a few, and yet the Gospel is spread abroad in the earth today. It has gone into practically all lands.

(2) It will have a great ending, note seed, the tree shows how kingdom would flourish.

(I) Leaven tells how Gospel would influence and change whole world; note little stone in Daniel.

Lesson (I) We learn we must not despise day of small things; God has used the very simplest means to bring souls to Himself.

(2) We should never lose heart in spreading the Gospel; we may not see much fruit for our teaching but Jesus says, “The whole was leavened.” The Gospel will never fail, and the assurance we have of this is in the Words of Jesus, “Lo, I am with you etc.” (Matt. 28:19-20.)

PARABLES OF HIDDEN TREASURE AND THE PEARL OF GREAT PRICE

(Reading Matt. 13: 44-46. Text to memorise John 3: 16.)

It is worthy of note how these two parables speak about very interesting things. Read v. 44-46. (I) The thought of buried treasure always excites interest and how thrilling to take part in a hunt for it. Many rich finds have been discovered in Bible lands. This man was so overjoyed at his find that he sold all his possessions and bought the field (v. 44).

(2) I wonder, boys and girls, did you ever see a pearl? It is a very precious stone, but seen in its natural state is not very attractive, but when polished and cleaned it is very beautiful; so with us when our sins are washed away (in the blood of Jesus) we become clean. No doubt you have read of the pearl fishing industry carried on in our northern shores. It is hard and dangerous work, but the reward when found is very great. “Strive to enter in at the strait gate, etc.” (Matt. 7: 13.) Pearl buying is a skilful art. The pearl of which Jesus speaks is a pearl of great price” (v. 46).

The Spiritual Meaning: They tell us very encouraging things about the Gospel. They tell us that it is compared to treasure and to a pearl of great price.

The question might be asked is the Gospel a good thing to have?

The actions of these two men proves the worth of the object they sought to attain. Both “sold all” to make the thing found their own property. This tells us that those who really are convinced of the importance of salvation will give up all to win Christ. The Apostle Paul says, “Yea doubtless, etc.” (Phil. 3: 7,9) (Read) This is the supreme aim of the Christian life. Many boys and girls lose all that is really worthwhile in life by not counting the cost. (Explain)

The treasure is before you: we must be prepared to “sell all” that we may win Christ. “Seek first the kingdom, etc.” (Matt. 6: 33.)

This parable tells us some people find Eternal life who are not seeking for it. “God is found of them that sought Him not.” This reveals to us the great mercy of God. Note instance woman of Samaria came to draw water and found her Saviour,

Lesson of greatest importance to learn that to have Christ Jesus for your Saviour and Friend is to have treasure and have the pearl of great price.

May 26th
THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

WHO BEARS OUR SINS?
One sunny day little Frank was sauntering home from school, when, as he neared his own home, he saw Eliza, the wife of one of his father's servants, dragging along a large branch of a tree, which the winds a few days before had thrown down.

“Let me help, you, Eliza,” said the kind hearted boy, and thereupon he lifted up the other end of the bough, thus lightening the burden for her.

“Thank you, Master Frank,” said the woman. “Ah, if you could help me to bear my burden of sins, that would be a comfort. But here I go dragging them about day after day, and every day they grow heavier.

“But, Eliza,” said the child, “Mamma says we don't need to carry one end of our burden of sin: Jesus Christ carries it all for us, if we allow Him to do so.”

“Ah,” said Eliza, as she related the story, “that minute I saw it all. I had been trying to bear my own sins, when the Bible says, He hath borne our sins. I went home and gave my load of sin to Jesus to carry, and I have been happy ever since.”

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 while he raised his head, and said, “Mamma, won't God be willing to be your husband?”

“Why, my dear,” said his 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 be willing to be your husband, too.”

THE PSALM OF LIFE
Tell me not, in mournful numbers,
Life is but an empty dream;
For the soul is dead that slumbers,
And things are not what they seem.

Life is real – life is earnest!
And the grave is not its goal:
“Dust thou art, to dust returnest,”
Was not spoken to the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Finds us farther than today.

Art is long – and Time is fleeting:
And our hearts, though stout and brave
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle:
Be a hero in the strife!

Trust no Future, howe'er pleasant;
Let the dead past bury its dead;
Act, act in the living present
Heart within, and God o'erhead;

Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time.

Footprints that, perhaps, another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

SEARCH WORK IN ECCLESIASTES
1. Where is it said God “hath made everything beautiful in His time?”
2. Find the statement God requireth that which is past.
3. What is said to be better than precious ointment?
4. Write out the verse where it is said “It is good that thou shouldst take hold of this.”
5. Write out the verse which mentions “It shall be well with them that fear God.”
6. Find two things wisdom is said to be better than in chapter 9.
7. Who are we commanded to remember in the days of our youth?
All answers to be sent to Rev. J. Campbell Robinson,
The Manse, 88 Alma Road, St. Kilda, S.2.

APRIL BIRTHDAYS
MANY HAPPY RETURNS.

1946
April
1 – Kenneth Beckman, Harwood Island
1 – Alan Murray, Wingham.
2 – Ellen Wallace, Maclean.
2 – Peggy Steele, Wauchope.
2 – Morna Murray, Kundibakh.
4 – Graeme Murray, Kundibakh.
5 – Robert Preston, St. Kilda.
6 – Charles Durberry, Barrington.
7 – Elizabeth Harman, Kindee.
7 – Alan Goddard, Maitland.
7 – Inez Lovett, Hamilton.
7 – Alistair McLachlan, Sydney.
7 – Ronald Jack, St. Kilda.
7 – Jannette Browne, Geelong.
8 – Neil Paterson, Bunyah.
11 – Robert Murray, Taree.
11 – Keith Durberry, Barrington.
11 – Malcolm Miles, Forster.
12 – Donald Wallace, Maclean.
16 – Rita McKinnon, Kindee.
16 – Lyle Walter, Hamilton.
16 – Margaret Hurst, Tinonee.
16 – Fay Bolt, Maitland.
16 – Robert McPherson, Maclean.
17 – Donald McAulay, Chatsworth Island
17 – Colleen Graham, Wauchope.

18 – Janice O'Neill, Sydney.
19 – Catriona Macleod, Sydney.
20 – Norman Milligan, Dyers Crossing.
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.
28 – Christina Kelso, St. Kilda.
29 – Max Rees, Hamilton.
30 – Margaret Campbell, Mullumbimby.
30 – Jenny Lindsay, Huntingdon.
30 – Betty Farrell, St. Kilda.

GENERAL ASSEMBLY
The General Assembly of the Free Presbyterian Church of Australia was convened within St. George's Church, Castlereagh Street, Sydney, on April 11th, 1946, at 7:30 p.m.
The retiring Moderator, the Rev. Arthur Allen, preached, taking his text from the 4th chapter of Hebrews, verses 14-16.
Mr. Allen said: “Our text transports us within the Holy place into the immediate presence of God, where Christ has entered in when He ascended up on high carrying captive captivity and received gifts for men. Is our vision clouded of this Holy place? Is the procedure within the Holy of Holies an unsolved mystery, that awaits to be unfolded when time is no more and we are safe on the shores of eternity? I think not; for we can see, as through a glass, even into this sacred sanctuary and by faith we can hear the words of the Eternal Son breaking through the intervening space and resounding on our souls. There is a brightness that fills this sacred sanctuary, that neither men nor angels can look upon, the radiant splendour of Jehovah, and there seated on the right hand side of God the father is the man, Christ Jesus, “exalted far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And God hath put all things under His feet and gave Him to be head over all things to the church.”

The Church as known to God is a spiritual body organised for the worship and glory of God. Freed from the beggarly elements of this transitory world and the airy imaginations of men. The location of her worship is heaven. Heaven is her only temple and “the glory of God and the Lamb is the light thereof.” She recognises but one altar; a throne in the midst of the searching blaze of light inaccessible, and seated upon that throne is one “as a Lamb slain from the foundations of the world.”

The church worships under the immediate and supreme responsibility of her great High Priest; the Lord Jesus Christ, “Who through the Eternal Spirit offered Himself without spot unto God,” “and by His own blood has entered into the holy place, having obtained eternal redemption for us.” Christ is both our great High Priest and our Sacrifice.

On the Cross of Calvary He magnified the law and made it honourable; and man is never so conscious that he is subject to the law of God than in being freely justified by grace. The child of God in the most profound manner acknowledges not only the strict severity of the law, but also its heavenly magnificence when Christ death is received as the only means of reconciliation with God. It is not slavery or degradation to submit to the commands and walk according to the rules prescribed by the majesty of heaven. “I will walk at liberty,” said the Psalmist, “because I seek thy precepts.” Only under the law of heaven can the divine image find a congenial environment and find satisfaction for the longings of the heart and intellect. In Christ alone are found the deepest depths of wisdom; the solution of all profound problems; the satisfaction of reason.

From the courts of heaven ring out the command, “Thou shalt worship the Lord thy God,” but sin has made it impossible to fulfill that command outside of Christ. The Church of God thus worships under the supreme responsibility of Christ. The Lord associates Himself with us in worship when He saith: “We know whom we worship,” “For both he that sanctifieth and they that are sanctified are all of one; for which cause He is not ashamed to call them brethren.” It is Christ who leads the praise of the Church, for He said “In the midst of the Church will I sing praise unto thee,” and it is Christ who mingleth His merits with the prayers of the saints.

We have an altar that can be reached from any part of the earth, and at any time, and under any circumstances. We have an High Priest who has entered into the Holy place, and He is clothed in the vestments of holiness and spotless purity; whose vigilance is everlasting for the well being of His people. Seeing that we have a great High Priest, that is past into the heavens, Jesus, the Son of God, let us hold fast our profession.”

The retiring Moderator, after concluding his sermon, constituted the Assembly. The following ministers and elders were present: – The Rev. I. L. Graham (Hamilton); The Rev. J. 2 C. Robinson and Mr. G. H. Brain (St. Kilda); The Rev. M. C. Ramsay and Mr. Duncan Cameron (Manning River); The Rev. J. A. Harman (Hastings River); The Rev. D. G. C. Trotter and Mr. C. Green (Maclean); The Rev. Arthur Allen, and Mr. Donald Shaw (St. George's); Captain Chaplain Neil MacLeod (A.I.F.); Mr. W. J. Anderson (Hunter River); Mr. Hector MacPherson (Richmond-Brunswick).

The Rev. J. A. Webster and Captain J. Campbell Andrews were associated with the Assembly.

Mr. H. C. Nicolson, General Treasurer.

The Moderator called for nominations for the Moderatorial chair. The Rev. J. Campbell Robinson, of St. Kilda, was nominated and unanimously elected to guide the deliberations of the Assembly for 1946. Mr. Robinson was welcomed to the chair by the retiring Moderator, and after newly elected Moderator thanked the brethren for the honour conferred upon him, proceeded to deliver the following address MODERATORIAL ADDRESS 11.4.46.

The subject to which we shall direct your attention for a brief period this evening, is both instructive and important, and far more important than many people realise. It is about “The Book of Psalms.” We do not intend to attempt any exhaustive survey of this subject; that would be impossible in the time at our disposal. We can do little more than bring under your notice some reasons why the Book of Psalms should be used exclusively in the worship of God in His Sanctuary.

The Free Presbyterian Church, right throughout its history, has always assigned an important place, in the praise of God, to the Book of Psalms. This prominence, we are pleased to be able to say, is still vigorously maintained. We stand where we have always stood, where our father stood before us, where the reformers stood and where the Apostles stood before them, namely, upon the unassailable ground, that the Book of Psalms constitutes God's only inspired and authorised manual of praise for His Church throughout all ages.

The first reason we would adduce why we should use the Psalms in public worship is, because God commands them to be sung. We are not left in any doubt as to what is the Lord's mind and will upon this matter. He definitely commands us to sing Psalms:

“Sing ye to Him, sing Psalms.”

“Let us before His presence come
With praise and thankful voice;
And make a joyful noise.” (Ps. 95: 2).

Again,

“His praise
In the assembly of His Saints,
In sweet Psalms do ye raise.” (Ps. 149: 1).

This is explicit enough. Nowhere in the Word of God is there any composition except Psalms commanded to be sung in praise. The Apostle James also supports this command in his Epistle. He says; “Is any merry, let him sing Psalms,” indicating the suitability of the Psalms to express man's feeling under such a frame. The Scriptural injunction of the Most High is, “Whatsoever I command you, observe to do it: thou shalt not add thereto nor diminish from it” (Deut. 12: 32). From this, it seems reasonable to conclude that the Worship of Praise which
lacks the element of obedience, whatever else may be said in its favour, cannot be acceptable to the Almighty. We find ourselves in hearty sympathy with the position, as expressed by the Westminster Standards, namely, to keep pure and entire all such religious ordinances and worship as God hath appointed in His Word. Even the phrase, “The Songs of the Lord (1 Chron. 25: 7), by which the Psalms are designated, carries with it the idea of Divine enactment.

The next reason we shall submit why the Psalms should be sung in public worship is, because they are Divinely inspired. This fact immediately places them in a different category to any human composition, and secure for them Divine approval as a manual of praise. This cannot be claimed for any man made hymn. If it could it would require to come under the designation of Scripture. Inspiration is the distinguishing mark of Scripture. The Psalms constitute a collection of songs specially indited by the Holy Spirit for the praise of the Almighty in worship. Perhaps no book in the Bible bears more clearly the mark of inspiration than the Book of Psalms. Some have regarded it as the most spiritual of all the books of the Bible. The Psalms inform us, not what men think is right, or conclude to be right, but, what God says is right. It is His Word that stands: heaven and earth will pass away, but God’s Word will not pass away. The confusion upon this point arises from failure to distinguish between inspiration and illumination. Inspiration has Deity as its Author, and is characterised by, “Thus saith the Lord,” whereas illumination, at best, only expresses the enlightened mind of human beings. The difference between the two is, therefore, the difference between Deity and humanity. The one comes to us with all the authority of Heaven — the other with the opinion of fallible man. We need not wait to discourse upon the embarrassment that often arises when Calvinistic and Arminian hymns are both sung in the same congregation and at the same service, as if these views, diametrically opposed, the one exalting the Saviour and the other making much of man, were of small consequence.

If the Almighty had not designed the Book of Psalms to assist the soul in worshipping Him in perpetuity, certainly would have given some clear indication, explicit or inferential, to this effect, as He has so definitely done in connection with the change of the law, priesthood and sacrifice. But what do we find? Notwithstanding, He has raised up Evangelists, inspired them, and caused them to record the birth, life and death of His Son, and given us through the Apostles a comprehensive scheme of doctrine and worship in other respects, yet not a single word has He spoken, which either by implication or inference, could be construed, or interpreted, as indicating an inadequacy in the Psalms; or a need for a change in this Book of Praise.

Another important reason for the singing of the Psalms is that their composition shows that they were specially designed to be sung in the Sanctuary, and it is this constant singing of them which produces such a profound effect upon the soul so engaged. The rarity of heresy amongst Psalm singing Christians is a fact which needs no promulgation. The fact speaks for itself. It is not what do we find in the Psalms than from any other book in the Bible.

But the most singular and transcending excellence of the Psalms centres in the fact that they are so full of Christ. The language is just scintillating with references to Him. Says one writer, the Holy Spirit in the New Testament has introduced more testimonia from the Book of Psalms than from any other book in the Bible. No less than fifty five Psalms are quoted, containing one hundred and twenty nine references. Most of these refer to the Saviour in some aspect or other. Time will not permit us to enter into detail about this. But if, in the meantime, we are pleased to read a few of the lines of the Psalms"
New Testament. Of all the arguments that have ever been used against the singing of the Psalms in the Sanctuary, to maintain that Christ was not mentioned in them, is the most ignorant of all. Faith has no difficulty in finding Him there.

But before we draw to a conclusion, there are two texts of Scripture which require some elucidation, from which many have deduced approval for the singing of man made hymns. They ask, “Does not the Apostle Paul say to sing hymns?” In Ephesians, chap. 5 verse 19, he says, “singing to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” And in Colossians 3: 16, “Let the Word of God dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your heart to the Lord, and whatsoever ye do in word or deed, do all in the same category as Psalms, being inspired by the the Father by Him.”

The use of this word “spiritual” clearly indicates songs which have a Divine source, or which are not of an earthly origin. “Spiritual songs,” or “Songs spiritual,” as some would translate it, are songs which come under the same category as Psalms, being inspired by the Holy Spirit. These, of course, can only be found in the Hebrew Psalter.

The term “hymns” is known to have been used in apostolic times to describe Psalms. Dr. Wheeling notices in the “Apostolic Constitutions,” a kind of directory of public worship, the custom of women, children and even the humblest labourers memorising the Psalms, and also an instruction in the following terms, “If thou stayest at home read the Book of the Law, with the Kings and the Prophets, and sing the Hymns of David.” The Psalms here, it will be observed, are called “hymns,” as in Ephesians and Colossians. The word also finds mention at the observance of the last passover and the institution of the Lord’s Supper, where it is said, “And when they had sung a hymn, they went out into the Mount of Olives” (Matt. 26: 30). The hymn here referred to is well known to have been, not a hymn as we know it, but a Psalm, a portion of the Hallel – Psalms 113 to 118 – which were sung during the passover observance. From what we have cited, together with the injunction of the Apostle, “Let the word of Christ dwell in you,” which stands in apposition to the phrase, “Psalms and hymns and spiritual songs,” I think it can fairly be stated, that what is meant by the term “hymn” as used in Scripture, is put beyond all doubt as coming under the designation of those productions which are Divinely inspired.

So, as one has said, if we would praise God with “grace in our hearts,” it must be by using spiritual compositions which can be ascribed, as in the Colossians, as “the Word of Christ.” These are the songs, the Apostle shows, by which the soul seeks to express itself, when filled with the Holy Spirit.

But, if any further proof be necessary, it should suffice to say that close Biblical students have observed that when the Apostle Paul uses the phrase, “Psalms, hymns and spiritual songs,” he is only referring to the divisions of the Davidical Psalter – the Psalms of David being distinguished in Hebrew by the terms, Shirim, Tehillim and Mizmorim, words which even singers of man made productions admit “exactly answer those used by the Apostle.” The Encyclopedia Britannica affirms that all the words thus used are applied by the Septuagint version to the Davidical Psalms. In conclusion, we would like to put in a plea for the popularising of these Divinely inspired songs, and for their more frequent use, wherever opportunity occurs, and more, especially their exclusive use in the public worship of God. They never become obsolete, and the more they are used, the more they become endeared to the soul.

The Psalms stand out alone, above the whole range of uninspired praise productions, for majesty and sublimity of thought: terseness and pungency of expression: depth and profundity of doctrine: loftiness and elevation of devotion: clearness and precision of statement: simplicity and ease of diction; powerful and descriptive imagery: ardent and fervent soul longings: startling and powerful denunciation of sin: elegant and chaste style: universal and personal application: rich and. Endearing tributes to the Saviour, and such a royal and sovereign tone there can be no mistaking the fact that they have emanated from Heaven.

The Psalms in metre constitute the greatest spiritual praise heritage of the Christian Church, and it is a challenge for us to see that posterity possess them.

REPORT ON RELIGION AND MORALS

In opening this report we wish to make grateful acknowledgement of the victory God has given to Britain and her allies in the complete overthrow of our barbarous enemies. The hand of our God can be seen clearly throughout the course of the prolonged war. The withdrawal from Dunkirk, the Battle for Britain, the defence of Malta, the crushing defeat of our enemies on land, on sea and in the air bears clear testimony to the goodness of our God! Only thus will we truly profit vindicating the cause that was right. With deep gratitude we trace the hand of God in that the Japanese did not invade our own land when the defences were very weak.

May our Empire never forget – may we never forget the goodness of our God! Only thus will we truly profit from the experiences of the past.

The conflict continues of good against evil, truth against falsehood and right against wrong. Of the ultimate issue we have no doubt. Meanwhile the conflict has become more stern. The danger lies not in the strength of the opposition, not in the blatant nature of much of present day ungodliness, not in the ignorance manifest by many in reference to even the elementary truths of the Christian religion, not in the increasing thoughtlessness or indifference with which moral principles are often violated, not in the current low standards of morality, but in the nature of the witness made by Christians as units of society and in their corporate capacity as churches.

Much might be written to provide an appalling exposure of modern life. But Scripture and history declare that the Divine method of overthrowing evil and promoting godliness with all its attendant virtues, is for God to work through His people, as individuals and churches. Therefore, we do well to view the religious and moral condition of our land in the light of the quality of witness which God’s people are making.

Alas! Low views of the Lord’s Day and a consequent loose observance of it characterise the majority of professing Christians today. Also many Christians are so infected with the virus of Modernism that strength of religious conviction is strangely lacking and few are upholders of the absolute reliability of the Scriptures.

The false view that a sufficiently strong spiritual life can be maintained without a diligent use of the Divinely given means of grace, is leading many to live superficial lives. Few heed the apostolic exhortation: “Give diligence to make your calling and election sure.” Accompanying evils
are shallow views of Divine truth, scanty prayer life, lack of assurance of salvation, lack of interest in the spiritual well being of others, little concern for the glory of God and the tendency to regard the aims of the Gospel ministry as chiefly cultural and social.

Ignorance of the contents of Divine Revelation and a disposition lightly to regard its teaching when known reveals many professing Christians as unstable and with no fixed moral standards. Such are frequently an easy prey to Romanists, Russellites, Seventh Day Adventists and a multitude of false teachers.

An evil that most adversely affects the witness of the Christian Church is one which should engage seriously the attention of the members of this Assembly; that evil being the invasion of the professing Church by the world, worldliness abounds and has a cause and as an effect the spiritual coldness of many Christians. The remedy lies not in denunciation of the world but in deepened spiritual life, keener spiritual perception and greater love and loyalty to the Redeemer.

The recommendations of the Religion and Morals Committee were as follows: –

(1) That ministers impress upon the congregations the importance of the witness of individual Christians and exhort them to prove all things and hold fast that which has the approval of God's Word.

(2) That our people be exhorted not only to witness faithfully for the doctrines of God's Word and for Scriptural worship, but to be mindful of the promises of God made to those who are obedient to God's revealed Will.

(3) That Christians be reminded that the responsibility to uphold Divine Truth and to be loyal to it devolves on the individual Christian as well as upon ministers of the Gospel, and that a church can make a really successful witness only when people and Pastor unite in a wholehearted adherence to Scriptural doctrine and Worship.

(4) That our people be reminded that it is only as they make an earnest use of the means of grace, can they reasonably hope to come to a saving knowledge of Christ, grow in grace and be qualified to make an effective witness for Christ and His Truth.

(5) That we exhort our people to be alert in reference to the increasing activities of the Roman Catholic Church in her effort to win converts and to obtain political power. We warn our people that the Roman Catholic Church is unchanged in her character and aims, and that the intolerant and persecuting spirit which characterised her in earlier centuries remains unchanged today.

(6) We recommend to the Assembly the desirability of the youth of our Church being intellectually fortified against the views of the theory of Evolution, which theory is scientifically unproved and contrary to the teaching of the Divine Word.

(7) We recommend that our Church protest vigorously against the provisions of the new Liquor Bill and ask our people likewise to resist it strenuously.

(8) That we recommend to our Assembly that this report be printed in toto.

The Moderator conveyed the thanks of the Assembly to the convener and his committee, and it was agreed that the committee be reappointed.

Religions and Morals Committee
Convener: The Rev. M. C. Ramsay; Members: The Rev. D. G. C. Trotter; The Rev. I. L. Graham; Elders Maclean, Manning

and St. George's.

5

CHURCH PRINCIPLES REPORT

The Rev. J. A. Webster, in delivering the report, said that there is a continued need to keep our principles ever in the forefront, particularly in these days when so many are cutting adrift from the old paths and forsaking the old ways. We do not need a restatement of our faith or an alteration of our doctrine, or mode of worship in order to be effective in the ministry of the Word. Mr. Webster emphasised the need for an outpouring of the Spirit of God, and urged our people for more earnest and zealous prayer. The convener also called attention to the prominence given to the Evolutionary theory in some of our public schools.

The Rev. J. A. Webster placed before Assembly the following recommendations: –

(1) That we procure literature on the Evolutionary theory to be made available to our young people.

(2) That we ask the editor of our magazine to print an article on Evolution setting forth the scientific and scriptural objections to it, and that Dr. J. Campbell Andrews be asked to prepare this article.

(3) That we deplore the desecration of the Lord's Day by professing Christians, and exhort our people to more faithful observance of the Lord's Day. We feel that it is particularly offensive to God, that people who commemorate our Lord's death should desecrate God's Holy Day, which commemorates the completion of our Lord's atonement.

(4) That we ask the Rev. M. C. Ramsay to publish his article on instrumental music in our own church magazine.

A motion was moved, requesting the Assembly to consider publishing the article prepared by the Rev. M. C Ramsay in pamphlet form. It was agreed to publish 500 pamphlets if cost of printing is satisfactory. We understand that the title of pamphlet will be “Instrumental Music in Church Worship.” A motion of thanks to the Convener and committee was moved and carried, and the following committee was appointed: –

Church Principles Committee

The work on the practice has temporarily lapsed owing to lack of time.

On Friday, 12th April, the Assembly met pursuant to adjournment and was constituted. After the usual devotions, the General Treasurer, Mr. H. C. Nicolson, presented his report. Mr. Nicolson in his opening marks drew attention to prevailing conditions, that the course of events were moving to a climax. The East is awakening out of a deep sleep, and the men of Eastern Countries are claiming the same rights as their white brothers. That the recent appointments of Cardinals indicate that Rome is taking a world-wide view, Russia is also on the move. Mr. Nicolson said that faith in the Gospel of our Lord Jesus Christ was, the only counter-part.
CORRESPONDENCE

OVERTURE FROM VICTORIAN PRESBYTERY

The Rev. I. L. Graham and Mr. G. H. Brain appeared in support of the overture: That a maintenance allowance be made to delegates attending Assembly. After considerable discussion it was agreed to grant the petition of the overture. On a further motion it was agreed that the maintenance allowance to members be 5/- per day for the duration of the Assembly, plus normal travelling time. The regulation to apply to the present sittings of Assembly.

GRAFTON CONGREGATION

The Grafton Congregation requests the Assembly to consent to placing a sum, not exceeding £100 to the credit of their own Car Fund. The request of the Grafton Congregation was granted.

REIGNATION OF TREASURER OF PUBLICATIONS FUND

The Rev. J. A. Harman tendered his resignation as Treasurer of the Publications Fund. Members expressed their appreciation of the work Mr. Harman has accomplished, his untiring labours contributed largely to the reduction in the debt balance of the Publication Fund. It was moved that Mr. Harman's resignation be accepted and after the thanks of the Assembly was expressed, the motion was carried. The Rev. J. A. Webster was appointed to fill the office of Treasurer, and in order to facilitate matter re subscription, Mr. Harman agreed to continue to officiate until the end of June. After June all subscriptions and financial matters relating to the publication of the magazine, should be addressed to the Rev. J. A. Webster, The Manse, 8 Myers St., Geelong, Vic.

OVERTURE FROM THE REV. D. G. C. TROTTER

Mr. Trotter appeared in support of the overture. The Assembly was asked to declare whether or not the Constitution of the Free Presbyterian Church of Australia, as published by the authority of the Assembly which met in Sydney on 8th April, 1915, allows only the 150 Psalms contained in the metrical version of the Book of Psalms to be used in the praise worship of our church. It was agreed to refer the matter in the overture to the Procurator for legal opinion.

REIGNATION OF THE REV. J. A. WEBSTER

Mr. Webster conducted this work for the past four years, and felt that a fresh pen would excite keener interest among the teachers and scholars. Mr. Webster's resignation was accepted and the thanks of the Assembly was conveyed to Mr. Webster for his services. The Rev. D. G. C. Trotter was appointed to take up this work.

REIGNATION OF THE REV. NEIL MacLEOD

The resignation of the Rev. Neil MacLeod was past simpliciter to the Assembly from the Central Presbytery. Mr. MacLeod was present at the request of the Assembly and spoke on certain points contained in his resignation. Among other things, Mr. MacLeod said that he had taken this step with deep regret and after much consideration, and if he were to remain within the Church he would be untrue to the honest dictates of his conscience. Mr. MacLeod said that over a period of years he found himself increasingly out of harmony with our mode of worship to the neglect of hymns and instrumental music, and could not agree with the attitude of the church in certain matters. It was moved that the resignation be referred back to the Central Presbytery to finalise in accordance with the laws of our Church

FOREIGN MISSIONS

The Foreign Missions Report was given by the convener, the Rev. J. A. Harman. Mr. Harman expressed deep gratitude in being able to report that he had received an application from Rev. J. Campbell Andrews, M.A., M.B., Ch.B., indicating his desire to labour in the foreign mission field of South Africa.

Dr. Andrews was asked to address the Assembly, and spoke of some of the barriers that had been removed and the factors that contributed to his decision to go to South Africa. For many years he had had the desire to labour in the Mission field and the way seemed clear until the momentous events of 1939, which made the immediate future uncertain. During 1943-44 the difficulties were so great that it seemed to him that he would have to discard the idea of reaching his objective that was so dear to his heart. During these days Mrs. Andrews proved a source of strength and encouragement and refused to acknowledge that the prevailing circumstances were sufficient to warrant the abandoning of the hope that they had cherished for so many years.

With the termination of the war and the improvement in Mrs. Andrews health, the barriers began to vanish. Dr. Andrews said that he was drawn to the African field because of the great need, a medical mission is urgently required at Transkei. His resolve to serve in Africa was strengthened by the tragic death of the Rev. Gregor and Mrs. MacLeod, who were lost at sea owing to enemy action while on their way to South Africa. Finally, the climate in Transkei was considered favourable on medical grounds for his wife's health.

The Committee made the following recommendations:

1. That Dr. Andrews application to labour in the Free Church of Scotland Mission in South Africa be accepted.
2. That we communicate immediately with the Foreign Missions Committee of the Free Church of Scotland informing them of our acceptance of Dr. Andrews application.
3. That we suggest to the Free Church of Scotland that we ordain and induct Dr. Andrews.
4. That the Assembly request the Northern Presbytery to carry out the ordination and induction of Dr. Andrews when ready for the field.
5. That it be the aim of our Church to meet Dr. Andrews salary in full.
6. That Dr. Andrews salary be according to the standard laid down by the Free Church of Scotland.
7. That we suggest the first term of service be five years.
8. That we desire Dr. Andrews to spend the major portion of his first furlough in Australia.
9. That while Dr. Andrews is labouring in that field he be under the direction of the Missions Committee of the Free Church of Scotland.
10. This Committee be empowered to conclude all matters for the settlement of Dr. and Mrs. Andrews in the...
field.

(11) Arrangements be made as far as possible for Dr. and Mrs. Andrews to visit all the congregations before their departure to the Mission Field.

(12) That the convener be appointed Missionary Correspondent with the Foreign Missions Committee of Scotland.

After a vote of thanks had been conveyed to the convener and the committee, a motion was carried and carried that the committee be reappointed.

FOREIGN MISSIONS COMMITTEE
Members: The Rev. J. A. Webster, the Rev. D. G. C. Trotter; Elders Maclean, St. Kilda, Hunter.

On Wednesday the Assembly entertained Dr. and Andrews to afternoon tea. Mrs. M. C. Ramsay, Miss E. Robinson and Miss A. Davis undertook to make all necessary arrangements.

ST. GEORGE’S FREE PRESBYTERIAN CHURCH OF AUSTRALIA
MISSIONS GENERAL
Folio 292.
1945. RECEIPTS.

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FREE PRESBYTERIAN CHURCH OF AUSTRALIA
MISSIONS SPECIFIED
Folio 302.
1945. RECEIPTS.

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Free Church of Scotland,
Jews                      10 10 0
Sth. America              40 0 0
India                     40 0 0
S. Africa                 20 0 0
F.C. General Missions     210 10 0
Dr. Annie Mackay          14 15 0
                                 225 5 0
Balance in Hand           17 14 8

7

CHAPLAIN REPORT
This constitutes the last report of your Chaplain, as he is now awaiting discharge from the army at the end of this month.

Since last Assembly I have served the men of the services in Northern Queensland, and in Dutch Borneo, landing with the 7th Division at Balik papan, in July, 1945. Our battalion losses were light, and I was able to give all members of our battalion killed by enemy action, Christian burial. My parade services were quite well attended, and my relations with officers and men were excellent. When the campaign was actively over, I was transferred over to the 2/4th Field Ambulance, where I had a Bible Class in the evening, which often was much bigger than the usual Church Parade in the morning. Some of the lads coming in trucks and jeeps a very long distance, and even on the ship that took us home to Australia a nucleus of this prayer and Bible Fellowship met every evening at 7.30 p.m. for a discussion on the Epistle to the Philippians.

I have also to acknowledge with gratitude a cheque from the Church Treasurer for the sum of £13/10/-, which was used for the prescribed purpose. At present, I am attached to the H.Q. Staff in the very busy centre of Liverpool, and am awaiting discharge at the end of this month.

In reviewing my account as Chaplain, I feel sure that it has been a great and beneficial experience for me, not perhaps from the spiritual point of view, but from the personal and social aspect of my future work in the ministry.

There is very little evidence, alas, that the average soldier is at all interested in God, or in the teachings of the Gospel of Jesus Christ; but always there was everywhere the inarticulate desire after something better, some new and better way of life and manhood that seemed hidden, yet ideal to the ordinary fellow.

The work and witness of the true Christians in the army was a splendid thing and their faith, though tried in the fire, was well refined and shone as pure gold. By their witness, too, your Chaplain has himself been much helped.

In conclusion, there is a personal word I wish to add the Church. Some I know looked at my acceptance of a chaplaincy as a deserting of the cause, if not a mild betrayal of the Kingdom on the Home Front. But I cannot for one moment submit to that view. As the Chaplain General pointed out not so long ago – the Government came knocking loudly at the doors of the Christian Church and...
asking for the very best ministers she had within her fold to come out and preach to these men and women – the very cream of our nation's manhood and womanhood. The field was white to harvest! The Government said: “We will give you adequate salaries – we will give your ministers commissions – we will allow your church approve its own representatives – we shall give you every opportunity to preach and teach the Gospel of Jesus Christ.” I say that the church has not really met that challenge and opportunity.

Finally, I want to thank all those who, by gifts, letters, parcels and books, cheered and encouraged me in the great work committed to me. “Making known the unsearchable riches of Christ” to men and women of the Defence Forces.

Capt. Chaplain Neil MacLeod.

**TRAINING OF MINISTRY**

The convener delivered a brief report and after some discussion the Assembly agreed to the following motions:

1. That the thanks of the Assembly be extended to Dr. E. Bosanquet for his generous refund and donation, and that the committee be requested to communicate with Dr. Bosanquet.

2. That the committee be asked to lay down a course of study for Mr. Stewart Ramsay and submit same to next Assembly.

3. That the sum of £20 be paid to Mr. Stewart Ramsay.

4. That the committee be re-appointed with the deletion of the Rev. Neil MacLeod's name, and the Rev. I. L. Graham's name be substituted for the Rev. D. G. C. Trotter.

Committee:


**STUDENT FUND**

Folio 282.

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Further reports of Assembly proceedings held over until next issue. – The Editor.

8
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**THE AUSTRALIAN FREE PRESBYTERIAN**

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

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

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The correspondence re change of address, discontinuance or non delivery to be addressed to Mr. D. Shaw,

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|            | Church Ext.  | 1 11 0|
|            | Students F.  | 3 10 0|
| Maclean C. | Assembly G. F.| 27 8 10|
|            | Exchange     | 12 12 0|
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|            | Publications | 3 6 0 |
| Mrs. Fenwick, R. | Missions to I. | 10 0 |
| St. George's C. | Church Ext.| 8 2 9 |
|                | Welfare of Y. | 4 3 3 |
| E. J. Harrison, U. | Assembly G. F.| 3 10 0 |

**Lesson Notes**

By Rev. J. A. Webster
The Manse
William Street, East Maitland, N.S.W.

**LESSON NOTES**

**TINY TOTS TEXT**

“The Word was made flesh and dwelt among us.” (John 1: 41)

**PRAYERS FOR THE OPENING OF EACH CLASS**

June 9th. – “If thou wilt, thou canst make me whole.” Mark 1: 40.
June 30th – “What must I do to be saved.” Acts 16: 30.

**LESSONS FOR JUNE**

<table>
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<th>June</th>
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<th>Psalms</th>
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<td>Our need of salvation</td>
<td>Rom. 3</td>
<td>Rom. 3: 19</td>
<td>31</td>
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THE NEED OF SALVATION

The need of Salvation arises from the fact that we are sinners – sinners by nature and sinners by practice. All have sinned and come short of the Glory of God. There is none righteous; no, not one. All the world stands guilty before God. We have all sinned in Adam, who was our representative, and fell with him in his first transgression. His disobedience brought a curse upon us. Every sin deserves God's wrath and curse. It is said, “Cursed is he that continueth not in all things which are written in the Book of the Law to do them.” So then, because of sin, we are under the curse and, if death should find us in this condition, we must be lost. The point we want to establish today is that we are sinners. Remember: The wages of sin is death.

QUESTIONS:
(1) Do you think all people are sinners by nature?
(2) What does every sin deserve?
(3) Do you agree that you are a sinner?
(4) What are the wages of sin?

CAN WE BE SAVED?

This is an important question. Yes, we can be saved if two matters are satisfied:

(1) We can, be saved if a perfectly righteous man without sin can be found who will satisfy God's broken law in every detail. Now, this is just what Jesus has done. He took upon Himself our nature and was born into this world and died in our room and stead. He perfectly kept God's Law. He suffered death because we deserved to die. He even was made a curse for us by hanging on the tree. But He did more: He triumphed over death. He satisfied the claims of God's Holy Law. God was satisfied with His Son's work.

(2) We can be saved if we take advantage of what Jesus has done for us by believing on Him and putting our whole trust in Him. No man can save himself. One sinner cannot save another sinner. The one who saves us must be without sin. Jesus alone is without sin.

How shall we escape if we neglect so great Salvation?

QUESTIONS:
(1) What two things are necessary before we can be saved?
(2) Who satisfied God's broken law?
(3) Did God accept Christ's sacrifice?
(4) Can one man save another?
(5) Can we escape if we neglect Salvation?

HOW ARE WE SAVED?

We are saved by taking advantage of the precious benefits Christ has secured for us by His death. These can only become ours by the Holy Spirit applying them to our hearts. He works faith in us and thereby enables us to believe. We should pray earnestly for the Holy Spirit. He convinces us of our sinful state, enlightens our minds about Christ, and helps our wills so that we take hold of Christ as our Saviour. He knows that we are weak and sinful. But He helps us to believe and to receive Christ into our hearts. It is Christ alone can save us. He can save to the uttermost. Salvation is a gift. We receive it, and consequently we possess it. By grace we are saved. Whosoever shall call upon the name of the Lord shall be saved.

“Believe on the Lord Jesus Christ and thou shalt be saved. – Acts 16: 31.

QUESTIONS:
(1) Who is it applies the benefits of Christ's death to our hearts?
(2) Who should we pray the Father to help us to be saved?
(3) What does the Holy Spirit convince us of?
(4) Salvation is a gift. How do we possess it?
(5) Quote a text that shows if we believe in Christ, salvation is certain to us

HOW WE MAY KNOW THAT WE ARE SAVED

It is the Scripture guides us in this matter. It says, if we believe we are saved. This is sure. Heaven and earth will pass away, but God's Word will not pass away. It does not change. We know also by the Holy Spirit bearing witness with our spirit. The Holy Spirit is a Divine person in our heart. He witnesses with our spirit. We know by a newness of life. Before, we were dead to good things, now we are alive to holy things. Old things have passed away. We now live by faith, hope, love, obedience and prayer. Just as the old leaves fall off the tree when the new sap rises in it, so the old habits and desires are forced off by the power of this new life. We know by experience. We are not what we once were. We have a joy and peace in believing.

“He that believeth on the Son hath everlasting life.”
— John 3: 36.

QUESTIONS:
(1) Give four things that indicate we are saved.
(2) How does the Holy Spirit help us to know we are saved?
(3) What new things do we have in life when we are saved?
(4) How does experience help us?
(5) What do we possess if we believe?

SOME THINGS WHICH LOOK LIKE SALVATION
BUT ARE NOT

There are many things which are good in their own way but are not Salvation and can never take the place of faith in Christ. A man may have many good qualities and yet be lost. Rehoboam was tender hearted. Ahab humbled himself. Judas was convicted. Kindness generosity, benevolence, sympathy, consideration for others – these are all good things, but they cannot save us. Natural gifts cannot change the heart. Grace alone makes a believer. A man may go laden with gifts even to hell. Gifts have their root in nature, but grace has its roots in Christ. It is Christ alone who saves. There is no other name given under heaven or among men whereby we must be saved. We should all try to do good work. Good works are a fruit, not a root.

“Ye must be born again.”

(1) Can a man expect to be saved because of generosity?
(2) Do you think because of his kindness a man will be saved?
(3) What is it makes a believer?
(4) Where have gifts their root?
(5) What must be before we are saved?

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

WELFARE OF YOUTH RESULTS, 1945.
The results of the Welfare of Youth Work for 1945 are as follows: –

SHORTER CATECHISM
Questions 1-10
39 competed in this section.
Maclean: Margaret Cameron, Corrinne Webber, Cathleen McKay, Helen McKay, Roma Eagleton, Beth Anderson, Shirley Anderson, John Anderson.
Wingham: Heather Coombes.
Pampoolah: May Kennedy, Margaret Polson, Maureen Forbes, Yvonne Drury, Gloria Dearnley, Dallas Polson, John Forbes, Alwyn Dearnley.
Barrington: Mary Taylor.
Little Run: Bill Cox, Boyce Wadsworth, Norma Cox, Clarence Cox, Elaine Wadsworth, Judith Wadsworth.
Geelong: Catherine Mackay, Margaret Mackay, Anne Mackay.
Taree: Helen Cause.
Anna Bay: Mavis Robinson.
Salt Ash: Lelda Samson.
Hamilton: Inez Lovett, Valletta Foster.
Braxholme: Callum Gorrie, Wyn Munro, Aileen Hanks, Fay Woodall.
Bobs Farm: Francis Ann Anderson.
Wauchope: J. Brabant.
Questions 11-30.
18 competed in this section.
Braxholme: Callum Gorrie.
Salt Ash: Margaret Beaton, Aileen Beaton.
Taree: Mavis Mackay.

Geelong: Catherine Mackay.
Little Run; Valerie Wadsworth.
Tinonee: Lucy Muldoon, June Lambert, George Gollan.
Wingham: Evelyn Coombes, Malcolm Harris.
Maclean: Margaret Cameron, Beverley McSwan, Shirley Anderson, John Anderson.
St. Kilda: Joy Langley, Phillip Brain.
Sydney: Margaret Anne MacLeod.

Questions 31-62.
9 competed in this section.
Grafton: Graham King.
Taree: Connie McLennan.
Salt Ash: Beth McKenzie.
St. Kilda: Loris Jackson, Valerie Preston, Joan Cole; Betty Farrell, Isobel Garlick.
Sydney: Donald Kerr.

Questions 63-107.
7 competed in this section.
Salt Ash: Joan McKenzie.
Hamilton: David Graham.
Pampoolah: Margaret Wilkinson.

Word Perfect Repetition.
3 competed in this section.
Tinonee: Margaret Lambert.
Wingham: Ross Stewart.
Sydney: Kennith Kerr.
St. Kilda: Valerie Preston.

REPETITION OF CERTAIN METRICAL PSALMS
Infants Section
25 competed in this section.
Geelong: Catherine MacKay, Margaret MacKay, Anne MacKay.
Grafton: Elizabeth King, Rodney Fuller, Dorothy Williams, Beryl Fuller.
Braxholme: John Hanks, Lawrence Hanks, Fay Woodall.
Wingham: Heather Coombes, Raymond Coombes.
Pampoolah: Margaret Wilkinson.
Bunyah: Neil Murray, Pauline Murray, Gloria Murray.

11
St. Kilda: Lynette Baker, Margaret Bridgeman.
Wauchope: Marslaith Harman, Gweneth Clerke.
Sydney: Robert Allen, James MacLeod.

Junior Section.
50 competed in this section.
Geelong: Catherine MacKay, Margaret MacKay.
Grafton: John King.
Taree: Douglas Morton.
Salt Ash: Aileen Beaton.

Braxholme: Wyn Munro, Aileen Hanks.
Hamilton: Inez Lovett, Valletta Foster, Euphemia Lovett.
Tinonee: June Lambert, George Gollan.
Pampoolah: Maureen Forbes, John Forbes, Gloria Dearnley, Alwyn Dearnley.

Wingham: Norma Hammond, Joan Hammond, Evelyn Coombes, Malcolm Harris.
Little Run: Clarence Cox, Elaine Wadsworth, Judith Wadsworth.

Maclean: Margaret Cramp, Elwyn Webber, Lorraine Baker, Alan McKay, Neil McKay, Colin McKay, Margaret Cameron, Beverley McSwan, Corrinne Webber, Cathleen McKay, Helen McKay, Donald Wallace, Ellen Wallace,
Pauline Green, Shirley Anderson, John Anderson.

Kindee: Neil McKinnon, William McKinnon.

Sydney: Donald Kerr, Catriona MacLeod, Robert Allen, James MacLeod.

Wauchope: Grant Harman, Alan Harman, Olive Clerke, Gweneth Clerke, Thomas Clerke.

Senior Section
67 competed in this section.

Geelong: Catherine MacKay.

Grafton: Graham King, David Williams, Frances King, John Williams.

Taree: Connie, McLennan, Mavis McKay, John Ramsay.

Salt Ash: Margaret Beaton.

Branyholme: Callum Gorrie.

Tinonee: Lucy Muldoon, Margaret Lambert, June Lambert.

Pamoolah: May Kennedy, Margaret Polson, Yvonne Drury, Margaret Wilkinson, Cecil Wilkinson, Dallas Polson.

Wingham: Margaret Harris, Janet Harris, Dorothy Wamsley, Ian Stewart, Ross Stewart.

Little Run: Boyce Wadsworth, Norma Cox, Valerie Wadsworth.

Maclean: Margaret Cramp, Elwyn Webber, Lorraine Baker, Alan McKay, Neil McKay, Colin McKay, Margaret Cameron, Beverley McSwan, Corrine Webber, Cathleen McKay, Helen McKay, Fay Bancroft, Donald Wallace, Shirley Anderson, John Anderson.

Sydney: Morag Kerr, Kenneth Kerr, Neil Murray, Anne Murray, Margaret Anne MacLeod, Catriona MacLeod, Robert Allen, James MacLeod.


Hamilton: David Graham.

Kindee: Athol McKinnon, Stanley McKinnon, Thelma McKinnon.

SINGING OF CERTAIN PSALM TUNES

Junior Section
31 competed in this section.


Geelong: Catherine MacKay, Margaret MacKay, Anne MacKay.

MacKay.

St. Kilda: Margaret Skinner.

Wauchope: Lillian Clerke, Grant Harman, Alan Harman.

REPETITION OF CERTAIN SET PORTIONS OF SCRIPTURE

Junior Section
23 competed in this section

Tinonee: June Lambert, George Gollan.

Wingham: Norma Hammond, Joan Hammond, Evelyn Coombes, Malcolm Harris.

Salt Ash: Aileen Beaton.

Geelong: Catherine MacKay.

Grafton: Helen Fuller.

Hamilton: Inez Lovett, Valetta Foster.

Maclean: Margaret Cramp, Alan McKay.


Kindee: Neil McKinnon, William McKinnon.

Sydney: Donald Kerr, Catriona MacLeod, James MacLeod.

Wauchope: Grant Harman, Alan Harman.

Senior Section
31 competed in this section.

Tinonee: Lucy Muldoon, Margaret Lambert.

Pamoolah: Cecil Wilkinson, Margaret Wilkinson.

Wingham: Margaret Harris, Janet Harris, Dorothy Wamsley, Ian Stewart, Ross Stewart.

Taree: John Ramsay.

Grafton: David Williams, Graham King, Francis King, Hazel Fuller, John Williams, Shirley Alford.

Maclean: Margaret Cramp, Alan McKay.


Sydney: Morag Kerr, Kenneth Kerr, Anne Murray, Catriona MacLeod, Margaret Anne MacLeod, Neil Murray, James MacLeod.

Wauchope: Lillian Clerke, Grant Harman, Alan Harman.

12

SEARCH WORK RESULTS, 1945

Forty-six took part in the work this year. The following are the results:

JUNIOR SECTION

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May 1946

Sing praises unto Thy name, O most High.”

Ted MacKay
Ian Stewart
Pearl Mullad
Marion Walter
Neil Murray
Bruce McLean
Margaret Harris
Dick Po
Una Porter
Callum Gorrie
Fred Murray
Hilary Murray
Angus Beaton
David Graham
Beth McDonald
Loris Jackson
June Woods
Jean Campbell
Lillian Clerke
John Ramsay
Max Carey
Beth McDonald

Incomplete

David Graham
Angus Beaton
Hilary Murray
Fred Murray
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Dick Porter
Margaret Harris
Bruce McLean
Neil Murray
Marion Walter
Pearl Mullad
Ian Stewart
Ted MacKay

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May Birthdays

Many Happy Returns

“It is a good thing to give thanks unto the Lord, to sing praises unto Thy name, O most High.” – Psalm 92: 1. 1946

May

1 – Harry Murray, Bunyah.
2 – Ian Longworth, Sydney.
3 – Allan Whitta, St. Kilda.
4 – John Rees, Hamilton.
5 – Harvey Ian Mathias, Forster.
6 – James Milliken, Darawalk.
7 – Morag Kerr, Sydney.
8 – Elizabeth McClean, Sydney.
10 – Maxie Alford, Wauchope.
11 – Ray Bain, Wauchope.
12 – June Lambert, Tinonee.
13 – Donald Fuller, Grafton.
14 – Joan McAlay, Chatsworth Island.
15 – Milton J. Markham, Wauchope.
16 – Lorraine Greig, Wauchope.
17 – Austin Carey, Dingo Creek.
18 – Alan Porter, Forbes River.
19 – Donald Kerr, Sydney.
20 – Clifford Murray, Bunyah.
22 – Elizabeth McKenzie, Salt Ash.
23 – Helen McIntosh, Forster.
24 – Shirley Lyons, Forster North.

Search Work in Song of Solomon.

1. What is said about the King sitting at his table?
2. Find mention of “Doves Eyes.”
3. Write out the verse which speaks of a “Banqueting house” and a “Banner.”
4. What is said about “the Little Foxes.”
5. How were the daughters of Sion to behold King Solomon?
6. If a man gave all the substance of his house for love, would it be accepted?
7. What rent did Solomon receive for his vineyard?

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, E. St. Kilda, S.2.

Printed by J. Ball & Co., 51 William St. Sydney.
A GREAT YEAR 1946
The year 1946, in the history of our Church, is second in importance to the year 1846. To us is given the privilege of witnessing the one hundredth anniversary of the founding, of our Church. Many ministers, elders and laymen who laboured in faith throughout this first century of our Church's life were not permitted to behold the year 1946, with its great historic significance. Had they been spared, how thankfully and how zealously would they have celebrated this occasion! And what of us? Shall we be less thankful and less zealous?

On 10th October, 1846, a band of ministers and elders met in Sydney to take steps to conserve whole reformation heritage of doctrine and ship and inaugurated the Presbyterian Church of Eastern Australia. In doing so, they had the support of a considerable number of Christian people in this land. Three years earlier – in 1843 – the Free Church of Scotland had been brought into existence for the same noble purpose. The need for this witness one hundred years ago is plain. Are we not justified in concluding that the need of this witness is as great today as then? Surely these great Scripture truths of Apostolic and Reformation days need to be prized, used and maintained now? Not to bring in new doctrines and new modes of worship was our Church founded, but to maintain all which had been transmitted by the Reformers as they loyalty adhered to the Scriptures.

Let us show our appreciation of Divine Truth and of God's goodness to us as a church, by progressive action on our part and a resolute effort to extend the witness and work of our Church. This is a time to go forward with confidence, as we remember God's goodness to us in the past. Let us then humbly, thankfully, hopefully and with a spirit of loyalty to Christ and His truth unite in celebrating, in worthy manner, the one hundredth anniversary of the founding of the Presbyterian Church of Eastern Australia.

M. C. Ramsay.
FELLOWSHIP RALLY

The annual Fellowship Rally took place this year in Sydney from the 19th to 22nd of April. The organisers were afforded the hearty support of the congregation of St. George's, and we are glad to report that the convention came up to expectations.

Fellowshippers and friends from distant parts gathered in Milson's Point Hall on Friday night, where the evening was spent in social activities and a good and friendly spirit was established. Floods were raging on the North Coast and some concern was felt for those who would be travelling from the north. Some, unfortunately, were unable to be with us. The more fortunate ones arrived late, travel stained and weary, but were all with us when we gathered on Saturday morning for the reading of papers.

During the morning, papers were read as follows: –


“What is the Teaching of the Word of God Regarding the Observance of the Lord’s Supper?” Prepared by St. Kilda Fellowship. Read by Mr. A. Aitchison.

After discussing the above papers the meeting adjourned to the Y.M.C.A. for lunch, at which the opportunity was taken to welcome the visitors. After lunch Miss Monica Farrell addressed the gathering. The reading of papers was then continued.


Some deep and prolonged discussion followed on what was felt to be highly important, and although the time allotted to it was expired, Fellowshippers were unwilling to leave it in abeyance and it was decided to continue, and postpone the remaining papers until Monday.

Services on Sabbath were conducted by Fellowship members, and appropriate addresses were delivered by the Revs. J. Campbell Andrews, M.A., M.B., Ch.B., and Neil MacLeod, M.A., B.D.

Monday was a delightful, sunny day, and over ninety friends boarded the motor launch to explore some of the reaches of Port Jackson. The party went ashore for lunch at Parsley Bay, where Miss N. Milligan read a paper prepared by the Tinonee Fellowship.

“What Constitutes a Call to be a Minister or Missionary” and Mr. S. Ramsay read Grafton's paper, “How can one be Victorious in Temptation.” Mr. Huckett read Huntington's paper, and Taree's paper was read by Miss O. Murray.

The party then embarked on the launch and explored Middle Harbour, where afternoon tea was partaken at Clontarf. The party then returned to Fort Macquarie, after a most enjoyable day.

The presence of our Convener, the Rev. J. Campbell Robinson, was greatly missed. Mr. Robinson, despite the fact that he was far from well, was with us on Saturday, but on the following day was confined to his bed. We are pleased to learn that at the time of writing he was well on the way to recovery.

TO OUR FOLK IN N.S.W.

At the last Meeting of the Synod it was decided to appoint a special collection throughout our congregations in N.S.W., during the month of June, for the Legacy War Orphans Fund.

It is well known that you have always supported privately every good cause and this is a step you churchmen have taken to give tangible expression of your gratitude to God for the great deliverance which our nation been given.

The men who laid down their lives were instrumental in preserving the liberty which we enjoy as members of Christ's Church. Their warfare is accomplished but because we share what they have preserved we have a solemn duty to the wives and children who have been left without a breadwinner.

This is a task which has to be undertaken and Legacy is organised to see it through. In a report published before the end of the war, reference was made to the unprecedented growth of every department of Legacy's work: and now that hostilities have ceased the task has become heavier.

It would be impossible in the space available to give a full account of the various departments but in the tradition of our church it will interest you all to know that the education of the children is a number one priority. The Education Committee of Legacy is presided over by a great Christian layman during the year covered by the report to hand, 321 children were assisted financially. Almost every branch of education was represented including Accountancy, Agriculture, Bible Training, Nursing Examinations and the Faculties of Arts, Science, Theology and Economics.

We appeal to you to make this offering a worthy contribution. We cannot fill the vacant chair; we cannot, perhaps, make the years less lonely, but we can make the burden lighter.

Your local treasurer will forward your donation direct to me and I will remit to Legacy on your behalf.

Yours sincerely,
THE INVISIBLE GOD

"God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth," and because of the very infinitude of His perfections is, and must forever remain to us, and to all His creatures the Invisible.

The word "invisible" implies much more than the term "unseen", for the unseen is not necessarily invisible. When we speak of objects as unseen, we mean that we do not see them now but we may see them at some future time, or others may see them. The term "invisible" intimates that neither we, nor anyone else, can or shall see them. Thus God is more than unseen, He is absolutely invisible, no creature ever has, or can see Him. You will never see God.

The Holy Scriptures declare that God is invisible. "By faith he (Moses) forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." Moses endurance was sustained by his faith in the Invisible God. The apostle John said: "No man hath seen God at any time," and Paul uses much stronger language when he describes God as "the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; Who no man hath seen, nor can see."

It is true that God has assumed some form or appearance to communicate with His creatures; this was undoubtedly done out of regard to man's weakness because he is so dependent upon his senses for knowledge. As Stephen Charnock so aptly puts it: "We are not able to conceive of a spirit without some kind of resemblance to something below it, nor understand the actions of a spirit without considering the operations of a human body in its several members. As the glories of another life are signified to us by the pleasures of this, so understand the actions of a spirit without the operations of a human body.

The Master during His discourse on the Mount said; "Blessed are the pure in heart, for they shall see God", but we should also remember that He said; "He that hath seen me hath seen the Father." The pure in heart shall see the manifestations and perfections of God's attributes in the glorified human nature of their Redeemer, but they shall not see God in essence or person.

That God should be invisible is essential to His nature and Divinity. Visibility implies limitations. If God were visible He would not be infinite; in other words, He would not be God. Omnipresence is an essential attribute of God; Jehovah pervades all space. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill the heaven and earth." (Jer. 23: 24.) If God was visible He must have some form or figure. But a form pervading all space is an absurdity; such a form would blot out all other existing things. Again, as Hall has said, "a figure must be circumscribed within a certain outline; there must be some point in space where it terminates, there must be a limit. God is not limited." He is a Spirit and the Lord Jesus Christ draws a distinction between the visible and invisible when He said: "Handle me and see, for a spirit hath not flesh and bones as ye see me have."

While God's invisibility can be proved from His omnipresence, it is by grasping the fact that God is invisible that His omnipresence is best realised.

The Holy Scriptures declare that God is invisible. "By faith he (Moses) forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." Moses endurance was sustained by his faith in the Invisible God. The apostle John said: "No man hath seen God at any time," and Paul uses much stronger language when he describes God as "the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; Who no man hath seen, nor can see."

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uneven, it is God whose hand leads you. When you stumble in the way of temptation, it is God whose right hand upholds you. In the solitude He is by your side and in the valley of the shadow of death, He will be with you.

And when time is no more, you shall not see God, but you shall see His image in the person of the man, Christ Jesus, and we shall be conformed to that image: “It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him.”

The image consists partly in the nature of man as an intelligent being, released from the limitations and obstructions sin and time has placed upon his faculties; partly in the dominion he had over all creatures when he came from the hand of God; but principally in the conformity of his soul to the will of the Invisible God.

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**ASSEMBLY PROCEEDINGS**

**CHURCH EXTENSION**

The convener, the Rev. J. A. Webster, reported that the committee had met and submitted the following recommendations:

1. The first recommendation. That two probationers of the Free Church of Scotland be asked to come to Australia and labour in our vacant charges.

After the recommendation had been discussed for some time it was withdrawn in favour of the following motion:

That we invite the Rev. Donald MacDonald to come out and supply our vacant congregations, and we communicate with the Free Church of Scotland asking them to send us a young minister to labour in our vacant congregations with a view to settlement.

The foregoing motion was carried with the following addendum:

“If it be deemed advisable after consultation with the Presbyteries.”

2. That more extensive evangelistic work be encouraged throughout our Church.

3. That the need of continued interest in this branch of our Church be stressed to our people.

Committee:

Convener: The Rev. J. A. Webster.


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**CHURCH EXTENSION FUND**

Folio 262.

<table>
<thead>
<tr>
<th>April RECEIPTS.</th>
<th>£ s. d.</th>
<th>£ s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hastings Congregation</td>
<td>10 0</td>
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</tr>
<tr>
<td>Miss J. MacRae</td>
<td>1  1  0</td>
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<tr>
<td>1946.</td>
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<tr>
<td>Hastings Congregation</td>
<td>2  0  0</td>
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<tr>
<td>Mr. A. Macdonald &amp; Sisters</td>
<td>1  0  0</td>
<td></td>
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<tr>
<td>St. Kilda Congregation</td>
<td>3  6  0</td>
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</tr>
<tr>
<td>Manning River Congregation</td>
<td>4  5  0</td>
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**WIDOWS AND ORPHANS**

The convener submitted the following recommendations, which we adopted:

1. That the sum of £70 be paid to the widow of the late Rev. H. W. Ramsay, as a small expression of the Assembly's love and regard.

2. That we convey to St. George's congregation our warm appreciation of the provision made for the widow of the late Rev. William McDonald during her widowhood.

Committee:


Members: The Rev. I. L. Graham, the Rev. J. A. Webster; Elders Geelong, Hastings, St. George's.

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**WIDOWS AND ORPHANS FUND**

Folio 311.

<table>
<thead>
<tr>
<th>1945 RECEIPTS.</th>
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<tbody>
<tr>
<td>£ s. d.</td>
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<tr>
<td>Apr.</td>
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<tr>
<td>Nov. J. A. MacLachlan</td>
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<tr>
<td>J. A. MacLachlan</td>
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<tr>
<td>1946.</td>
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<tr>
<td>Jan. Mr. A. Macdonald &amp; Sisters</td>
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<tr>
<td>St. Kilda Congregation</td>
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<tr>
<td>Mar. Manning River</td>
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<tr>
<td>Hunter Barrington</td>
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<tr>
<td>£82 17 11</td>
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**DISBURSEMENTS**

1945.

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<tr>
<th>Mar. Mrs. C. McDonald</th>
<th>28 0 0</th>
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<tbody>
<tr>
<td>Balance in Hand</td>
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**CENTRAL SUPPLEMENTARY SUSTENTATION FUND**

Folio 271.

<table>
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<tr>
<th>April RECEIPTS.</th>
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<tr>
<td>1945. Balance in Hand</td>
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<td>1946.</td>
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<td>Apr. – Maclean Congregation</td>
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<tr>
<td>Commonwealth Interest</td>
<td>6 6</td>
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<tr>
<td>Commonwealth Interest</td>
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<td>£20 13 0</td>
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<td>93 3 0</td>
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**DISBURSEMENTS.**

March, 1946 – Hastings Congregation | 22 7 4 |
Hunter Barrington Congregation 22 7 4
Grafton Congregation ... 22 7 4
Balance in hand £67 2 0
McINTYRE CENTENARY FUND
Folio 331.
1945. — RECEIPTS.
Apr. — Balance in Hand ... ... 49 8 2
March. — Fixed Dep. Interest 2 3
May. — Commonwealth Loan Interest 1 12 6
Aug. — Water Board Interest 4 7 6
Sept. — Fixed Deposit Interest 2 3
Nov. — Commonwealth Loan Interest 1 12 6
1946 —
Feb. Water Board Interest 4 7 6
Balance in hand £61 12 8

On Saturday morning, 13th April, 1946, the Assembly met and devotions were conducted at the call of the Moderator.

A motion of thanks to the ex-Moderator for his sermon and the Moderator for his address. A number of members spoke expressing their appreciation of the Moderator's excellent eulogy on the Psalms. The Rev. Neil MacLeod, in the course of his speech of appreciation, said that he strongly disagreed on some points in the Moderatorial address. The Rev. D. G. C. Trotter also thanked the ex-Moderator and the Moderator for their valued contributions, but said that he did not altogether agree with some points in the address. The motion on being put to the vote was carried unanimously.


PUBLICATIONS

The Rev. J. A. Harman, Convener, spoke of the work that had been accomplished during the year. The editor also addressed the Assembly, and referred to the policy that he had adopted with regard to form, style and subject matter was the result of thought and comparison with other religious and semi-religious journals. He was far from satisfied with the magazine, but there was little that could be done at present owing to the heavy debit in the Publications Fund. The editor felt that the committee would not be justified in enlarging the paper or putting into operation ideas regarding form and setup. He regretted the irregular delivery of the magazine, which was the result of circumstances over which the committee had no control. Industrial unrest during 1945-46, being the main cause. Reference was made to the great assistance rendered to the editor by Mr. Robert Allen. The convener placed the following recommendations before the Assembly.

Recommendations:

(1) That we request Deacons Courts to arrange for a collection during the year.

(2) That an honorarium of £2 be paid to Mr. Shaw.

The thanks of the Assembly was conveyed to the editor and Mr. Robert Allen for their services, also to the convener and the committee.

The committee was re-appointed with the name of Mr. Webster as convener.

Committee:

Convener: The Rev. J. A. Webster.

FREE PRESBYTERIAN CHURCH OF AUSTRALIA
PUBLICATION FUND

<table>
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<td>May</td>
<td>Transfer from Unallocated Fund 19 0 0</td>
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<td>June</td>
<td>Subscriptions ... ... 27 14 0</td>
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<tr>
<td></td>
<td>Donations ... ... 4 5 0</td>
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<tr>
<td></td>
<td>Sunbeam ... ... 11 0</td>
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<td></td>
<td>Grafton Congregation ... ... 3 4 0</td>
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<td></td>
<td>Miss R. A. Cooke ... ... 5 0</td>
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<td></td>
<td>Miss J. MacRae ... ... 1 0 0</td>
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<td>Nov.</td>
<td>Mr. J. A. McLachlan ... ... 1 0 0</td>
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<tr>
<td>Aug.</td>
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<tr>
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<td>Donation ... ... 10 0</td>
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<td>Nov.</td>
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<td>Donations ... ... 2 0 0</td>
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<td>St. George's Congregation ... ... 7 1 6</td>
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<td>1946</td>
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<td>Jan.</td>
<td>Mr. W. H. Reid ... ... 20 0 0</td>
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<td></td>
<td>Mr. A. Macdonald &amp; Sisters 5 0</td>
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<td>Mrs. J. McLean ... ... 1 0 0</td>
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<tr>
<td>Mar.</td>
<td>Manning River Congregation 2 5 6</td>
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<td></td>
<td>Hunter Barrington Congregation 4 0 9</td>
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<td></td>
<td>181 12 9</td>
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1945

April Debit Balance ... ... 103 2 11
May Rev. A. Allen ... ... 5 5 0
     | Rev. J. A. Harman ... ... 3 3 0
     | Mr. D. Shaw ... ... 2 2 0
June J. A. Bell & Co ... ... 42 8 3
July J. A. Bell & Co ... ... 16 4 9
Aug. J. A. Bell & Co ... ... 13 8 7
Nov. J. A. Bell & Co ... ... 15 8 0

1946
Jan. J. A. Bell & Co ... ... 14 5 3
6

FINANCE COMMITTEE

Mr. Nicolson reported securities held on behalf of the Assembly were as follows:

INVESTMENTS ON BEHALF OF ASSEMBLY
AS AT 31/3/46

McIntyre Centenary Fund: –
Water Board Debentures, £200, 4¾%, maturing 1/2/52.
Commonwealth Loan, £100, 3½%, maturing 15/11/57.
Fixed Deposit, Commonwealth Bank, £13, 1½%, maturing 29/9/46.

James Ross Memorial Fund: –
Commonwealth Loan, £100, 3½%, maturing 15/11/57.
Commonwealth Loan, £150, 3½%, maturing 15/11/58.
Commonwealth Loan, £90, 3½%, maturing 15/3/58.

Students Fund: –
Commonwealth Loan, £30, 3½%, maturing 15/3/59.

Aged and Infirm Ministers: –
Commonwealth Loan, £20, 3½%, maturing 15/3/59.
Fixed Deposit, Commonwealth Bank, £26, 1½%, maturing 29/9/46.

Missions: –
Commonwealth Loan, £30, 3½%, maturing 15/10/60.

Central Supp. Sustentation Fund: –
Commonwealth Loan, £20, 3½%, maturing 15/4/60.

General Funds: –
A/c. S.316 £2646 19 8
A/c. S.323 209 1 7
£2856 1 3

Documents relative to the will of the late Samuel Nicolson were brought before the Assembly, also documents relative to the will of the late Allan McLean of Williamstown, N.S.W.

The will of the late Samuel Nicolson, of Victoria: That the resulting income from his estate to be paid to persons named for their lifetime, and after certain gifts have been paid, Mr. Nicolson bequeath the residue of his estate to the Free Presbyterian Church of Australia, and such residue is to be known as the “Margaret Nicolson Bequest,” the corpus of such bequest is to be held in perpetuity and the income there from shall be used to encourage and support mission work carried on by the said church.

The will of the late Allen McLean, of Williamstown, directs that his farm be let by public tender, the resulting income to be paid to person named for life, after which the said farm to be held in trust for the Moderator for the time being of the Free Presbyterian Church of Australia.

The following recommendations were adopted:

(1) The committee recommend that 5/- as a living out allowance to all Assembly delegates be passed from, but the usual expenses of Clerk's honorarium £5/5/-, expenses £2/5/-, Treasurer £10/10/-, and that the sum of £100 be transferred from the unallocated Fund to the General Expenses Fund.

(2) That the Treasurer be empowered to invest the sums falling due on the 29th September, 1946, as from the Aged and Infirm Ministers Fund, and the McIntyre Centenary Fund be raised to £40 and invested forthwith.

(3) That all delegates expenses be refunded.

(4) That the sum of £46/15/11 be transferred from the Unallocated Fund to the Publications Fund.

(5) That the Welfare of Youth receive the sum of £10/9/1 from the Unallocated Fund to bring its monies up to the sum of £16/3/4, and that such sum be reimbursed to the Rev. J. C. Robinson.

(6) That in connection with monies pertaining to the Richmond and Brunswick Manse, be invested in the Commonwealth Loan (if the Richmond and Brunswick Congregation is agreeable) that £280 of this sum be so invested.

(7) That on the Treasurer's recommendation, we agree that the credit to each respective fund be credited to that fund as at the end of February, and if the fund is in debt, then the debit at that date be added (that the addition of 2 per cent. be granted as funds are in credit and that 2% be deducted from funds in debit).

(8) In the matter of Bibles and Psalms Books, it was agreed that Messrs. Nicolson and D. Shaw be instructed to obtain from the Free Church of Scotland 6 doz. Psalm Books with music, 12 dozen without music, and the balance of this fund be used to obtain Bibles from the National Bible Society of Scotland. It was emphasised that the Psalm Books should not have paraphrases; or hymns.

(9) With regard to the Central Supplementary Fund it was agreed that the Hunter Barrington congregation receive £13/0/6 and the Hastings Congregation £13/0/6, and that from the James Ross Memorial Fund the Hunter-Barrington charge receive the sum of £23/19/6, and the Hastings congregation the sum of £21/7/-, thus bringing the stipend in both these charges to the minimum amount of £275.

(10) It was agreed that the Assembly reimburse the cost of printing, distributing and posting copies of the investigating re the legal standing as between Synod and Assembly to the last mentioned court of the Church.

Before the report concluded the question was asked if the James Ross Memorial Fund Committee was still in existence? The Treasurer said the Committee was still active, and that he would make it a lawful aim for the reaching of the £1000 mark before the next meeting of Assembly.

The monies received for the above fund, half is treated as capital, and half as revenue.

STATEMENT RE JAMES ROSS MEMORIAL FUND

Receipts during 1945: –
Mrs. R. Gardiner … … … … 5 0 0
Anonymous … … … … 50 0 0
A. A. Cameron … … … … 10 0 0
£65 0 0

JAMES ROSS MEMORIAL INTEREST ACCOUNT
Balance as per Balance Sheet for 1944 30 6 10
Receipts during 1945:
Bank Interest 4 2 7
Commonwealth Loan Interest 4 1 3
Commonwealth Loan Interest 4 1 3
12 5 1
42 11 11
Less amount transferred to capital investment to make up even sum … … … 8 0
£42 3 11
7
CAPITAL PORTION OF FUND
£ s. d.
Commonwealth Loans, 3¾% 250 0 0
Commonwealth Loans, 3¾% 90 0 0
£340 0 0

REVENUE PORTION OF FUND COLLECTED
£ s. d. £ s. d.
As per Balance Sheet for 1944 134 7 8
Plus ½ income for 1945 32 10 0
Amount available for distribution 166 17 8
Plus amount expended since inception fund 172 14 4
(There were no payments last year) 339 12 0
Plus difference to make up even money for investment 8 0
£340 0 0
Bank Balance, £209/1/7, made up as follows:


Balance 221 16 6
Amounts received during 1945 65 0 0
Interest 12 5 1
299 1 7
Less amount invested in current loan 90 0 0
£209 1 7

ASSEMBLY EXPENSES


St. Kilda 12 0 0
Geelong 5 0 0

1945. – DISBURSEMENTS.
April. – Debit Balance 42 11 5
May. – Clerk's Honorarium 5 5 0
Clerk's Expenses 1 0 0
Treasurer's Honorarium 10 10 0
Delegates Expenses 46 3 4
Roneo Co. A'sia Pty. Ltd. 1 19 0
Exchange 17 8
108 6
5
Debit Balance £17 15
11
AGED AND INFIRM MEMBERS FUND
Folio 361.
1945. – RECEIPTS.
April. – Balance in Hand 12 5
May. – Commonwealth Loan Interest 6 6
Fixed Deposit Interest 6 6
Sept. – Commonwealth Loan Interest 6 6
Fixed Deposit Interest 4 6
1946 – Mar. – Commonwealth Loan 6 6
1 8 6
Balance in hand £2 0 11

RICHMOND AND BRUNSWICK MANSE FUND
Folio 367.
1945. – RECEIPTS.
Apr. – Balance in Hand 271 11 4
May. – Interest 7 4 0
1946 – Jan. – Mr. C. Ramsay 5 0 0
Balance in hand £283 15 4

BIBLE AND PSALM BOOKS
Folio 371.
1945. – RECEIPTS.
Apr. – Balance in Hand 14 19 10
May. – Transfer from unallocated funds 35 0 2
June. – Mr. D. Shaw 7 6
35 7 8
Balance in hand £50 7 6

INTEREST ACCOUNT
Folio 373.
1945. – RECEIPTS.
Apr. – Balance in Hand 32 8 0
Interest on Loan 40 15 11
£73 3 11
DISBURSEMENTS.
Mar. – Transfer from Missions Fund 25 4 0
Transfer from Richmond Manse Fund 7 4 0
32 8 0
Balance in hand £40 15 11
SPECIAL FUNDS

Folio 399.
1945. – Wauchope Congregation –
Aug. – Amount raised for the Bombed Churches of Britain 6 12 4
DISBURSEMENTS.
Free Church of Scotland 6 12 4

OBITUARY

Mrs. Eliza Stewart, of Wingham, widow of the late Mr. Donald Stewart, passed away on 7th April, 1946, aged 81 years. Mrs. Stewart lived a consistent Christian life. Although she experienced numerous sorrows, she maintained a bright disposition and a spirit of thankfulness. She did good to many. To old age she retained her keen sense of humour, which, combined with bright faith and wide interests, made her life very attractive. Her generosity was pronounced and found outlets in many directions. Mrs. Stewart's interest in, and liberality to her church were very marked. She was a most devoted mother. One by one the older members of the Wingham Church have been called away. They are not forgotten.

Their memories are cherished. Their presence in the congregation was a source of strength to it. The example they set are a rich legacy to us. Mrs. Stewart's interest in, and liberality to her church were very marked. She was a most devoted mother. One by one the older members of the Wingham Church have been called away. They are not forgotten.

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Mrs. Stewart's sons and daughters sincere sympathy is extended.

M. C. R.

SUBSCRIPTIONS RECEIVED for April, 1946.

N.S.W.
Mr. G. C. Alford, Clarenza, 5/- to 28/2/47; Mrs. James Berry, Senr., Barrington, 5/- to 31/12/46; Mr. J. Coleman, Wherrol Flat, £1 to 30/9/47; Misses Davis, Summer Hill, 10/6 to 30/6/47; Mr. J. Ferguson, New Lambton, £1 to 30/5/48, and 10/- donation; Mr. W. G. Gregor, Newrybar, 10/-, to 31/12/47; Mr. C. J. Green, Maclean, £1 to 31/12/49; Mr. Harrison, Brushgrove, 5/- to 31/12/47; Miss C. Harman, Sydney, 5/- to 31/12/47; Mr. W. Harman, Gosford, 5/- to 31/12/46; Mr. J. E. Hackett, Kindee, 5/- to 31/12/46; Mrs. A. H. Long, South Grafton, 5/- to 30/6/47; Mr. Lowe, Bondi, 5/- to 31/12/51; Mr. W. J. Martin, Sydney, 10/- to 28/2/48, and 10/- donation; Miss O. Murray, Taree, 5/- to 31/12/47; Miss F. McDonald, Bexley, 5/- to 31/12/47; Mr. D. McQueen, Woolners Arm, 5/- to 31/3/47; Mr. W. McKinnon, Kindee, 10/- to 30/6/48; Nurse M. McDonald, Lindfield, 5/- to 30/4/47, and 5/- donation; Mr. Alex McKinnon, Kindee, 5/- to 31/12/46; Mr. W. J. McKinnon, Kindee, 5/- to 31/12/46; Rev. M. C. Ramsay, Taree, 5/- to 31/10/47; Mr. F. Robinson, Marlee, £1 to 30/4/49; Mrs. Sutherland, Woollahra, 5/- to 28/2/47; Mrs. Stacheel, South Grafton, 5/- to 31/3/47; Rev. Trotter, Maclean, 10/- to 31/12/47; Mrs. L. Worsfold, Kogarah, 5/- to 31/12/46, and 5/- donation.

VICTORIA
Rev. I. L. Graham, Hamilton, 5/- to 31/12/46; Mr. W. Johnston, Brighton, 5/- to 31/12/47; Mrs. Jackson, Hamilton, 10/- to 31/10/48; Mrs. Harris, St. Kilda, 5/- to 28/2/47; Miss A. Lee, Hamilton, 10/- to 31/12/47; Miss Janet McRae, Clunes, 5/- to 31/12/47; Mr. Mackechnie, St. Kilda, 5/- to 31/12/46; Miss McDonald, Hamilton, 5/- to 31/12/47; Mrs. B. McLean, St. Kilda, 5/- to 31/12/47; Miss C. McLean, St. Kilda, 5/- to 31/3/48; Miss McPherson, St. Kilda, 5/- to 30/6/48; Mrs. C. R. Price, Condah Swamp, 10/6, to 31/3/47; Mrs. Stevenson (correction), £1 to 30/9/51.

THE AUSTRALIAN FREE PRESBYTERIAN

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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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   The Manse,
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   Geelong, Vic

PRAYERS FOR THE OPENING OF EACH CLASS TO BE REPEATED BY EACH PUPIL
July 7th. – “Oh let the wickedness of the wicked come to an end, but establish us.” Psalm 7: 9.
July 21st. – “Hold up my goings in Thy paths, that my footsteps slip not.” Psalm 17: 5.

TINY TOTS TEXT
“Samuel grew and the Lord was with him.” (1 Samuel 3: 19)

EXPOSITIONS
JULY 7th. – The Birth of Samuel.
1 Samuel 1: 19 to 2: 19.

Samuel was a child of prayer – a child of much prayer. His mother was a godly mother, and remembered him much at the throne of grace. All good mothers, and fathers, too, pray much for their children. Children should not forget that often when they are not aware of it, their parents are praying for them that God would bless them, and make them to grow up to be good and holy. Hannah was so thankful that God had heard her prayers and had given her Samuel that she said she would lend him to the Lord as long as he lived.”

It is a beautiful thing about Samuel that right from a very early age he ministered unto the Lord before Eli, who was the high priest at the time and an old man. Eli ministered before the Lord clothed with a linen ephod (see Exodus 28). An ephod was a linen upper garment worn by the priests. That of the high priest was much more costly than that of the ordinary priests. It was ornamented with gold and various colours, and on that part which came upon the two shoulders of the high priest were two precious onyx stones engraven with the names of the children of Israel, six on each shoulder, according to their birth. Then where it crossed the high priest's breast there was a section or space square made like a pocket, into which they placed the urim and thummim, by which the high priest knew God's will in a matter of judgement. It was called the breastplate of judgement. On the outside of this pocket, which was over the high priest's heart, there were set twelve precious stones, one for each of the tribes of Israel, with the name of the tribe engraven upon it. These stones likely indicated that each tribe was precious in God's sight, and when the high priest went into the holy of holies to appear in the very presence of God, he was bearing them upon his heart for a memorial before God. The garment worn by the ordinary priests was just a plain linen one. This is probably the kind that Samuel wore then.

Questions.
1. Who was the high priest when Samuel was born?
2. What was the name of Samuel's father and mother?
3. How many brothers and sisters had Samuel?
4. What did Samuel's mother bring him every year?
5. What was an ephod?
6. What was the breastplate of judgement?

JULY 14th. – The Call of Samuel.
1 Samuel 3

Children should always take notice of the inward voices that they hear in their heart to do good or to give themselves to God, for they never know when God might speak to them and be answering their parents prayers. God was calling Samuel to be a servant of His, and he did not realise it. It was only when Eli instructed him how to answer God's call, “Speak, Lord, for Thy servant heareth,” that he really realised God was addressing him. What a privilege it is for God to speak to us and to desire us to be His children.

Let us not forget that Samuel, before God called him, did not know God. He used to do a lot of good things, such as opening the doors of the House of God, and perhaps lighting the lamps and other duties like these, clothed with a linen ephod, but it is said the Word of the Lord was not yet revealed to him. This shows us that to be saved, the Lord must reveal Himself to us, and He does this in His Word and by His Holy Spirit. When we read God's Word, and when we hear it read, we should give great attention to it,
because it is God's Word. We never know what portion God will use to enlighten us. God is pleased to put His Spirit in us if we ask Him in Christ's name and for His sake.

What a fine boy Samuel must have been as he grew up. It is said of him: "Samuel grew, and the Lord was with him, and let none of His words fall to the ground." A child is known by his doings, Solomon remarks, so it was quite evident to all Israel from Dan even to Beersheba that Samuel was established to be a prophet of the Lord. If we would know what a child would be, we are told to watch what he is in infancy. How anxiously Hannah must have watched Samuel to see if he really was going to become a prophet. We all ought to be asking ourselves, "What work has God got for us to do?" What a blessed thing it would be if God should call some of our boys to be ministers for him. Let us all make this our earnest prayer today.

Questions.
1. Why was the Word of God precious in Samuel's day?
2. How many times was Samuel called before he gave the right answer?
3. Did Samuel know God before He called him?
4. What work did Samuel perform in God's House?
5. Where did God reveal Himself again to Samuel?
6. How did God reveal Himself at Shiloh?

JULY 21st. – The Downfall of Dagon. 1 Samuel 7.

Dagon was the chief idol of the Philistines, who were opposed to God and His ways. This national idol of the Philistines is usually described as possessing a man's body from the waist upwards, and that of a fish from the waist downward. He is sometimes called the fish god. God often warned His people not to have any connection with idolaters. At Gaza there was a great temple to this heathen deity, which Samson in his last and greatest defeat of the Philistines pulled down over the top of himself and the lords of the Philistines. David says:

"All the gods are idols dumb which blinded nations fear, but our God is the Lord by Whom the heavens created were."

The Ark of God was a symbol of God's presence. It contained the 10 Commandments, Aaron's rod that budded, and the pot of manna, all pointing to the Lord Jesus Christ. God gave Christ as a covenant for us; He is our great High Priest after the power of an endless life, and our Heavenly Bread. The Ark is sometimes called the Ark of Testimony, because we think it testifies of Jesus. David says:

"His testimony and His law
In Israel He did place,
And charged our fathers it to show
To their succeeding race."

The Ark would have been a great blessing to the Philistines had they been believers, but, as they were not, it was only a terror to them. Bad people are only too anxious to get rid of that which humbles them before God. They were glad to send it away. What a difference the Ark had for the house of Obededom. It brought blessing to them.

Dagon soon fell before the Ark of the Covenant of the God of the whole earth. He was no god, but a dumb idol. His downfall surprised the Philistines. It was a sad day for the children of Israel when they so weakened in faith that the Ark was captured by the Philistines. The glory then had departed from them. So it is today; when the Presence of God has lifted from us, the glory has gone.

Questions.
1. What was the name of the Philistine's god?
2. Where was a great temple of this god destroyed and by whom?
3. What did the Ark of God contain?
4. By what other name was the Ark of God called?
5. Into what house was the Ark of God taken?
6. What happened when the Ark of God was set by Dagon?

JULY 28th. – Israel's First King. 1 Samuel 9 and 10.

Samuel was a great and wise prophet and was greatly reverenced, but when he grew old the people became restless and determined to have a king like the nations round about them. This was their undoing. Samuel thought that they had turned against him, but God showed him that it was not so, but they had rejected Himself. Samuel no doubt wondered who the king would be. God took him one day and said to him: "Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him over My people, Israel." Being the priest, it was Samuel's duty to anoint the King. Just as God informed him, about that time the next day along came a "a choice young man" by the name of Saul, with his servant, seeking his father's asses which were lost. They decided that they would seek the seer. In those days a prophet was called a seer. It was young maidens that told Saul and his servant where to find Samuel. They said that there was a sacrifice of the people that day, and they would find him before he went up to the high place to eat. As soon as Samuel saw Saul, the Lord said to him, "Behold; the man whom I spake to thee of. This same shall rule over My people Israel." Saul approached him, wishing to know where the seer's house was. Imagine Saul's surprise when Samuel told him that he was the seer, that the asses had been found. He further told him to wait until the morrow, when he would tell him all that was in his heart, and that now all the desire of Israel was upon him and his father's house. Samuel then took Saul and his servant and brought them into the parlour, and made them sit in the chiefest place of about 30 persons who were bidden to the feast, and commanded the cook to bring a certain portion of meat which had been set aside from the time.
Samuel knew he was coming to him, and set it before Saul. The next day, Samuel accompanied him to the outskirts of the city, and then anointed him captain of the Lord's inheritance, and kissed him, telling him what would befall him on his way home, and that the Spirit of God would come upon him and he would be turned into another man, all of which came true as he was told.

Questions.
1. What tribe of Israel was Saul of?
2. Who was Saul's father?
3. What was Saul looking for when he came to Samuel?
4. Show that Samuel was a real prophet.
5. When did God give Saul a new heart?
6. What did all the people shout?

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Vic.

WELFARE OF YOUTH
The convener, in presenting his report, said that our aim is to equip our young people with a knowledge of the Word of God, and in the doctrines of grace that at an early age they may become impressed with the Gospel.

SHORTER CATECHISM

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SEARCH WORK

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WILLIAM'S DRESS
The congregation gathered in the hall for the annual Town Hall meeting, with many topics on the agenda. The topic of concern was the proposed new town hall. The town council had decided to build a new town hall, and the community was divided on the issue. Some members of the congregation were in favor of the new town hall, while others were against it. The meeting was lively and passionate, with many members voicing their opinions. The topic was ultimately put to a vote, and the results were announced at the end of the meeting. The vote was close, with a majority in favor of the new town hall. The congregation was grateful for the opportunity to voice their opinions and was excited to see the new town hall take shape.

THE BIBLE
The Bible is the best loved and most hated book in the world. Satan and the wicked men hate it, but those who have, through it, been brought to God love and prize it above all else.

The Bible is the Book of God, and the Lord Jesus Himself calls it “the Word of God” (John 10: 35), immediately adding, “the Scripture cannot be broken,” thus imprinting upon the Old Testament Scriptures a Divine title and Divine authority.

Again in Mark 7: 13, He calls the law of Moses “the Word of God,” and tells the teachers of that day that they were making it of none effect through their traditions.

IT HAS A DIVINE AUTHOR.

ALL Scripture is inspired of God, and because it is inspired of God, it IS THE TRUTH.

Men write books which contain many things that are true, some things that are doubtful, and a great deal that is not true at all; and the reason is that men's minds are not infinite. Even the wisest men only know a little bit of any subject, and very often what seemed to be the truth, they find on closer investigation to be error which has to be given up. But God is INFINITE and ALL WISE. He knows everything, for He created everything, and so His Book is a perfect Book, because it has a perfect Author.

—Joy Bells.

HOW ROGER OPENED A DOOR
By RIDLEY KIRKNESS

Whistling merrily, Roger turned the corner into Chestnut Walk. Yes, there were heaps of shining, coated “conkers” under the trees, the prickly green shells lying smashed and broken round about.

Peering eagerly on the pavement, and stooping down every now and again to pick up some special beauty that
attracted his eye, Roger walked slowly along, much to the amuse-ment of a foreign gentleman on the opposite side of the road, who knew very little about the excitement of English schoolboys when the “conker” season is on.

“Cool! that’s a stunner!” Roger dived for a particularly large nut, and proceeded to tie it on to his length of string. Then, walking more briskly, and twirling the string over and over his hand, he set off for home and tea. With his pockets full of fairly decent specimens, and this special one on his string, he could afford to leave the rest.

Suddenly his whistling changed to a whoop of dismay. The string had flown from his fingers, and hurtled right through a nearby window!

Roger stood paralysed for a moment; then recovering himself, he ran to the house, and rang the bell. In a minute or two he was explaining to the occupant just how it happened, and offering to pay for the damage.

When he reached the gate again someone was waiting for him. It was the foreign gentleman, who had been watching him.

“Pardon me, my boy,” he said courteously, “but – you could easily have run away just now, after the accident why didn’t you? There was no one about. Do tell me.”

Roger gazed at him, astonished.

Well Sir, I’m a Christian, he replied. “I couldn’t play a mean trick like that, could I, when I belong to the Lord Jesus?”

The gentleman smiled, said, “Thank you, my boy,” and went on his way.

* * * *

“Would it be possible for me to hold some Christian Gospel services in this hospital?"

Mr. Eltram put his question eagerly, though not very hopefully, to the Indian doctor in charge. So many people came to the hospital, and it was quite near the mission station.

The doctor looked at the English missionary, and a glad smile lit up his face as he answered, “Yes, sir; I give my assent to your request with great joy.”

“Are you a Christian then?” Mr. Eltram could not hide his amazement.

“No, but I wish I knew more about Christ,” was the doctor’s reply. “It is like this: some years ago I was in your country, and a boy was walking in front of me swinging – ” his face grew puzzled for a moment – “what you call a ‘conker,’ I believe; it suddenly shot through a window nearby, but the boy did not run away; he went and confessed what he had done to the owner of the house. He told me afterwards that it was because he was a Christian he had done that. I can never forget it. Yes, you certainly have my permission to tell all you can about Christ in this hospital. That English schoolboy has opened the door!”

– “Our Own Magazine.”

**THEY KNOW HIS VOICE**

Uncle John stood knocking at the door. For some time there was no response, but after a time he heard a patter of little feet in the passage, and a very frightened little voice called out, “Who’s there?”

“It’s only me,” replied Uncle John.

At last there was a sigh of relief, and the bolts were withdrawn. At last the door opened to show the face of a little girl, who was not at all frightened now.

She told her uncle that she had been left all alone in the house. She had been afraid when she heard the knocking, until she had recognised his voice, even though he had not mentioned his name.

Perhaps this makes us think of the sheep that know the shepherd’s voice, and show no fear when he calls them to leave the shelter of the fold and to follow him.

The Lord Jesus said that He was the Good Shepherd, and that His sheep follow Him, for they know His voice.

Do you know His voice? – “Our Own Magazine.”

**JUNE BIRTHDAYS – Many Happy Returns**

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1. 1946.

June

1 – John Cameron, Maclean.
2 – Darrell McNees, Barrington.
3 – Alma Grant, Barrington.
4 – Coral Lyall, Salt Ash.
5 – June Cowan, Firefly Creek.
6 – Henry Brammah, Tuckurimba.
7 – Robert Suters, Wauchope.
8 – Frances King, Grafton.
9 – James Nicol, Sydney.
11 – Fay Bancroft, Maclean.
12 – Jennifer McLean, St. Kilda.
13 – Lucy Muldoon, Tinonee.
14 – Ross Dick, Korea Island.
15 – Max Lamborn, Willena.
16 – Beverley Brogden, Armidale.
17 – Allan Harman, Wauchope.
18 – Ross Campbell, Chatsworth.
19 – Graeme Wagner, Sydney.
20 – Bruce McKenzie, Salt Ash.
21 – Margaret McDonald, Wooli.
22 – Bruce Stewart, Lismore.
23 – David Richards, Canberra.
24 – Dennis Richards, Canberra.
25 – Mary Campbell, Mullumbimby.
26 – Daphne Harman, Kindee.
27 – Noel Everett, Barrington.
28 – Heather Coombes, Wingham.
29 – Barbara Bell, Maitland.
30 – Beverley Campbell, Wherrol Flat.
31 – Marie Murray, Bunyah.
32 – Joy McPherson, Maclean.
33 – Ronald Cameron, Maitland.
34 – Leslie Markham, Wauchope.
35 – David Webster, Geelong.
36 – Kenneth McKinnon, Kindee.
37 – Edward Richards, Canberra.
38 – Jean Cameron, Maclean.
39 – Judith Bell, Maitland.
40 – John Milliken, Failford.
41 – Catherine Arrowsmith, Barrington.
42 – Barbara Barnes, St. Kilda.
43 – Margaret Gollan, Tinonee.
44 – Ian Cromarty, Mayfield.
45 – Elvin McKinnon, Kindee.
46 – Loris Jackson, St. Kilda.
47 – Neville Blanch, Grafton.
SEARCH WORK IN ISAIAH 1 to 18

1. What promise is given to those who are willing and obedient?
2. Find mention of swords, ploughshares, spears pruning hooks.
3. Write out a verse which speaks of “To the law and to the testimony.”
4. Write out a verse which states “a child is born.”
5. Where is the wolf and the lamb spoken of as dwelling together?
6. What reason does Isaiah give for asserting “I will trust and not be afraid?”
7. Where is a present of a people “scattered and peeled” described as being brought unto the Lord?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

THE AUSTRALIAN FREE PRESBYTERIAN

JULY 15, 1946.

EDITOR: Rev. ARTHUR ALLEN

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PURITY OF WORSHIP

Rev. M. C. Ramsay, M.A.

In April, 1944, the Assembly of the Free Presbyterian Church of Australia requested that I write an article setting forth our reasons for not employing music in the worship of God. This I readily consented to do, although fully aware that so general is the use of instrumental music in Christian worship in our land today, that many refuse to heed the arguments against it. Those who from childhood have been accustomed to the use of incense in worship and regard it as an essential part of Divine worship, are not easily convinced that its use is unscriptural and should be renounced. Similarly, those who have been accustomed to instrumental music in the worship of God, are not easily persuaded that it is contrary to Scripture and should be abandoned.

Recently the writer read a book printed in Edinburgh as long ago as 1856, which bears the title – “The Organ Question,” and was edited by Robert S. Candlish, D.D. In reality it is three books. The first portion is a long introduction by the editor and extends to thirty-three pages. The second part was written approximately fifty years earlier – in 1807 – and advocates the use of organs in the public worship of God. This portion covers thirty-seven pages and was written by Dr. Wm. Ritchie, who, on Sabbath, 23rd August, 1807, as minister of St. Andrew's Church, Glasgow, used an instrument in public worship. The Presbytery of Glasgow took action and declared that the use of this organ was inexpedient, unauthorised and contrary to the law and constitution of the Church of Scotland. A
minority in the Presbytery dissented, and Dr. Ritchie submitted to the Presbytery the able and elaborate production which forms the second portion of “The Organ Question.” The Presbytery appointed a committee of four to answer the reasons of dissent. This reply, which extends to one hundred and twenty-eight pages, was chiefly the work of Dr. Wm. Porteous, and is described by Dr. Candlish as “the production of a learned and profound divine, mighty in the Scriptures.” This constitutes the third section of “The Organ Question.”

Dr. Candlish's introduction affords much information concerning the Free Church of Scotland about the year 1856, whilst the articles by Dr. Ritchie and Dr. Porteous contain statements of great historic value in reference to the civil and ecclesiastical administration in Scotland about the year 1807.

In his introduction, Dr. Candlish states that there is a fundamental principle involved; for unless instrumental music is sanctioned by the New Testament, it must be excluded from Christian worship, and it belongs to the same category as incense, altars and sacrificing priests. If musical instruments are admitted, the others cannot legally be excluded, and the way is opened for the introduction of the whole of the ritual of the Old Testament worship. Thus the whole basis of purity of worship is endangered.

Dr. Ritchie presented very skilfully his case in favour of organs, and revealed that he was an able disputant. Nearly every argument advanced today in favour of organs was used ably by him. It is regretted that space does not allow of a verbatim report of his arguments. Dr. Porteous, in his reply, appears not to have evaded any argument used by his opponent, and dispels any thoughts we might have had as to the harshness of controversial language in Scotland one hundred and thirty-eight years ago. Dr. Porteous answers are models of courtesy, and consistently Dr. Ritchie is referred to as “our brother,” and reproofs are given in charity. Dr. Porteous rather exhaustively deals with the arguments advanced by the dissentient and places them in five groups.

The first argument is stated thus: The use of instrumental music in public worship is not forbidden by the Word of God, but on the contrary is expressly encouraged, perhaps enjoined in the Old Testament, and is expressly authorised in the New. In reply, Dr. Porteous stated that the use of instrumental music in the public worship of God under the old dispensation was connected essentially with sacrifice; but when, by the Redeemer's death, animal sacrifices were abolished, the musical services in connection with the offering of those sacrifices were likewise abolished. Dr. Ritchie's statement that music in the worship of God is clearly authorised in the New Testament called forth replies which may be summarised thus:

(a) The Old Testament foretold that under the Gospel there would be great changes in the mode of religious worship (Heb. 9: 1-10).

(b) The Lord Jesus did not speak against the use of music in the temple worship of His day, because “the time of reformation” (Heb. 9: 10) was not then fully come; likewise He did not condemn the sacrifice of animals, the rite of circumcision and other Jewish rites, because the time for the inauguration of the new order had not arrived, for “Jesus was not yet glorified.” New Testament worship did not originate until after the Lord's death.

Instrumental music was not used in the synagogue worship, and synagogue worship is the model of New Testament worship. Our Lord did not destroy the temple but foretold its destruction. Then Dr. Porteous quoted from a great Puritan divine: “The Lord Jesus when He ascended to heaven, left all things standing and continuing in religious worship as they had done from the days of Moses, though He had virtually put an end to it. And He commanded His disciples that they should attempt no alteration therein until the Holy Ghost was sent from heaven to enable them thereto. (Acts 1: 4-5). But when He (the Holy Spirit) came . . . He removed all the carnal worship and ordinances of Moses . . . and appointed the new, holy, spiritual worship of the Gospel.” (Dr. John Owen.)

(c) The Apostle Paul did not find a harp, psaltery or organ in any of the religious assemblies of his countrymen, beyond the precincts of the temple at Jerusalem, and consequently he had no occasion to utter any warnings in reference to them.

(d) Dealing with Rev 14: 2: “harpers harping with their harps,” Dr. Porteous stated that the language of the context is highly figurative, and commentators are not agreed as to the locus of the scene. “A Lamb, Mount Zion, harpers and their
and the whole of the Christian Church of the first
acknowledgement that the Apostle's, the fathers
until the eighth century. This admission was an
music was not employed in the Christian Church
claim, he made the most damaging admis-
history of the Christian Church favours the use of
authorised nor encouraged by the Wor-
god was never known or named. Therefore,
of any instrument of music in the public worship of
Christians under
alone, as enjoined. Among them the accompaniment
of God continually, that is the fruit of our lips, giving
Him, therefore, let us offer the sacrifice of praise to
God continually, that is the fruit of our lips, giving
thanks to His Name” (Heb. 13: 15). Certainly these
statements fully warrant Dr. Porteous' comment: “In
all these passages, it is undeniable that the primitive
Christians understood singing with the human voice
alone, as enjoined. Among them the accompaniment
of any instrument of music in the public worship of
God was never known or named. Therefore,
instrumental music is neither enjoined nor
authorised nor encouraged by the Word of God, in
the public worship of Christians.”

**Historical Background**

Dr. Ritchie's second argument is that the
history of the Christian Church favours the use of
instruments in Divine worship. In reference to this
claim, he made the most damaging admission that
music was not employed in the Christian Church
until the eighth century. This admission was an
acknowledgement that the Apostle's, the fathers
and the whole of the Christian Church of the first
seven centuries did not use instruments in the
worship of God. As numerous instruments of
music are easily carried, this admission of Dr.
Ritchie would seem to validate the appeal he
makes to history. Nevertheless, he argues that the
early centuries of the Christian era were so
marked by persecutions and hardships that the
use of instruments of music in worship was
impracticable. Dr. Porteous' rebuttal of this
statement surely is overwhelming: “According to
his own statement of the matter, instrumental
music was not used for the first seven centuries.
This period, it is well known, comprehends along
with the apostolic age, not only the poorest and
most persecuted, but also the most splendid and
prosperous times of the primitive Church. To
pretend to account for this remarkable fact upon
the ground that the Church had, during so many
centuries, no leisure, or means, or knowledge to
attend to sacred music is a very unphilosophical
and inaccurate mode of reasoning. They had both
leisure and inclination to form the most obtuse
and metaphysical opinions concerning the
doctrines of the Gospel. They had means to build
the most splendid churches. The truth is, they
considered it unlawful to employ instrumental
music in the worship of God. In their eyes it was
so intimately connected with the temple service,
that Arians and Orthodox would have regarded
themselves as returning to Judaism if they had
permitted it in their public worship.”

The historic argument is carried further by a
quotation from the writings of Justin Martyr who
lived in the second century and who declared that
the Christian Church of his day used “plain
singing” which he described as singing
unaccompanied by “lifeless organs.” Basil (4th
century) declared that “the inventions of Jubal of
the race of Cain” should have no place in
Christian worship. Chrysostom, who also lived in
the 4th century, often expressed disapproval of
music in the worship of God, and wrote that “it
was only permitted to the Jews like sacrifice, for
the imbecility and grossness of their souls. But
now, instead of organs, Christians must use the
body to praise God.” Jerome and Augustine both
wrote in favour of vocal melody alone in praise to
God. These Christian leaders by their words
disprove Dr. Ritchie's claim that the Christians of
the first seven centuries did not object to the use of
instrumental music in Divine worship.
Thomas Aquinas wrote: “In the old law, God was praised both with musical instruments and human voices. But the Church does not use musical instruments to praise God, lest she should seem to Judaize. Nor ought a pipe or any other artificial instrument, such as organ or harp or the like, be brought into use in the Christian Church, but only those things which shall make the hearers better men.” Having quoted from Erasmus, to show that great scholar's aversion from music in worship, Dr. Porteous referred to a statement by Dr. Eckhard: “Luther reckoned organs among the ensigns of Baal.” John Calvin, the greatest constructive reformer, clearly defined his attitude in these words: “Instrumental music is not fitter to be adopted in the public worship of the Christian Church, than the incense, the candlesticks and the other shadows of the Mosaic law. We know that our Lord Jesus Christ has appeared, and by His advent has abolished these legal shadows. Instrumental music, we therefore maintain, was only tolerated on account of the times and the people. But in Gospel times, we must not have recourse to these, unless we wish to destroy the evangelical perfection, and to obscure the meridian light which we enjoy in Christ out Lord.”

Dr. Porteous, by quoting from the fathers, schoolmen and reformers easily disproved Dr. Ritchie's contention that the history of the Christian Church favours the use of instrumental music in Divine worship. Further, Dr. Porteous pointed out that pipes, cymbals and harps are easily carried and, as such, could have been used constantly by the early Christians, had they desired to do so, even on their journeys. The martyrs of the early Christian Church would allow nothing to prevent them from doing the Lord's will, and they did not use musical instruments in worship, and never regretted their absence. They considered their use to be inconsistent with the purity of Divine worship. It is readily conceded that well intentioned persons use instruments of music in worship; but it is good to remember that monasticism, penance, and many other corrupt and unscriptural practices were originated by well meaning persons declining to heed God's Word.

Reformation Doctrine and Worship

Dr. Ritchie had stated that prejudice on the part of the Scottish people, and their lack of leisure, led them to exclude instruments of music from their worship. Dr. Porteous showed that not prejudice but enlightened convictions led them to do so. The Second Book of Discipline, compiled in the sixteenth century, and The Directory, framed in the seventeenth century, reveal that their compilers had very clear views in reference to the Scriptural character of pure worship. Also the Confession of Faith, composed in the year 1647, has very definite statement relative to public worship, e.g., in Chapter XXI, praise is defined as “the singing of Psalms with grace in the heart.” In the Directory of Public Worship it is stated: “In singing of Psalms the voice is to be tunably and gravely ordered.” Dr. Porteous reinforced his argument by stating that John Knox, who was educated as a Papist and had from infancy been accustomed to organs, strongly disapproved of their use in the worship of God. Further, it was pointed out that it was not lack of leisure to devote themselves to music which prompted the Scottish people to exclude it from their worship and to sing the Psalms with the voice only.

Dr. Ritchie's fourth argument was that the Scottish legislation passed just prior to the union of England and Scotland had no reference whatever to the exclusion of instrumental worship from church services. With this portion of the controversy, we deal briefly. William III had earnestly desired to have the parliaments of England and Scotland united, and, when dying had suggested that steps should be taken immediately to secure this. The Scottish parliament passed the Act of Security, declaring that no change was to be made in the constitution of their Church, and the form and purity it worship then in use in Scotland was to remain unalterable. That form of worship excluded instruments of music from the Church of Scotland.

Dr. Porteous' able treatment of relevant historical facts may be studied very profitably by everyone interested in the historic position of the Free Presbyterian Church of Australia. From this section of Dr. Candlish's book we perceive plainly that although we are small, nevertheless we are the largest church in Australia maintaining the full Reformation heritage of doctrine and worship. We are the representatives of the great Reformed Church and are the custodians, in this southern land, of that great system of Presbyterian doctrine
and worship which was guarded so jealously by the
Scottish Parliament in the legislation known as Act
of Security, Act of Union, and Act Against
Innovations. The Act of Security contained these
words: “That the form and purity of worship,
presently in use within this Church, shall remain and
continue unalterable.” Between the Revolution
(1688) and the union of the two kingdoms (1707)
the singing of the praises of God in public worship
with the voice alone was the unvarying practice of
the Established Church of Scotland, as it had been
prior to that period.

We now come to treat of Dr. Ritchie's last
argument – that the organ was introduced into St.
Andrew's Church on pure Presbyterian principles. In
his reply, Dr. Porteous had no difficulty in showing
that the action was wholly unpresbyterian From
every point of view it was contrary to Presbyterian
principles and practices. Dr Porteous wrote “Are
we taught by the letter or spirit of the Gospel that
inanimate instruments are capable of conveying to
the Father of Spirits the emotions of a pious and
virtuous mind? Our Church believes it to be the
great design of the Gospel to raise the Christian
worshipper above the airy grandeur of sense.
Your committee are no enemies to
instrumental music being used to exhilarate the mind
in scenes of conviviality, or employed to animate the
soldier to march with ardour to the field of battle . . .
Your committee affirm that the tones of the human
voice, while they are the most simple, are at the
same time the most perfect, the most accurate, the
most pathetic, and the most sublime, and the best
qualified to convey sentiments of the devout heart.
It is but too common for persons to deceive
themselves by imagining that when they are greatly
moved by airs of instrumental music, that they are
then and for that reason, in a temper of mind most
pleasing unto God, because pleasing to themselves.

This able reply by the committee of Presbytery
to Dr. Ritchie, concludes the words spoken by
Principal Dunlop of the University of Glasgow. Here
are brief extracts: “Our Church glories in the
primitive plainness of her worship. The Church of
Scotland, we hope, will always publicly own the
simplicity and plainness of her worship as her peculiar glory . . . All the powers and glories of an
immortal life, which are represented to our wonder
and meditation under the Gospel, are far nobler
springs of devotion, and fitter to animate with a
cheerful zeal, and inspire the most fervent
affections, than the meaner helps afforded under
the Law – the costliness of pontifical garments, the
ceremony of worship and the power of music.

Most evangelical Christians hold that in the
worship of God there should be either no music or
a very restricted use of it. The restricted use of
musical instruments in Divine worship lacks Biblical
authority. The choice, on Scriptural grounds, must be between the very elaborate musical performances of the Temple worship, or
the total absence of music as set forth in the New
Testament. The Roman Catholic Church professes
to reproduce the Old Testament worship with its
altars, priests, vestments, lavet, sacrifices, incense
and elaborate service of music. The Reformer
sought to order Divine worship on the New
Testament model, and rejected all these Romish
practices as being a reversion to Judaism with its
burdensome rites.

The following historic facts should be
considered carefully:

(a) There was no instrumental music in the
Synagogues.
(b) The Temple worship was figurative and
transitory.
(c) Instrumental music found no place in
Christian worship until six or seven hundred years
after the birth of the Lord Jesus.
(d) The use of organs in the worship of God
was condemned by the Reformers and denounced
in the homilies of the Church of England.
(e) The Confession of Faith declares: “The
acceptable way of worshipping the true God is
instituted by Himself, and so limited by His Own
revealed will, that He may not be worshipped
according to the imaginations and devices of men,
or the suggestions of Satan, or any other way not
prescribed in the Holy Scripture.”

The mode of worshipping God without the
use of instrumental music has had a glorious
history. The apostles, the fathers, the reformers,
those who laid the foundations of national
greatness in England, Scotland and Northern
Ireland, yea, those who laid the foundations of
greatness in Holland, France, Germany,
Switzerland, and North America, yea Zwingli,
Calvin, Cranmer, Knox, Cromwell, William of
Orange, the Puritans of England, the
Covenaners of Scotland, the Huguenots of
France, the Pilgrim Fathers, and a long line of
missionaries, martyrs and godly statesmen, yea, and with few exceptions the creators of civil and religious liberty throughout the world were men who worshipped God in the Apostolic way – without using instruments of music. It is readily seen that the world owes a great debt to those who adhered to purity of worship. Closely related to purity of worship is purity of doctrine. Those two are interdependent. If one is rejected the other is imperilled. Spurgeon, the Wesleys, Jonathan, Edwards and many other great soul winners in later days did not use instrumental music in worship. What Dr. A. A. Hodge wrote in reference to purity of doctrine is equally true regarding purity of worship: “The history of the past stands fast . . . This history is glorious and secure past all contradiction.”

Australians should remember their indebtedness to, and honour those ministers, missionaries and other Christian witnesses of the past, who without the use of instrumental music made the major contribution to the national well being of this southern land. Their loyalty to Scriptural principles led them to maintain purity of worship, and enabled them to take a foremost place in shaping for good the destinies of this land.

New Testament praise is set forth distinctly as “the fruit of the lips,” and such praise, we as a Church, in common with many other Christians throughout the world, render to God.

HOW CAN ONE BE ASSURED OF BEING A CHRISTIAN?

(PAPER READ AT RALLY)

A question such as this assumes, in the first instance, that such an assurance is a possibility. It is well to bear in mind that some influential schools of religious thought strenuously deny any such doctrine. The doctrines of the Church of Rome deny any such comfort of assurance to its followers. Shaw; in his commentary on the Confession of Faith – the Subordinate Standard of our Church – points out that the Arminians “inconsistency with their denial of the certainty of the saints final perseverance, hold that it is not possible for a man to gain any greater certainty of Salvation than this, that, if he shall persevere in the faith to the end, he shall be saved.” Our own Confession, in opposition to this, teaches that the saints without any special or immediate revelation, in the due course of ordinary means, may attain, not merely a conjectural, or probable persuasion, but a certain assurance of their being in a state of grace, and of their final salvation.

We are not to be bound by the dogma of the Church of Rome. We are not to be satisfied with the the theory the Arminians. We should not even accept unreservedly that teaching of the Confession of Faith simply because it is the Confession; but each and every problem must be examined in the light of the Word of God. Now the Confession’s teaching will stand the minutest examination.

In order for a man to determine whether or not he is a Christian, he must look to Christ's truth for the answer and not to worldly teachings or man's theories on religion. When men or women receive the witness of the Spirit, by virtue of their belief, then they have direct communion with God and are freed from the condemnation of the Law of Moses, but the Spirit works in the believer that his heart seeks after the righteousness of the Law. Thus the young Christian finds himself with a new conception of life. It is a new creation, or rebirth, that he experiences, all of which is personal and cannot be indicated or communicated to other men by any mortal being. The Psalmist wrote concerning this new experience; “I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.” (Psa. 69: 8, 9.)

Jesus became a stranger to the Jews in this, that they despised and rejected Him, because of His zeal for the Heavenly Father's great plan. We should expect, as followers of Jesus Christ, to have similar experiences. So the apostle quotes the Psalmist, “For even Christ pleased not Himself: but as it is written, the reproaches of them that reproached Thee fell on me.” (Rom. 17: 3.)

When one first become a Christian he does not usually suffer, by the hand of Satan, so much as later, when he has developed more assurance by the Grace of God and through the witness of the Spirit. He is at first designated in the Scriptures as a babe in Christ. As we deal with babes, so God deals with His children. As the Apostle Peter
states, “As newborn babes, desire the sincere milk of the Word, that ye may grow thereby.” One who has come to trust in Christ can have the experience of reality, and his growth in assurance depends upon the grace of God, upon his investigation of the ground of his belief.

True faith extends beyond the mists of time and beholds the Lord Jesus Christ at the right hand side of God. He is the Author of our salvation, therefore, He is also the assurer and finisher of our faith. “I possess assurance only so long as I have these two things simultaneously; all of my sinfulness and all God's grace.”

(See Romans 8: 31-33.)
Prepared by St. George's Fellowship

WELCOME HOME AT TAREE

For over six years the Manning River Free Presbyterian Congregation has eagerly looked forward to the function which was held in the Taree Masonic Hall on Wednesday, 29th May. This was the welcome home to ex-servicemen and women of the congregation. Representatives from all parts, of the Manning and Wallamba districts attended. Apologies were received from several who were prevented from being present by transport difficulties or by duties elsewhere in the State.

After supper had been served, Rev. M. C. Ramsay spoke words of welcome to the returned men. Referring to Psalm 124, which he read, Mr. Ramsay said he was certain that God had maintained our cause. Throughout the long and worrying war years, the congregation had remembered in prayer the men and women who had gone from the church to the services; God had been gracious in bringing back to their loved ones all but four of those who had served from the Manning River congregations. Mr. Ramsay urged the men to enlist in the service of the King of Kings, Jesus Christ, and to serve Him with the same unflinching courage and zeal as they had served during the war. He urged them to remain loyal to Christ no matter what happened.

Very feelingly Mr. Ramsay referred to the four who had laid down their lives. Harold Maybury (Forster), Colin Cameron (Marlee) and Allan Campbell (Mt. George) were killed on active service and Denny Murray died shortly after being discharged. As all stood in silent memory of these four, Mr. Ramsay committed to God's care the relatives who remained to mourn.

On behalf of the congregation, Messrs. F. B. Dingle, A. Stitt, and R. McKay also spoke words of welcome. All recognised the hand of God in bringing so many of our men back safely and for giving to the Allied Nations the final victory.

In appreciation of all they had done in defence of our liberties, the ex-servicemen and women, numbering 74 in all, were given a devotional book. A devotional book was given to the nearest relative of each of the men who did not return.

Rex Webber (Taree), Don Murray (Tinonee), Les Stewart (Wingham), Hector Cowan (Firefly), Malcolm Ramsay (Taree) and Malcolm Miles (Forster) responding on behalf of the men. All expressed pleasure at being present at such a function. They remarked that they appreciated the church's interest during their absence.

After Mr. Ramsay had thanked the artists who had provided the entertainment, proceedings concluded with the singing of the National Anthem.

“NORTHERN CHAMPION.”

CENTENARY CELEBRATIONS

According to a finding of Assembly it was agreed to devote a short time on Monday evening, 15th April, to celebrate the centenary of the Church. Brief addresses were delivered by the following members of the Assembly: Rev. J. Campbell Robinson, Moderator, the Rev. I. L. Graham, the Rev. M. C. Ramsay and the General Treasurer.

Mr. H. C. Nicolson spoke of the future of the Church and reminded the Assembly that our separate existence was justified. The Rev. M. C. Ramsay said that we had reason to thank God for having been allowed as a Church to witness so long in this land. The Presbyterian Church of Eastern Australia was the oldest Presbyterian Church in Australia, and its testimony was the Reformation Testimony. The Moderator briefly traced the beginnings of our Church in N.S.W, Victoria, South Australia and Tasmania. The Rev. I. L. Graham gave a personal testimony concerning the value of the psalms.

A Psalmody Committee was appointed to investigate the possibility of improving the singing in our Church.

Psalmody Committee:
Members: The Rev. J. A. Harman, the Rev. A. Webster; Elders Mr. W. J. Anderson, Mr. Donald Shaw,
A committee was appointed to investigate the hindrances of our Church.
Committee: –
Members: The Rev. M. C. Ramsay, the Rev. D. G. C. Trotter, Elder, Mr. G. H. Brain.

The Rev. J. C. Robinson reported on behalf of the committee appointed to consider the legal position of our Assembly and moved the following motion: “That the Assembly grant extension of time to bring in the report.”

The following motion was moved and carried: “That in the matter of providing the editor of our paper a certain sum with which to procure current literature be referred to the next Assembly.”

UNALLOCATED FUNDS

Folio 282.

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The strength of Modernist unbelief throughout the large communion is then indicated by quotations from publications and pulpit utterances made during the past two decades. This fact combined with the spiritual devotion and evangelistic activity of those who receded supports Mr. Hunter's claim. “The Irish Evangelical Church has abundant reason for its testimony if any denomination ever had.”

J. C. A.

THE ORIGIN AND WITNESS OF THE IRISH EVANGELICAL CHURCH

By W. J. GRIER, M.A.

Readers of the Australian Free Presbyterian should appreciate a story such as is outlined in this small volume which may be obtained from the Evangelical Book Shop, 15 College Square East, Belfast. It is the record of a stern struggle against Modernist teaching in the Irish Presbyterian Church, and is written by one who himself was in the forefront of the battle.

It is noteworthy that a church organized in 1927 from a few scattered groups has been able in less than two decades to multiply its numbers, consolidate itself, acquire or construct places of worship for its nine congregations, maintain a large bookshop and a full time colportuer. More, it has sent and contributes largely to support no less than three missionaries at present labouring on fields administered by the Free Church of Scotland. Such growth and vitality may be regarded with wonder. The secret of it was revealed to the present writer in 1933 and again in 1937 he was privileged to minister for short periods to the congregations of the Irish Evangelical Church. The secret is also revealed in this small volume. God has manifestly honoured the devoted men and women who were unashamed of the Gospel of Christ and dared through strong opposition to contend for the faith.

The record is very concise. In 13 brief chapters Mr. Grier has stated the case for the Irish Evangelical Church. The opening chapter briefly reviews the history of the Irish Presbyterian Church and its conflict with Unitarians. In the following chapters the author traces the rise and growth of Modernism which in this church as in many others manifested itself by attempts at creed revision and change of formula, and by heretical teaching and publications by college professors.

The Evangelical opposition, led by the Rev. James Hunter, M.A., culminated in the formation of the Bible Standards League in 1926, the publication of pamphlets designed to publicise and correct the errors propagated from chair and pulpit, and finally in the formulation of specific charges of heresy against Prof. J. E. Davey, of the Assembly's College. The Modernist secured the acquittal of Prof. Davey at the Heresy Trial (1927) and consequent approval of his teaching by the Belfast Presbytery and the Assembly. There follow secession on the part of those who felt, “There must be no communion on the part of God's servants with impugners of fundamentals”

Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and Rev. Arthur Allen, 21 Brunswick Parade, Ashfield.

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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.

MISSION NEWS  
Mnxesha,  
King William's Town,  
Cape Province, South Africa  
12/3/46.

Dear Praying Friends,  
When people here on the Mission Field profess faith in Christ, or express their desire to become Christians, they join the Candidates Class attached to their Church. For a considerable time they are instructed in the Catechism, the length of the period depending on their ability to grasp the truth of the Word of God. Some remain two years in the class, others are only a few months.

At Emnyameni they had over a dozen young people, their ages ranging from 16 to 22, in the Candidates Class. These young people had been brought before the Missionary on three occasions, but not being satisfied with their grasp of the simple things of the Gospel, we had very reluctantly, put them back on each occasion. Feeling the elders were to blame in the matter, we called them together and explained what we required of candidates before they could be admitted to Church membership. On Saturday last we left in the afternoon in order to meet the candidates early on Lord's Day morning before the service. The examination of 13 candidates with one woman seeking restoration to membership, lasted from 9 till 10:45 a.m. On this occasion we were agreeably surprised at their knowledge, and had no hesitation in admitting 13 of them to the Church.

One young woman seeking membership was unmarried yet living with a young man. She was informed that only after Christian marriage could she seek membership in the Church. She expressed the desire, and said it was the desire of her young man to have this wrong put right. The other woman, on confessing her sin and expressing her repentance was given the right hand of fellowship.

The service began at 11 a.m., attended by 156 people, and lasted until 2 p.m., during which 11 children and adults were baptised in the name of the Lord; and over 100 people celebrated the Lord's Supper. Owing to the threatened rain we had to make off as soon as we had something to eat, for if it rains the tracks are impassable. When we were leaving the rain was falling gently. At the first drift the car stuck, but in a matter of ten minutes we had it free and were nosing our way very cautiously over the now slippery tracks. Noticing the usual tracks over the second drift (a drift is a place chosen to cross a river) were very muddy, we thought we would try at the side of them; alas, it was our undoing, for we plunged into the river and stuck fast, but not before we managed to edge the front part of the car upon the bank of the river, thus saving the engine from being covered by the water. Some water having penetrated the engine, it refused to start, so we sent Mr. Taho off in search for oxen to pull us out. By this time the rain had increased. However, we sat in the car, the front part being free from water. We waited for nearly an hour, and just when the oxen were in sight we thought we would have a last try at the engine. It started, and with a great effort we were on the bank.

Now we have something more pleasant to relate. Mr. Kobo, our newly appointed evangelist, has been conducting his first Mission at the Knox Church. Seeing that the people of the location were indifferent to the services of the church, he decided to take the church to them. The elder would call with Mr. So-and so and inform him of the evangelistic service would be held in his hut that afternoon or evening, and that he was to invite his neighbours and friends. With the following wonderful results: 35 individuals, comprising 6 adults, 16 young people ages 15 to 21, and 12 children ages 10 to 14, have professed faith in Christ. There are four “Reds” among this number, one man and three women.

The late Dr. D. Maclean visited the Knox Church in 1910. On the day he visited the church a little baby boy was born in the location, and named Maclean Sizatu, which means “the Maclean occasion.” During this Mission Maclean Sizatu Mwwayi has found the Saviour that Dr. Maclean loved and served.

During another service in Maclean Sizatu's hut a “Red” man was present. After the service he left but soon returned. Elder Taho perceived that the man was moved. He spoke to him about the message, and the “Red” man replied that the rope had fallen over the horn of the wild beast, but that the wild beast had shaken it off. Last Saturday night the service was arranged to be held at this “Red” man's hut. In the middle of the sermon he broke down, then began to sing of Christ who was wounded for his sins. At the close of the service he professed faith along with another man. The services were due to close on Saturday last, but we have recommended them to be continued. The Holy Spirit is working in a very hard and indifferent place. Continue to pray for K. Kobo that God will use this earnest man to win many more of his own people for the Saviour.

Yours sincerely in Christ, for Africa,  
JOSEPH McCracken.

THE TEACHING OF THE WORD ON GOD  
IN REGARD TO THE OBSERVANCE OF THE  
LORD'S SUPPER  
Paper Prepared by the St. Kilda Fellowship, for the Rally.

In Old Testament times God appointed for Israel, His chosen people, certain feasts and times of special religious services, the purpose of which were to commemorate outstanding events in the history of the nation and, through reflection upon these Divine mercies, to kindle anew their love and gratitude to the God of their salvation. For example, the Passover Feast was intended to keep fresh in the minds of the Children of Israel their miraculous deliverance from the bondage of Egypt, and to remind them as well “that their own arm did not save...
them, but God's right hand, and the light of His countenance.” Furthermore, it was intended to show to Israel that as their forefathers, on that memorable night in Egypt when God's avenging angel was abroad, owed their safety and deliverance to the shed and sprinkled blood of the Passover Lamb; so also, in each human life, deliverance from the power of sin, as well as peace with God can be obtained only through that precious blood “which was shed for many for the remission of sins.”

The children of God in this New Testament dispensation are not called upon to observe those special occasions which were incumbent upon His people in Old Testament times.

That does not mean that the Church of God in this dispensation has no time of special commemoration enjoined upon her.

The Word of God plainly declares that our Lord Jesus, on the eve of His betrayal and death, instituted a special feast which He commanded His followers to continue to observe until His return. This special feast is commonly known as “The Lord's Supper.”

1. The Simplicity of the Supper:

Ornate display and elaborate ceremonial were integral parts and prominent features of many of the special occasions celebrated by God's people in Old Testament times. When we come to the New Testament, however, and consider the Lord's Supper as instituted by Christ Himself, we find a complete absence of display and ritual — everything connected with the supper has the mark of simplicity upon it. The writers of the Gospels, who record everything connected with the supper, we find a complete absence of display and ritual — everything connected with the supper has the mark of simplicity upon it. The writers of the Gospels, who record the institution of this supper, told us all about it in two verses as recorded by Luke:

“And He took bread; and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper saying, This cup is the new testament in my blood, which is shed for you.” (Chap. 22, v. 19 and 20.)

The keynote of the whole affair is simplicity, both in word and action. It is strange that, with the Word of God to guide them, some branches of the Christian Church ignore or overlook the stamp of simplicity which Christ placed upon the feast, and have overlaid it with all manner of pomp and ritual till the purpose and significance of the supper is obscured from the view of those who draw near to partake. The Church that wishes to honour her Lord in the observance of His supper will be careful to follow the same simple procedure which Christ Himself followed at the time of its institution.

2. The Sacredness of the Supper:

Despite what has been said regarding the simplicity of the supper, we must not therefore conclude that all and sundry may partake. Those present when Christ instituted the supper were a band of men who, despite many shortcomings, loved their Lord with deep devotion. Of them, he was able to say: “Ye are they who have continued with me in my temptations.” They were men who owned Jesus Christ as Saviour and Lord, and whose lives were yielded to His obedience. It was for them, and such as them, that Christ instituted this supper. On the other hand, those to whom Christ is not Saviour and Lord, have no invitation or right to partake of this supper. What does the Word of God say? “Ye cannot drink the cup of the Lord, and the cup of the devils, ye cannot be partakers of the Lord's table, and of the table of devils.” The apostle Paul, in writing to the Church in Corinth, emphasises this aspect of the supper, and warns the Christians in that city that not only are believers expressly debarred from the Table, but that it is possible for a Christian to be permitting sin in his life, which must be confessed and renounced before he or she approaches to partake of the supper, “Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” “Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup.”

At the same time we must remember that the supper is for all who love the Lord Jesus, irrespective of the strength or weakness of their faith, or the measure of their advancement in the Christian life. It is not a case of “being good enough.” Our Lord's disciples who were present at that first supper, exhibited at times the same human weaknesses which causes God's people sorrow of heart whenever they sin in like manner. While in the very room where the supper was instituted, we find the disciples arguing amongst themselves as to which should be the greater. Not many hours after they had partaken of the supper, we find the same disciples displaying cowardice and forsaking their Master in His hour of trial — Peter even denying Him with oaths. The recollection of these things should not lead us to presume, but should encourage us who love and own the Lord Jesus Christ to come to His Table no matter though we may feel that our walk and witness has been most imperfect. Having confessed our sin and need, and sought His pardon and cleansing, we may come to His sacred feast with a pure conscience to witness to the love of Him “Who died for our sins and rose again for our justification.”

3. The Spiritual Significance of the Supper:

When instituting the Supper, Jesus said to His disciples “Do this in remembrance of Me.” Our Lord knew that the time of separation from His friends was drawing near, and He desired that after He had left, His memory might remain with them. The Lord's Supper was the means He chose to accomplish this purpose. Frequently, during His public ministry, He had referred to Himself in such terms as “The Bread of Life” and “The True Vine.” Now, at the institution of the supper, as He breaks the bread and pours out the wine — types of His body and blood — He says in effect to His followers, “Every time you observe the Supper and see the bread, broken, remember that My body was broken for you. Similarly, let the outpouring of the wine remind you that My blood was poured out as an offering for sin.” One spiritual purpose of the supper therefore is to bring to the remembrance of the Lord's people that Christ, through His sacrifice on Calvary, has wrought a wonderful redemption for them, and that we are healed with the stripes of Him on Whom was laid the iniquity of us all. There is another spiritual significance in the supper, when we remember that the bread and wine are
not only broken and poured out – they are partaken of also. “Take eat” – “Drink ye all of it” – were our Lord's command. To the Christian this suggests that Christ is not only His sin bearer, but His life. How often did Jesus say, “Except ye eat the flesh of the Son of Man, and drink His blood, you have no life in you?”

Just as constant and regular eating and drinking are essential to any strong and healthy physical nature, so constant feeding upon Christ by faith is necessary to Christian growth. The people of God, as they partake of the bread and wine in the Lord's supper, are reminded afresh that “His flesh is meat indeed, and His blood is drink indeed,” and that the Lord Jesus Christ alone is the source and supply of their spiritual life.

Then, lastly the observance of the Lord's supper is intended to signify the unity of His people, and also to promote the spirit of unity and love amongst them. At the institution of the supper, all Christ's disciples were treated alike; no one enjoyed any favour denied to the rest. The bread and wine was passed from one to another without any distinctions being made.

All true Christians, by sovereign grace and power, have become members of the body of Christ. “We are the body of Christ and individually members of it.” This wonderful truth comes afresh to the Christian every time he sits with fellow believers at the Lord's Table and shares with them the symbols of His Saviour's body and blood. As the apostle Paul says: “The cup of blessing which we bless, does it not signify participation in the blood of Christ? This bread which we break, does it not signify participation in the body of Christ? Since there is one bread, we, many as we are, are one body; we all of us share in that one bread.”

To those of God's people who are taught by the Spirit concerning the significance of the Lord's Supper, each sacramental season will be a time of blessing and refreshment, a time of spiritual strengthening and quickening, and a foretaste of that experience in the life beyond when “The Lamb in the midst of the throne shall feed His people, and lead them unto living fountains of waters.”

Conducted by
By Rev. D. G. C. Trotter, M. A.
The Manse
Maclean. N.S.W.

LESSON NOTES

SCRIPTURE NOTES FOR AUGUST

4th August
Subject: Obedience to the will of God.
Reading: 1 Samuel 15: 34 to 16: 5.

Samuel was the prophet of God, the one by whom God was delivering his messages to men. In chapter 15 we have recorded for us a message which he delivered to King Saul. Most people delight in telling good news; but they find it difficult to tell bad news. What a joy it was to ministers during the years of war to bring good news to parents or relatives concerning soldiers who had been sick or wounded or missing or prisoners of war; but what a sad task it was for them to take news of sickness or injury or imprisonment or death to the soldier's relatives.

It was not easy for Samuel to deliver God's message to Saul, for it was bad news which he had to tell. Saul had disobeyed God's command. Because of his disobedience God had rejected him as king over the nation of Israel. Samuel faithfully delivered the Lord's message. And yet his heart was sad; he mourned for Saul and did not visit him again till the day of his death.

When God commanded Samuel to go and anoint one Jesse's sons to be king in Saul's place he was unwilling to go. He raised the objection that if Saul heard what he was doing he would kill him. However, when God told him to go and offer a sacrifice at Bethlehem before anointing the future king he was willing to go.

From this passage of Scripture we should learn to obey God. It is sometimes easy to obey God; but it is sometimes difficult to do so. Even when we have good news to tell it is not always easy to tell it. The gospel is good news. Yet we sometimes find it difficult to tell this good news. We are afraid that people will laugh at us if we believe in Christ and try to follow Him, and if we try to get others to believe in Him and to follow Him. But let us not forget that it is only because Christ's people in the East have been willing to be beaten and stoned and ill treated and even killed, that we have the Gospel handed down to us. Christ came to this earth to do God's will, and He did that will, even though it meant that He had to give His life on the cross. He has shown us that we should obey God even though men seek to kill us because of our obedience to God's will.

11th August

Subject: The Anointing of David.
Reading: 1 Samuel 16: 6-13.

Jesse and his sons were gathered together. Samuel saw that the eldest son, Eliab was a tall, handsome man – just the type of man that people would respect – and he thought “surely this is the man whom God wishes me to anoint as king.” However, he was mistaken. God told him not to pay so much attention to outward appearance. The Lord was choosing a man who was good rather than one who was strong and handsome.

One by one seven of Jesse's sons passed before Samuel, and the Lord told Samuel that none of these was the one whom he desired to be king. Samuel then learnt that Jesse's youngest son was away minding the sheep. Jesse had not called him in before, for he thought that one of the older sons would be chosen as king. When David came in Samuel was attracted by his appearance. He was not merely handsome, but his face showed that he was a youth of good character. He was the one whom God had chosen. Samuel anointed him, and God's Spirit came upon David, preparing him for the great task to which God had called him.

Our lesson today teaches us, boys and girls, that it is far more important to be good than to be strong and handsome. Many boys and men spend lots of time trying to build up their bodies so that they can excel at sport or at work. Many girls and women spend lots of time trying to
to make themselves pretty. But most men and women and boys and girls spend little time trying to improve their hearts and strengthen their characters. Yet God desires to see us with good hearts and strong characters rather than with pretty faces and strong bodies.

18th August

Subject: David becomes Saul's servant.

Reading: 1 Samuel 16: 14 to end.

Saul's last days are sad days. He has had his opportunity and he has neglected to seize it. God has rejected him for his disobedience. Now God takes His Spirit away from him and allows an evil spirit to come and trouble him.

Saul's servants advised him to seek out a man who was skilful at playing the harp, who could play to him when his soul was troubled. They would have done better had they advised him to repent of his disobedience and to ask the Lord to remove the evil spirit from him. They would have done worse had they advised him to go to some of the witches or people who falsely claimed to be able to free men from the influence of evil spirits. Music has a wonderful power over our feelings and the music played by David, accompanied by God's blessing, refreshed Saul so that the evil spirit could not continue to control him.

The description of David which is given by Saul's servant in verse 18, shows us how quickly David had advanced. When Samuel went to anoint a king, Jesse did not think it worth while bringing David in from minding the sheep, as there seemed no likelihood of him being chosen. Now David is known even at the king's court as a musician, a brave and a wise man, a fit person to become a servant companion to the king.

Here we see God's hand at work giving David experience of life at the court and thus preparing him further for the task of ruling over the nation of Israel.

Let us learn to use the opportunities which God gives us: God's Spirit helped David. He will help us if we yield to Him. But if we resist God's Spirit then, He will leave us and the evil spirit, the devil, will trouble us as he troubled Saul.

25th August

Subject The Giant Goliath.

Reading 1 Samuel 17: 1-11.

Wars were even more common in Saul's day than they are in our own day. The Philistines were always trying to conquer the Israelites and at times they met with some success. Here we find that they came in boldly upon the territory belonging to the tribe of Judah. The two armies were drawn up ready for battle but neither seems to have been anxious to strike the first blow. Then the Philistine giant, Goliath, stood forth. And what a giant he was! We cannot be quite certain as to the length of a cubit, and so different estimates of Goliath's height have been made; but he was at least nine feet high, and perhaps he towered over eleven feet. What an extraordinary man! And his armour was likewise extraordinary – so heavy that the ordinary man could not possibly carry it, and equipping him well both for defence and attack.

We can well imagine the fear which took hold upon the Israelites when Goliath came forth in state and challenged them to send a man to fight with him. King Saul was himself a tall man (1 Sam. 9: 2 and 10: 23) but still no match for Goliath, and so he was as afraid as any of his soldiers. The position seemed hopeless to the Israelites. They were neither prepared to attack the whole army of the Philistines, nor yet to send a man to fight the proud, boastful giant. However, we shall see next month, God willing, that the giant was slain and the Philistines were defeated. Proverbs 16: 18 tells us, “Pride goeth before destruction, and a haughty spirit before a fall.” How true these words are when applied to Goliath. Let us then guard against the sin of pride.

THE DEADLY SWORD

We are told that the grey heron has a very singular mode of defence. When attacked by an eagle it simply stands quiet and firm, using its bill as a sword, allowing the enemy to pierce himself through by his own force.

The Christian's method of defence is very similar. We have “the sword of the Spirit, which is the Word of God.” When attacked by the enemy, stand firm and display the Word; hold it forth. The more fiercely the foes attack, the more surely shall they pierce themselves with it.

“Every Girl's Magazine.”

—

We regret that the Birthdays and Search Work were not to hand before going to Press. —Editor.
ORIGINAl SIN

The Rev. J. Campbell Andrews, M.A. M.B. Ch.B.

Despite the shock of two wars within a generation, faulty views of the state of man without Christ are still widely held even in religious circles. True it is that misgivings cloud many minds as man is seen poised on the threshold of the atomic age grasping with unsteady hands the “basis forces of the universe.” Even the secular press has expressed fear that man's intellectual achievements have outstripped his moral capacity, and the future of the race is in the balance. But these studies of man and of his present circumstances are with few exceptions unsatisfying. They stop short in two directions. On the one hand they have not ascended high enough.

God is in His heaven! The forces of nature are the outflowing of His power. And the moral order coheres in Him. The leaven of the Kingdom has
indirectly produced much enlightened legislation and many lives of high moral endeavour. Moreover, His common grace still restrains man's excesses, and shall restrain them for the sake of His Church. His Kingdom will come.

Or, the other hand these studies do not descend low enough. Man is more corrupt than they imagine. Their darkest thoughts of man's inherent moral turpitude are still too bright. “The heart of man is deceitful above all things and desperately wicked. Who can know it?” Jeremiah's question remains unanswered by men. It is God who declares, “I the Lord, search the hearts . . . .”

But that conclusion, it is said can no longer be held. Christ taught that man is inherently good; has been more sinned against than he has sinned; that he is a child of God and merely requires instruction to correct his misconceptions of God and ensure his return to the Father. That the teaching of Christ as recorded in the Gospels confirms the Reformed doctrine of original sin is hotly denied by Modernists. Such a doctrine, they declare, may perhaps be inferred from the teaching of the prophets such as Jeremiah, or of Apostles such as Paul – but the one has been outmoded and the other is but a later perversion of Christ's teaching.

This article is an attempt to consider, rather sketchily I fear, our Lord's teaching on this subject; not because we believe His recorded utterances conflict with the rest of Scripture as many unfortunately suppose, but to counter the suggestion that the doctrine has no basis in the Gospels. In His person and work, Old and New Testaments are linked He came to “fulfil the law and the prophets,” of which He said, “The Scripture cannot be broken.” Moreover, He qualified and authorised the disciples to complete the New Testament by promising them the Holy Spirit to lead them “into all the truth,” and by assuring them, “ye shall be witnesses unto me.” We have some basis then, for believing that the Epistles are a God breathed exposition of the facts of Christ's life, death and resurrection and an expansion of His teaching.

It must be stated at the outset that right views of God form the basis of right views of man. God's holiness which shines through His laws demonstrates the sinfulness (Scripture knows no stronger term) of sin. For sin is essentially related to law, God's law. John defines it as anomia – lawlessness. It is, therefore, not merely transgression of but also lack of conformity to His law. It must be regarded, not merely as an act or series of acts, but also as a state or condition. The term original sin has been used in a wide sense, summarised by Reformed standards as consisting in: (a) the guilt of Adam's first transgression and (b) the loss of original righteousness and (c) the corruption of the whole nature. It is this last which is commonly called original sin. It forms an essential background to the glorious act of redemption by the Lord Jesus Christ. Pascal has said that the Christian faith has mainly two things to establish – the corruption of human nature and its redemption by Jesus Christ.

**MAN'S EXTREMITY, GOD'S REMEDY**

The tragic plight of the human race is implicit in the Gospel record. It is very important to realise that man's condition as “lost and ruined by the fall” is taken for granted. Our Lord's very coming into the world presupposed the urgent need of man.

“He from His holy place looked down,  
The earth He viewed from heaven on high;  
To hear the prisoners mourning groan  
And free them that are doomed to die.”

In the fullness of time man's extremity became God's opportunity, man's sin and helplessness the occasion for the display of God's grace and power in Salvation.

The Lord's public ministry opened with a call to repentance. We have not yet fully grasp the significance of that call to a change of mind and heart. It surely suggests that man's sin is not so much an act of transgression as a state of heart and mind, a disposition alienated from God. The call to repent reaches deep into our being, yet beneath our conduct to our character uncovers the very fountain from which streams the overt acts of our disobedience. The sin which is the curse of our race is essentially a state of soul which, apart from God's grace, directs the course of our lives in channels of evil. The man with whom God deals in grace bewails his sin rather than his sins,
the state of his heart more than the works of his hands. “O, wretched man that I am!” Moral acts reveal moral character, and if a man is universally sinful only one conclusion can be drawn. The tree is known by its fruit. “A good tree bringeth forth good fruit, a corrupt tree bringeth forth corrupt fruit.” There our Lord enunciated a homely and general principle which applied to the facts of life and experience demonstrates clearly the corruption of man's nature. Hence the change demanded is radical. First make the tree good. There must be a new birth. So deep is the seat of this disorder that a new creation by an act of divine power is needed. Conversion requires that. The mighty power by which Christ rose from the dead must quicken us into newness of life.

“They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.” And the very righteous to whom almost ironic reference was thus made, He elsewhere described in strong language as “whited sepulchres” because they sought to hide their inward corruption by outward show of piety. “The Son of man is come to seek and to save the lost.” The lost? How lost? Why lost? And can nothing less than His coming save them? “The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” A ransom from what? And why so costly a ransom? “As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up . . .” Must! The must, the constraint of divine love and mercy. But might not some less costly device have been found? Had the best blood of heaven to flow for our salvation? These and other verses imply, do they not, that man's need was seated in his sin. That sin, it appears, can only be measured by the depths of Christ's condescension, by the distance from the throne of the majesty of high to the gibbet raised on the hill of death, beyond the city wall.

3

We speak of the corruption of the whole nature yet we are unable perhaps to fathom the depth of Peter's thought and feeling when, confronted with evidence of the glory of Christ, he cried, “Depart from me for I am a sinful man, O Lord.”Yet. even Peter saw but dimly the very abyss of human sin and need. To plumb these depths required the piercing vision of the Lord of glory. Was it not this that, as someone has suggested, so moved Him that into the eternal calm of his blessed being He permitted this thought to enter, “I will die for men?” Was it not this that stirred His compassion for the multitude when He moved a Man among men, that wrung from His heart the bitter lament over unrepentant Jerusalem, that drew from His lips in the hour of His greatest agony a cry of tender intercession for those who in slaying Him unconsciously betrayed the depths to which our race had sunk?

(Dr. Andrews has consented to contribute a further article on this subject.)

MAY WE EXPECT A MILLENNIUM?

While the faith of the Church, common to all believers, testifies that there will be a Second Coming of Christ – personal and visible – all believers are not agreed as to when and how the Lord shall come again. There are three well defined schools of Christian thought on the subject, representing three differing, and at times mutually contradictory, interpretations of Scripture regarding the Second Coming – the Pre-millennial, the Post-millennial and the Non or A millennial. These, as the names indicate, may be said to represent respectively the Coming of Christ before the Millennium, after the Millennium at the end of the world, and at the end of the world without any Millennium intervening. In Presbyterian circles the Post-millennial position is most familiar, though the Pre-millennial is not unknown and is cherished by an increasing number of people who attend certain modern schools of Bible study, such as the Keswick Convention and the various other Conventions modelled on it.

A minister of our sister Church in Northern Ireland, well known and highly respected in Free Church circles, the Rev. Wm. J. Grier, B.A., of the Irish Evangelical Church, has published his studies on the question, from the A-millennial point of view, in a recent book which we commend to our readers, even if we do not subscribe to all its teaching. It is a carefully written and fully documented volume, and the argument against an earthly Millennium as being inconsistent with correct interpretation of Scripture is carefully elaborated and would seem in the last two chapters all but irresistible.

We may say at once that we have no quarrel with the author in so far as he employs the sledge hammer of his logic to demolish the flimsy and
artificial superstructure of Pre-millennialism and Dispensationalism. Our complaint is that in demolishing Pre-millennialism he is not over scrupulous not to implicate, without adequate reason, the Post-millennial position in the general collapse. In fact, in his opening chapters, when quoting his authorities, he seems to forget what the Post-millennial position really is. He tends to treat all who have rejected the extreme hypotheses of the Pre-millennialists as advocating the A-millennial position. For example, he quotes the Westminster Assembly as A-millennial and reproduces the answer in the Larger Catechism: (to which, by the way, our Irish Evangelical brethren apparently subscribe), which merely asserts the doctrine of a general resurrection of the dead and the final judgement. The Millennium is not mentioned in the passage, and so our author states categorically: “The historic Protestant position is not millenarian.” On this, two observations may be made. The argument from silence is admittedly weak at all times and is seldom conclusive. And further, it is a pretty well known fact that the Westminster Divines were not unanimous about the doctrine of the Second Coming, and, as in all cases where sufficient unanimity was not reached, the doctrine was either not inserted in the Confession (as in this instance), or inserted in very general terms. We admit that we do not much like – a feature strangely common to most writers on this subject – the author's handling of his authorities, where, as in the above instance, his conclusions go far beyond his premises. For the same reason we must confess ourselves quite unimpressed by his choice of Old Testament texts to prove the literalist position untenable.

While the argument Mr. Grier produces for a spiritual and typical interpretation of the Thousand Years in Rev. 20, is altogether convincing, we feel that the “thousand years” have been interpreted in the millennial sense (not necessarily a literal thousand years) in the light of other passages of Scripture, notably of the Old Testament. The author recognises this, but deals with many of the passages (Continued on Page Seven)

As a young man Mr. Ramsay heeded the call to serve in the ministry of the church. “If a man made by God, is to answer his highest calling,” said Kurth, “he must be educated for God.” Mr. Ramsay acknowledged the truth of such a statement as this. He entered the Sydney University at its opening session in 1913; his brilliant scholastic achievements provide amply evidence of the application and diligence with which he pursued his course during the three years he spent within the halls of his 'alma mater.' In 1916 he graduated with the Bachelor of Arts degree and the same year the University accepted his theses and conferred on him the degree of Master of Arts. The same year, (1916) he proceeded to Scotland where he entered the Free Church College, Edinburgh, and graduated in Divinity in 1919. He returned to Australia during the month of July, 1920, and for the following twelve months supplied the Hastings River congregation. The people to whom he ministered acknowledged the capacities of his gifts and ministerial ability and invited him to undertake the office of Pastor among them; he accepted the call.

On the eighth day of September, 1921, Mr. Ramsay was ordained to the office of the ministry “by the laying on of hands of the Presbytery” and inducted into the Hastings Charge. The late Rev. S. P. Stewart preached the ordination sermon. The late Rev. H. W. Ramsay, of Grafton, addressed the newly ordained and inducted minister, and the Rev. T. M. McClean, of Maclean, the congregation. In December, 1921, Miss Helen McGregor, of Caw-dor, Scotland, to whom Mr. Ramsay was engaged, arrived in Australia and they were married by the late Rev. William MacDonald.

For 16 years Mr. Ramsay laboured with untiring zeal and devotion in the Hastings River charge for the cause of Christ, carrying the message of the Gospel to the upper reaches of the Hastings, expanding the work and establishing preaching cen-tres when, and wherever the opportunity presented itself. A church erected at Kindee stands as a monument, under God, his persistent spirit and assiduous efforts.

When the Manning Congregation became vacant in 1937, an invitation was extended to Mr. Ramsay, and on Wednesday, the second day of June, of that year, he was inducted to the charge in the Tinonee Church.
For many years Mr. Ramsay was the Convener of the Training of Ministry Committee. His former students will testify to his wise counsel and sympathetic understanding of their problems. The present writer wholeheartedly confirms all that has been written in “An Appreciation, by a Former Student” that appears in this issue.

Endowed with a generous nature, given to hospitality, Mr. Ramsay has ever been ready to spend and be spent, both physically and materially, for the spiritual well being of his fellows and the glory of God. As a theologian, Mr. Ramsay is without peer in the Commonwealth. A son of the Reformed Faith, he repudiates every appearance of compromise with those who seek to undermine that “faith once delivered to the saints.”

The present writer will continue to thank God that to some degree he has been preserved from such a fate, and that not only through the kindly influence of parents and Christian friends, but also through the well considered and sympathetic advice of his minister. In the Rev. M. C. Ramsay he found a counsellor and teacher in Christ whom he learned to value increasingly through the years.

When a rather thoughtless, careless and pleasure loving young man was converted to God. For some months the Holy Spirit had been bringing many influences to operate powerfully on the mind and conscience and heart: influences such as the example of godly men and women, evangelical sermons and literature, and above all the Bible through which it seemed God spoke directly to his soul. He awakened gradually to a new world in which spiritual considerations were supreme, and new and nobler ambitions moved him. At such a time he needed more grace and guidance than he could possibly realize. There was the danger that he would tend to extremes of thought shown by criticism of others, by self righteousness, by hasty and ill formed opinions of Scripture teaching; and also to extremes of behaviour where zeal outruns wisdom and activity surpasses ability.

The present writer will continue to thank God that to some degree he has been preserved from such a fate, and that not only through the kindly influence of parents and Christian friends, but also through the well considered and sympathetic advice of his minister. In the Rev. M. C. Ramsay he found a counsellor and teacher in Christ whom he learned to value increasingly through the years.

From the pulpit Mr. Ramsay never failed to enunciate clearly, concisely and with conviction, the deep soul satisfying truths of our Reformed faith, a sure safeguard against error in thought and conduct. The emphasis was ever upon the Bible as the Word of the great God who in love and mercy had made known His will and salvation through the Lord Jesus Christ. The Bible Class and other informal meetings gave opportunity for questions, many of which were perhaps calculated to evoke emotions which he never betrayed. The answers came oft times after many days for they were always well considered.

To a prospective student for the ministry faced with the long and rather complex course of study, Mr. Ramsay gave freely of his time in early instruction in the theology of our Westminster Confession, in the Classics and in English literature. His quick understanding of the processes of a students thought, and warm sympathy for a students feelings indicated that he himself remained a student. These qualities made him a teacher without many peers in those early critical months of study when the candidate for the ministry was laying aside the plough to take up the pen. It is not without reason that Mr. Ramsay had
long been Convener of the Training of Ministry Committee of our Church. He will ever be kindly remembered by the students whose courses of study he planned with much thought and prayer, whose progress he followed with deep and abiding interest, whose hearts he lifted with words of hope and encouragement. Somehow he expected us to reach the goal and by the grace of God we did. I am sure that all his former students as well as other young people to whom he ministered will join with other friends and well wishers to congratulate Mr. Ramsay on the attainment of his silver jubilee and to pray that he may be long spared and richly blessed in the ministry of our Church.

TWENTY FIVE YEARS

In the civil or social life of our community we are all well acquainted with the significance or happy glamour attaching to temporal matters such as silver jubilees, silver weddings, and so on. All of which is as it should be and highly commendable in its proper sphere, bringing in its train happy memories, happy recollections of associations or happenings in the days which have passed, never to return. But the celebration of such happy occasions is not only the means of refreshing memories of the past, but adds further to the richness of such memories – often times very hallowed ones.

But when assessing the correctness of the foregoing introductory observations let us consider what tremendous significance and true joy or happiness descends upon such a jubilee when we pass from the secular or temporal to meditate upon the spiritual, to join with so many friends in offering felicitations to one who has approached the completion of a quarter of a century in the faithful service of his divine Master.

As one who has been happily associated with Rev. M. C. Ramsay for almost the whole of that period, we feel a sense of deep gratitude in having the opportunity of herein offering very sincere congratulations to our dear friend in the completion of such a length of service. With what a variety of thoughts will Mr. Ramsay look back over those years of spiritual service! Years in which we know how faithfully he has discharged the sacred trust imposed in him when he took his ordination vows. But the knowledge of the subject of our thoughts at this time constrains us to say that such 6 vows would not be at all necessary to impel him to pursue the course he has in not only so faithfully preaching the pure gospel of salvation, but in living that gospel in his everyday life and action. It is of course, one thing to preach the way of salvation from the pulpit, but another to bear witness of that way amongst those whom we daily contact. All with whom Mr. Ramsay has made contact in any walk of life would bear strong witness that he “practised what he preached.” He has at all times stood four square for the principles of his beloved church, and the writer had ample opportunity in the public life of the Hastings charge of observing how fearlessly and fairly he raised his voice and pen in defence of those principles he held so dear. And woe betide that adversary who dared cross swords with our friend! But in this connection we do remember even one cleric who did dare to be a Daniel and enter into a Press controversy with the scholarly Malcolm Ramsay. The result is well known to the Hastings River folk and many beyond the ambit of that district. Mr. Ramsay had the last word, to which there could be no answer. And none there was!

In casting one’s mind back to the activities of Mr. Ramsay in his purely church activities we cannot but stress his solicitude for the welfare of the young people of his congregations. And the young folk not only revered him, but showed their love for him in many ways – a love deeply reciprocated by their minister. Their interests were his interests, and he gave full measure of his time to promoting their spiritual and temporal welfare, as well as that of their church organisations. “Cast your bread upon the waters and it will return to you again.” Mr. Ramsay has been happily privileged in no small measure to observe the truth of this familiar Biblical promise, and today our Church is happy to number in its ministerial ranks two of the youths of his Hastings congregation, one of whom is joining with us in these greetings and testimony today. What more need be said of the blessings of the Spirit upon the faithful witness of such a God.

Many will there be outside of his own congregation who will join with ourselves in extending good wishes to Mr. Ramsay and his good wife on this occasion. Their Christian home was a truly open one – no one was refused succour, help or advice, with a kindly word of encouragement to those in need, And looking back over those 25 years Mr. Ramsay will assuredly find a flood of memories rushing through his mind. Many of these will warm his heart, cheer and strengthen him for the duties
which still lie ahead, but naturally others will carry his mind back to happenings which carry sadness and pathos — occasions requiring a full measure of spiritual faith, and strength with which to adequately meet them. But in this case the occasion produces the man. Such was the strength of purpose and faith (with works) of our friend that many outside the confines of his church will ever have a grateful and tender spot in their hearts for the “Free Kirk” minister. The writer can very feelingly join with such folk, as well as with those within our own borders, in wholehearted appreciation of these particular traits which form so prominent a part of the character of Rev. M. C. Ramsay, remembering, as we shall, whilst in this mortal life, his constant attention and spiritual aid whilst we lay abed in a critical illness. May the Giver of all Good grant unto him long life, health and happiness to continue in His service as he has in the years which have passed. — R. N. S.

BOOK REVIEWS


The format of this book is good. The arrangement of subjects is logical, and the book can be read with profit. Its subject matter is important, and there are a number of arresting and illuminating statements, as is to be expected of Mr. Nash. The treatment of subjects is reverential; but not all reverent. Students will endorse the author's conclusions. Also certain definite assertions had been better presented as suggestions what evidence — internal or external — warrants the statements in reference to the Epistle to the Ephesians. “This is manifestly a circular letter addressed to the group of churches in the orbit of which Ephesus was the radiating centre” (p. 74). Also on p. 69, We read: “But it was during the months of rare leisure enjoyed a little later by him at Corinth, of which we read in Acts 20: 3, that the Apostle wrote the Epistle to the Romans. “Probably this statement is correct, and would have been more acceptable had the opening word been “probably” instead of “but.” Nevertheless, Mr. Nash has rendered a good service to the Christian faith and his work deserves high commendation.

– M. C. R.


This review is done well. An amazing amount is compressed into about thirty pages. Probably the article would have made a greater popular appeal had Mr. Leembruggen emphasised the comparative loneliness of this theologian as he, throughout many decades, witnessed for the evangelical faith against the hosts of so called “Liberalism.” The forces working against the Reformed Faith were in Forsyth's day much stronger and more confident than they are today. The more honour, therefore, to him who bravely withstood the unceasing assaults made upon the orthodox positions! There are, in the review, just two brief references made to the famous Dr. R. W. Dale, of Birmingham. A comparison of these two great stalwarts of the Congregational Church would have enhanced the value of the review. Unlike one another in many aspects, Dale was the systematic and exact theologian, whereas Forsyth was averse from presenting a systematic statement of his beliefs. These two contemporaries were alike in that they vigorously maintained and proclaimed the great doctrines of the Reformed Faith. Mr. Leembruggen is an enthusiastic and admiring reviewer, with the necessary erudition and skill to deal with, in masterly fashion, the important and profound truths which Forsyth set forth by voice and pen to an age which desperately needed the steadying influences of him who, as Professor Gillies declares in his brief foreword, “long ago grasped the inmost meaning of the Theological Crisis.” Of Forsyth it can be said truthfully that “he served his own generation by the will of God” and Leembruggen serves well this generation by setting forth lucidly the doctrinal position of an intensely scriptural and profound theologian and courageous preacher and writer.

– M. C. R.

MAY WE EXPECT A MILLENNIUM? (Continued from Page Three)

somewhat arbitrarily. On the passage from Isaiah which holds out the promise “The Lord's house shall be established on the tops of the mountains and exalted above the hills,” he observes — somewhat dis- ingenuously we are tempted to think — that a literal interpretation would involve the Temple built at Jerusalem being made higher
than the Himalayas! Then he gives “the simple explanation” that the elevation signified by the prophet had taken place when Christ appeared in the flesh. But is he sure that this is the true interpretation, even though it be simple? Could it not be claimed, with equal justice, that this exaltation of the House of the Lord is still to come? Our difficulty is that the A-millennial interpretation leaves a whole continent of promises unexplored, and many of them become utterly meaningless. The promises given to the Messiah that “all nations shall serve Him,” and “all nations shall call Him blessed,” and “all the nations of the earth shall remember and turn unto the Lord, and all the kindreds of the earth shall worship before Him” till “the earth shall be full of the knowledge of the Lord” would all seem to point to the Gospel age rather than to a period beyond time, where the A-millennialist would probably place them.

Extremes tend to meet, and Pre-millennialism and A-millennialism seem to agree in this that they breed the same pessimism regarding the spread of the Gospel and the salvation of the nations. From their standpoint we must never look for a Christianised nation or an evangelised world. We do not believe, in the light of Scripture teaching, that the world for which Christ died is to be thus left to the devil, and the presence of the Holy Spirit on earth in sovereign power is, we believe, the pledge that it shall not be so. Post-millennialists believe that it is the reign of the Holy Spirit, and not the bodily presence of Christ, which is the essence of the Millennium. Till that blessed era comes we shall continue to believe that “the Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened.”

The whole question is beset with difficulties and the present reviewer gives cordial assent to a statement of Dean Alford's - an accomplished scholar and an able exegete who was once a Pre-millennialist - when he wrote: “I very much question whether the thorough study of the Scripture will not make me more and more distrustful of human systematising, and less willing to hazard strong assertions on any portion of the subject.” While controversy over interpretation rages, the event itself ceases to be a reality transforming the lives and characters of men, and even believers cease to pray, “Yea, come quickly, Lord Jesus.”

To those who are interested in the subject and are not afraid to have their minds stirred and opened to new avenues of thought we commend this stimulating book. It is carefully written (probably the phrase “bread for a stone” on page 28 should read “stone for bread”), it is attractively got up and it is eminently readable.

1 “The Momentous Event,” by W. J. Grier, The Evangelical Bookshop, 15 College Square East, Belfast. 3/- (post free 3/3).

OBITUARY

The death of Mr. Neil McNeil, of Taree, on 7th June, 1946, removed an old and interesting identity who was well known from Raymond Terrace to Kempsey, between which places he drove mail coaches prior to the construction of the North Coast Railway. In his later life he often recounted the stirring experiences of those early years. His later years found him much interested in spiritual matters, and in addition to attending on the means of grace, he cared for the Taree church grounds so long as health permitted. Freely he spoke of his impending death and of the necessity of personal faith in the Redeemer. He had attained to 81 years. Carefully he was tended by his wife, whose steadfast faith was surely an incentive to him to trust the Saviour and to walk in His ways. Mr. McNeil's faith was a source of joy to his Christian friends. He possessed a bright disposition and broad sympathies and was an entertaining conversationalist who had many friends. In Christ we triumph. – M. C. R.

The Rev. J. A. Webster was inducted into the Geelong charge by the Presbytery of Victoria on 29th June. The Rev. A. D. MacIntosh was also inducted on 17th July into the Grafton congregation by the Northern Presbytery.

We are waiting on reports which we hope to publish in our next issue.

The Rev. J. Campbell Andrews, M.A., M.B., Ch.B., is occupying the pulpit of St. George's during the month of August. The Rev. Arthur Allen is supplying the Wauchope congregation.

Mr. Stewart Ramsay is to supply the Hunter charge for the last two Sabbaths in August, also the first two Sabbaths in September.
**Lesson Notes**

Conducted by
By Rev. D. G. C. Trotter, M. A.
The Manse
Maclean. N.S.W.

**LESSONS FOR SEPTEMBER 1946**

**TINY TOTS TEXT**

“Being justified by faith, we have peace with God, through our Lord Jesus Christ.” (Romans 5:1)

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**EXPOSITIONS**

**September 1st**

**Divine and Human Faithfulness**


This chapter tells of Caleb interviewing Joshua and asking that that which Moses had promised should be given him. God had spoken words commending Caleb and Joshua for their faithfulness, and promising to reward them. Of the twelve spies, these two only were faithful to God.

It was as true then as it is now: “Them that honour Me, I will honour.” Caleb could say what few can say: “I wholly followed the Lord my God” (v. 9).

In v. 10, there is recorded God's fulfilment of His promise to prolong Caleb's life. Caleb could declare that physically he was as fit at 85 years of age as he had been at 40. This was the Lord's doing. Caleb simply asked Joshua to fulfil that which God had promised through Moses. So Hebron and its surroundings were given to Caleb for an inheritance. The heavenly inheritance is reserved for every one of God's people. May we be faithful to God.

**September 8th**

**A Blessing and a Curse**

Joshua 23. Memorise v. 8.

When Joshua became a very old man, he
called for the elders and judges of Israel to give them a parting charge. He mentioned that God had enabled them to gain possession of Canaan, and that the land had been provided among the tribes of Israel. Further, he declared that God would enable them to drive out the Canaanites, who still held portions of the land. Joshua solemnly admonished them to be “very courageous, to keep and to do all that is written in the book of the law,” to refrain from having dealings with the Canaanites, and to abstain from even making mention of the names of their gods. If they did these things, declared their aged leader, “one of you shall chase a thousand: for the Lord your God fighteth for you. But if Israel transgressed, God would dispossess them—“Ye shall perish quickly from off the good land which He hath given unto you” (v. 16). Today, God speaks to boys and girls, assuring them of true blessedness if they serve Him, but warning them of failure and disaster if they refuse to trust and obey Him.

September 15th

_God in History_


Very interesting, as recorded here, was the address Joshua gave to Israel at Shechem. He went back to the days of Terah, who was Abraham's father, and told how God had called Abraham to go into that land of Canaan of which Israel had but lately taken possession, and how God gave Mount Seir to the Edomites, but Canaan to the Israelites. Then he spoke of God having raised up Moses and Aaron to deliver the enslaved Israelites from Egypt, and mentioned the triumph at the Red Sea, the wilderness journey, the conquest of the land on the other side of Jordan, the futility of Balaam's attempts to curse Israel, the passage through Jordan, the fall of Jericho, and the occupation of the Land of Promise.

This speech set in clear light the Divine purpose to give Canaan to Israel, the faithfulness of God to His promises, and Israel's deep indebtedness to God.

Every person, as he surveys his life, will find numerous indications of God's goodness, and of his own unworthiness.

Joshua knew that God loved Israel, and had performed these wonders for Israel's good and His own glory.

September 22nd

_A Covenant_


Joshua, having traced God's wonderful dealings with Israel right up to that moment, called on Israel to serve God. He invited them to make a definite choice either of God or the heathen gods, for he recognised that God would not tolerate a divided allegiance. Also Israel's leader affirmed that he and his house, irrespective of what others did, would serve the Lord.

The people replied that they owed all to God, and would serve Him alone. Joshua reminded them that disaster would overtake them if they departed from the Lord. The people re-asserted: “Nay, but we will serve the Lord.” So Joshua led them to enter into a solemn covenant with God to serve Him, and Joshua “took a great stone, and set it up there under an oak,” as a memorial of the covenant which Israel had made.

But Israel's subsequent history showed that it is often easier to vow than to keep the vow.
began to draw up the rules of the school. They decided that there must be no stealing, fighting, swearing, disobeying teacher, etc., and that the punishment for doing such things would be ten stripes across the bare back.

All went quite well until one day someone's lunch was stolen. Who is the guilty one was now the question. Search was made and each pupil was questioned. At last a boy of poor parents, by name of Little Jim, was questioned and found to be the one who stole the missing lunch pail.

“I was so hungry and didn't have anything to eat because my mother had nothing to give me for lunch,” said he: “that's why I took the lunch pail.” All felt sorry for poor hungry Jimmy, but he had broken the rules and stolen just the same. The punishment for stealing was ten stripes across the bare back and the law must be carried out. So the teacher commanded Little Jim to take off his shirt and come up to the front for his punishment. As Little Jim was taking off his shirt, all could see what a weak, underfed boy he was. And then as he walked up to the front, he began to cry out, “I can't bear it! I can't bear it!”

The pitiful cry of Little Jim touched many hearts, and just then a boy, big and strong, called Big Tom, stood up and said, “Teacher, I'll take Little Jim's place and bear his punishment.”

The teacher turned to the school and asked the children if this would be all right. Would it be allowable to punish Big Tom instead of Little Jim?

Yes, they agreed this would be just and fair, if Tom was willing to do so. So Big Tom took off shirt and received the stripes across his bare back which was Little Jim's due for stealing the dinner pail. Then the teacher said, “Little Jim, you come now and take your punishment.”

“Oh, no,” shouted the children, “you can't punish Big Tom and Little Jim, too. Big Tom took Little Jim's place and Jimmy is free.”

The teacher now turned to the children and said, “Yes, you are right. Little Jim is free and this is just what I want to tell you about the Lord Jesus and ourselves. We are all guilty sinners and deserve to be punished forever, but the Lord Jesus went to the Cross and bore our punishment instead. Like Big Tom, He took our place, and if we believe in Him and accept Him as our Substitute, we go free. God Who in love gave His Son and punished Him in our stead will not punish us too, if we believe in Him.”

In this incident, dear children, we have God's wonderful way of salvation beautifully illustrated.

We have all sinned in one way or another, and like Little Jim, we must have a substitute, or else we will have to bear our own punishment and be lost forever. The Bible says, “The soul that sinneth, it shall die.” (Ezek. 18: 4), and “The wages of sin is death” (Rom. 6: 13). These wages we could never pay, but in the Lord Jesus we have a willing Substitute who has paid those awful wages of sin for all who will believe on Him. He Who had never sinned, but was perfect and always obedient, came forth and willingly went to the cross to suffer, bleed and die for our sins. This we are told in His Word which tells us in touching language, “He was wounded for our transgressions. He was bruised for our iniquities! the chastisement of our peace was upon Him; and with His stripes we are healed” (Isa. 53: 5). So also in 1 Pet. 2: 24 we read, “Who His Own Self bare our sins in His body on the tree . . . . by Whose stripes we are healed.” – R. K. G.

SEARCH WORK IN ISAIAH 43 TO 66

1. Where is it said five cities in the land of Egypt were to speak “the language of Canaan?”

2. Write out a verse which tells of the downfall of Babylon.

3. Where is it said, “Their strength is to sit still?”

4. How does the Lord promise to defend Jerusalem?

5. What promise is given to those who walk righteously and speak uprightly?

6. How many years were added to Hezekiah's life?

7. Write out the verse where it is said, “The Lord is well pleased for His righteousness sake.”

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

SEARCH WORK IN ISAIAH 19 TO 42

1. Write out the two verses in Chapter 43 beginning with “I even I.”

2. Find the statement, “I have chosen thee in the furnace of affliction.”

3. Where does the Lord say, “I have chosen thee in the furnace of affliction.”

4. Write out the verse where it is said, “But He was wounded for our transgressions.”

5. Where is it said, “God will abundantly pardon?”

6. What promise is given to those who honour God, not doing their own ways, nor finding their own pleasure, nor speaking their own words, on the Sabbath Day?

7. What is described as “filthy rags?”

All answers to be sent to Rev. J. C. Robinson, 88 Alma Road, E. St. Kilda, S.2.

The givings of the children of the Free Church of Scotland for the year 1846, just one hundred years ago, amounted to £1,002/11/7½, and the number of subscribers
to the Free Church Children's Missionary Record 32,000.

THE FORSAKEN LAMB

Many years ago, when taking my morning walk along the base of Shehallion, one of our loftiest Highland mountains, I met a shepherd, a regular attendant on my Sabbath meetings. He had his plaid closely wrapped about him; and had evidently something in it, that he was carrying with unusual care. After the usual friendly salutation, I said, “What is this, Malcolm, that you have got in your plaid?” He answered, “It is a poor forsaken lamb. When I was going my rounds this morning I found it lying on the cold ground – its mother had left it, and it would soon have died. I took it up, wrapped in my warm plaid, and am carrying it home to my bothy.” “And what, I ask, do you intend to do with it?” “I will feed it,” said the kind shepherd, “and it will soon be one of my flock.” He did so – the poor forsaken lamb revived, grew and became one of the liveliest and strongest sheep of the flock, while it must have pined and died if my kind friend had not had compassion on it. At that time I had an interesting Sabbath School among the cold mountains – there were among my scholars many lambs that had strayed from the fold of Jesus – many a time had I mourned over them, and feared that they would die in their sins. This little incident encouraged me. I remembered that Jesus had left the ninety and nine sheep in the wilderness, and gone after the one that was lost. I could see Jesus walking over the cold mountains of this world – He finds the poor, dying lamb – filled with love, He says unto it, “Live” He takes it into His arms – He carries it in His bosom – He brings its to His own fold – He feeds it with the pure milk of the Word, with the finest of the wheat. Dear young people, have you met with Jesus? You are by nature lying on the cold mountains, not dying merely, but dead; if Jesus does not meet you and save you your portion must be misery for ever. He is going about the hills, seeking for the wanderer of the flock – His sweet, though loud voice, you may now hear, calling upon you to return. Turn you, why will ye die?

INSCRIPTION

On a gravestone in Hownam Churchyard, Roxburghshire.

Life is short,
And death is sure;
Sin's the wound,
And Christ's the cure.

JULY BIRTHDAYS

MANY HAPPY RETURNS

“If ye continue in My word, then are ye My disciples indeed. – John 8: 31.

1946

July

1 Caroline McKinnon, Kindee.
1 Darrell Cameron, Maitland.
1 Daphne Eckersley, Coffs Harbour.

1 Thelma McKinnon, Kindee.
1 Donald Rinkin, Taree.
1 Jean McAulay, Chatsworth.
1 Bryson John Turner, Newcastle.
1 Douglas MacLean, Wherrol Flat.
1 Evelyn Coombes, Wingham.
1 Beverley Short, St. Kilda.
1 Helen Caure, Taree.

12

6 Angus Kennedy, Forbes River.
6 Max Rinkin, Maitland.
7 Connie McLennan, Taree.
7 Joan Hammond, Wingham.
7 Molly Steele, Wauchope.
7 John Everett, Barrington.
8 Ewen Young, Geelong.
8 Gwenneth Clerke, Upsall's Creek.
8 Rhonda Maybury, Forster.
8 Peter McPherson, Warnambool.
9 John Hanks, Braxholme.
9 June Woods, St. Kilda.
10 Margaret James, Lismore.
10 Joan Cameron, Maitland.
10 Coral McKinnon, Taree.
12 Gordon Layton, Maclean.
12 Edith Campbell, Wherrol Flat.
12 Douglas Polson, Pampoolah.
12 Joy Helen MacKay, Kinchela.
13 Donald Ellis, Tineene.
13 Colin Cowan, Oxley Island.
15 Norman Murray, Bunyah.
15 Margaret Lyons, Forster North.
19 Ronald Hanson, Maitland.
19 Peter James Wagner, Sydney.
19 Marjory Long, Grafton.
19 Barbara Piggott, Hamilton.
19 Douglas Hinton, Cundletown.
20 Lynette Robinson, St. Kilda.
22 Catherine MacKay, Geelong.
22 Gregory Eagleton, Maclean.
22 John Wells, Geelong.
22 Johan Wells, Geelong.
22 Peter McFarlane, Braxholme.
23 Thomas Craegh, Barrington.
24 Margaret MacKay, Geelong.
25 Ian Stewart, Wingham.
25 Keith MacCarthy, Barrington.
26 Alan Blanch, Grafton.
27 Margaret Polson, Pampoolah.
27 Brian McPherson, Maclean.
27 Donald Causley, Chatsworth.
28 Carmel McKay, Kinchela.
30 Malcolm Moore, Killawarra.
30 Stanley Brown, Grafton.
31 Neil Murray, Bunyah.
31 Doreen James, Lismore.
31 Geo. Douglas Morton, Taree.
31 Colin Steele, Wauchope.

BIRTHDAYS FOR AUGUST

MANY HAPPY RETURNS

“Incline your ear, and come unto Me: hear, and your soul shall live. – Isaiah 55: 3.
1946
August
1 Alex. Campbell, Mullumbimby.
1 Ronald Murray, Brown's Creek.
1 Clifton Fowler, Wauchope.
1 Margaret Milligan, Tinonee.
2 Catherine Stanford, Scotland.
2 Neil Sommerville, Casino.
3 Richard Davison, Ulmarra.
4 Carl Harman, Kindee.
4 Alex. Smith, Forster.
4 John Cromarty, Bob's Farm.
4 Arthur McKay, Kinchela.
5 Pamela Stanford, Maitland.
5 Robert J. Gilbert, Grafton.
6 Carmel Cromarty, Pilliga.
6 Heather Blythe, Wauchope.
6 Earl Miller, Maitland.
7 Matthew McKinnon, Kindee.
8 G. Nicholson, Harwood Island.
9 Gordon Arrowsmith, Barrington.
9 Maxwell Cowan, Firefly Creek.
9 Kenneth Cowan, Oxley Island.
10 Margaret Cramp, Maclean.
10 Yvonne Len, East Maitland.
10 Shirley McPherson, Maclean.
10 Ian Bain, Bellangry.
11 Margaret Brammah, Tuckurimba.
11 Coral McKinnon, Kindee.
11 Joyce Watts, Grafton.
12 Robert Paterson, Bunyah.
13 Malcolm Harris, Wingham.
13 Walter Pleasant, Tarae.
13 Murray Pleasant, Tarae.
14 Brian Cowan, Firefly Creek.
14 Elaine Wadsworth, Wherrol Flat.
14 Gillian Tagg, Tinonee.
14 Frank Maurer, Tinonee.
16 David Williams, Grafton.
17 Pauline Green, Palmers Island.
17 Una Porter, Birdwood.
17 Norma Pyart, St. Kilda.
18 Corrine Webber, Maclean.
18 Barry Ellis, Kimbriki.
19 Stanley McKinnon, Kindee.
19 Helen Davey, Ruthven.
19 John Williams, Grafton.
21 Eunice McPherson, Warrnambool.
21 Margaret Murray, Bunyah.
21 Olive Waite, Mitchells Island.
21 June Kidd, Nabic.
21 Allan Cameron, Maclean.
23 Ruth McAulay, Chatsworth Island.
23 Shirley Alford, Grafton.
23 Coral Ann Allen, Tarae.
26 Nancy Nicholson, Harwood Island.
26 Norman A. Beaton, Barrington.
26 Lois Ann Brown, Raymond Terrace.
26 Ivy Murray, Bunyah.
26 Duncan McLachlan, Sydney.
26 Nan Turnbull, McPhersons Crossing.
27 Frederick Murray, Bunyah.
27 Robert Davison, Ulmarra.
28 James A. Cromarty, Nelsons Plains.
28 Mavis Sydenham, South Grafton.
28 Lorraine Gratian, Geelong.
29 Malcolm McLean, St. Kilda.
29 Neta Everett, Barrington.
30 Margaret Collins, Wauchope.
31 Lilian Clerke, Upsall's Creek.

ORIGINAL SIN
(Part II)
By the Rev. Campbell Andrews, M.A., M.B., Ch.B.

In the preceding section of this paper an attempt has been made to show that the corruption of human nature is a doctrine implicit in the gospel record. In not a few passages, however, it is as explicitly taught. Mark 7: 21 comes to mind. “... out of the heart of man proceed evil thoughts, adulteries, fornications, murders, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness ... The denial of that love which is the fulfillment of the law is here obvious. The context relates to defilement. Christ meets the objection of the Pharisees to the disciples eating with unwashed hands, and He does so by showing that defilement is not from without but from within,” ... out of the heart.

Here with direct faithfulness yet real tenderness our Lord exposes the core of man's corruption, the seat of defilement. The foul stream which contaminates the individual and society is traced to its source. Character underlies conduct. Because the heart is wrong, the life is wrong. As the fruit shows the nature of the tree and the stream of the fountain, so the actions of a man betray the state of his heart. We cannot know the heart of man as Christ knows it; yet we are appalled often, are we not, when we introspect, analyse our thoughts, ponder our motives. Only as the Holy Spirit, under the light of God's holiness uncovers to us the wellsprings of all our thoughts and words and actions, will our judgement conform to Christ's. Perhaps it is everywhere admitted that no man is perfect, but John abhors himself and repents, Isaiah shrinks with sense of uncleanness, Daniel's comeliness turns to corruption, Peter in self loathing would banish himself from the presence of the Lord, Paul writhes with inner conflict and groans beneath a body of death, and the devotions of the saints among men in all ages abound with mournful confessions, not only of actual transgressions, but also of the sinful disposition, the ungodly bias from which the transgressions proceed.

Moreover, further study reveals in some measure the extent of this corruption of nature. It seems that every faculty is affected. Consequently there has arisen the term “total depravity,” a term much maligned, because much misunderstood. It really means that every part and faculty of man has been affected by the fall. We instance but three.

I.

The intellect or understanding is impaired. Spiritual truths revealed unto (not merely discovered by) the children of the kingdom are hidden from the wise and prudent. That fact is quite evident today. Some of the keenest intellects of our age are in a state of spiritual idiocy. The fundamental premise of much of the vast bulk of organized knowledge today is that there is no God, or if that be conceded as a remote possibility, there is no true revelation of God. The Bible is irrelevant, the cross foolishness. The Apostles clear statement, “The natural man receiveth not the things of the Spirit of God ...” is but a reiteration of the truth uttered by our Lord following His condemnation of the cities of Galilee (Matt. 11: 25). And, as we shall see later, it is evident from other statements made by our Lord that this rejection of knowledge is wilful. The universe coheres in Christ. All things are delivered unto Him by the Father. In all our thinking then Christ must be considered as central and all things, being, processes and events related to Him. Only thus shall true and balanced knowledge in all spheres be reached. Failure to recognise this is, even today, hindering advance in knowledge. So long as the scientist disregards God, of Whom, through Whom and to Whom are all things, his understanding of the universe will be defective. So long as moralists deny the objective standard of the moral law given by God through Moses there will be no finality in ethics. So long as economists neglect the stewardship suggested by Christ, and apparently recognised by the disciples, social and political creeds will wage bitter warfare. So long as social reformers neglect the necessity for a new birth, and for salvation through the sacrifice and grace of Christ, sin and social evils will abound. “The light shineth in the darkness, and the darkness comprehendeth it not.” That is manifestly true today. He, Who made the world, in Whom are hid all the treasures of wisdom and knowledge, was in the world, “and the world knew Him not.” The Pharisees He addressed as blind guides. The blind lead the blind when such men lead in the Church and State. There are few more self righteous and intellectually conceited than many of our present spokesmen of public opinion. Witness the pompous utterances made from many platforms and in many publications by men who regard themselves as leaders in philosophy, science,
economics, politics, art, and even theology. Yet so many of them speak and write without true knowledge of Him Who is “the fountain of light of all our day and the master light of all our seeing.” It was necessary for our Lord to chide the disciples after three years instruction, “O, fools and slow of heart to understand,” and to rebuke Phillip, “Have I been so long time with you and yet hast thou not known me, Phillip?” That such words can be still addressed with pointed reference to the world and even to the Church after 2,000 years is sad testimony of our darkened understandings.

II.

The affections are also involved. Positively stated, the law of God for the conduct of men runs, “Thou shalt love the Lord thy God with all thy heart and soul and mind and strength and thy neighbour as thyself.” Such love was not much in evidence in our Lord's day. The world, the spirit of antagonism to God and His will for man, the world hated Christ the infinitely lovable One, the Effulgence of the Father's glory, hated Him without a cause. Indeed, the unreasonable hatred of the Pharisees evoked from lips in which grace flowed those words of terrible denunciation and portent, “Ye are of your father the devil.” “Men loved darkness rather than light.” Our Lord’s indictment embraced not only the men of that far off day. Our foolish hearts are still darkened, our affections alienated from God and estranged from His law which ever insists on our twofold duty to God and man. Has that law ever been kept, save by Him Who blameless trod the path of obedience from Bethlehem to Calvary, from the cradle to the cross?

III.

As a consequence of darkened minds and estranged hearts we experience moral weakness. The enemy has struck another vital centre with consequent spiritual paralysis.

Thought, feeling, will, how intricately these are linked and how delicately they are balanced in the functions of the human mind! Yet in our experience how grossly they can be disordered by sin! Our wills are impaired, “Whosoever committeth sin is the servant of sin,” our Lord said. He also charged the Jews, “Ye will not come to Me that ye might have life.” Note well the peculiar moral perversity in this fact that the religious of His day, the students of Scripture, the men who confessedly sought eternal life, yet rejected Christ. If instruction were sufficient these men had it, if knowledge saved, these men were safe. It would seem that they failed or refused to act on the knowledge they had attained. The disobedience was wilful. The rejection of the truth which must have been laying siege to the mind and heart was deliberate. To know is not to do. Mental assent to truth must be linked with willing acceptance ere the truth makes us free. As sin has affected the whole man, God's gracious work in salvation must touch man in every part and faculty. Into the benighted mind He shines, “to give the light of the knowledge of His glory in the face of Jesus Christ.” Amidst the disordered affections of darkened hearts, the love of God is shed abroad by His Holy Spirit. To the palsied will comes the power of His resurrection, quickening the dead into newness of life so that a willing people come to Him in the day of His power. Without God we can do nothing. That our spiritual paralysis is complete Christ expressly taught when He said, “No man can come to Me except the Father which hath sent Me draw him”

IV.

In medical practice, as a preliminary to inspection and treatment, it is often necessary to remove coverings applied by the sufferer to the sore or deformity he fain would hide from his fellows. Often it is necessary to explore some of the unpleasant mental experiences which have wounded the mind as certainly as a knife may wound the flesh. Such a task is never pleasant, but always necessary. And so in the realm of the spirit we are often faced with the task of exposing and probing and analysing until the process hurts. Let no one feel that this is an attempt to degrade human nature. Our Lord's teaching also indicates the possibilities of men who are redeemed. He refers to them as children of God, lights of the world, the salt of the earth, heirs of such glory that they will shine forth like the sun in the kingdom of the Father. The sanctified genius of Dr. John Duncan crystallised the thoughts I would fain convey. “ . . . There is no such thing as a corrupt nature – only a corruption of nature. The nature is one thing, the corruption thereof another.” It is the glory of the Gospel of Christ that it shows that human nature may be freed from that corruption.

Some centuries ago, a Puritan divine, John Howe, stated the matter in a passage of rare yet poignant beauty. (“The Living Temple”) “That God has withdrawn Himself and left His temple desolate, we have many sad and plain proofs
before us, the stately ruins visible to every eye that bear in their front (yet extant) this doleful inscription, 'Here God once dwelt.' Enough appears of the admirable frame and structure of the soul of man to show the divine presence did sometime reside in it, more than enough to proclaim He has retired and gone . . . There is not now a system, and entire table of coherent truth, a frame of holiness, but some shivered parcels, and if any, with great toil and labour, set themselves to draw out here one piece and there another and set them together, they seem rather to show how exquisite was the workmanship in the original composition than for the present use for which the whole was designed . . . Should there be any pretence to the Divine Presence it might be said, “If God be here, why is it thus?” The faded glory, the darkness, the disorder, the impiety, the decayed state in all respects of this temple too plainly show how the Great Inhabitant is gone.”

Yes, but the Lord may return to His temple. Christ came to make that possible. What man once was he may, by God's grace, be again. “Oh, what a solemn thing it is to be a man. Made so exalted, fallen so low, capable of being raised again so high.” (Dr. John Duncan.)

FREE PRESBYTERIAN CHURCH
HISTORY ON THE CLARENCE

In the sixties of the last century, Grafton's Presbyterian community was represented by two kirk within its incorporated area. One of these was accorded the designation of the Free Church, so called as to be dissociated from the patronage system prevailing in Scotland prior to the disruption of 1843, which occurred about a score of years before the erection of the subject edifice.

A large proportion of early Clarence settlers hailed from the Hunter and Williams Rivers, colonists from the “land of the heather.” They were strongly imbued with the principles of the Disruption advocates. They worshipped in the Free Churches at Hinton and Maitland, under the ministeries of Wm. McIntyre and Jas. McCulloch, and lost no time after their transference to the Clarence in erecting a church of their denomination.

One of the early settled ministers was the Rev. Allan McIntyre, formerly of the Manning, an earnest and devoted preacher of the gospel, and eminently fitted for pioneering pastoral work.

He also conducted services at Ulmarra, where in the absence of church accommodation, barns of Mr. J. Miller, of Corndale, or Mr. E. G. Chowne, at the river side township, were availed of.

Rocky Mouth was also opened as an adjutant to the Grafton charge. The first edifice (of brick) was the first place of worship on the Lower Clarence erected by the Free Presbyterians of six decades ago. Volunteer rowers conveyed the minister every third Sabbath, a round trip of approximately 60 miles, an arduous diversion from the still more strenuous toil on the fields in the days of primitive agriculture with axe, hoe and firestick.

(Continued on Page 7)

4

INDUCTION OF REV. A. McINTOSH

A large and representative congregation attended the Free Presbyterian Church, Fry St., Grafton, on Wednesday, 17th July, to witness the induction of the Rev. Alan McIntosh to the Grafton-Brushgrove charge.

The ceremony was performed by the Interim Moderator, the Rev. D. G. C. Trotter, M.A., of Maclean.

Rev. Trotter was assisted by Rev. M. C. Ramsay, M.A., of Taree, and Rev. J. Harman, of Wauchope.

Included among the guests at the function and later at the welcome dinner were Sir Earle Page, M.H.R., Mr. C. G. Wingfield, M.L.A., and Dr. Rev. Campbell Andrews, M.A., M.D., missionary elect.

The induction ceremony opened with prayer led by Rev. Trotter, which was followed by the singing of Psalm 100, “All people that on earth dwell.”

Rev. Trotter gave an inspiring reading of the Scriptures, which was followed by the singing of Psalm 46, “God is our refuge and strength.” Further prayers preceded the singing of Psalm 43, “Oh send Thy light forth.”

The Rev. D. G. C. Trotter took as the text for his sermon Matthew 28: 18-20, which he said were words old, yet ever new. Spoken by Jesus Christ nineteen centuries ago, they had echoed down the years.

Men had heard them, and having heard in them a call, had gone forth in His name, declaring His message to mankind.

In an endeavour to obey this one of the last Commandments which the Christ gave to His
disciples, men had endured hardship, suffered persecution and faced danger and death, Rev. Trotter said. The message of the Cross had been declared from “Greenland's icy mountains to India's coral strand.” Yet they could scarcely claim that even the leading nations of the world had been Christianised.

Much less could they make such a claim with reference to the large number of dark skinned people who still lived ignorant and benighted. The Church of God must therefore hear once more the echo of her Lord's words, and must gird herself anew to the task of fulfilling His command.

The ministry of Christ was confined almost exclusively to those who were of Jewish descent. The commission which He gave to His disciples in the words of the text was one which went far beyond the bounds of His own ministry.

Beginning at Jerusalem, they were to extend their operations to surrounding parts, and ultimately to all nations.

Some of the disciples were slow to learn the significance of such a commission. Indeed the Church of God today was too often smugly content with the work which she had done. Unlike the apostle Paul, she forgot the “regions beyond.”

Nations trembled lest the precarious peace which they possessed should suddenly be shattered. Well might they tremble, for the Christianising of the nations was the only way to establish peace on earth and goodwill among men.

Christ sent His servants not only to make disciples of nations and to baptise them; they were also to teach them to observe all things whatsoever He had commanded them.

Too many Christians were content to graduate from the kindergarten, said Rev. Trotter. Some, it is true, went on to study in Christ's primary school. Comparatively few entered upon secondary studies. Fewer still graduated from Christ's university. How few there were who really went out into the world seeking to observe all things whatsoever Christ had commanded them.

Until more of Christ's disciples undertook advanced studies in His school, His Church must remain weak. Until more of His followers went forth into the world determined to obey His commands, the world must continue on its downward path.

The Church was disheartened today. The forces of evil seemed so often to be in control. Lacking confidence in her Divine Lord the Church was powerless against prevailing evils. She regarded compromise as the only course open to her if she was to survive.

But Christ advocated no such compromise. His commission was clear and definite. Where that commission was faithfully fulfilled the power of Christ would be manifested, and it would prevail. The assurance which Christ gave His disciples was intended for His people “even unto the end of the world.” Wherever men placed themselves under His discipline and sought to obey His commands, there His promise was fulfilled.

“May God enable each to place themselves under Christ's discipline, to obey His commands, and to serve Him in His kingdom,” Rev. Trotter said.

The congregation sang Psalm 67, “Lord bless and pity us.”

Rev. Trotter outlined the negotiations by the church executive in the selection of a successor to the late Rev. H. W. Ramsay, and of the final choice of Rev. McIntosh, then with 12 months service still remaining at his post in Geelong. The call was sent to Rev. McIntosh, who had accepted.

The solemn and impressive ceremony of induction was then undertaken, with Rev. McIntosh standing before the Interim Moderator answering the questions put to him. The formality concluded with the signing of the formula.

The congregation stood during the pronouncement of prayers of thanks for the acceptance of the call, and for the success of the new ministry.

Rev. Trotter declared the Rev. McIntosh admitted to the charge and the visiting clergy and elders of the church extended the hand of friendship to the new minister, wishing him success in his work.

In an address to the minister, the Rev. M. C. Ramsay, M.A. (Taree) said that the words of the epistle of James, “Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering, affliction and of patience.”

Those words, said Rev. Ramsay, should afford encouragement. Whatever difficulties confronted the prophets, their work was successful, and their lives were God glorifying and God accomplished His great purpose through them. The prophets exercised patience. Sooner or later the minister would need patience. Serving God faithfully the minister could afford to be
Owing to a continued policy of “giving in,” there was a woeful scarcity of definite beliefs and an alarming lowering of ideals and moral standards.

The minister was called upon to preach the Word of God, not merely the palatable portions of it. The need in Australia was for full orbed testimony. The evil nature of sin and its penal consequences had to be declared.

He asked the Rev. McIntosh not to move in narrow doctrinal limits. There was a real sense in which every doctrine of the Bible was essential.

Rev. McIntosh, he said, must be awake to the potentialities of his people, and seek to lead them to know that God could do great things for them and through them. He had to seek to make them a people with a vision. He should seek to do the work chiefly through the congregation, and to that end to build them up spiritually.

He must be a diligent pastor, he said, and seek to be the living embodiment of the truths he proclaimed. He must put his head and heart into his work.

Rev. Ramsay congratulated Rev. McIntosh on his appointment, saying that he was following in the footsteps of a line of godly ministers. To God and Word of His Grace they commended him.

Rev. J. A. Harman (Wauchope), addressing the congregation said it had pleased the Lord to settle over them one whom He had called to proclaim the changeless Gospel.

The minister had already been reminded of his responsibilities, and he desired to remind them that they as a congregation had responsibilities also.

It was no light thing to sit under the faithful preaching of God's word. It was indeed a great privilege to do so, but it also added to their responsibilities.

He asked that it be their constant prayer that they might profit eternally from the ministry of the one who had been inducted minister of the charge. If they ended this life in a Christless state, the minister would be a witness against them on the Judgement Day.

As the minister had a great work to do it was their duty to give him all the assistance possible. He would need a prayerful band of men and women. He would need a band of praying workers. They had no warrant for taking up the position of idle critics.

There was much to be done, and they should do their duty.

He asked them to pray for the minister and that the Lord would fit them and give them the opportunity for doing good. They should encourage the minister. He would not be looking for praise, but a word of encouragement would at times mean much to him. If he was able to help them he asked them not to be afraid to tell him so. Should he be used to lead them to Christ, said 6 Rev. Harman, let him know of the great work which had been wrought in their heart. Nothing thrilled the heart of a minister more than the knowledge of souls being “born again.” In times of spiritual difficulties, they should not be afraid to consult the pastor.

They would find him willing to give assistance at any time. He would never be too busy to deal with souls who were troubled regarding spiritual matters. But they should not waste the minister's time needlessly. He would be a busy man. Their earnest prayer was that the ministry of Rev. McIntosh would be blessed to all.

The induction service closed with the singing of Psalm 122, “Pray that Jerusalem may have peace and felicity,” and the pronouncement of Benediction by Rev. Trotter.

Rev. and Mrs. McIntosh proceeded to the front porch of the church and were there introduced to all present.

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WELCOME TO REV. AND MRS. A. McINTOSH

The welcome dinner to Rev. and Mrs. A. McIntosh was set out by the womenfolk of the Grafton-Brushgrove charge in the Criterion Hall. The tables were gay with flowers.

Rev. Trotter presided over 250 guests. The function opened with a blessing pronounced by Rev. Harman.

Rev. Trotter expressed his pleasure at the presence of so many representative churchmen
and citizens at both the church and the dinner.

Rev. Trotter said he well recalled the days when he and Rev. McIntosh were students in Edinburgh. The speaker was now the minister at Maclean, the area from which Rev. McIntosh had come. He asked for God's blessing on Rev. McIntosh's work here.

In extending a welcome to Mrs. McIntosh, Rev. Trotter said that it was he who introduced Rev. McIntosh to the Scottish household where Rev. McIntosh had met his bride.

He recalled with pleasure the hospitality of Mrs. McIntosh's parents in Scotland, and felt assured that similar hospitality would be extended her in Grafton.

Rev. Trotter read a number of congratulatory telegrams and letters, including one from Rev. T. McLean, Ulster.

At this juncture, Miss Frances King came forward and presented bouquets to Mrs. McIntosh and Mrs. H. W. Ramsay, and to Rev. Trotter for Mrs. Trotter, who was unable to be present.

Rev. M. C. Ramsay offered his congratulations to Rev. McIntosh and his best wishes for a successful ministry. He was pleased at the wave of enthusiasm which marked the appointment of Rev. McIntosh, and expressed the hope that it would be maintained throughout the ministry.

Sir Earle Page recalled that Rev. McIntosh's father and mother opened a business at Chatsworth many years ago. Those were the days when the Free Selection Act had just been enacted and Scotsmen came and settled in that locality.

Sir Earle Page's parents decided to start a Sunday School around Chatsworth and Harwood, but found difficulty in that most people spoke nothing but Gaelic. Finally, that difficulty was overcome, and they started in Kirk's barn teaching both children and adults in English as well as Gaelic.

Sir Earle recalled that he had received valuable assistance, friendship and guidance from Scottish people of both sexes throughout his life.

Sir Earle said that in the past the Free Presbyterian ministers had lived out their lives here. He hoped that the new minister would have the same good fortune.

He wished Rev. and Mrs. McIntosh a long and successful ministry on the Clarence.

Rev. J. Harman, Wauchope, said that before going to Scotland Rev. McIntosh had preached for him, and he saw then he would go on to great things. He had not been disappointed. If the elders of the church did their share, he felt assured Rev. McIntosh would not be found wanting.

Mr. C. G. Wingfield said that the name of McIntosh was indeed an honoured one, and he felt sure Rev. McIntosh would live up to it.

Mr. Wingfield said Rev. McIntosh was following a long line of illustrious ministers.

Dr. Rev. J. Campbell Andrews recalled the happy days he had spent as a fellow student with Rev. McIntosh in Edinburgh. They were fortunate to have Rev. McIntosh return to Australia.

Rev. J. P. Mortimore, for the clergy, recalled the saying that "A man was not without honour except in his own country." That order had, in this case, been reversed, as a man born and bred on the North Coast had returned to his home area with honour conferred upon him.

He gave praise to Messrs. Campbell King and Dave MacPherson, who had carried on the charge during the period of the vacancy, assisted by other elders. He extended a welcome to Rev. McIntosh to join the Ministers Fellowship.

Mr. E. J. Harrison, a church elder spoke of the early promise shown by Rev. McIntosh. The congregation hoped that Rev. McIntosh would be long spared in his work in the charge.

On behalf of the congregation he made a presentation to Rev. McIntosh and Mrs. McIntosh of a wallet of notes.

Rev. McIntosh recalled his student days in Scotland, and said his friendship with Dr. Andrews has strengthened as the days went by. He trusted Dr. Andrews' missionary days in South Africa would be blessed with fruitfulness.

Referring to Sir Earle Page, Rev. McIntosh jocularly remarked that Sir Earle as a doctor had left his mark upon him. (Laughter.) They needed men like Sir Earle and Mr. Wingfield in politics to uphold the work of Christ in that sphere.

Rev. McIntosh outlined the ideals he had in regard to his ministry. He returned thanks for the practical generosity as demonstrated that day. He felt assured that the action was the result of the love of Christ and His works.

Miss. Annie McLachlan, on behalf of the congregation, made a presentation to Mrs. H. W. Ramsay, wife of the late Rev. Ramsay, and spoke of her outstanding hospitality while resident at
the Manse.

Replying on behalf of his mother, Mr. C. Ramsay returned thanks, and said that that day marked the official breaking up of the home at the Manse, which went back 30 years.

Mr. Campbell King was the recipient of a Bible for his work in the charge during the vacancy, for which he was praised by Rev. Trotter.

Mr. King said for what he had been enabled to do he thanked God under Whose guidance he had worked.

Mr. King made a presentation to the Interim Moderator for his work in that office during the vacancy.

Rev. Trotter thanked the ladies, headed by Mrs. H. Kearns, for the preparation and serving of the dinner, also Mr. Dave MacPherson for his assistance.

The function concluded with the singing of a Psalm, and the pronouncement of the Benediction.

(Daily Examiner.)

HISTORY OF CLARENCE CHURCHES
(Continued from Page 3)

The Revs. Jas. McCulloch and Alex. McIntyre occasionally paid visits to the Clarence during the earlier days of free church settlement, to renew acquaintanceship with those who had been members of their congregations, and their services aided materially to consolidate the establishment of the charge.

After a ministry of two years the Rev. Allan McIntyre returned to the Manning and a successor at Grafton was the Rev. John McLeod. It was under his pastorate that the brick church and manse in Fry Street were erected.

A review of the congregational register discloses representative names of clan designation, including McDonald, McLeod, McFarlane, McLachlan, McAulay, McPhail, McInnes, McPhee, McLennan, McMillan, McKenzie, McPherson, McKay, McKinnon, McGregor, McIntosh, Cameron, Stuart, Gillies, Livingstone, Munro, Morrison, Matheson, Stewart, Gregor, Scott, Fraser, Campbell.

Rev. J. McLeod preached in both languages, and during his ministry a congregation was formed at Middle Clarence. A church erected at Cowper was transferred after some years to the present position at Brushgrove.

The Rev. Isaac McKay, who succeeded Dr. McLeod, also preached in Gaelic, which locally became a vanishing dialect, with the result that services in that tongue were eventually abandoned.

The late Rev. H. W. Ramsay, of the Grafton charge of the Synod of Eastern Australia, marked the last pastoral settlement since the establishment some three score and ten years ago.

It is worthy of mention that Maclean was created into a charge at an early period of Lower Clarence settlement, and it was then that the late Rev. Duncan McInnes established a long service ministerial record for the North Coast.

Lieut-General Sir Ivan McKay, a noted leader in World War II, is a son of the Rev. Isaac McKay, referred to here. He was born in the Free Presbyterian Manse, Grafton.

8

NOTICE TO N.S.W. CONGREGATIONAL TREASURERS Legacy War Orphans Appeal

Kindly let the General Treasurer have the proceeds of your special collection for the above appeal at your earliest convenience.

The General Treasurer has pleasure in acknowledging the following amounts: –

The Assembly General Fund.
Miss Janet McRae, Tourello, £1.
Miss Nicolson, Tourello, £1.

Welfare of Youth Fund.
Miss Janet McCrae, Tourello, £1.
Miss Nicolson, Tourello, £1.

Church Extension Fund.
Miss Janet McCrae, Tourello, £1.
Miss Nicolson, Tourello, £1.

Missions.
Miss Janet McCrae, Tourello, £1.
Miss Nicolson, Tourello, £1.

Students Fund.
Miss Janet McCrae, Tourello, £1.
Miss Nicolson, Tourello, £1.

Mrs. Worsfold, Sydney, 10/-.
Unallocated Fund.
Miss Janet McCrae, Tourello. £1.
Miss Nicolson, Tourello, £1.
Miss R. H. Cooke, £6/15/-.

SUBSCRIPTIONS FOR JULY N.S.W.
Mr. H. D. Andrews, Wauchope, 5/-, to 31/12/46.
Mr. L. McKinnon, Caringbah (new sub.), 10/-, to 1/7/48.
Mr. D. D. Campbell, Mullumbimby, 10/-, to 30/6/46.
Mr. J. C. Campbell, Mullumbimby, 10/-, to 30/6/47.
Miss E. Harman, Wingham, 10/-, to 30/4/48.
Mrs. E. A. Kennedy, Port Macquarie, 10/-, to 31/3/47.
Mrs. C. Lindsay, Huntington, 5/-, to 31/3/47.
Mrs. C. McKay, Waverley, Sydney, 10/-, to 31/12/45
Mrs. C. R. Robinson, Mullumbimby, 5/-, to 28/2/46.
Mrs. D. Robinson, Wauchope, 5/-, to 31/3/47.
Mrs. E. J. Stewart, Taree, £1. to 31/7/49.
Miss W. J. McPherson, Ruthven, 10/-, to 31/12/70
Mr. R. Webber, Taree, 5/-, to 31/7/47.

**Queensland.**
Mrs. P. Barden, Goondiwindi, 5/-, to 31/5/46.

**South Australia.**
Mr. E. Pridham, Woodville, Adelaide, 10/-, to 1/7/48.

**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, 21 Brunswick Parade, Ashfield.

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. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.

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. Creelman, Dumosa, 10/-, to 31/12/48.
Mrs. M. Strange, Carnegie, 5/-, to 31/1/47.

Miss R. Johnstone, West Geelong, 5/-, to 31/3/47.
Miss M. Nicholson, 5/-, to 28/2/47.
Mr. J. Nicholson, Frankston, 5/-, to 31/12/44.
Miss Nicolson, Clunes, 5/-, to 31/12/46.
Rev. J. A. Webster, Geelong, 5/-, to 30/6/47.

**Sunbeam.**
Wauchope Sabbath School, £1/1/-.  

**Donations.**
Mr. L. McKinnon, Caringbah, 10/-.
Mr. D. D. Campbell, Mullumbimby, 5/-.

**Extra Sales.**
2/6.

9

**THE CHILDREN'S PORTION**

Conducted by Rev. J. C. ROBINSON

The Manse
88 Alma Road,
East St. Kilda,
Melbourne, Vic.
The best stories are from the Bible. Here is one about a queen – the Queen of Sheba. Where Sheba was located is difficult to say. Some think in Arabia, and others in Ethiopia. In any case it was a long way away, for the Saviour remarked, she came from the ends of the earth to hear the wisdom of Solomon.

1. – The first thing we wish you to notice about her was that she heard of the fame of
Solomon. Most likely the traders, when they visited Sheba, would have told of what a wonderful man Solomon was, so wise and understanding. Faith, it is said, cometh by hearing. Hear, and your soul shall live. What she heard of Solomon, prompted her to seek to know more about him.

2. – The next thing we notice is that she came. She came to prove him with hard questions. She wished to know whether he was so wise after all. When we hear the good news about Jesus of Whom Solomon was a type, we should immediately come to Him. We should respond to the appeal of the Gospel. Christ expects us to come to Him when we know that He is our Saviour.

3. – The Queen had a definite purpose in coming to Solomon. She wished to prove him with hard questions. She wanted to know whether what she had heard of him, after all, was true. There are many hard questions in Scripture. How can a man be just with God? How can a man see the invisible? How can a man know the unknowable? How can a man be born again when he is old? If a man dies shall he live again? It is only those who have been converted can really understand these questions.

4. – The Queen of Sheba was determined to see for herself. It is said “when she had seen all Solomon's wisdom, and the house that he had built.” She would not depend on hearsay, she wished to see for herself. She saw and believed. The Saviour says, “Blessed are they who have not seen and yet have believed.”

5. – Another thing about the Queen of Sheba was, she testified of what she had seen. “Behold,” she said, “the half was not told me, thy wisdom and prosperity exceedeth the fame which I heard.” This is always the testimony of those who come to the Lord Jesus Christ – “the greater than Solomon,” and of whom Solomon was a type. Will you not come to Him today?

J. C. R.

ST. GEORGES FELLOWSHIP

On Thursday, 15th August, a presentation, on behalf of the Fellowship and congregation, was made to Mr. and Mrs. J. Harris, who were recently married. Miss Jean McDonald made the presentation, and congratulatory speeches were made by Mrs. S. Ramsay, Dr. J. C. Andrews, and Messrs. A. Gillies, Jnr., G. Dennes and R. Allen.

Lesson Notes
Conducted by
By Rev. D. G. C. Trotter, M. A.
The Manse

Maclean, N.S.W.

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The Manse

Oct. 5th

The Good Shepherd
John 10: 1-18

The Sheepfold
John 10: 1-21

The Door
John 10: 22-30

The Overcomer
John 10: 31-42

The Sheep
John 10: 43-45

OCTOBER

TINY TOTS TEXT

“Show me Thy ways, O Lord.” (Psalm 25: 4)

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<th>Year</th>
<th>Reading</th>
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EXPOSITIONS

Rev. D. MACDONALD, M.A.
OCTOBER 5th

The Good Shepherd

This parable or parabolic discourse has gripped the imagination of the world very powerfully. The obvious parallel with Psalm 23 has given rise to endless poetic variations on the theme, and the painters have been equally prolific. It is little wonder that this should be so with such a lovely and perfect allegory. It's beauty and perfection depend on the claim that underlies it – a claim to more than mortal dignity and power. For, while the claim to being a Good Shepherd Who cares for the flock of God may be made, and indeed is made by our Lord Himself, on behalf of others, the claim to being the Door cannot be so made.

The reference to the porter seems to indicate that Jesus had in mind a communal or village fold, which would, of necessity, have to have a doorkeeper, lest a thief might enter and steal the sheep of some unwary shepherd.

The details of the discourse and the figurative language in which it is couched are simple and easy to understand. But the application would take far more space than can be given here. We may just note that Jesus first speaks of the sheepfold, then of the door of the Good Shepherd, and lastly of the Good Shepherd.

The Sheepfold is the kingdom or the Church; the door is Christ, and He is also the Shepherd. He is the Way, and He is the Truth and the Life; the Way to God, and God Himself. “All that ever came before Me” refers, of course, not to the Old Testament saints, but to the false Christs of heathendom, Osiris, Baal, Mithra, Dionysos, etc., and their priesthoods, who, with a corruption of the Messianic hope, deluded, robbed and morally destroyed their dupes. We, who know nothing of these ancient cults by experience, are apt to forget that in our Lord's day they were alive and flourishing in their
soul destroying work. But the Good Shepherd came and it is fabled that one night in the Messina Straits the crew of a vessel passing through heard a wailing cry from the night veiled shore, “The great god Pan is dead.” Perhaps this is just another way of saying that the coming of Christ struck the old pagan nature worship a mortal blow. Milton has the same thought in his “Ode on the Morning of Christ’s Nativity.”

But are these wild beasts who prey on the souls of men all dead? Nay, they still live, not only in non-Christian lands, but furtively and underground in our own.

But with us these ancient idolatries have assumed new forms. The great god Pan has given place to the great god Mammon, and of all the plunderers of the sheepfold he is perhaps the worst.

**OCTOBER 12th**

**Choosing the Highest Seat**


This is another instance of the wider application of the term “parable.” The occasion was our Lord’s going into the house of one of the chief Pharisees for a meal on a certain Sabbath. After healing a man suffering from dropsy, and defending His action against their unspoken criticism by asking them if they would not immediately pull out their ox or ass if they fell into a pit on the Sabbath, Jesus turns the eye of criticism unto their own conduct. He marked how invariably they chose the chief rooms and the highest seats, and He showed them what a mistaken policy it really was.

The cases which He puts as suppositious ones were no doubt constantly happening, yet these stupid people had never learned the lessons they conveyed. The parable shows that even from a worldly wise point of view it is better in the long run not to be arrogant and selfish. It may be a good thing in this present world to be pushing, but it is fatal to seem so, as somebody has said. Some people may admire the ability to get on in the world displayed by the pushing man, but, if he treads on their toes in the process, they will not like him.

But, above all, there is One Who has declared His dislike for the arrogant and selfish man, and Who says He will not know him at all. His views on the question are those that matter most. It is a sadly mistaken policy to get ourselves out of favour in the court of heaven for the sake of a little temporary advantage on earth. The supreme example of one who humbled himself being exalted is, of course, Jesus Himself. He followed His own counsel, not from worldly wisdom, but because it was the natural inclination of His gracious soul. As He touched the lowest depths of humiliation, in the sight of men, for the love of God and man, so He has reached the greatest heights of exaltation in the presence of God and the angels, and soon in the sight of all men.

**OCTOBER 19th**

**The Great Supper**

This parable was spoken in answer to one who made a would be pious remark about the blessedness of those who should eat bread in the Kingdom of God. It shows that, while most men are agreed that heaven is a good place, few show any real desire to get there.

Our Lord had turned from the guests to the host, and, as He had advised them about befitting conduct, He now shows what conduct the same spirit of humility will produce in one who is in a position to entertain others. Pride and ostentation would lead him to invite his equals and superiors, the rich and the great. The spirit of humility and love will impel him to invite the poor and needy and the suffering to share his bounty. What a lesson for us, too, and how little we have learned it.

Then, prompted by the remark already referred to, He tells of the man who made a great supper and bade many be present. The refusal of those who had been invited aroused a natural anger in the host, and he bids his servants call the poor and the outcast to his supper.

It is as though our Lord said to the religious leaders of Israel, “You have made a great parade of your privileged position as God’s chosen, and of your loyalty to Him. But when the call to enter the kingdom has come, you are refusing it. Do you think that if an earthly host, to revenge the slight upon his hospitality, would fill his house with poor outcasts, God, Who has already a place for such in His Kingdom, will suffer it to remain empty until you make up your minds about it.

**OCTOBER 26th**

**Building a Tower and Going to War**


These little parables are exceedingly apposite to the present world situation. Many nations and rulers are busy counting the cost of war or peace today. They exemplify the two aspects of man’s activity, the constructive and the destructive, and are instances where not counting the cost spells ruin and disaster.

In Edinburgh there is a building which looks very odd. It is obviously not a ruin, yet neither is it a finished structure. It was begun as a copy of the Parthenon of Athens, as a memorial of the Scots who fell in the Napoleonic Wars. It proved so costly an undertaking that it was abandoned, and the result is known as “The National Folly.”

It might seem as if Poland were an example of the second parable. But that is not necessarily so. They have over estimated their capacity to resist Germany and the ability of their allies to help, but they may nevertheless have preferred destruction to the voluntary surrender of their liberty. We incline to believe that it is the victors who have failed to count the cost of what they have done.

Our Lord applies His parables to discipleship of Himself. The cost is high. It is no light undertaking. His choice of examples is an emphatic declaration of its supreme importance. Unless we have counted the possible cost – the loss of all we have – we shall fail,
and become objects of ridicule.

But is the undertaking worth such a price? This is the other side of the reckoning which we forget at our peril. What is the cost of not coming to Christ? It is so much higher and more terrible that if we realise it. We cannot hesitate. Let us sum it up. With Christ we have Life, a true and full life in this world, and a fuller and more glorious life still in the next. We may suffer from a material point of view, but the compensations far outweigh the losses according to the testimony of all who are qualified to bear witness.

Without Christ we have Death, the slow but sure death of all that is spiritual and fine in us, those great possibilities which God has given to every man. This means the loss of our true life in this world, the throwing away of the opportunity of leading a higher life, and it means, of course, separation from God in the next world as well. We may gain the whole world, though most of us can have only a little bit of it, only to find that to a dying and already dead man it is valueless. Surely it is not difficult to see on which side the cost is greater.

**SEARCH WORK IN JEREMIAH 1 to 17**

1. What two evils did the Lord say His people had committed?
2. Write out the verse where it is said, “Can a maid forget her ornaments?”
3. Find a verse where we are commended to ask for the harvest?
4. What is said about making cakes to the queen of heaven?
5. Find these three statements: “The harvest is past” “Valiant for the Truth”; “The way of man is not in himself.”
6. Where is it said, “How wilt thou do in the swelling of Jordan?”
7. Give the chapter and verse, where the Lord promises good things to those who hallow the Sabbath Day, to do no work therein.

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2, Victoria.

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**SEPTEMBER BIRTHDAYS**

**Many Happy Returns**

“Speak, Lord, for Thy servant heareth.” – 1 Sam. 3: 9 1946

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<td>Campbell Marchment, Wauchope.</td>
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<td>Rita Mullard, Comboyne.</td>
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<td>Elizabeth McKay, Kinchela.</td>
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<td>Shirley Anderson, Harwood Island.</td>
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<td>Margaret Brown, Grafton.</td>
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<td>Allan Paine, Chatsworth Island.</td>
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<td>Alistair Richards, Canberra.</td>
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**REST IN ME**

He knows, He loves, He cares,
Nothing His truth can dim;
He gives the very best to those
Who leave the choice to Him.
Bear not a single care thysself,
One is too much for thee,
The work is Mine, and Mine alone,
Thy work is – rest in Me.

“Hudson Taylor's Life"
THE QUESTION

The superficial views that are generally held concerning man's immortality serves to impress upon us the self imposed limitations of man's interests. Time is so occupied with the pursuits of business and the constant demands of living that the present material things are given an exaggerated importance and three score years and ten assume the proportions of eternity in the distorted conception of the unregenerate soul, to whom, the greater barns of material security are preferred to an inheritance incorruptible and that fadeth not away in Christ. It is not the result of ignorance for the instinctive cravings of the soul are for permanency, solidity and certainty. The Psalmist said: “Teach me to number my days that I may apply my heart unto wisdom,” and surely it would be well for us today to pray the prayer of the Psalmist, “Teach me to number my days.”

You have lived half, or perhaps three quarters of your days. The prospect for the future is perhaps 10/15/20 years, and it may be summed up in as many days. How insignificant are the greater barns of material security when the days draw near for your appointment with death. “For where fixed you be by His decree you cannot pass.” Man's life view was much the same when our Lord was upon the earth as it is today, and gave rise to the question He put to His audience: “What shall it profit a man if he gain the whole world and lose his own soul?” How can we estimate the value of the soul? Perhaps by comparing and contrasting it with the created universe, for such a comparison is involved in the question, “Gain the world,” or “Lose the Soul.”

God is incomprehensible, and “Who by searching can find out God or know the Almighty to perfection.” But that does not mean that God is unknowable, but the glory and perfection of His eternal sovereignty can never be fathomed. The deeper we study the grandeur of the universe the greater is the mystery that covers God's unapproachable Majesty. Although the astronomer by the aid of his instruments may span the intervening space between our tiny globe and a million other worlds spread over the vast oceans of space, he sees the mechanism of God's universal time piece, massive bodies spinning on their appointed courses. The astronomer's knowledge does not contribute one iota to the explanation of God's great purpose. Instead of a God of a single world we see He presides in all the majesty of His high attributes over a mighty range of innumerable systems. He it is who controls the pulse of the immense universe by His own sovereign counsel. Who can unfold the dispensations of God's providence, not only in the celestial universe but also in this lower world?
As this tiny world rolls on its course, can it escape His all controlling hand? Can it defeat His purpose or disappoint Him? No, it rolls on to certain destruction, until the elements are dissolved in liquid fire, and none can hinder or retard its progress.

And yet, your immortal soul is immeasurably superior to all this. There is nothing in material creation that can compare with the natural functions of your own soul. We are sometimes impressed by the productions that wealth and labour has brought into existence. We wonder at its vastness and admire its utility, but the conception in the mind is far superior to its embodiment in iron or stone. The massive steel that spans the harbour is not greater than the mind that conceived it. Material creation cannot understand itself or its creator; but the soul of man has the power of acquiring knowledge, not only of itself, but of God by the works of His hands as the Psalmist said, “When I look up unto the heavens that Thine own fingers framed, unto the moon and to the stars that were by Thee ordained; then say I, What is man that he remembered is by Thee?” And by grace we can understand the revelation of God's character that has come to us through His Word.

The intellectual powers of the soul, great as they may appear in a state of spiritual death, with all the limitations that time and this material world imposes upon it. The intellect stunted by sin, the affections withered, the consciousness of guilt and subject to the tyranny of lawless passions. Yet by grace, through the sacrifice of our Lord Jesus Christ, the intellectual powers of the soul, together with every other faculty, are capable of endless expansion and improvement.

The Gospel message to you is one of pardon and forgiveness, release from the bondage of corruption and the curse of the law. Thus the soul sanctified by the Holy Ghost, renewed in the spirit of the mind, the understanding being enlightened, fitted for the environments of the hierarchies of the upper world, where the highest seraph that dwells nearest to the seat of universal authority in the metropolis of the universe, cannot present a more sublime spectacle than a sinner saved by grace and conformed to the image of God. Well is it written, “What shall it profit a man if he gain the whole world and lose his own soul?” The soul that can rise above the material universe and claim superiority, a brother and companion of immortals, standing next in scale to divinity. As the pen of inspiration has inscribed for all eternity. “For Thou hast made him a little lower than divinity (that is the meaning of the Hebrew word 'ELOHIM' used here) and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; thou hast put all things under his feet.”

The manifestation of the value of the soul in the sight of God is revealed in the Cross of Jesus Christ. Man accused and found guilty by heaven, earth and hell, and having signed his eternal death warrant by thought, word and deed in violating the law of God. Thus the unsearchable operations of grace are revealed. God the Son assumed our nature, satisfied every requirement of His own inflexible justice. Agony and tear crowded His soul, the abyss of the pit opened before Him and the dogs of hell compassed Him about. He endured all to redeem the soul of man. A million systems in space spring from His hand, men and angels are created by the Word of His mouth; but He heeds not the rumblings of crashing worlds or falling stars. The awful estate of fallen angels did not move Him: but He “who was rich became poor that we through His poverty might become rich.” He has opened the way of reconciliation between God and man.

Your relationship to God is something that must be determined now. Your future destiny should occupy your thoughts this day of grace. The fact of sin and the witness of your own conscience condemns you in time, but shall not that condemnation be intensified when the material world gives place to the endlessness of eternity? Shall not the frustration of the soul's immeasurable possibilities furnish an undiminishing source of fuel to feed the fire that is not quenched and the worm that dieth not? “What shall it profit a man if he gain the whole world and lose his own soul?”

The question of the Master forces you this day to place a value upon your soul. May the Holy Spirit unfold to you the treasures of wisdom and knowledge that are in Christ Jesus our Lord, so that the potential possibilities of your immortal soul may leave its impress upon your heart and mind, that you will have no rest day or night until you feel the firm grasp and security of the Saviour's hand enclosing yours in His own.
SILVER JUBILEE CELEBRATIONS AT THE ST. KILDA FREE PRESBYTERIAN CHURCH

SATURDAY, 21st September, 1946, was a red letter day in the history of the Free Presbyterian Church at St. Kilda, when members and friends of the congregation gathered from far and near to celebrate the ministerial silver jubilee of the Rev. J. Campbell Robinson. The first part of the proceedings consisted of a short service of thanksgiving, conducted by the Rev. I. L. Graham (Hamilton), assisted by the Rev. J. A. Webster (Geelong). Immediately upon the conclusion of the service an adjournment was made to the manse, for a social gathering and to partake of refreshments which an enthusiastic and efficient ladies committee had prepared for the occasion. Numerous telegrams and letters of congratulations were read, and among the messages of special interest was one of Mr. Alex MacLeod, a member of the session, who is now residing in Adelaide, also one from Mrs. M. Stanford, a former member of the congregation, now living with her family in Inverness, Scotland.

The Rev. I. L. Graham, who, at the request of the congregation, presided at this function, spoke of the intimate bond of friendship that had existed between Mr. Robinson and himself since their student days in Scotland. When the call came to Mr. Robinson to prepare for the ministry, he threw himself wholeheartedly into the prosecution of his studies, and completed his course both for Arts and Divinity with considerable credit. Returning to Australia he laboured for short periods on the Hastings and in St. George's, Sydney, and eventually was inducted into the church at St. Kilda, in 1921, to which congregation he had ministered continuously down to the present time. Apart from Mr. Robinson's pastoral work in St. Kilda, Mr. Graham stated that he had also given largely of his time and talents on behalf of the Free Presbyterian cause throughout Australia, special reference was made to Mr. Robinson's work as convener of the Welfare of Youth Committee and his warm interest in all activities pertaining to the spiritual welfare of the youth of the church. Furthermore, by reason of his literary works, he felt Mr. Robinson had earned the right to be called the historian of the Church. In conclusion, Mr. Graham expressed the hope that Mr. Robinson might be long spared to labour in the ministry.

Mr. Graham's remarks were supported by Messrs. C. Mackechnie and A. McLean on behalf of the session, the Rev. J. A. Webster (Geelong) Prof. John Gillies (Calvinistic Society) the Rev. W. R. McEwen (Reformed Presbyterian Church) Mr. G. McGregor (Free Bible Society), Messrs. Angus McLean (Seymour), A. G. E. Smith (Moonie Ponds), and Mr. Ewan Graham (Taree), all of whom paid tribute to various features of Mr. Robinson's ministry. At this juncture, Mr. G. H. Brain, a member of session, presented Mr. Robinson with a handsome mantel clock as a token of esteem from the congregation, also a scarf, which was a special gift from the ladies.

In response, Mr. Robinson, with much feeling, expressed his sincere thanks for all the kind words of appreciation and the goodwill that had been expressed. Any good that he had been instrumental in accomplishing he ascribed to the blessing of God, and under God, first to his godly parents, and, then to all who had rendered assistance to him throughout his ministry.

A touching incident took place towards the close of the proceedings when Miss Janice McLean, daughter of Mr. and Mrs. Alf. McLean, presented a bouquet to Miss Mary McLean on behalf of her mother, Mrs. Barbara McLean, the oldest member of the congregation.

The singing of portion of Psalm 72 followed by the benediction terminated a most enjoyable and memorable event for all who were privileged to be present.

HISTORY OF THE FREE PRESBYTERIAN CHURCH.

The greater part of the History of the Church is now set up in type, and every effort is being made to facilitate its early publication. The delay has been caused by a shortage of skilled labour and printer's difficulties.
TWENTY FIVE YEARS AT ST. KILDA

To do justice to the full scope of the labours of our minister, the Rev. J. Campbell Robinson during his twenty five years ministry at St. Kilda, a more able pen than mine is needed. So it is with misgivings that I address myself to the task of preparing a brief summary of his activities during that period.

It would be but natural for our Minister on reviewing his quarter century as overseer of his flock, to be assailed with the thought that the ambitions of his Induction day had not been fully realised. However, it is my desire now to make mention of some of the interests that were dear to his heart.

A great zeal for the spiritual welfare of the children and youth of our Church has ever been displayed by Mr. Robinson. His ability as Convener of the Welfare of Youth Committee, which office he has filled since 1930, is known far beyond the limits of our own Church. In his efforts to stimulate and encourage interest in this very important part of our work, Mr. Robinson was instrumental in designing many of their certificates as rewards for success in the different tests of learning set by his Committee from year to year. No doubt our Congregations are all reaping the benefit of a more able presentation of their song praise as a result of the young people learning the Psalm tunes. This Committee did not spare any effort in seeing that their young folks should be well grounded in those things which will help them in later years to be prepared against the wiles and subtleties of Satan and to witness unashamedly for their Lord and Saviour Jesus Christ.

Another venture instituted by Mr. Robinson, was the issuance of Birthday Cards. These very important tokens of remembrance which are so well known to all, have been very happily received by many thousands since their inception.

The value to our Church of the Free Kirk Fellowship is immeasurable. At the first Rally of Fellowshippers at Taree in 1939 there was displayed abundant evidence of the interest that had been aroused by this new movement within our Church. Each succeeding Rally has shown an increasing development in the spiritual tone of the different papers and a greater eagerness to discuss the matters that are of first importance in our earthly pilgrimage. Our Minister was very largely responsible for the institution of this Fellowship and it must afford him great joy to follow its growth from year to year.

Many of our people around Melbourne have lived at distances from the Church, too great to permit regular visits to St. Kilda. However, these folks, over the years have very much appreciated the periodical ministrations of Mr. Robinson in their homes and districts.

Being a seaside suburb with a great variety of amusements, St. Kilda has a moving population and because of this fact Mr. Robinson's efforts amongst the young people have been somewhat nullified. The Lord's day to many, is a day of pleasure seeking, and without the sympathy of parents it has been difficult to retain attendances of the children after their early teens. However, during his twenty five years ministry, Mr. Robinson has had the privilege of telling the wonderful Words of Life to many hundreds of young people and only the Great Day will reveal the full fruits of his labours.

– A. McL.

The Rev. J. CAMPBELL ROBINSON
An Appreciation

On 21st August, 1921, the Rev. James Campbell Robinson was inducted to the charge of the Free Presbyterian Church, St. Kilda, by the Free Presbytery of Victoria. Although Mr. Robinson's labours during the whole of the ensuing 25 years have been confined to St. Kilda, his name is well known throughout all the congregations of our denomination, as well as in Christian circles outside, mainly on account of his ministry of the pen.

Shortly after the commencement of his ministry, Mr. Robinson adopted the practice of publishing a sermon monthly in an endeavour to promote the circulation of healthy evangelical literature, suitable for reading on the Lord's Day, of winning souls for Christ, and of furnishing spiritual food and comfort to believers. These sermons which extolled the riches of the grace of God and were marked by strong evangelical fervour, were printed in large quantities and distributed throughout the hospitals and benevolent institutions of Melbourne, and, in addition, were posted regularly to families living...
in outlying parts of the country who were deprived, by reason of their isolation, from attendance on the public means of grace. Many were the testimonies received by Mr. Robinson of spiritual help and blessing gained by readers of these sermons.

In 1923, the General Assembly of our church desired to publish a small paper each month for the benefit of our young people, as well as to instruct them in the distinctive principles of the Free Presbyterian Church. This decision was due in large measure to representations put forward to the Assembly by Mr. Robinson, in whose heart and affections the welfare of the youth of our church has always had a foremost place. Having been appointed editor of this paper, which was styled “Our Banner,” Mr. Robinson with much wisdom and general acceptance, maintained the responsibility until 1929.

In 1928, Mr. Robinson was requested by the Assembly to assume the responsibility for the publication of the church magazine in succession to the Rev. John Sinclair. For the ensuing twelve months, and again from 1933 to 1940, the editorship of “The Free Presbyterian Banner” was in the hands of Mr. Robinson, and no effort was spared by him to maintain the high standard set by his predecessor, and so provide articles of an interesting and informative nature for our people.

The beginnings of Presbyterianism in Australia and the trials and triumphs of the Free Presbyterian Church in the early days of the history of our land are subjects in which Mr. Robinson has a special interest, and to which he has devoted much time in study and research. There are very few within our church who are as well informed as he upon these matters. In 1928 Mr. Robinson delivered an address before the Historical Society of Victoria on the life of the Rev. James Forbes. This paper was highly commended by the officers of the Society and was shortly afterwards published under the title “Melbourne's First Settled Minister.”

In the following year Mr. Robinson published another booklet – a short biography of the Rev. Alexander McIntyre, one of the outstanding ministers of our church during the 19th century. At the time this booklet was published, it was described by one reviewer as “a very readable work, which will be valued not only those who remember this famous divine, but by all who are interested in the history of the Free Presbyterian Church in Australia.”

In recent years, Mr. Robinson, at the request of the General Assembly, has been engaged in writing the official history of our church. The writing of this book, which is on the point of being published, has entailed much labour and the author has used every endeavour to ensure that the members and adherents of the church will have an informative and authoritative volume containing the history of the Free Presbyterian Church in Australia from its inception down to the present time.

Of the various interests which Mr. Robinson has outside our denomination, the work of the Free Bible Society of Victoria occupies a considerable portion of his time. This Society was formed in 1938 for the free and judicious distribution of the Word of God to philanthropic institutions and Christian workers. Mr. Robinson has held the position of president since its inception and, under his leadership, the membership of the Society has expanded year from year, and has distributed over 30,000 copies of the Scriptures. Mr. Robinson is also responsible for the preparation of the script for a radio session entitled, “Gems from the Sacred Scriptures,” which is broadcast in the name of the Society every Sabbath from one of the leading broadcasting stations in Melbourne. Letters of commendation concerning this radio ministry are continually being received from all parts of Victoria.

Thus, by his pen, Mr. Robinson continues to maintain a witness for the truth of God, the influence and value of which extends far beyond the boundaries of his parish. Not only the congregation at St. Kilda, but all the congregations embraced within the Free Presbyterian Church of Australia are indebted to this servant of Jesus Christ for his faithful witness by pen and print to the doctrines of grace as well as to the scripturalness of those distinctive principles which justify the continued separate existence of our church.

**BOOK REVIEW**

“Bible Teaching Made Easy.” by Violet M. Sullivan. (S. John Bacon, Melb.).

In Miss Sullivan’s book we have an admirable example of the way in which Scriptural teaching can be set forth so as to captivate the attention and engage the sympathy of children. For this task Miss Sullivan is singularly adapted, having laboured for over twenty five years in the South Sea Evangelical Mission.
This simplified method of Bible teaching deserves wide recognition, hence we have no hesitation in recommending Miss Sullivan's book to Sabbath School teachers, and others engaged in this most urgent work of teaching the young.

J. A. W.

MISSIONARY INTELLIGENCE

A resume of the Annual Report of the Foreign Missions Committee of the Free Church of Scotland.

In the deliverance proposed to the Assembly, the Committee acknowledged the goodness of the Lord to their missionaries in preserving their lives, blessing their labours and supplying their needs. They thanked all who helped by prayer and gifts, especially the Women's Foreign Missionary Association, and rejoiced in the co-operation of the Irish Evangelical Church and the Free Presbyterian Church of Australia, as shown by the splendid missionaries and liberal contributions of those churches. They expressed satisfaction with the untiring labours of the Rev. Joseph McCracken and with the success attending his efforts and appointed two deputies to go to South Africa to review the field and confer with Mr. McCracken. They confirmed the appointment of the Rev. J. Campbell Andrews, M.A., M.B., Ch.B., as medical missionary to Africa.

From India they welcomed home the Rev. M. M. Macleod, thanked him for his wise leadership of the mission and requested him on his return to India to engage, where possible, in a wider ministry of addressing Christian Conferences and Conventions. They appealed earnestly for another minister to serve in India. They further expressed admiration for the courage and zeal of Dr. Annie Mackay and Nurse Annie Dunlop, and gratitude for the safe arrival of Miss Catherine Mackenzie in India.

The Committee welcomed Neil Mackay home from Lima and hoped that he would return to Peru as Director of the Colegio San Andres. They sent greetings to the Rev. J. Calvin Mackay, acting Director of the Colegio, and expressed appreciation of the services of Miss Christina Mackay and other teachers. They commended to the grace of God Mr. Samuel Will, B.Sc., who expects to proceed to Lima at the end of 1946. To the Rev. Malcolm Macrae and Nurse Sarah Macdougall labouring in Cajamarca they sent good wishes. They thanked Dr. Harold Lindsay of Moyobamba for offering to continue at his post for a further period. They hoped Nurse Rebecca Fraser would get a passage to Peru in the near future. They prayed that Nurse Christina Macdonald and Nurse Marion Macmillan would have a safe journey to the home land, and trusted that Nurse Ross and Nurse Wilkinson would soon be sufficiently recovered to enter the service of Christ in Peru.

The Committee assured the Secretary of the British Jews' Society of the appreciation of the people of the Free Church and were following with interest and prayer the labours of those who minister to the Jews at home and abroad.

Some general items of news given in the report merits attention. A missionary calendar is being prepared for 1947. Congregational givings for the year amounted to £5,692, an increase of £983 over the previous year. The total income of £8,505 enabled the Committee to declare a credit balance of £916. Increased demands in the next three years are expected to swallow up that balance. Owing to the increased cost of living in Britain, furlough allowances had to be increased by 10%. Contributions to Distressed Churches in Europe totalled £422. To the British Jews Society the Committee allocated £800, The British Council gave £1,500 toward the purchase of equipment for the Colegio in Lima.

Some interesting items relating to different fields may also be detailed. The Rev. Joseph McCracken after touring the African field submitted a detailed report together with recommendations. He had to correct carelessness among deacons. At all three Kirk Session Meetings cases of immorality were reported and disciplined, and other cases were restored to membership on repentance. He was without help from evangelists for twelve months but now has two employed and a third has offered. Despite a severe drought in 1945, financial returns showed 100 per cent. increase. A new church was built at Amatole Basin. The Pirie Church was repaired and a new Church planned for Mdisa as a memorial to the late Rev. Gregor and Mrs. Macleod. The Roman Catholic Church is beginning to encroach on the area. In the Free Church Field 53 per cent. of the population are still Red (heathen). During 1945 Mr. McCracken travelled 7,000 miles by car,
baptised 100 children and adults, and dispensed the Lord's Supper many times to eager and appreciative congregations. The Assembly appointed the Rev. Duncan Leitch, Convener of the Committee and Professor R. A. Finlayson to visit South Africa, go over the stations and confer with the missionary on the organization, administration and development of the Mission. It is obvious that there are great opportunities for mission work in South Africa.

Mr. Huite Sliep, a Dutchman, at present studying in the Free Church College has been accepted for service in Africa and should be ready to go out after March, 1947.

An ordained minister is urgently needed in India to assist the Rev. M. M. Macleod and relieve him for further service beyond the bounds of the mission. Mr. Macleod reports remarkable blessing at the Mussoorie Convention and at the Officers Christian Union Conferences in which he took a leading part, and also at special services he conducted on board ship returning to Scotland. Miss Dolina Gillies, Biblewoman, owing to domestic circumstances has not yet returned to the field.

Dr. Annie Mackay reports considerable medical work – 1,643 new patients, 12,890 total attendants, 158 inpatients and 94 operations. With Godwin, a native pastor and Nurse Dunlop she visited 43 villages during a fortnight's camp. There are 800 villages in the Free Church area of which more than half have not yet been entered with the Gospel.

On the eve of his departure from Lima, Dr. Neil Mackay was honoured with the degree of Doctor of Philosophy conferred on him by San Marcos University. His resignation from the position of Director of the Colegio San Andres was tendered and accepted by the Committee. The Committee are appealing for another ordained missionary and several teachers to labour in Lima. Male teachers especially are urgently needed. In the thirty years history of the Colegio Dr. Mackay says that not a single male certificated teacher has gone out from the Free Church. The Rev. J. Calvin Mackay and Mrs. Mackay have now fully recovered from the effects of a serious railway accident in May, 1945. Number enrolled at the College are 715. There is considerable propaganda aiming at the nationalization of education, but certain private schools, of which the College is one, will be allowed to continue.

The Rev. Malcolm Macrae has undertaken extensive visitation in the Cajamarca and Celendin districts. Consequently, he was unable to visit Chachapoyas and Moyobamba. His endeavours make the local congregations self supporting have met with partial success. With improved roads in the area he would find a car very useful. Travelling has hitherto been done by mule. Nurse Macdougall who has laboured so long in this area believes that many in Cajamarca are in fear of man, and when love for the Lord's word surpasses this fear the congregation will be large indeed.

From Moyobamba Dr. Harold Lindsay comments on a radical change of Government in Peru which on the whole is more favourable to the evangelical movement. The Roman Catholic Church is seeking Government permission to recreate the ancient Bishopric of Maynasv with its seat in Moyobamba. The new Roman Catholic Church at Moyobamba could not be opened at Christmas time because the priest was seriously ill in the Mission Hospital where Dr. Lindsay's skill and penicillin probably saved his life! The only refrigerator in the area, owned by the Municipal Council has been placed in charge of the Hospital for preserving penicillin and other drugs. A refrigerator for the Hospital itself is now a necessity. The Doctor mentions the faithful services of the several native pastors in the area. Attempts are being made to impress on native Christians the duty of maintaining fully their own churches and pastors.

Nurse McMillan in Chachapoyas, reports a busy year of evangelistic and nursing activities. She emphasizes the need for a doctor in this centre and speaks of five vast provinces ministered to by two native preachers and one nurse. She confesses, “It is now over a year since the writer has met an English speaking person.”

Rev. J. A. WEBSTER INDUCTED

On Saturday afternoon the Rev. J. A. Webster was inducted into the charge of the Free Presbyterian Church. At the service in the church the Interim Moderator (Rev. J. C. Robinson) preached the sermon from the words “Lovest thou Me? Feed my lambs. Feed my sheep.” The Rev. I. L. Graham, of Hamilton, gave the charge to the minister elect, basing his remarks on the text, “We will give ourselves continually to prayer and to the ministry of the word.” The address to the congregation on their duty and privilege was delivered by the Rev. A. D. McIntosh.

After the induction service a repast prepared by the ladies was served in the hall. Words of welcome to the new minister, his wife and family,
were voiced by the Rev. I. L. Graham on behalf of the Presbytery, by Messrs. MacKechnie and Brain, of St. Kilda Free Presbyterian congregation, and by the Rev. H. K. Mack and Mr. McConachie, of the Reformed Presbyterian Church.

On behalf of the Geelong Free Presbyterian congregation Mr. R. Muir, supported by Mr. A. McLean, presented to Mr. Webster a wallet of notes, and two small children expressed the good wishes of the people as they handed a bouquet to Mrs. Webster. To the Interim Moderator was given a new book, “The Scottish Covenanters,” by the Rev. James Barr.

(The above has been taken from the “Geelong Advertiser” and is the only report that we have received of the Rev. J. A. Webster's induction into the Geelong Charge)

OBITUARY

On Sabbath July 7th, 1946, Mr. William McIntyre McDonald, of High Street, Taree, passed away at the age of 86 years, after a long period of declining health. Sincere sympathy is extended to his widow, sons and daughters. The following tribute to Mr. McDonald is taken from the very long obituary which appeared in “The Northern Champion.”

At 2 p.m. on Monday a service was conducted in the Free Presbyterian Church, following which the remains were laid to rest in the Taree Estate Cemetery. In the course of his address the Rev. M. C. Ramsay said the death of Mr. McDonald had removed a fine Christian, and from this church an esteemed elder. Early in life he passed through a real spiritual experience which left its abiding impression on his life. He observed the Lord's Day and deeply deplored its desecration by pleasuring and by working. He maintained family worship morning and night and found time to devote himself to the cause of God in other directions. Whilst health permitted, he regularly attended church services, prayer meetings and other church meetings. In this he was doing what God today expects all to do. Woe to us if these practices fall into disuse. Changing circumstances can never abolish the necessity for earnest and diligent attention to spiritual things. Mr. McDonald held firmly to those great truths of the Bible, which alone can bring lasting good to individuals and nations. For many years Mr. McDonald was an office bearer in the church, and took a practical interest in the cause of God. “The Lord gave and the Lord hath taken away.” May we add in faith, “Blessed be the name of the Lord.”

Basil James Harris passed away on 22nd September, 1946 at the age of 20 years in the Hornsby District Hospital. His death was the result of a motor cycle accident which occurred the previous night. Recently discharged from the Air Force, he entered the Union Bank and was employed in the Burwood branch, where his prospects were bright and his life full of promise.

Basil did not permit the material ambitions and anticipations, that accompany the cheerful and lovable disposition of youth, to cloud his vision, to eternal realities. Privately and publicly he professed his faith in the sacrificial death of our Lord Jesus Christ. And what balm is so soothing to the grief stricken heart than to be able to say with the Psalmist “He cannot come to me but I can go to him.”

To his mother, Mrs. M. Harris, his brother Joe, and his sisters June, Mrs. Nicolson and Mrs. Walls we extend our sincere sympathy.

“The Lord gave and the Lord taketh away.”

A.

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

BOOK REVIEW

“My Notes for Funeral Occasions” by Rev. W. P. Van Wyk (Baker's Book Store.)

A subject of this kind is not very easy to handle, but the author has had experience over a wide field, and from the rich fund of that
experience, has very ably outlined addresses to meet the many and varied funeral calls which are the common lot of a busy ministerial life. Clear, concise, easily readable and thoroughly evangelical. The notes should prove helpful to ministers, as well as bringing light, comfort and hope to many bereaved hearts. In addition there are several suggestive outlines which add interest to the book.

– J. A. W.

Lesson Notes
Conducted by
By Rev. D. G. C. Trotter, M. A.
The Manse
Maclean. N.S.W.

NOVEMBER

3rd November.
Subject: “David Comes to the Battle.”
Reading: 1 Samuel 17: 12 to 17.

Though he had been Saul's armour bearer David had evidently returned to his father before the Philistines invaded the territory of Judah. The eldest three of Jesse's sons were serving under Saul, and David, the youngest son, had returned to feed his father's sheep.

One day Jesse sent David to the army with supplies of food for his three brothers and for their battalion commander. The youthful David was no doubt eager to obey his father's command. In the recent war many an Australian youth, filled with the spirit of adventure, enlisted whilst still under age. No doubt David's spirit longed for adventure. Perhaps as he kept the sheep day by day his thoughts turned to the battle. But he was willing to fulfil his duty at home until such time as his father commanded him to go to the battle area. Even then he did not rush away and leave his father's sheep untended; he left the sheep with a keeper.

David arrived at army headquarters just as the two armies had gone forth once more to set the battle in array. He left his baggage (for this is the meaning of the word “carriage”) in the hands of the man who had charge of the supplies, and he ran into the army to greet his brothers. Just then Goliath came forth and issued his challenge as he had issued it daily for almost 6 weeks. David saw how the Israelites fled in terror when they saw Goliath. Even though rich rewards had been offered by Saul to the man who would kill Goliath not one had stood forth to make the attempt. David considered it a disgrace that a member of a heathen race they should defy the armies of that nation which God had chosen as His people.

Let us learn from our lesson today to be like David. Let us learn to do our duty, whether that duty calls us to engage in humble work about the home, or to go forth to the place of adventure and danger. Let us remember that just as Goliath defied the armies of Israel so there are people today who defy the people at God. How often in these days wicked men proudly boast as did Goliath of old, and yet amongst the professing people of God there is not found a man to fight for His cause.

10th November.
Subject: Discouragement and Faith.
Reading: 1 Samuel 17: 28 to 37.

When David's eldest brother heard him speaking about Goliath he was angry with David. He accused him of running away from home and neglecting his home duties in order that he might see the battle. What a false accusation it was! David had a clear conscience in the matter. He knew that he had not sinned in coming to the camp, for he had come at his father's command and he had seen to it that the sheep would be cared for during his absence.

When we seek to do our duty as David did we can rest assured that we will meet with opposition. That opposition may come from those from whom we expected nothing but help and encouragement; it may come from those of our own family or our own household. But David did not allow his brother's angry words to alter his views. Neither should we allow others, even our loved ones, to turn us aside from what we believe to be our God given duty.

Sometimes a young person comes to know Christ as Saviour and seeks to obey His commands. Perhaps the father or mother, the sister or the brother of that young person throws off at him or her. But let us not allow any such discouragement to hinder us from trusting and following the Lord Jesus.

Saul also tried to discourage David from fighting Goliath. The king thought it foolish that a mere inexperienced youth should oppose the experienced giant. But David related experiences which had come to him as a shepherd lad. On one
occasion a lion, and on another occasion a bear, had taken a lamb of his flock. David had chased the lion and the bear and had slain them. He was confident that the God who had helped him on these occasions would also help him as he faced the Philistine giant. If we have such faith in God we will be able to overcome the forces of evil which surround us in the world. “This is the victory which overcometh the world even our faith.” (1 John. 7: 4)

17th November.

Subject: The Triumph of Faith.

Reading: 1 Samuel 17: 38 to 51.

When Saul consented for David to go forth to the battle he clothed him with armour. But David was not used to wearing such armour and he feared that it would hinder him rather than help him. So he took the armour off and went forth to meet Goliath clothed much as he would be if he were going forth to mind his father's sheep.

Goliath was greatly annoyed when he saw David coming to meet him with his shepherd's staff in his hand. “Am I a dog?” he said – “Do you think that you are going to beat me with your staff just as you would beat one of your sheep dogs?” Calling upon his gods he cursed David. But David was unmoved by his curses and his threats. He bravely told the giant that his trust was in the Lord of hosts. He believed that the Lord would give him victory not only over Goliath but also over the host of the Philistines. Using his shepherd's sling and a smooth stone from the brook he smote Goliath to the ground. Then seizing the giant's own sword he cut off his head.

David's trust in the Lord was not in vain. God helped him to win a glorious victory, There are some who tell us that faith in God is old fashioned and out of date. True there are many today who laugh at the very idea of trusting in God. But there are still many who trust in God just as David trusted in Him. General Sir William Dobbie has recently been lecturing in our land. He was Governor of Malta when our enemies were seeking to bomb it into submission. The contest was an unequal one – as unequal as that between David and Goliath. But Malta remained unconquered. Why? General Dobbie, in his lectures and in his books, answers that question. He tells us that the hand of God was at work in Malta. God was “a very present help” to the Governor and the brave defenders of the island. Many of the Allied leaders, men like General Montgomery and General MacArthur, have likewise told how God helped them. No, faith in God is not out of date. Faith in God still leads us on to victory.

24th November.

Subject: David's Reward.

Reading: 1 Samuel 17: 51 to 1 Samuel 18: 4

Whilst ever they had Goliath to champion their cause the Philistines were quite bold. Whilst ever Goliath issued his challenges the Israelites were afraid. But what a change took place when Goliath lay slain! The Philistines immediately fled in terror. The Israelites hotly pursued them, slew many of them and plundered their tents.

David was the hero of the hour. Saul was deeply impressed by David's victory, He had failed to recognise in David the youth who had previously been his armour bearer, and so he had to enquire whose son he was. He realised that David was too useful as a soldier to be allowed to return to his father's house and lead the life of a shepherd. So David found himself once more in the service of the king.

Saul had a son named Jonathan. Jonathan was deeply impressed by David's character and his conduct, and the two young men became the closest of friends. They entered into a covenant of friendship with each other – a covenant which was to be a great help to David in the troubles which were to come upon him. Jonathan took off his own princely robes and armour and gave them to David; This, according to the custom of the times, was the highest honour which a person of royal blood could bestow upon a commoner.

Let us learn from our lesson today that wicked men are not really brave, though they may appear to be so. When Goliath was slain the Philistines fled. When we resist wicked men in the name of the Lord, and strike a blow at their wickedness, they often flee. The Israelites were encouraged by David's action and example. When we, in the name of the Lord, resist evil, we encourage others to do likewise.

Friendship is a wonderful thing. Let us choose our friends wisely so that they will ever help us and we will ever be able to help them as Jonathan and David helped each other.

ST. GEORGE'S WOMEN'S MISSIONARY SOCIETY

The annual envelope collection for the above society amounted to £24/7/. These ladies are very active in their support, both by their prayers and in the raising of funds: they aim at at least £100 a year and, this year, a special effort is being made over and above their usual target. They are busy
endeavouring to raise as much as they can so as to present Dr. J. C. Andrews with money to purchase essential instruments in his work as a medical missionary. The money is to be handed over to him at the annual Gift afternoon, Saturday, 2nd November. The Society is fortunate in having secured Dr. Paul White, the “Jungle Doctor,” as the guest speaker for the occasion.

The objective for which the whole Church has laboured and prayed over the years is about to be realised by the acceptance of Dr. J. C. Andrews to labour in the Free Church Mission Field in South Africa. The obligation now rests on the congregations of the church in Australia, to maintain and support our first foreign missionary in carrying the Gospel to those “who sit in darkness and under the shadow of death.” This should stimulate the work of those societies at present in existence, and should cause the formation of missionary societies in connection with the congregations where, at present, there is none.

11

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

THE CHILDREN'S SERMON
Jesus said, “I am the way.”

Jesus tells us in this text how we are to be saved. No one can enter heaven without being saved. Jesus says, “I am the way,” that is, we must trust or believe in Him as our personal Saviour. Many people think by doing kind deeds and helping the poor that these and other good works will save them. But it is not so. Jesus says, “I am the way.” It is right to do kind deeds, but they cannot bring us in to heaven. The only way is by Jesus Who is “the way.”

The Bible is the road map to heaven. It tells us about Jesus and that we must love and serve Him. If a traveller does not follow a road map he is never likely to reach his destination. So if we do not read and follow the teaching of the Bible we need never expect to reach heaven.

Our text shows us that the way to heaven is by possessing the Lord Jesus Christ in our hearts by the presence of the Holy Spirit. This is a unique way to be saved. Salvation was evidently designed this way to admit only those who are genuine and sincere, and to exclude hypocrites.

Sometimes this way by Christ Jesus is called a living way. Naturally we are dead in trespasses and sins, so when Jesus comes into our hearts by the Holy Spirit He brings life to us. Ever after we live and move and have our being in Him. The Apostle Paul speaks of a new and living way in our approach to God. We urge upon you then to receive Jesus into your hearts so that you might be saved. It is said, “As many as received him to them gave he power to become the sons of God.”

R.

A Freethinker Answered
Collins, the Freethinker, met a plain countryman going to Church. He asked him where he was going. “To church, sir.” “What to do there?” “To worship God.” “Pray, is your god a great or little god?” “He is both, sir.” “How can He be both?” “He is so great, sir, that the heaven of heavens cannot contain Him; and so little that He can dwell in my heart.” Collins declared that this simple answer from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him. – The Australian Messenger.

Important Truths
A Roman Catholic one evening sat reading the Bible to his wife. In the midst of his reading he stopped and said, “Wife, if this book is true, we are wrong.”

He read on, and in a few days later said “Wife, if this book is true we are lost.” Rivetted to the book, and deeply anxious, he still read on, and in a week more joyfully exclaimed, “Wife, if this book is true, we may be saved.”

A few weeks more reading, and taught by the Holy Spirit, through the exhortations of a city missionary, he could say, “Wife, this book is true, and we are saved.”

Good Prayers
A good minister once taught a little girl to say this prayer, “Lord, shew me myself,” promising her a nice handkerchief if she could say it when he returned. Sometime after he called again and she had learned it so well that she was in bed sorrowing for her sins. He then taught her another prayer which brought great comfort to her heart, “Lord shew me Thyself.”

The Execution of Argyle
So effectually had religious faith and hope, co-operating with natural courage and equanimity,
composed his spirits, that, on the very day on which he was to die, he dined with appetite, conversed with gaiety at table, and, after his last meal, lay down, as he was wont, to take a short slumber, in order that his body and mind might be in full vigour when he mounted the scaffold. A Lord of the Council entered the apartment; he saw Argyle asleep. He ran out of the castle, greatly disturbed. To a kinswoman who perceived his agitation, he said: “I have been in Argyle's prison. I have seen him, within an hour of eternity, sleeping as soundly as ever man did; but as for me —”

— Macaulay.

" 15 – Hazel Fuller, Grafton.
" 15 – Aileen Hanks, Branxholme
" 16 – Thelma McKinnon, Kindee.
" 17 – Leslie Murray – Bunyah
" 17 – Helen McPherson, Grafton.
" 18 – Fay Chapman, Wauchope.
" 20 – Wendy Dick, Wauchope.
" 20 – Ian Beckman, Harwood Island.
" 21 – Robert Murray, Harwood Island.
" 21 – Anne Lilian Smith, Forster.
" 22 – Kathleen MacKay, Maclean
" 23 – Grace Cleary, Tomago.
" 24 – George Fuller, Grafton
" 24 – Betty Martin, Tinonee.
" 26 – Dorothy Murray, Brown's Creek.
" 28 – Fay Annette Ramsay, Lismore.
" 29 – Nancy Brain, St. Kilda
" 29 – Margaret Martin, Tinonee

12

OCTOBER BIRTHDAYS
Many Happy Returns

“Their souls shall be as a watered garden.” – Jeremiah 51: 12.

October, 1946

" 1 – Joan McKenzie, Salt Ash.
" 3 – John McQueen, Raymond Terrace.
" 4 – Grant Harman, Wauchope.
" 7 – Wm. John McFarlane, Hamilton.
" 7 – Audrey Warrall, Comboyne.
" 7 – Raymond Murray, Bunyah
" 8 – Robin Munro, Maclean.
" 8 – Ken Kerr, Sydney.
" 8 – Flora Archinal, Rookhurst.
" 8 – Bruce McIntosh, Forster.
" 9 – W. R. Chandler, Brunswick Heads.
" 9 – Barbara Sheather, Wauchope.
" 10 – Ian McPherson, Maclean.
" 10 – Joan Trotter, St. Kilda.
" 11 – Elizabeth McPherson, Grafton.
" 12 – Jacqueline Millar, Cargo.
" 12 – Marion Millar, Cargo.
" 12 – Marie McQueen, Grafton.
" 13 – Max Carey, Bunyah.
" 14 – Lois McPherson, Warrnambool.
" 14 – Shirley Cause, Taree,
" 14 – Helen Fuller, Grafton.
" 15 – Ivan Hodges, Maitland.

SEARCH WORK IN JEREMIAH 18 to 35
1. Where is it said, “Return ye every one from his evil way?”
2. Who placed Jeremiah in the stocks?
3. Find the statement, “I set before you the way of life and the way of death.”
4. What answer would be given to the question when asked, “Wherefore hath the Lord done thus unto this great city?
5. How many years were the Israelites to serve the king of Babylon?
6. Find these two statements in the same chapter: –
   (1) This man is worthy to die;
   (2) This man is not worthy to die.
7. What did Jonadab command the Rechabites?

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.
THE REV. J. CAMPBELL ANDREWS,
M.A., M.B., Ch.B.

On the ninth day of October, 1946, the Rev. Dr. James Campbell Andrews was ordained to the office of the ministry and was inducted to the South African Mission Field of the Free Church of Scotland.

The momentous decision which was to determine the whole course of his future life was made at the age of twenty. His discriminating mind, moral courage and refined determination was early manifest in the diligence and application with which he pursued the arduous and complex course of study he had chosen, which included arts, theology and medicine.

Dr. Andrews consistently refused to accept
any concession in his combined course of studies, suggested by his friends who realised the tremendous physical and mental effort that was being expended. His quite unostentatious energy, which is part of his character, hid from all but his intimate friends the constant use he made of the midnight lamp. In fact, on one occasion the present writer accompanied Dr. Andrews to an interview with the Principal of the Theological College; the object of the interview was to seek permission and advice to undertake a further course of study for the Bachelor of Divinity degree of the Edinburgh University.

During the whole of his university career Dr. Andrews took an active interest in the Inter-Varsity Fellowship, and at one time was the I.V.F. representative for the Scottish Universities. Dr. Douglas Johnson, Secretary of the I.V.F., London, endeavoured to persuade Dr. Andrews to remain in Britain and devote his time to labour in the universities of that country.

ORDINATION AND INDUCTION

A large and representative congregation attended the Free Presbyterian Church, Wauchope, on 9th October, to witness the ordination of Rev. J. C. Andrews and his induction to the Free Church Mission Field of South Africa.

The ceremony was performed by the Moderator of the Northern Presbytery, Rev. J. A. Harman, who was assisted by Rev. Trotter, M.A. (Maclean), Rev. McIntosh (Grafton) and Rev. M. C. Ramsay, M.A. (Taree).

The service commenced with prayer, led by Rev. J. Harman, which was followed by singing of portion of Psalm 34. Rev. M. Ramsay read portions of scripture and led the congregation in prayer, and singing of Psalm 67 followed.

Mr. Harman's Address

Rev. J. A. Harman took for his text: “Go ye into all the world and preach the gospel to every creature.” Mark 16: 15. The Lord Jesus Christ had completed that which he came to do. He was about to leave the apostles, and, before doing so, He would make provision for carrying on the work of the Christian Church, not only at home, but also abroad, and that on the widest scale possible. We might say that this was the Great Missionary giving a command to all in all generations.

It would seem that it has taken very little to satisfy the church of today concerning her missionary activities. Many souls have gone down into Christless graves, and millions are still without Christ. We say most definitely that the church must be missionary in her outlook. The church that fails to fulfil her missionary responsibilities is doomed to a sure, but painful death.

(1) The church must ever view these words, “Go ye into all the world, &c.” as words of strong authority from the Great Captain of our salvation to His soldiers here below. It is quite clear that we must be obedient to this command. There are millions who know not Christ, and how are they to know of Him except the Word of God is taken to them? We must remember that as Christ looked upon the mixed multitudes of His day, He saw them to be of spiritual worth. He did not pass them by. Why he commanded His followers to carry the life giving Word to the masses.

(2) This work must be undertaken hopefully. The note of hopefulness is one of the striking features of the Gospel. For one to adopt the hopeless outlook in connection with this great command before us is to be out of line with Christ. If the early church could go forth hopefully, then surely we can do so today. The success of the early church should make us hopeful too. Think what happened on the day of Pentecost, when thousands of souls were added to the church in a single day. Call to mind the missionary work down throughout the ages. Think of Morrison and Hudson; Taylor in China; Livingstone and Moffat in Africa; Carey and Martyn in India; Chalmers in New Guinea, and others in many fields. The Gospel wrought wonders of old, and it is still that wonder working Gospel.

(3) This work must be undertaken prayerfully I will not say much on this, because one of my brethren will deal with the matter. A prayerless work will not go on, while a work surrounded by prayer must prevail in the end.

(4) In fulfilling this command we shall meet with much to discourage. Think of Carey in India. He and his helpers laboured for seven years before the first Hindoo was baptised. Hudson's experience was, perhaps, more outstanding; he laboured on without fruit until the churches supporting him began to be disheartened. At such a time he wrote “Beg the churches to be patient. If a ship were here to carry me to any other part of the world I would not leave my field. Tell the brethren that success is as certain as the promise of
a faithful God can make it.” In the case of this mission, in 50 or 60 years there were thousands of converts.

We might well question ourselves concerning our obedience to this command, and our individual contribution to the cause of Christ abroad, concluded Rev. Harman.

Mr. Harman then outlined the circumstances leading up to the ordination and induction. The prescribed questions having been answered, and the formula signed, Rev. J. C. Andrews was ordained by the imposition of hands of the Presbytery and prayer by the Moderator, and was formally inducted to the Free Church Mission Field of South Africa. The right hand of fellowship was then extended to Rev. Andrews by all ministers and elders present.

Address to Minister

In an address to the newly inducted missionary, the Rev. D. G. C. Trotter, M.A. (Maclean) said:

It is now my duty, dear brother in the Lord, to address to you a few words of counsel. Such a task is one for which I feel but ill equipped. Without any effort I can cast my mind back to that night when I first heard from your own lips, of your resolve to serve the Lord in the ministry of the gospel. The news gladdened my heart. On that very night I heard the call of God to follow you in the step which you had taken.

In the early years of our studies our paths ran along parallel lines. Your example and your companionship proved an inestimable worth to me. You led, and I endeavoured in my own poor way to follow. As I think of those days it seems strange that I should now be seeking to speak words of counsel to you. However, as time passed, our paths were directed along somewhat different lines. You had heard the call of God to a particular sphere of labour – that of the mission field – the work to which you have this day been set apart. Preparing for that work you pursued a somewhat different, and a considerably longer, course of study from that which I followed. Circumstances that arose prevented you proceeding to the mission field as soon as your studies were completed. That delay was discouraging both to you and to us; yet we believe that we can see in it the hand of God working for good. We know little of the conditions which prevail on the field to which you are going. We do know that your work will not be easy; yet we send you forth confidently, knowing that in educational attainments, in practical experience, and in spiritual gifts, you are well fitted for the work to which you go. You will no doubt be called on to endure hardness as a good soldier of Jesus Christ. You will ever keep in mind what the Christ himself endured and you will follow Him as the Captain of your salvation. Much of your time will be occupied in bringing healing to men's bodies; but we know that you will never be unmindful that their souls were stricken with the dread disease of sin. The supreme object of your labours will be to lead men to the Divine Surgeon who alone takes away the hard and stony heart and gives the new heart. Your constant endeavour will be to lead men to the Divine Physician who alone can say, “Thy sins be forgiven thee, go in peace; go and sin no more.” You will look for success to crown your labours. At the same time you will not under estimate power of evil which dominates the lives of those to whom you minister and you will not be discouraged if your labours are not immediately crowned with the success for which you long. You will remember that many of the Lord's most earnest and devoted missionary servants have not met with immediate success in their work and you will endeavour to serve God faithfully whether you meet with success or not. You will not be weary in well doing, for in due season you shall reap if you faint not.

As a doctor you will find abundant scope in which to exercise your undoubted medical skill. Meeting the medical needs of those amongst whom your lot is cast will occasion you much weariness of the flesh. Being a minister as well as a doctor you will be mindful of the close interrelationship between body and soul. And so, nourishing your own soul by waiting on the Lord in prayer, and in the study of His Word, you will be fitting yourself to minister, not only to the souls of others, but also to their bodies. You will not perform miracles of healing such as were performed by our Saviour as He moved amongst men; yet we believe that you will be used by God in working wondrous cures – cures which will show forth the grace, the love, the compassion of the Lord whom you serve.

Your dear wife courageously has sought to equip herself as a true help-meet to you in the work to which you go. Courageously she turns her face to the field. God be with you both, and with the little one whom He has given you. The Lord bless and keep you. The Lord make His face to shine upon you, and be gracious unto you. The
Lord give you many souls for your hire. The grace of our Lord Jesus Christ be with you. Amen.

Address to Congregation
Rev. A. McIntosh, addressing the congregation, reminded them of their duty to the Missionary now set aside for work in South Africa. He referred to the duty of upholding Dr. Andrews in prayer, but emphasised the nature of true prayer. He pointed out that it was the effectual fervent prayer of righteous man that availeth much. If our prayers were to be of value to the Missionary they must be the prayers of righteous men and women.

The singing of Psalm 121 and the benediction brought the service to a close.

Luncheon after Ordination and Induction Service
The luncheon was provided by the ladies of the Congregation and was served in the Methodist School Hall. Rev. J. Harman presided, and asked Rev. A. Allen to ask the blessing.

Rev. J. Harman expressed his pleasure at the presence of so many to participate in the proceedings of this important day in the life of the Congregation and the Free Presbyterian Church. He regretted, however, that speeches would have to be reduced to a minimum, because of the limited time at their disposal, as arrangements had been made to observe the centenary of their Church that afternoon.

The Chairman said that he felt sure that all were pleased to witness the ordination and induction of Dr. Andrews as a missionary to South Africa. At this stage apologies were tendered and congratulatory telegrams read. The apologies were as follows: – Mr. and Mrs. R. N. Shaw, Miss J. Lobban, Rev. Webster, Sessions of Richmond-Brunswick, Gee-long, St. Kilda and Maitland, Mr. Hector McPherson, Mr. and Mrs. W. Campbell, Mr. J. Flaretty, Canon and Mrs. Symonds, Misses Davis, and Mr. and Mrs. R. K. Pountney. Telegrams: – Messrs. R. and A. Allen, Rev. and Mrs. I. L. Graham, Miss Lobban, St. George's Fellowship Mr. and Mrs. S. Ramsay, Hamilton, Vic, and St. Kilda Missionary Society, Misses Davis, Mr. and Mrs. Lickiss, Mr. and Mrs. Shearer, St. George's Women's Missionary Society, Mr. and Mrs. R. K. Pountney.

Mr. Harman then called upon Rev. J. D. Walker to speak on behalf of visiting ministers and their wives from other denominations. Mr. Walker said that he was delighted to speak for Rev. and Mrs. Taylor, Rev. and Mrs. Eipper, his wife and himself. He referred to his long association with Dr. Andrews' family, and stated that Dr. Andrews was a worthy son of worthy parents. He joined with the company in extending all good wishes to Dr. and Mrs. Andrews in their missionary work. Rev. M. C. Ramsay was requested to speak for his brother ministers and other visitors. Mr. Ramsay stated that they rejoiced in sending forth one so well equipped for the work. He, too, conveyed all good wishes for Dr. and Mrs. Andrews.

Dr. Andrews in replying stated that he wished to thank all who were present that day for their presence, also the speakers for their kind words. He remarked that this day would remain an outstanding one in the memory of his wife and himself. He also referred to the encouragement which he had received from his family and his wife during his long years of training. He felt sure that there had been sacrifice made on the part of his parents, brothers and sisters, to make his training possible. Dr. Andrews concluded by requesting all to uphold them in prayer as they went forth to their work.

GIFT AFTERNOON
The call, “Come over and help us” challenges us to action. It is the call of those who sit in darkness and under the “shadow of death” plunged deeply into the corruption of their self made religion, whose sin saturated minds would dethrone the Creator of the universe and in His stead set up brute beasts and fictitious monsters, saying “these be our gods,” and “changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things.” The self degradation of such idolatry is not simply a misfortune, but a violation of the light given unto them, “Because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so they are without excuse.” Surely our compassion is more profoundly stirred by the realisation that vast multitudes of our fellowmen are hastening on to a lost eternity, without hope, and that their religion of lies paves the way for the expression of vile affections and vicious conduct, than by the tinkling cymbals of liberalism with its nauseating
sentimentalism and superficial thinking that would call God's justice in question. “The soul that sinneth shall die” and that God “shall by no means clear the guilty.”

Can we then be heedless to the call of the heathen, when we remember that we are wholly indebted to the Grace of God that the Gospel has been our heritage. Paul, Augustine, Luther, Calvin, and Knox have been channels of God's grace that the Reformation heritage should be ours; therefore the responsibility rests upon us, yea, a “tremendous obligation” to seek to be channels of grace to carry the message of life and liberty to our fellowmen who are bound in the chains of superstition and sit under the “shadow of death.”

To this end the St. George's Ladies Missionary Society held their annual Gift Afternoon on Saturday, 2nd November, in the Bible House, Sydney. The guest speaker was Dr. Paul White, widely known as the “Jungle Doctor.” Dr. White emphasised the power of prayer and stressed the importance of instruments on the medical side of the work and the opportunity they afford to present the Gospel. He illustrated this point by referring to an instrument purchased in Sydney with which he extracted an insect from the ear of a native chief's 5 son. Dr. White's African assistant, “Dan” used the operation in preaching the Gospel to the crowd assembled at the Mission Hospital. He likened sin to the insect, easy to get in but hard to get out. The young man on whom the operation was performed did not forget that sermon; today he is chief of the village and seeks to direct his people to God.

Mr. Robert Allen moved a vote of thanks to Dr. White, which was seconded by Mr. Ian Davis, Miss Jean McDonald, on behalf of the Ladies Missionary Society, then presented medical and surgical instruments to Dr. J. Campbell Andrews, and Miss Morag Kerr also presented Dr. Andrews with a special instrument, on behalf of the Sabbath School. Messrs. Harald Nicolson, R. N. Shaw, Stewart Ramsay and Alex Gillies, spoke of Dr. Andrews' qualifications for the work as a medical missionary and expressed their good wishes for the success of the labours of Dr. and Mrs. Andrews in South Africa.

During the afternoon the sum of £73 was contributed towards the General Mission Fund; the amount to this fund that is now in hand is over £100. The sum of £46 was contributed to the Instrument Fund, bringing that fund to £184. Tea was then served, which brought to a conclusion a very happy, interesting and informative afternoon.

TAREE

Last Friday evening, 25th October, in the Free Presbyterian Church, Taree, Dr. J. C. Andrews concluded his deputation work on the Manning, with a description of the area in South Africa which is the sphere of his future labours. At the conclusion of the informative address, Rev. M. C. Ramsay in thanking the speaker took occasion to remark on the healthy state of the Ladies Missionary Society, and called on the President to speak.

In an appropriate speech, Mrs. Ramsay, on behalf of the Missionary Society, handed to Dr. Andrews a cheque for £50 towards the purchase of a microscope, and added that this was an occasion to which the Society had looked forward. Mrs. Ramsay concluded by expressing the wish that the richest blessing of God would rest upon them as a family and upon their work.

On behalf of the congregation Rev. M. C. Ramsay presented Dr. and Mrs. Andrews with cheques to the value of £28, including £5 from Barrington, and referred to the moral support which Mrs. Andrews consistently had rendered her husband in his desire to become a foreign missionary.

Rev. J. A. Harman, Convenor of the Missions Committee was present, and spoke words of encouragement.

A Welcome to Mrs. Andrews

A well attended and very pleasant meeting of the Ladies' Missionary Society was held at the home of Mrs. E. Stewart, Wynter Street, on Tuesday afternoon, 22nd October, for the purpose of welcoming Mrs. Andrews, wife of Dr. Andrews and daughter, Elspeth. On arrival, Mrs. Andrews was handed a bouquet by little Fay McInnes, and after being introduced to the gathering was presented with a travelling cushion by Mrs. Ramsay, who expressed their pleasure at having Mrs. Andrews in their midst and assured her that the Society was looking forward with keen interest to her work in South Africa. A small gift was made to little Elspeth. Mrs. Les Stewart extended greetings on behalf of the Wingham branch.

Mrs. Andrews, in thanking the meeting, said that from childhood days she wished to be a missionary, and her desire now was to be devoted wholly to the Master's service.

A dainty afternoon tea was then served. In replying to a vote of thanks accorded her on the motion of Miss Dingle, Mrs. Stewart said it gave her great joy to make her home available in which to welcome and entertain Mrs. Andrews.

— (Northern Champion.)
THE REV. DR. J. CAMPBELL ANDREWS

A young man with an international reputation as a Christian scholar, lecturer and preacher, is at present visiting Taree and district.

As Scottish Representative for the InterVarsity Fellowship of Evangelical Unions for the year 1939-40, Dr. Andrews gained an almost wide world reputation. Since his return from abroad, and despite the claims of an important medical post in the army, his interest in this work has been maintained and he has addressed meetings of the Evangelical Unions in Sydney and Melbourne Universities.

Dr. Andrews is a native of the North Coast of N.S.W., having been born at Wauchope on 26th August, 1909. His parents, Mr. and Mrs. S. R. Andrews, still live at “Lilybank,” Wauchope. Campbell's early education was received at Wauchope Public School until he was 14 years of age, when he left the school to assist his father on the farm. At the age of twenty years he passed through a deep spiritual experience which altered the whole course of his life. A personal experience of the saving power of Christ was soon followed by what he regarded as a definite call to devote his whole life to Christian service. Accordingly, in April, 1930, he applied to the Free Presbyterian Church to be received as a student for the ministry. Two years later he made application to be received as a candidate for the mission field.

In November, 1931, Campbell Andrews passed the Leaving Certificate Examination with honours in Greek and Latin, and the following year he enrolled as a student of Edinburgh University, Scotland. Desiring to qualify for mission work, he took combined courses of study in Arts, Divinity and Medicines. In September, 1937, he received the degree of Master of Arts with distinction in Moral Philosophy, Botany and Zoology. In the same year he completed his Divinity course at the Free Church College and was licensed by the Free Presbytery of Edinburgh. In July, 1940, Rev. Campbell Andrews graduated M.B., Ch.B., of Edinburgh University, having won distinction in Anatomy, Physiology, Operative Surgery, and Diseases of the Eye, and high distinction in Practical Anatomy and Tuberculosis. Following this he was Resident Medical Officer in the Southern General Hospital, Edinburgh, for seven months.

Also whilst in Edinburgh, Campbell Andrews was president of the Free Church Students Association for the year 1937-38, and was president of the Free Church Students Missionary Society for the years 1937-39.

In 1941, Dr. Andrews returned to Australia, and on 7th May of the same year married Miss Ruby Daisy Elvery, of Alstonville, who had undertaken and completed her nursing training in the Western Suburbs Hospital, Croydon, during the years Dr. Andrews was prosecuting his studies abroad.

Following his marriage he became Resident Medical Officer at Lismore Base Hospital for 12 months, after which he served with several Camp Hospitals in the N.S.W. area. In 1944 he was posted to the 2/6 Aust. General Hospital, with which unit he served in Northern Queensland and Borneo. After being discharged from the army in May, 1946, he completed a refresher course at Sydney University.

At present Dr. Andrews is engaged in deputation work for the Missions Committee of his Church, and in that capacity he is now in our midst. He has been accepted as a Medical Missionary in the Transkeian Territories of the Cape Province, South Africa, where his work will be chiefly among the Kaffirs. Thither, Dr. Andrews, accompanied by Mrs. Andrews and their little daughter, hopes to go early next year.

On 9th October, 1946, Dr. Andrews was ordained and inducted to this field of labour by the Northern Presbytery. The service took place in his native town of Wauchope, and was conducted by the Rev. J. A. Harman, assisted by the ministerial members of the Presbytery.

MANNING TIMES

THE MACDONALDS OF COWLEY’S CREEK

A Tribute to a deserving Free Church Family

Scattered here and there throughout Australia, and far removed from any place of Free Church public worship, are a few families whose early association with the Church, either in this land or in Scotland, has left an imperishable impression upon heart and mind. Though denied the privilege of a regular Free Church ministry, these families retain their interest in the Church and, both by their prayers and their contributions, are an asset to it. The principles for which the Church stands, especially the full and final authority of the Holy Scriptures, simplicity and purity of worship, and the great doctrines of the faiths epitomised in the Shorter Catechism are very dear to them. Despite their isolation the interest of these people in the welfare of the Church is keen. Our Church paper has no readers more eager than they. And if a Free
Church minister should come their way on an occasional visit, no where is he made more welcome. Tidings of progress in the Church are always like a refreshing breeze to these people while no where are its sorrows and losses more keenly felt.

Quite recently I visited one such family in the Western District of Victoria. They are one hundred miles away from the nearest Free Church place of worship. The occasion of the visit was a death in the home. The family has always been associated with the Free Church and yet they reside in such an isolated locality so far as the Church is concerned that only occasionally is a Free Church minister able to call upon them. Until the recent death occurred there were five members of the family residing in the old home at Cowley’s Creek – four sisters and a brother. Two brothers had married and lived elsewhere but both are now deceased.

Originally the MacDonald family lived at Connewarrie, near Geelong. Their parents had been married in Geelong in 1857 and for a time attended the services of the Rev. Alexander McIntyre in the Gaelic Church in Geelong. Not knowing Gaelic, the young people frequently went along to the Reformed Church. In 1878 a move was made from Connewarrie, the father having decided to make a home for himself and family in the heart of the Heytesbury forest.

Selecting land at Cowley’s Creek, with some of the older members of the family he set about the herculean task of removing the trees, erecting a habitation for themselves, and making the soil to yield their bread. It was no place for a mother and young children so, for two years, these remained in a settled locality nearby, while the father and other members of the family toiled away to prepare their future home.

With the advance pioneering party was Flora, the eldest daughter of the family and still a girl in her teens. The forest was then so dense and the trees so tall that for months, to this young girl at any rate, it seemed as if the sun was all too little seen. With the male members of the party she endured all the hardships of those early days and helped in making preparation for the coming of the mother and younger members of the family a little later. This member of the family is one of those still living in the old home at Cowley’s Creek and if, in the view of friends, that locality, because of its remoteness, is not the most suitable for the residence of aged people, it is not to be wondered at if the oldest surviving member of the family clings to the place with an attachment she would not care to break.

The four young people, who with their mother came along a couple of years later, were – Catherine, Marion, Ann, and Alexander. As they grew toward manhood and womanhood they were to find plenty of pioneering work of the sternest kind still to be done. But it was done with a thoroughness that made the property the object of admiration both by residents and visitors alike, and an example for other families planning to settle in the district.

The object of this article, however, is not to tell of achievements in clearing land and transforming forest into stumpless paddocks of splendid pasture for both sheep and cattle, but rather to tell of the love of an aged family for the Church and the principles for which it stands, of their interest in all its activities, and their readiness to co-operate, more than many, in helping forward the work of the Lord. Both our Assembly and the Presbytery of Victoria owe much to this family's interest in and love for the Church. In the “Acknowledgements” published in our Church paper their names frequently appear, and bigger things have been done by them than are shown by those records. It is well that we should honour them, and in their old age have them remembered in the prayers of the Church, and let them be assured of its love.

The writer has visited them at different times of more recent years. The parents had passed on, and the five members of the family, whose names were given earlier, remained in the old home. They were no longer young, but a happy, affectionate family, retaining the best traditions of the Free Church, although, in their old age, able to see so very little of it. Family worship had been maintained, and now that they are no longer able to attend public worship in the district, as with Aquila and Priscilla, we may say of them there is a church in their house. There the Lord's day is still the Christian Sabbath and has for the family all the sanctity they were taught in childhood to give to it. And the day does not pass without a special act of worship more than on other days.

On the 12th June last, word came from Cowley's Creek, one hundred miles away, that Catherine, one of the members of the family, now at the age of 81 years, after a couple of days illness, had passed away. Would I come for the burial or arrange for the Rev. McIntosh, who was supplying Geelong, to come? We both decided to go and felt that the indebtedness of the Church, as well as personal regard for the members of this family...
made it desirable that we should do so. We were glad to be with them in their sorrow and, knowing that the Gospel message is ever a welcome sound in this home, the opportunity was taken to hold a short service on the evening before the day of the funeral. The text of the message was: “The Master is come and calleth for thee.” A precious message indeed to a soul in sorrow for sin and longing for salvation. To all such we can say in the Gospel: “The Master is come and calleth for thee.” All are welcome, and all may share in His salvation. To the believing soul about to leave the world the message also could be applied. “The Master is come and calleth for thee.” What a difference this makes when we regard death as the Master coming and calling for us. And what a difference it makes to those who mourn. If the Master has come and called the loved one into His eternal presence, into the house of many mansions, all, all is well. We need not sorrow as those who have no hope.

In this service, the Psalms, led by a relative of the family, were movingly sung, and in sorrow the presence of the Lord made us glad.

The next day a large number gathered for the funeral and a service was held in the home and again at the grave, the latter conducted by the Rev. Mr. McIntosh, who spoke of the comfort of the Christian in view of death and eternity and impressed upon his hearers the need for all to be prepared in Christ. It was a solemn message ringing out to all for whom there is no escape from death and the judgement to follow.

– I. L. G.

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**SUBSCRIPTIONS TO AUSTRALIAN FREE PRESBYTERIAN**  
**September 1946**  

**N.S.W.**  
Mr. J. Stevenson, Dulwich Hill, Sydney, 10/- to 31/8/48; Miss M. Thompson, Bondi Junction, Sydney, £1 to 31/9/51; Mr. G. Dennes, Petersham, Sydney, 5/- to 31/3/48; Miss J. McIntosh, Wahroonga, Sydney, 5/- to 31/12/49; Mrs. J. McDonald, Marrickville, Sydney, 5/- to 31/8/46; Mr. K. Heaton, Rhodes, Sydney, 5/- to 31/7/47.

**VICTORIA**  
Miss McPherson, Brunswick, Melbourne, 5/- to 31/8/48; Mrs. Costello, Hamilton, 10/- to 31/12/48; Miss A. Bews, Drumcondra, W. Geelong, 5/- to 31/12/47; Miss E. McFarlane, Sale, 5/- to 31/12/49.

**SOUTH AUSTRALIA**  
Mrs. A. E. Hutchison, St. Peters, Adelaide, £1/10/- to 31/12/49; Mrs. A. E. Hutchison, Extra Sales, 2/6.

**October, 1946**  

**N.S.W.**  

Miss A. Begg, 34 Adelaide Street, Bondi Junction, Sydney, £1 to 31/12/53; N. Murray, 123 William Street, Earlwood, Sydney, 5/- to 31/10/46; Mrs. J. Gillies, Cowper, Clarence River, 5/- to 31/8/47; Mrs. L. McMillan, Tomago, via Hexham, 5/- to 30/9/47; Mrs. J. Morrison, 4 Illawarra Road, Earlwood, 5/- to 31/5/47; Mrs. C. M. Nesbit, 203 Holden Street, Ashbury, 5/- to 30/4/47; Mrs. E. G. Forrester, Dungowan, via Tamworth, 5/- to 31/9/46.

**VICTORIA**  
Mrs. J. M. McFarlane, “Calna,” Hamilton, £1 to 31/12/49; Mrs. A. Trigger, “Lunwood,” Macarthur, 10/- to 31/12/47; Miss D. Collett, “Yakwin,” Macarthur, 10/- to 31/12/48; Miss A. C. McInnes, Martin Street, Hamilton, 10/- to 31/12/46; Miss F. McDonald, “Longern,” Hamilton, 10/- to 31/12/47.

The Treasurer would appreciate all subscriptions due for 1946 to be in his hands before the end of the financial year.

**JAMES ROSS MEMORIAL FUND**  
At the last assembly of our church consideration was given to this fund. The fund has been well supported and since its inception the sum of £680 has been collected. Your treasurer would like to see the amount raised before next assembly to £1,000.

The terms governing the fund are fairly wide and may be applied in supporting many aspects of the church's life which are dear to all our people. This is our centenary year and we are seeking to cultivate the forward look of faith as well as the backward look of thankfulness.

We are about to send forth our first missionary, a man of whom not only the church but Australia may well be proud. Surely in this we have great cause for thankfulness.

**THE AUSTRALIAN FREE PRESBYTERIAN**  
**Office:**  
St. George's Church, Castlereagh Street, Sydney, N.S.W.

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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. J. A. WEBSTER  
8 Myers Street,  
Geelong, Victoria.

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.

In the home field there are problems which may discourage if we view them from the purely human standpoint but if we remember that God honours those that honour Him there is ground for fresh courage and confidence. Those who have framed the doctrinal standards of our church were more concerned about knowing the mind of Christ than accommodating unregenerate intellectuals, and the testimony which our church seeks to maintain is one, which God has always honoured. Australia needs that testimony today and in God's good time the opportunity will surely come when wider spheres of influence will be presented.

As one intimately associated with the Assembly's finances I believe that what you give will be fully devoted to these high ends.

– H. C. NICOLSON,
General Treasurer.

Lesson Notes
Conducted by
By Rev. D. G. C. Trotter, M. A.
The Manse
Maclean. N.S.W.

DECEMBER

1st December.

SUBJECT: EXALTED BUT HATED
READING: 1 Samuel 18: 5-11

After his victory over Goliath, David gained rapid promotion in the army. “Saul set him over the men of war.” This can hardly mean that David was given the supreme command of the army, but it does imply that he held a very high rank. Though he was so young he made a complete success of his position. He was quick to obey his king's command. He acted wisely and soon won his way to the hearts of the people and of the king's servants.

As Saul and his army were returning in triumph from the field of battle, the women, according to custom, came out to meet them. Their joy was expressed in songs, in music, and in dancing. (Their dancing differed vastly from that of modern dance halls, and even from what we saw in our streets when our armies were victorious in World War 2. The words of verse 7 suggest something stately and dignified.) The main song of the day did not overlook the fact that Saul was still the recognised king, but it naturally enough gave great praise to David for the wonderful part he had played in gaining the victory. Saul was very angry when he heard the women singing this song. It was a blow to his pride. He was afraid that David would become so popular that people would want him as their king.

Saul had become so wicked that he sought to slay with his own hand the very man who had just led his army to glorious victory. More than once he sought to take David's life when David, in his innocence, was doing his best to calm the troubled king. Oh, how sin blinds our eyes to truth! How easy it is for us to be overcome by sin before we realise it! Let us then guard against committing any sin, lest, having committed one sin, we go on to become as wicked as Saul.

8th December.

SUBJECT: WISE BEHAVIOUR
READING: 1 Samuel 18: 12-16. Psalm 101

Four times in 1 Samuel 18 David's wise behaviour is mentioned (verses 7, 14, 15, 30) David probably wrote Psalm 101 about the time he became king of the nation of Israel. He had made up his mind that he would behave himself wisely (Ps. 101: 2). His experiences in early life had fully persuaded him that it paid to do this.

What a joy it is to see a young man or a young woman, a boy or a girl, behaving wisely. Such behaviour will win the affection of all good people. If we behave ourselves wisely good people will support us and help us.

Some people in their lives make the mistake of trying to please everyone. They do not seem to realise that they cannot really do this. If we please good people we are sure to displease wicked people. If we please wicked people we are sure to
displease good people. David sought to please God. The Lord was with him (verses 12, 14). If we trust in God as David did, and if we seek to please God as David did, the Lord will be with us, too. Things did not run smoothly for David. His life was constantly in danger. But just as constantly did he behave himself wisely; yes, very wisely, more wisely than all the servants of Saul. Thus he won for himself a good name (verse 30) and the loving favour of the people (verse 16) and, as Proverbs 22: 1 tells us, these things are rather to be chosen than great riches.

15th December.

**SUBJECT: SAUL'S INCREASING FEAR**

READING: 1 Samuel 18: 17 to end.

Saul failed in his first attempt to take David's life. He began to realise that the God Who was with David when he went forth to fight Goliath was still with him to preserve him from danger. He found also that he himself was forsaken by God. Fear took hold on him. Perhaps he was afraid that David would seek to take his life. He removed David from the court and reduced him in rank. Still the Lord was with David. Still he behaved himself wisely. Still he won the favour of the people. And so Saul's fears were increased rather than lessened.

Saul had promised to give his daughter in marriage to the man who slew Goliath. He promised his elder daughter to David. But when the time for the marriage arrived, this daughter was given to another man. Probably Saul thought that David would be so annoyed by this action that he would forget to behave himself wisely. But he was mistaken.

When Saul heard that his daughter, Michal, loved David, he arranged a marriage between them. He hoped that he would be able to use his daughter to ensnare David. David at first objected to the marriage on the ground that he was poor and he would not be able to provide the wedding gift which Saul would expect. Saul replied that he would be satisfied if David proved his worth by slaying 100 Philistines. His suggestion was a very cunning one. He hoped that David would lose his life in the attempt to perform this feat. But David slew 200 Philistines, and returned in safety. The marriage took place. Once more Saul's evil plans had gone astray. He now saw that his daughter really loved David and he could not use her to trap her husband. He saw and knew that the Lord was with David; and so he was yet the more afraid of David. How much better it would have been had he feared the Lord and repented of his wicked ways.

22nd December.

**SUBJECT: HONOUR THE KING**

READING: 1 Samuel 18: 17 to end

Did you notice that our Scripture reading today is the same as we had last day? We have had quite a lot to say on this passage of Scripture, but we feel that there are yet lessons to be learned from it. Did you notice in it how David honoured the king? Though Saul had proved himself unworthy of his office, although he had sought to kill David, David still respected him because of the position which he held. Verses 18 and 23 show us that David considered himself unworthy to marry into the king's family.

The Scriptures teach us to render honour to whom honour is due (Romans 13: 7). We are to honour all men, and especially the king (1 Peter 2: 17).

Today many people in our land are disloyal. They cast discredit on the Royal Family, and consider it a hindrance to our national progress. How different their attitude is from that of David. David honoured one who had proved himself unworthy as a king. People today refuse to honour one who has proved himself a worthy leader and ruler of our nation. Remember that our king commended the reading of the Bible to his people, and that he several times called the nation to prayer in the years of war. It is our duty to honour our earthly King. Even more so is it our duty to honour our heavenly King, Jesus. Saul offered to make David his son in law. Jesus offers to make us sons of God. If we believe on Him, no matter how sinful and unworthy we are, we become children of God.
This is true in the case of each one of us.

Our Lord, in the parable we are considering, shows seven distinct steps in the downward course of this youth. He first appears discontented. Picture him in a happy home, with a loving father, who provided every comfort for him, and yet he is thoroughly discontented, hating restraint, and constantly longing to get away, to be free, to “see life.” Everything is so irksome to him that he can stand it no longer. He makes up his mind to ask for “the portion of goods that falleth to him,” and to depart.

**Determination** characterises his action. The father, with an aching heart, yields, gives him his portion, which, rightly, should have been his, only after his father’s death. The son, caring nothing for the sufferings of his father, rejoices that at last he is free, and immediately takes his departure. He goes to “a far country,” naturally desirous to be where the tidings of his evil doings should not reach the ear of his parent.

With rapidity he squanders his fortune, having his own way is his undoing and destruction. Young man, young woman, learn this for your profit, parental restraint is really for your good. Think of the sad plight of this youth: ragged, dirty, and hungry, and in “a far country,” with not a soul to whom he can turn for help.

Thus, destitute, he wanders about seeking work, and, forced to accept anything, is set to feeding swine, the lowest degradation which could befall a Jewish lad. Now he has time for thought, and hunger gives wings to imagination. He pictures the plenty of the servants in his old home, while he would be glad to partake of “the husks that the swine did eat, and no man gave unto him.”

It is then, driven to desperation, he resolves, “I will arise and go to my father.”

Oh! the painfulness of the backward journey – the shame, the dread! Slowly, hanging his head for shame, he retraced his steps.

Someone is watching, constantly looking out for the son he loves and longs for: “While he was yet a great way off his father saw him.” The son. With downward glance, dreading the lecture which he feels sure awaits him, and which he richly deserves, prepares to acknowledge his unworthiness to be the son of such a father, and to take the place of a servant. Still absorbed in thought, he 11 fails to observe his father approaching, until with loving affection he throws his arms around him and embraces him.

Overwhelmed at such a reception, all his prepared thoughts have flown. He just exclaims, “Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.” Sin against heaven. Had he ever thought of heaven in the old days at home? Now that he has his confession off his mind, he is freely, fully and frankly forgiven.

The father calls the servants to bring the best robe, the robe that had been treasured up for years, “and put it on him”; get the calf that had been fattened for the occasion, and kill it, and “let us eat and be merry. For this my son was dead, and is alive again; he was lost and is found. And they began to be merry.”

The Lord Jesus gives us this story as a picture of God’s love for the sinner. Our loving Heavenly Father it looking out for us all. He is expecting us to return to Him. He is, as it were, saying, “Why does that young man, that young woman, not return to Me? I have every blessing awaiting them: will abundantly pardon, and give them a loving welcome.” If we confess our sins, He is faithful and just to forgive us.

We plead with you, make this decision ere it is too late.

You, young man, who have just been persuaded to take the first step in a downward course, stop! Look into the future! Where are you going? Where is your action going to lead you? That first sip of wine may lead you to a drunkard’s grave. You say, “Not so with me.” But greater than you have fallen.

Little sins are just big sins undeveloped. No sin is small. One hole in a ship is sufficient to sink it, and one sin sufficient to destroy us. Evil habits, if persisted in, will one day gain the mastery. A silken thread wound around the hands once or twice can easily be broken, but if wound around many times will hold as firmly as an iron chain.

Oh be warned in time, and be saved years of weeping. Stop before you begin! Better a fence at the top of a precipice than an ambulance at the bottom. Sin is like the deadly python, winding itself around its victim, crushing life out by degrees, that it may devour at leisure. We urge you. Stop and consider! Make your decision now!

Say with the young man in the parable: “I will arise and go to my Father.” If you do, you will find Him O so gracious! waiting and watching for you. He will receive you graciously – with unbounded joy, and love you freely, as only He can love. But He will do more. He will so imprint upon your heart the seal of a loving Heavenly Father's forgiveness and affection that you shall go all the days of: your life under a glowing sense of this matchless favour.

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The address list of the Australian Free Presbyterian is being revised. Subscribers who have changed their address during the past two years and have not notified Mr. Shaw, please forward new address to Mr. D. Shaw, 260 Harris Street, Pyrmont, N.S.W.

**GOD WILL SUPPLY OUR NEED**

The Rev. Hansard Knollys was among the Christian ministers who, in the seventeenth century, were the subjects of persecution. He was prosecuted in the High Commission Court, and fled to America; whence after a time he returned. Having lived for some time in obscurity in London, he had but sixpence left, and no prospect for the support of his family. In these circumstances he prayed, encouraged his wife to remember the past goodness of God, and to reflect on the promise, “I will never leave thee nor forsake thee” paid his lodging and then went out, like Abraham, not knowing whither he went. He had walked only a few steps when he was met by a woman who told him that some Christian friends had prepared a residence for him and his family and had sent him money and other comforts. They were
impressed with this manifestation of Divine goodness to them, and his wife exclaimed, “O, dear husband, how sweet it is to live by faith and trust God's faithful Word! Let us rely upon Him whilst we live, and trust Him in all straits.”


A HARD WORD TO PRONOUNCE

Issumagijanjungnainermik is the Esquimaux word for forgiveness. It is a difficult word to pronounce. Perhaps the framers of the language purposely made the word hard to pronounce to correspond with the difficulty some people have in granting forgiveness.

BIBLE RIDDLES

A Bible character without a name,
Whose body to corruption never came,
Who died a death none ever died before.
Whose shroud is found in every household store.

Who built the first city? Genesis 4: 17.
Who was the first shepherd mentioned in Scripture? Genesis 4: 4.
Who was the first Jewish high priest? Exodus 28: 1.
Who first wore the bridal veil? Genesis 24: 64, 65.
Of what did the first wedding present consist? Gen. 24: 22, 30, 53.

What was the first man born that was named by the Lord before his birth? Genesis 16: 11.
Who was the first recorded person raised from death to life? 1 Kings 17: 21.
Who was the first person that died a natural death?

Genesis 7: 5.
Who erected the first monument to the memory of the dead? Genesis 35: 20.
Who was the first negro convert to Christianity mentioned in the Bible? Acts 8: 27, 38.
Where was the ferryboat first used, and by whom? 2 Sam. 19: 18.
Where have we an account of the first missionary meeting? Acts 14: 27.

What was the first prayer for a King? 1 Samuel 10: 22.

BIRTHDAYS FOR NOVEMBER

Many Happy Returns

“Wait on the Lord, and He shall save thee.” Proverbs 20: 22.
1946

Nov.

1 – Donald McLean, Wherrol Flat.
2 – Allan MacKay, Maclean.
3 – Lesley Ray, Casino.
4 – Ronald Watts, Grafton.
5 – Ross Smith, Mondrook.
6 – Nancy Rintouall, Morwell.
7 – Ken Fort, Hamilton.
8 – Patricia Jones, Maclean.
9 – Betty Wells, Geelong.

10 – Edice McQueen, Grafton.
11 – Janet McDonald, Chatsworth Island.
12 – Connie Martin, Tineenee.
13 – Elizabeth Robinson, Mullumbimby.
14 – Heather Brain, St. Kilda.
15 – Eunice Foster, Hamilton.
16 – Phyllis Browne, Geelong.
17 – Monica Hyland, Geelong.
18 – Desmond Ralston, Tuncurry.
20 – Laurie Brown, Wauchope.
21 – Kevin Woodall, Branxholme.
22 – Nita Hunt, Tuckurimba.
23 – Nancy Williams, Grafton.
24 – Manslaidh Harman, Wauchope.
25 – Beverley MacSiren, Maclean.
26 – Alex D. McKinnon, Kindee.
27 – Mavis McKay, Taree.
28 – Teddy McKay, Taree.
29 – Daphne Watts, Grafton.
31 – Janice McLean, St. Kilda.

1 – Allan Bain, Wauchope.
2 – Margaret Archinall, Rookhurst.
3 – Colin Marr, Wyeproof.
4 – Bruce Campbell, Chatsworth.
5 – Gordon Porter, York River.
6 – Robyn Murray, Bunyah.
7 – Neil Gillies, Maclean.
8 – Warren Dunbar, Hamilton.
9 – Audrey McDonald, Wooli.
10 – Kevin McKinnon. Ellenborough.

BIBLE QUIZ

1. To whom did God promise that his children should be in number as the stars of heaven? Answer: Genesis 15: 7.
2. What queen was deprived of her throne by her son because of idolatry? Answer: 1 Kings 15: 13.
3. What king beat down a city and sowed it with salt? Answer: Judges 9: 47.
4. What prophet was himself the subject of prophecy? Answer: Malachi 4: 5-6.
5. What king was taken captive and had his eyes put out? Answer: Jeremiah 52: 11.
6. What was the name of Moses' wife? Answer: Exodus 2: 21.
7. Who was the left handed judge that delivered Israel? Answer: Judges 3: 15.
8. Whose life was lengthened fifteen years in answer to prayer? Answer: 2 Kings, 20: 6.
10 – Winnifred Ferguson, St. Kilda.
10. Who are the only three persons mentioned in the Bible whose names commence with the letter “V?” Answer: Numbers 13: 14; 1 Chron. 6: 28; and Esther 1: 9.

11. Who was made king of Judah at seven years of age, having been hid for six years? Answer: 2 Chronicles 22: 12; 24: 1.

12. What king of Judah was smitten with leprosy as a judgement of the Lord for his pride? Answer: 2 Chronicles 26: 19, 20.

13. What Canaanite king cruelly cut off the thumbs and great toes of seventy conquered kings and was subsequently captured and made to suffer the same cruelty? Answer: Judges 1: 6, 7.

14. Who was the king of Sodom at the time of its destruction? Answer: Gen. 14: 2.

15. Where was Moses buried? Answer: Deuteronomy 34: 6.


17. Six women once took a journey which resulted in a wedding. Who were the bride and groom? Answer: 1 Samuel 25: 42.

18. What was the name of Aaron’s wife? Answer: Exodus 6: 23.


20. What is the longest word in the Bible? Answer: Isaiah 8: 1, 4.

From “Curiosities of the Bible.”

SEARCH WORK IN JEREMIAH 36 to 52

1. Find mention of a penknife. What was it used for?

2. Where is it said, “Is there any word from the Lord?”

3. What man rescued Jeremiah from the dungeon?

4. Find mention of the habitation of Chimham? (Chimham is thought by some to have been the man who owned the inn in the stable of which Jesus was born.)

5. Find this statement, “Oh, do not this abominable thing that I hate.”

6. Where are the children of Israel and Judah said to “ask the way to Zion?”

7. Who is described as “a quiet prince.”

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

FIRST PRESBYTERIAN CENTENARY IN AUSTRALIA

The one hundredth anniversary of our Church, the Presbyterian Church of Eastern Australia, was celebrated on the 10th October. This event is unique in the History of Presbyterianism in Australia. The student of ecclesiastical history will find in the doctrinal position, mode of worship and history much which will interest him.

A band of ministers and elders supported by a considerable number of people, inaugurated the Presbyterian Church of Eastern Australia on 10th October, 1846. In doing this they acted in no spirit of schism, for they were intent on maintaining, in this land, the whole heritage of doctrine and worship handed down to them by their forefathers. Their position was identical with that of the Free Church of Scotland. That identity is still maintained. The Free Church of Scotland at its General Assembly in the ensuing year – 1847 – gave fraternal recognition to her sister church here. The bonds of fellowship between these churches
were never stronger than they are today.

Reformation Heritage Conserved

The founding of the Presbyterian Church of Eastern Australia was not for the purpose of bringing into existence new doctrines, but for the avowed purpose of conserving the whole Reformation heritage of doctrine and practice. Amid the many changes of one hundred years in this young land, and in the face of persistent efforts to make Christianity more popular, and, allegedly, more effective by modernising its teachings and practices, this church has remained unchanged, and declares that Christianity, if truly apostolic in character, is adequate to meet fully the needs of people in all ages and under all circumstances.

Teachings Remain Unchanged

As the Westminster Confession of Faith is virtually a Reformation document, it is readily seen that this church in its creed and worship is distinctly loyal to Reformation doctrines and practices. These are followed not because they are venerable, for this church asserts, as vigorously as any other church, that its doctrines and worship are apostolic. Because the founders of this church knew that some Reformation attainments were being abandoned and others were imperilled, they decided in 1846 to witness in a corporate capacity for the principles of Calvin and Knox, which they believed were derived from the teaching of the Lord and His Apostles. It is noteworthy that this church has not changed during the one hundred years of its existence. The whole doctrine of the Westminster Confession of Faith is still subscribed to by all office bearers, who also declare that they receive the Bible as the very word of God, and as the final regulative authority in matters of doctrine and worship. Thus the church today is as strongly opposed to Modernism as it was in 1846. The praise of God is rendered in the same way as when the Church was founded; for only the metrical Psalms are sung, and there is no musical accompaniment. When praying the postures adopted are standing and kneeling.

The Church in N.S.W.

Presbyterianism in New South Wales has had a rather changeful history. At one time there were in existence, at least, four separate Presbyterian Churches. When in 1865 the Presbyterian Church of New South Wales was brought into being as a result of the fusion of different Presbyterian Churches the Presbyterian Church of Eastern Australia continued its separate witness and refused to sacrifice any portion of its Reformation testimony for the sake of corporate union. In 1913, the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria federated under the name of “Free Presbyterian Church,” but as the union was not organic, each church maintains its separate existence. No changes were necessary in order to effect this federation, for the two churches were identical in doctrine and worship. The legal designation of the church is still the Presbyterian Church of Eastern Australia, but it is popularly known by various names such as “Free Presbyterian Church” and “Free Church.”

The celebration of a century of worship, work and witness should evoke gratitude. Also from the past may be derived stimulus and guidance for the discharge of present duty. There is great need that the Saviourhood and Sovereignty of the Lord Jesus should be declared today with the definiteness and urgency of Reformation days.

– M. C. R.

ONE HUNDREDTH ANNIVERSARY CELEBRATED

The 100th anniversary of the Australian Free Presbyterian Church was celebrated in Taree, on Thursday night when a function, arranged by the local church, was held in the Masonic Hall. The Rev. M. C. Ramsay presided over an attendance of about 140, and visiting clergymen included Rev. Dr. Campbell Andrews, M.A., M.B., Ch.B., Rev. Arthur Allen, of St. George's Presbyterian Church, Castlereagh Street, Sydney, and the Rev. J. A. Harman, of Wauchope. Early next year Dr. Andrews will go to South Africa where he will work as a medical missionary.

Proceedings commenced with the singing of a Psalm, after which Rev. Ramsay led in prayer. Rev. Ramsay said that they had gathered to commemorate the 100th anniversary of the foundation of the Free Presbyterian Church in Australia. He said it was a moving thought that 100 years ago, on October 10, 1846, the church was founded in Sydney by four great Christians, Rev. McIntyre, Rev. Tate, Rev. Stewart and Dr. Hall, an elder. It went almost without saying that these men in the circumstances in which they found themselves, had to battle hard in the cause of the truth, as the church had continued to do
throughout the 100 years of its existence. In a tribute to the men who founded the church in Australia, Rev. Ramsay said that they were men who fully realised the value of truth and were prepared to fight to maintain it at all costs. They realised that there was nothing more vital or more valuable than the truth of God.

Rev. Allen said that the occasion was an historic one for the church in Australia, and he asked those present to dwell on the significance of the event they were celebrating. In an impassioned address he said that people should realise their incapacity and inability to grasp things that are of God unless they were first instructed in the spirit of God. The four founders of the church had refused to compromise with regard to Christ's crown rights when the church was prepared to give civil authorities power in their ecclesiastical courts. Rev. Allen said that the salvation wrought by Christ on Calvary's Cross threw the light of eternity on every time and age. The heritage of the founders of the church had been passed on to the present day members of the church, and he was confident that the church which had stood for 100 years would continue to go onwards with the dignity that belonged to all sons and daughters of the King of Kings. He called on all present to realise and grasp the supreme importance of the stand taken by the founders of their church in the name of Jesus Christ.

Rev. Dr. Andrews said that he had very great pleasure to be present on the occasion which meant so much to the church they belonged to, and whose witness they prized. After referring to events leading to the foundation of the Free Presbyterian Church in Australia, and adding his tribute to the founders, Rev. Andrews said that the church had continued to progress for 100 years in Australia. It had grown, and at the present time it had more ministers, elders, members and adherents than at any other time in its history. This was an achievement which they all should be proud of. In certain spheres of activity, said Rev. Dr. Andrews, they found it difficult, if not almost impossible, to keep abreast with happenings even with the closest study and attention. However, the church was not so much concerned with questions of a social, economic and political nature, but with the principles which had endured throughout the century of the church's existence, which are just as vital today and it would be equally vital to later generations. In short, the church was mainly concerned with things that were of a moral and spiritual nature. They had finality in moral law and in the message of theology. God was unchangeable and in God's revelation – His person, His purpose and His word there was finality. Also in the sacrifice of His Son for the redemption of sin, there was finality.

Continuing, Rev. Dr. Andrews said that he considered that the Free Presbyterian Church in Australia was making a contribution in things spiritual which was altogether out of proportion to its size. The church had throughout its hundred years of existence bore witness to the truth and would continue to bear witness to the truth, which was precious to the hearts of the men who had founded the church – men who were prepared to give expression to their convictions and abide in their beliefs.

All those associated with the church would continue to endeavour to serve it. He felt sure that, as humble servants of Jesus Christ they would continue to devotedly, manfully and efficiently play their part in this land in our day and our generation. He appealed to all to hold strongly on to the great principles of the church of their choice.

Rev. Harman expressed gratitude to God that the church had successfully completed 100 years of its existence, and he expressed his appreciation of the efforts of those who had done so much in the interests of the church. They owed no small debt to the Free Church of Scotland. During the 100 years of the existence of the church in Australia the church had experienced many difficulties, but by the grace of God it had been able to weather them all, and he could see no reason why it should not go on and be even more robust in the next 100 years of its existence. They admired the other churches, but he felt that many of their members would not be at home in another church. Their church could not continue to progress without the whole hearted assistance of its members – if it was to continue to live they must all make their individual contribution to ensure that it did. He thought that there was a tendency on the part of some people to leave too much for their minister to do in connection with the work of the church. What they wanted was a band of willing workers who were keenly interested in the work and growth of their church, who were prepared to do their share when and
where they could. He also thought that some should be a little more regular in their attendances at the services, particularly at the prayer meetings. These could not be said to be making a real contribution in the life and work of their church. There were many people who had no church connection at all, and even in Taree he thought that it would be surprising the number who had none. If members encouraged these to attend the church services they would be making an excellent contribution in the work of their church. He considered that the progress that the church had made over the past few years was largely due to the fellowship movement, and he looked forward to this making even greater progress in the future. He could see no better way of reaching the young than through the fellowship movement. He would like to see every member make a real effort in the interests of their church so that it would continue to go forward in the name of Jesus Christ.

Mr. John Cameron moved a vote of thanks to the speakers, stating that they deserved the whole hearted thanks of the whole of the congregation of the Manning River.

The motion was seconded by Mr. Jas. McInnes, and carried by acclamation. The three ministers suitably expressed their thanks, and said that they hoped that during the next 100 years the church would make even greater progress.

The benediction was pronounced by Rev. Dr. Andrews, after which the ladies provided refreshments. They were accorded a vote of thanks at the instance of Mr. L. Stewart, seconded by Mr. Rex Weber.

– “Northern Champion.”

4 BARRINGTON CENTENARY CELEBRATIONS

A memorable event took place at Barrington on Friday evening, 18th October, when the Free Presbyterians assembled in large numbers to celebrate the 100th anniversary of their church.

Proceedings began with a service in the Church, which Rev. M. C. Ramsay, M.A., of Taree, conducted. This service was essentially one of thanksgiving. In his address the preacher gave a brief outline of Church history from Reformation days to the present.

Mr. Ramsay said: “The Reformation was produced by people turning back to God's word for guidance, removing from the Church of their day all which did not have Divine authority, and bringing back into the Church that which had Divine authority. The Reformation was a movement which revolutionised the lives of the people and the teaching and worship of the Church.

“When the Reformation was fully accomplished in Scotland, the Church had complete spiritual independence, and enjoyed it for many years. But early in the 19th century the State interfered increasingly with the affairs of the Church. As Nazism sought to make the Church in Germany a department of the State, so the civil authorities in Britain were moving fast in the same direction. The years 1833 to 1843 were years of turmoil in Scotland, and are still known as “The Ten Years Conflict,” for during that period the Church of Scotland was struggling to regain its spiritual independence. Eventually many in the Church of Scotland in May, 1843, and in the land realised that if they were to be loyal to Christ and maintain His sole Headship over the Church, they must leave the Church in which they had been reared, which was the Church of their forefathers; for that Church was becoming dominated increasingly by the civil authorities.

Accordingly at the General Assembly of the Church of Scotland in May, 1943, and in the presence of the King's High Commissioner, over four hundred militants quitted the Church of Scotland for conscience sake, and founded 'The Church of Scotland – Free', or as it soon was called, 'The Free Church', for it was free from all State domination. All these ministers relinquished their manses and incomes and most of them suffered great hardships for the rest of their lives.

At that time, 1843, there was one chief Presbyterian Church in Australia, and it bore the long name, “The Presbyterian Church of Australia in connection with the Established Church of Scotland’. When word reached Australia that the Scottish Church had been disrupted, the sympathies of many here were with the Free Church, and they wished to discontinue association with a church which was no longer witnessing for Christ's sovereignty over the Church. Also in those days the Australian churches were wholly, or almost wholly
dependent on Britain for the supply of ministers. These, and other considerations impelled men on 10th October, 1846, to found “The Presbyterian Church of Eastern Australia” in order that they, in a corporate capacity, might witness for Christ's Headship and the full Reformation testimony.

When in 1865 different Presbyterian bodies in New South Wales were merged into one body many of those who belonged to the Presbyterian Church of Eastern Australia declined to enter the united Church, on the grounds that the basis of union was too indefinite as to sacrifice certain great Reformation truths, and persons whose views conflicted in reference to certain great principles, were entering the union Church. Also those who refused to unite held that it was the Church's duty to witness not simply for a part, but for the whole of revealed Truth.

Consequently the Church to which we belong – the official designation of which is “The Presbyterian Church of Eastern Australia,” maintained its separate existence and witness and we have now come to its 100th anniversary.

“As a Church we still maintain the whole heritage of Reformation doctrine and worship. There is nothing narrow in our teaching and practice, for we stand on the broad basis of the Reformation. Our definiteness of creed and simplicity of worship we glory in. In the matter and method of our praise, and in the apostolic character of our teaching we are in line with many churches today in Scotland, in North America and in the Continent of Europe.

It is for us to grasp intelligently the great facts of history, to value our spiritual heritage and to be prepared to make great sacrifices for it, as was done by the Free Church of Scotland in 1843, and by our own Church in Australia in 1846.

May the second century of our Church's life, upon which we have already entered, be years of loyalty to Christ and His Truth, and be years of rich spiritual blessing.”

At the conclusion of the service of thanksgiving the gathering adjourned to the hall opposite the church where a most sumptuous repast had been prepared by the ladies of the Church.

“Gloucester Advocate.”

5

AN ADDRESS BY H. C. NICOLSON

Delivered at the Centenary Celebrations, held in St. George's Church, Sydney

This year is the centenary of our Church in N.S.W., and it is with a sense of pride that I stand here tonight to say a word in connection with our centenary celebrations.

It is my intention to say something in defence of our separate existence and its continuance. I am afraid that many people outside our Church feel that we are merely holding on to an outworn tradition which absorbs loyalties that could be well directed elsewhere. While I am in no way quoting this with approval, I do think that the statement constitutes a challenge which I shall attempt to take up.

There is perhaps no better tradition in our Church than that of basing everything on the Bible, and accordingly what I have to say tonight may well be based on the 4th verse of the 60th Psalm. “Thou hast given a banner to them that fear Thee, that it may be displayed because of truth.” In accordance, also, with another tradition, which is by no means so vital, we may consider this under three heads. We believe that we have ground for a separate existence in that there is enshrined in our standards three great truths:

(a) The Sovereignty of God;
(b) The Responsibility of our Rulers to God;
(c) Simplicity of Worship.

The Sovereignty of God. There is little that I can add to this subject above what is given to you Sabbath by Sabbath but it is important for us to remember that this is a doctrine which has fallen upon evil days. As you read the record of world events as it is given to us by statesmen, journalists and leaders of thought, it would never occur to the casual reader that there was a great Disposer of events and that the world was anything other than the product of their own God dishonouring theory of evolution. It may be objected that this evil is only in existence outside the church, but unfortunately it has infested the theology of a large proportion of the visible church, and as one writer has said: “History is eloquent in declaring that on a people's religion depends their freedom or their bondage.” Where I feel that the great tragedy really lies, is in the fact that men and women are being directed to the wrong sources for national betterment. Man's schemes, however much they may appear to be otherwise, are often monuments of self interest. For instance, do you think there is any less of the acquisitive spirit in Soviet Russia than there is in Capitalist America?
This great doctrine of the Sovereignty of God embraces the work of the Holy Spirit and by our turning, in church and State, to broken cistserns, we are resisting the Holy Spirit's work. We find this dealt with in Zechariah, where we read “Not by might, nor by power, but by My Spirit saith the Lord of Hosts.”

**The Responsibility of our Rulers to God.** – This is actually linked up with the Sovereignty of God. God is the Supreme Ruler of the Universe, and, as one writer has said, “Whatever sovereignty was found in man has been graciously granted to him!” If one examines the political life of the nation there is very little recognition of this. Everyone of us here in this church detests the Word “war,” but as one looks out in the world there are signs of a gathering storm, and before God makes havoc of our schemes and our towers of Babel it might be a good thing if we heard a bit more about our statesmen's responsibility to God rather than their responsibility to the electors. Personally I feel that this great truth of the responsibility of the rulers to God will have to make its appearance if the world is to have real and lasting peace. There is a God forgetfulness in the halls of state today which is not merely a superficial malady but a deep rooted one. It is illegal in the Commonwealth of Australia to have the Protestant and Reformed faith established by law, but it is not illegal to have a national evil such as gambling administered by the Sovereign State of New South Wales in the form of a State lottery.

**Simplicity of Worship.** – I recognise that we may fall into the evil of glorying in the things we have not, just as some bodies may glory in the things they have. I realise also that simplicity of worship can be a mighty instrument in God's hands in that worship is unencumbered with things which distract. I believe that simple worship tends to a discipline which is very healthful and particularly when the hymn book is the work of the Holy Spirit, there is no danger of worshippers imbibing error in a more or less palatable form. There is a tendency in every human heart to seek that which affords immediate pleasure rather than to seek what gives lasting satisfaction. Let us treasure our only hymn book, it is an unfathomable mine of comfort and inspiration and its suitableness for Christian worship lies chiefly in the fact that our Lord quoted it often to emphasize His life, death and glorious resurrection.

Now, in conclusion, I would like to propound and answer the question. What is to be done about all this? I referred at the outset to those who consider us as merely a band of people clinging desperately to an outworn tradition. My answer is this, that the tradition of which they speak has always been in the vanguard of true reform and enlightenment. There are many historical references I could give you in support of this but, perhaps it will suffice, if I refer again to the one I quoted at last Assembly. Professor John Fiske, who has been ranked as one of the two greatest American historians, says this: “It is not too much to say that in the 17th century the entire political future of mankind was staked upon the questions that were at issue in England. Had it not been for the Puritans, political liberty would probably have disappeared from the world. If ever there were men who laid down their lives in the cause of all mankind, it was those grim old Ironsides whose watchwords were texts of Holy Writ, whose battle cries were hymns of praise.”

Yes, that is the tradition that some would despise. It is, we believe, a glorious tradition and although we are small in number we are part of that great heritage. However dark the way may be, let us go forward knowing that God will honour those who honour Him.

Let us seek God's richest blessing on our ministers and our congregations, and above all seek God's grace so that our witness outside and in private and in business will be such that we will saints and that tradition as some would call it commend that faith once for all delivered to the which God has so abundantly honoured in our nation's history.

**CENTENARY CELEBRATIONS AT BUNYAH**

The centenary of the founding of the Presbyterian Church of Eastern Australia was celebrated at Bunyah on Friday evening, 11th October. The Rev. M. C. Ramsay presided over a large and enthusiastic meeting.

After Mr. Ramsay had outlined the history of the Church, Rev. A. Allen emphasised some of the great truths which remain in the forefront of Free Presbyterian witness and practice. Dr. J. C. Andrews then indicated the part which could be played by the Church in the revival of the Reformed Faith today. Very close attention was given to these instructive addresses, and a vote of thanks to the speakers, moved by Mr. Hector.
Cowan and seconded by Mr. Lionel Murray, was carried with acclamation.

At the conclusion of the meeting supper was served by the ladies.

The proceedings throughout were marked by keen interest and good fellowship.

CENTENARY CELEBRATIONS AT FORSTER

A well attended meeting was held at the home of Mrs. Miles, “Weipa,” Forster, on Monday evening, 14th October. The Rev. M. C. Ramsay was accompanied by Mrs. Ramsay, Rev. A. Allen, Dr. J. C. Andrews and Mr. S. R. Andrews (Dr. Andrews' father). The meeting was held to commemorate the founding of the Presbyterian Church of Eastern Australia 100 years ago.

Rev. M. C. Ramsay presided. Rev. Allen indicated how certain principles emphasised at the Reformation had been influential in the foundation of the Free Presbyterian Church of Scotland in 1843, and of the Presbyterian Church of Eastern Australia in 1846. Rev. Ramsay outlined the history of the Church from 1846 until the present day, and Dr. Andrews spoke on the relevance of Free Church witness today.

On behalf of all present, Mr. H. Mathias thanked the speakers for their informative and encouraging addresses.

Immediately after supper a presentation was made to Rev. and Mrs. Ramsay, who are soon to have their silver wedding. On behalf of the friends Mrs. Miles presented a silver fruit dish and handed Mrs. Ramsay a bouquet. After suitable acknowledgement had been made Mrs. Miles herself was presented with a bouquet by Mrs. Spurrit, on behalf of the assembled friends. Rev. Ramsay, on behalf of the gathering, thanked Mrs. Miles for making her home available for the meeting. In reply, Mrs. Miles said that the meeting vividly reminded her of Church services held many years ago in her father's home when the father of Rev. A. Allen was their minister.

HAMILTON NEWS

During the last week of his Victorian tour, Dr. Campbell Andrews conducted an evangelical and missionary campaign in the Hamilton charge. On three successive week nights he spoke on the following subjects: – (1) “The Plight of Man”; (2) “The Power of God”; (3) “The Path of life.” The messages were listened to with keen attention by appreciative congregations and the lectures formed a fitting background for the special missionary addresses given over the following weekend.

At Hamilton on Sabbath morning he spoke on “Missionary Vision.” In the evening his subject was “Missionary Action,” and the final meeting was held on Monday afternoon, the topic discussed upon was “The South African Field.” Missionary addresses were also given at Mt. Eccles and Branxholme. The final meeting, held on Monday afternoon in the supper room of the Town Hall, was organised by the Hamilton Women’s Missionary Association, and was attended by representatives from similar societies in other Hamilton churches. The ladies of the congregation provided afternoon tea. Jancis McFarlane, daughter of the Congregational Treasurer, presented Mrs. Andrews and Mrs. Graham with beautiful bouquets, and Elspeth Andrews was given a small present. The chairman, the Rev. I. L. Graham, announced at the meeting that the contributions, totalling £142/10/- were forthcoming for Dr. Andrews' work in Africa. Included in this sum were an anonymous donation of £41/5/-; £10 from the Hamilton Women’s Missionary Association; £16/15/- from Branxholme congregation and £14 from Mt. Eccles. In this practical way the Hamilton-Branxholme charge has shown that it strongly approves of the church being missionary minded and that it is delighted that Dr. and Mrs. Andrews are going forward to this work in Africa.

I. L. G.

Dr. ANDREWS’ VISIT TO GEELONG

On Friday evening, 8th November, Dr. Andrews commenced his Victorian campaign, by giving an address to the Nurses’ Christian Union at the Geelong Hospital, followed later by a preparatory service at our Geelong Church. A further preparatory service was held on Saturday afternoon, followed on Sabbath by the Sacrament of the Lord's Supper, on which occasion Dr. Andrews took as his text for the Action Sermon Revelation chapter 3, verse 20. The fencing of the tables and the table addresses were given by the minister. Dr. Andrews concluded the Sabbath morning service with the Post
Communion Address, a memorable communion season.

On Monday evening Dr. Andrews gave a most informative talk on his future sphere of labour, outlining the conditions and the life of the people and the scope of the missionary work in the Transkei District. After the address the doctor was thanked and wishes were expressed that God's richest blessing would accompany Dr. and Mrs. Andrews in the work. The Rev. H. K. Mack joined in expressing his good will. A bouquet was presented to Mrs. Andrews by Annie McKay on behalf of the children, and after refreshments, the Benediction brought to a close a helpful and happy visit. – J. A. W.

Mrs. J. C. Andrews, the wife of our missionary, became ill on arriving in Sydney from Victoria, and was hurried off to hospital where she was operated on for appendicitis. Her condition is satisfactory, but Dr. Andrews was unable to proceed to the Hunter as planned.

TO THE EDITOR
Dear Sir,

Would you please allow me space to bring under the notice of the readers of the Australian Free Presbyterian the matter of the dearth of ministerial students in our denomination.

This shortage is causing great anxiety to many in our Church, who yearn for the prosperity of the Lord's Zion in our midst.

It has occurred to us as a good thing if every person, both old and young, in our congregations, were asked to make fervent and daily supplication before the Lord at the throne of grace, that He would raise up and call out by His holy spirit, earnest and godly young men for the ministry of our denomination.

We are thankful, of course, for the ministers whom we have, but we feel that this is a matter of urgency, consequently, we appeal to our people to wrestle mightily with God to rectify the barreness. The challenge is, who is willing to consecrate himself this day wholly to the Lord's service, and reply to His call, “Who will go for us?” “Here am I, send me”?

The Apostle says, “In everything by prayer and supplication with thanksgiving let your requests be made known unto God.”

Yours sincerely in the Master's service,
J. CAMPBELL ROBINSON,
Convener, Training of Ministry Committee.

8

OBITUARY
When Mr. Jeremiah Coleman, of Dingo Creek, passed away on 22nd August last, the Upper Manning lost a most highly respected and dearly loved citizen, and the Free Presbyterian Church lost a very valuable and exemplary Christian.

His life declared him to be a man of God. His integrity was undoubted, and the transparency of his character won him the confidence and friendship of many. He was most unostentatious, and his life was marked by simplicity and kindness. The late Mr. Coleman never married and had attained to 81 years. The Word of God was dear to him and the Eternal One was his refuge. So upright and kind was he, and so simple and direct was his faith, that men recognised that he would not be lured from the path of rectitude. The blessedness of such a life is indescribably great, and who can declare the potency for good of such a life.

Mr. G. G. Fort passed away in the Hamilton Hospital on September 14th at the age of 57 years. A soldier of the First World War he had never been in robust health since his return. Still he was able to lead an active life, and on frequent occasions helped in work that needed doing about the church property. He also rendered good help in connection with the “Aborigines Uplift Society.” With his wife and daughter he attended church services regularly. He had been very ill in the autumn of this year, but recovered sufficiently to be in his place again in public worship. Some weeks before his death he was compelled again to seek treatment in hospital, this time it was the Lord's will that he should be taken. The Word of God was precious to him. The Psalms in particular proved a comfort, and the petitions of several were appropriate for use in prayer. The words of the 25th Psalm (metrical version), “O Lord I trust in Thee,” were used as a personal expression of faith in the Lord Jesus, and the first verse of Psalm 121 expressed beautifully the upward look of the trusting soul.

His sorrowing widow and daughter have the sincere sympathy of many friends. Also the aged mother who, in the departure of this exemplary Christian, passed away in the Hamilton Hospital on September 14th at the age of 57 years. A soldier of the First World War he had never been in robust health since his return. Still he was able to lead an active life, and on frequent occasions helped in work that needed doing about the church property. He also rendered good help in connection with the “Aborigines Uplift Society.” With his wife and daughter he attended church services regularly. He had been very ill in the autumn of this year, but recovered sufficiently to be in his place again in public worship. Some weeks before his death he was compelled again to seek treatment in hospital, this time it was the Lord's will that he should be taken. The Word of God was precious to him. The Psalms in particular proved a comfort, and the petitions of several were appropriate for use in prayer. The words of the 25th Psalm (metrical version), “O Lord I trust in Thee,” were used as a personal expression of faith in the Lord Jesus, and the first verse of Psalm 121 expressed beautifully the upward look of the trusting soul.

His sorrowing widow and daughter have the sincere sympathy of many friends. Also the aged mother who, in the departure of this son, sees the first break in her family of twelve children.

I. L. G.

SUBSCRIPTIONS TO AUSTRALIAN FREE PRESBYTERIAN FOR NOVEMBER
N.S.W.
Mrs. M. J. Anderson, Grafton, 5/–, 31/12/47; Mrs. D. Anderson, Grafton, 5/–, 31/12/47; Mr. A. Beaton, Yamba, 10/–, 31/7/46; Miss L. Cannon, Maclean, 5/–, 31/12/46; Mrs. F. Groves, Grafton, 5/–, 31/12/47; Miss Kearns, Grafton, 5/–, 31/12/47; Mrs. E. D. Munro, Maclean, 5/–, 31/12/47; Miss L. S, McLachlan, Ulmarra, 5/–, 31/12/47; Mrs. M. McDonald, Grafton, 5/–, 30/5/48; Mrs. A. McDonald, Chatsworth Island, £1, 30/6/52; Mr. A. H. Polson, Pamboola, £1, 31/7/41; Mrs. F. Ramsay, Maclean, 5/–, 31/12/47; Mr. D. McPherson, Grafton,
THE AUSTRALIAN FREE PRESBYTERIAN
Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

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17 Anderson Street, Westmead,
N.S.W.

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BOOK REVIEW
“Interviews With God,” by W. E. Schramm, D.D.

This little book is one which should prove helpful to Christians. It contains maxims drawn from Scripture in answer to everyday problems; for instance, “Can Christianity be carried into business?” “Is honesty merely good policy?” “What is the remedy for a depression?” “What is the meaning of Christianity?” “How may I be cleansed from sin?” “Will this body of mine live after death?” These and many other questions are asked and answered. It should prove invaluable to soul winners.

EXPOSITIONS
Rev. DONALD MACDONALD, M.A.

JANUARY 5th

The Return to Nazareth

This is the season of holiday and home going. It is not best to have the roast beef and plum pudding of “Old England” in this climate, but there are plenty of other more appropriate forms of good cheer, and goodwill is always appropriate and seldom wanting in this sunny land.

In our lesson today we see Jesus returning to His home town. He returns no longer the obscure and humble carpenter's son, but as one Whose fame had spread through the country, and Who, wherever He went, was the observed of all observers.

His fellow townsmen flocked to see and hear Him, as they naturally would, if only from curiosity, after an absence of nearly a year, during which such a startling change in His circumstances had occurred. The whole incident is marvellously true to life – the curious crowd of villagers, their first admiration and wonder at the dignity and authority with which their erstwhile neighbour was clothed as with the royal robes of His kingly ancestor, and then the revulsion of fury as the unpalatable truths of His message dawned on their minds.

His first address to the people of His own city was His last, and in their intention would have been His last on earth. His escape from their hands is generally taken as a miracle, but, if so, it was not, we believe, by exertion of His own power, but by Divine interposition, as so often has happened when the Lord's servants have been in danger. Pride and envy turned into rage, the spirit of murder, in the hearts of men who were, most of them, ordinary folks like you and me. Harbouring evil passions, while we deceive ourselves into thinking them perfectly justifiable feelings, is a sure road to the rejection of Christ. For with hearts thus preoccupied, we fail to recognise Him when He comes to us. He still comes in many strange guises. “Inasmuch as ye have...”
done it unto one of the least of these.” We have to be very watchful or we may turn Him away, as did the Nazarenes.

**JANUARY 12th**

**Fishers of Men.**


We have already spoken in these notes (for November 13th) of the probable explanation of the seeming discrepancy between John's account of the first meeting of Andrew, Peter and John with Jesus, and the Synoptic account of the call to discipleship of the four fishers. Discipleship did not mean that in every case the disciple left his ordinary occupation to follow his Master. It was only a few out of many who were thus called.

It has been suggested upon various grounds, and with some plausibility, that Zebedee and his sons had a regular business connection with Jerusalem in the sale of fish, and that it was a prosperous concern. Of course, there were such things all over the Roman world, which was a high civilisation with more rapid transport facilities than were afterwards common in Europe until the coming of the railways. Yet intermingled with these civilised conditions were primitive ones which have lasted unchanged until the present day. The significance of this fact is well worth pondering in the light of such sayings as “The meek shall inherit the earth,” and “They that take the sword shall perish by the sword,” and we may add, with all reverence, from Scripture itself, “their works with them.” It seems a great pity that the rulers of this world, who are crucifying Christ afresh, cannot learn this lesson and avoid their otherwise inevitable doom. But it is an encouraging thought for the humble and the peaceable.

If this supposition as to Zebedee's family is correct, it would explain, for example, John's familiarity with the high priest's palace, and possibly the mother's request for the highest position for her sons in the kingdom which she supposed Christ was to set up.

The position of Andrew and Peter was probably a lower one. But they, too, left their all, and no man can do more, except surrender life itself for the Master's sake. That, too, they gave when the time came, willingly and joyfully. They set their feet that day on the road to a destiny they did not realise, and to a fame greater than their wildest dreams. From simple fishermen they became fishers of men on a world scale, and their words still draw men into the kingdom. The miraculous draught on the lake of Galilee presaged that greater than their wildest dreams. From simple fishermen they became fishers of men on a world scale, and their words still draw men into the kingdom. The miraculous draught on the lake of Galilee presaged that they were objects of horror and dread. Their deliverance from their awful condition was correspondingly matter for wonder, amounting to stupefaction. The news flashed over the whole country at once. The healing of Peter's mother-in-law followed, and of many others who were brought to Him.

**JANUARY 26th**

**Healing a Leper**

Mark 1: 35-45.

This section begins with a first recorded example of our Lord's prayer life. Every truly great and good life has been a life of prayer. In this matter our Lord sets us the supreme example, as in all else. If He needed to pray, how much more we need to do so who have to pray for pardon of sin, which He had not.

It may be laid down also as another truism that no prayer life can be strong and vigorous without the regular observance of “the Morning Watch.”

The disciples came to look for Him because the crowds were already awaiting His ministrations, early as it was. Knowing that it would be so, He had slipped away earlier still for prayer, in spite of their need, because, in order to cope with it, He needed to be alone with His Father for a while. Let Christian workers and all disciples take note.

He went to the other cities of Galilee, continuing the work of teaching, preaching and healing.

Among those healed was a leper. This case is specially noted, as the disease was loathsome and dreaded like demon possession. It was segregated by...
the instruction of the Mosaic law, the only disease so dealt with. Its instant yielding to the power of Christ deepened the awe which the cure of the demoniac had produced.

The Children's Portion
Conducted by Rev. J. C. ROBINSON
The Manse
88 Alma Road
East St. Kilda
Melbourne, Vic.

THE CHILDREN'S SERMON
THINGS WE MUST DO

“Arise, and go into the city, and it shall be told thee what thou must do.” Acts 9: 6.

The persecuting Saul soon became a different man when the Spirit of God wrought upon him. Previously he had authority and was wont to order men about, but now he realises that he is under authority, and must do what he is told. This is evident by his question, “Lord, what wilt thou have me to do?” The Lord's answer is instructive, “Arise, and go into the city, and it shall be told thee what thou must do.” We wish to observe with you some things we must do.

1. We must believe. Saul learned this lesson well, for when the Philippian gaoler, afterwards, cried out to him, “What must I do to be saved?” he immediately replied, “Believe on the Lord Jesus Christ and thou shalt be saved.” The Word of God also says He that cometh to God must believe that He is (that is, He is God) and the rewarder of them that diligently seek Him.

2. Another thing we must do, we are told, is we must be born again. “Ye must be born again,” says the Saviour. We cannot live in a spiritual kingdom with a natural heart. There must be a change. This change takes place when we are born again. Fish have fins to swim in the water and birds have wings to fly in the air, so Christian people have faith to live a Spiritual life in a wicked world, and are born again so that they can live with Christ in heaven.

3. Another thing we must do is, to worship God in spirit and in truth. God is a Spirit, and it is said, they that worship Him must worship Him in Spirit and in Truth. A spiritual frame is necessary for spiritual worship.

4. Yet another thing we must do is we must die. God said to Moses, “Thy days approach that thou must die.” Death is steadily coming to us, or rather we are coming to it. There are some things we can put off, but we cannot put off the hour of death. If the Lord tarry that hour is inevitable. So the wise thing to do is to prepare for it.

5. The last thing we must do is, “We must all appear before the judgement seat of Christ: that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

The question then is, What will the verdict be for us? Will it be “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Or will it be, “Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels?” It will be either one or the other. Let us all work and pray that it will be the former.

— J. C. R.

A Kiss for a Blow

“Will you please tell me,” said the little boy to his teacher, “what is meant by overcoming evil with good?”

The teacher began to explain it, when a scene took place which helped to show what it meant.

A boy, seven years of age, whose name was George, was sitting beside his sister, who was only five years old. While the teacher was talking, George got angry with his sister for something and struck her.

The little girl began to cry, but the teacher said: “My dear Mary, you had better kiss your brother. See how angry he looks!”

Mary looked at her brother. He seemed sullen and wretched. She threw both her arms around his neck and kissed him. George was not prepared for such a kind return for his blow. His feelings were touched, and he burst into tears. Mary wiped away his tears with her apron, and sought to comfort him. “Do not cry, George,” she said, “you did not hurt me much.” But he only wept the more.

And why did George weep? Would he have wept if his sister had struck him as he had struck her? Not he. But by kissing him as she did, she made him feel, more keenly than if she had beaten him black and blue, that he had done wrong. Here was a kiss for a blow – love for anger; and all the school saw at once what was meant by “overcoming evil with good.”

— Young Reaper.

CHRIST ADAPTED TO HUMAN NEED

You cannot name a noble figure, a sweet simile, a tender or attractive relationship, in which Jesus is not set forth for the comfort and encouragement of His people. Are we wounded? He is balm. Are we sick? He is medicine. Are we naked? He is clothing. Are we poor? He is wealth. Are we hungry? He is bread. Are we thirsty? He is water. Are we in debt? He is our surety. Are we in darkness? He is our Sun. Have we a house to build? He is the Rock on which to build it. Have we a black and gathering storm to face? He is a strong tower to which we may flee and be safe. Are we to be tried? He is our Advocate. Is sentence passed, and are we under condemnation? He is our pardon.

— T. Guthrie, D.D.
THE FREE KIRK RALLY

The next Free Kirk Rally will (D.V.) be held from April 5th to April 7th, 1947.

The following are the subjects to be discussed:

1. What do you consider have been the chief contributions made to the cause of Christ by the Free Presbyterian Church of Australia during the past century? Papers to be prepared by Taree and Huntingdon Fellowships.

2. What can be done to increase loyalty to the Scriptural principles and teaching of our denomination? Papers to be prepared by St. Kilda and Kindee Fellowships.

3. Give what you consider the best suggestions for creating a live Missionary interest in our Church, with special reference to South Africa and other possible fields. Papers to be prepared by St. George’s and Wauchope Fellowships.

4. Why do so few students offer for the ministry of our Church, and what course should be adopted to correct this shortage? Papers to be prepared by Grafton and Tinonee Fellowships.

NEGLIGENCE OF PROMISE

Many years ago, an aged and ragged Indian wandered into one of our western settlements, begging for food to keep him from starving. A bright coloured ribbon was seen round his neck, from which there hung a small dirty pouch. On being asked what it was, he said it was a charm given him in his younger days. He opened it, and took out a worn and crumpled paper, which he handed the person speaking to him for inspection. It proved, upon examination, to be a regular discharge from the Federal army, entitling him to a pension for life, and signed by General Washington himself. Here was a man, with a promise duly signed, which, if presented in the right place, would have secured for him ample provision for the way; and yet he was wandering about hungry, helpless and forlorn, and begging for bread to keep him from starving! What a picture we have here of many Christians who, with all the promises of Jesus in their hands – with the charter of their inheritance in full possession, are yet gloomy, and sad, and starving in the wilderness. – R. Newton, D.D.

How do I know that I am a sinner? By a dead Christ. How do I know that I am saved? By a risen Christ. How do I know that I shall persevere? By an ascended Christ. How do I know that I shall be glorified? By a coming Christ.


12

DECEMBER BIRTHDAYS

Many Happy Returns

“Children, obey your parents in the Lord: for this is right”
           – Ephesians 6: 1

1946

Dec.  1 – Athol McKinnon, Kindee.
     1 – Elizabeth Anderson, Harwood Island.
     1 – Brian James Gordon, Barrington.
     1 – Roma Eagleton, Maclean.
     2 – Wallace Lamborn, Willena.
     2 – Margaret Marchment, Wauchope.
     2 – Dorothy Clerke, Kendall.
     3 – George Gollan, Tinonee.
     4 – Reginald McKinnon, Kindee.
     4 – Joy Kidd, Nabiac.
     4 – Helen Robinson, Taree.
     4 – Barry K. McKay, Kinchela.
     5 – Warwick Lamborn, Willena.
     5 – Francis N. Robinson, Marlee.
     6 – Frank Bain, Wauchope.
     7 – Ernest Donald Munro, Maclean.
     7 – Gweneth Clerke, Kendall.
     8 – Kenneth Murray, Bunyah.
     8 – Judith M. Black, Sydney.
     9 – Noreen Lyons, Forster North.
     9 – Graeme King, Grafton.
    10 – Margaret Oakley, Failford.
    10 – Betty Chapman, Wauchope.
    12 – Beth Taylor, Barrington.
    12 – Graham Len, Maitland.
    12 – Donald Atkinson, Wingham.
    13 – Marion Brogden, Armidale.
    14 – Helena Breckenridge, Haberfield.
    14 – Christina Marchment, Wauchope.
    14 – Graeme尼斯bet, Sydney.
    15 – Heather Long, Grafton.
    17 – Dorothy Clerke, Kendall.
    17 – Rosemary Turner, Bunyah.
    17 – Valetta Foster, Hamilton.
    18 – Elsie Rees, Hamilton.
    19 – Pearl Mullard, Comboyne.
    19 – Willie Plunkett, Hamilton.
    19 – Margaret Wilkinson, Nabiac.
    19 – Margaret Sheather, Wauchope.
    19 – Margaret Greig, Wauchope.
    21 – Colin Alberts, Ashby.
    23 – Hugh Turner, Bunyah.
    24 – Eunice Kennedy, Comboyne.
    24 – Kevin Chapman, Wauchope.
    25 – Hedley G. J. Darcy, Ruthven.
    25 – Peter Child, Maclean.
    25 – Bertie Chapman, Taree.
THE AUSTRALIAN FREE PRESBYTERIAN

JANUARY 15, 1947.

EDITOR: Rev. ARTHUR ALLEN

The Official Organ of the Free Presbyterian Church of Australia.

SEARCH WORK IN THE LAMENTATIONS OF JEREMIAH

1. Write out the verse where it is said, “See if there is any sorrow like unto my sorrow.”
2. How many times is the pronoun “He” mentioned in the first sixteen verses of chapter 3?
3. Write out the verse where it is said, “The Lord is my portion.”
4. Jeremiah twice says certain things are good for a man. What are these?
5. Where is it said, “O Lord, thou hast pleaded the causes of my soul.”
6. Quote a verse to show that Sodom was overthrown in a moment?
7. Jeremiah pleads, “Turn thou us unto thee, O Lord, and we shall be turned.” Where is this to be found?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

SAVING FAITH

In the day in which we live there is a strong tendency to overlook the principal aim

The Best Teacher

Never man spake like this man. – John 7: 46
From everything our Saviour saw
Lessons of wisdom He would draw.
The clouds, the colours in the sky;
The gentle breeze that whispers by;
The fields all white with waving corn;
The lilies that the vale adorn;
The reed that trembles in the wind;
The tree where none its fruit can find;
The sliding sand, the flinty rock
The thorns that on the earth abound;
The tender grass that clothes the ground;
The little birds that fly in air,
That bears unmoved the tempests shock;
The sheep that needs the shepherd's care;
The pearls that deep in ocean lie;
The gold that charms the miser's eye –
All from His lips some truth proclaim,
Or learn to tell their Maker's Name.

– Caroline Fry.
and end of Christ's mission upon the earth. We find a number of people entertaining some belief in the work of Christ without acknowledging its great purpose and ultimate end. The teaching of Christ is accepted as a basis for the establishing of an ideal state, where men shall live in peace with one another and the world's problems will be solved. But there is a more profound purpose in Christ's Divine mission than the spreading of Christian principles upon the earth, which after all are the results of redeeming grace. Christ's mission is to reveal the sovereignty of God, His incomprehensible wisdom and original purpose in the creation of man, the riches of His grace and the boundless oceans of His mercy, as set forth the sacrificial death of the Saviour.

Christian principles are retained on this lower world by God's good pleasure. Hell would be let loose and countless thousands plunged into eternal misery if God withdrew His restraining hand. So long as Christian principles remain, so long shall we know that the grace of God is still with us. But if we are to be the recipients of His grace, we must manifest saving faith in our lives, which is the evidence of saving grace. It is not enough to believe that the principles taught by Jesus Christ will solve all the problems of life and society. It is quite true that in the teaching of Christ we have the solution for all the world's ills; but these principles cannot be applied, because the heart of man is deceitful and desperately wicked. There is nothing in man's fallen nature that responds to the spiritual interpretation of Christ's teachings. Therefore, to believe that the teaching of Christ is the solution for all our problems is not so much an act of faith as intelligence; just plain common sense. The atheist and agnostic are forced to acknowledge this. The acceptance of Christian principles does not necessarily mean the acceptance of the Saviour.

We have all come up against the deep spiritual tragedies of life and death, when every earthly hope is shattered and the gloom is intensified by the realization of what might have been. All the principles in the world cannot bring peace to the storm tossed, soul nearing the rocks of eternity. Life's tragedies and disasters are the result of God's broken commandments. It is not enough to believe that Jesus Christ came to seek and to save, and disregard the great doctrines of Scripture. Unless the mind has been enlightened by the Holy Spirit, which produces the intelligent acknowledgement of the soul destroying power of sin, and brings forth a confession of wickedness, the atonement enacted on Calvary's cross can never be understood. It will remain nothing more than a display of physical brutality.

It is not enough to believe that Jesus Christ is the Son of God, the devils believe this and tremble. The Lord Jesus Christ has established His claims and the evidence cannot be refuted. It is only as the Holy Spirit uncovers our thoughts and actions to the light of God's holiness and compares our life of three score years and ten with the endlessness of our being that we can intelligently grasp the futility of human endeavour to bring in a golden age. In the light of God's Word we can see the corruption of the human heart.

The saints of all ages acknowledge their own inability and limitations. Isaiah said: “I am a man of unclean lips.” Peter confessed, “I am a sinful man, O Lord,” and Paul complained of “the body of this death.” But their confidence in the sufficiency of Christ's atoning death gave rise to an irresistible power within them, enlarging their capacity, strengthening their will, refining and purifying every faculty of the soul. Thus faith is not an unsubstantial illusion but based upon solid evidence of an inward reconstruction. “Faith is the substance of things hoped for the evidence of things not seen.” The sanctifying influences of the Holy Spirit supplies the substance of faith. We often come up against the great misconception that faith in God is of the same nature as the faith we have that the sun will rise our skies from morn till night; but that is not so. Faith in God unfolds the vision of eternity, it unlocks the mystery of the ages in the purpose of God. Faith in God
can place the babe upon the throne of wisdom far above the scholars of the world. It can overthrow mountains and open the doors of heaven.

Faith is the mighty controlling force that grips the soul of man, it is a powerful and all conquering force, it puts iron in the blood and steels the nerve to face the persecution of fire and death, it has blazed a trail through China and penetrated into the heart of heathenism; it conquers the jungles of Africa and disease and death of the Congo. Through the blood, sweat and brutality of the middle ages it broke the bonds of physical and mental slavery and arose in all its grandeur above the intolerant, blasphemous dictatorship that ever existed in Western Europe. Such men as Martin Luther and John Calvin are examples of the irresistible power of faith in God. John Knox and Andrew Melville unfurled its banner in Scotland. Faith which the Scriptures describe as a mighty supernatural force is a gift of God.

Faith in God will enable a man to defy death and the grave. Happy, indeed, is that man that can say with the apostle, “O death where is thy sting, O grave where is thy victory.” Search through the history of the ages and you shall discover that every effort of human endeavour to bring about a reformation in civilization has been a failure. But the landmarks of progress in social and scientific advancement is indebted to the manifestations of faith in the lives of men; faith in God. Although social reconstruction is not the end of faith, it is but a byproduct. Faith reaches out to larger domains and would embrace the all spacious universe, it breaks the limitations of this life and expands itself into the realms of immortality.

Prevailing conditions are dependent upon the restoration of the divine image in man. As the Master has said: “Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.” Therefore the Christian makes the greatest contribution to the temporal welfare of the world, while he confesses that “he is a stranger and a pilgrim upon the earth,” journeying to “a city that hath foundations, whose builder and maker is God.” Have you this faith in God or does the world blot out the consciousness of your immortality and eternal destiny?

A man may believe that God exists, that Christ died to redeem sinners, but the demons believe this and tremble. A man may believe that the righteous are blessed of the Lord, but Balaam believed this, yet he did not die the death of the righteous. You can see how empty a profession is that is void of saving faith. Saving faith glorifies God, and, under the sanctifying influences of the Holy Spirit, regulates the life and outward conduct, and also the inward devotions. “For as a man thinketh in his heart so is he.” Therefore, the heart of man can be read by his conduct. Our lives write the history of the soul in the book of God's remembrance and in the last day will expose guilt and unworthiness, unless it has been erased by the blood of Christ.

All may not have the same degree of faith, some are weak, others are strong, or as Paul puts it, “Some are babes, others have reached the full stature of faith. But strong or weak the evidence of faith is manifest in a changed outlook. “Old things pass away, behold all things become new.”

We have all come under the curse of spiritual death, blind to a vision of a new world, but Christ died to exalt us to a lofty sphere of life. Christ did not die to place before the world a set of principles, but to bring life and immortality to light, to reveal His own glory and bring solid relief from all the fears of a dark eternity.

— A. A.

THE SUPER EXCELLENCE OF THE LOVE OF CHRIST


By the Late REV. JOHN DAVIS

This day calls up many strange recollections to me, for it is the 21st anniversary of my arrival on the Hastings River. I have spent now the half of my life amongst you, with the exception of that break which I had in Sydney. When I came I had no
expectations of staying as many months as I have stayed years. But passing over all my work in the meantime, I simply recall the first words from which I preached in this pulpit, just 21 years ago. I remember that day and that text well, though I have utterly forgotten hundreds of the other texts from which I preached. The text that day was that part of Christ's words to the Church of Laodicea. “Behold I stand at the door and knock,” and Christ standing at the door of the sinner's heart and seeking an entrance was the subject. And I often wonder to this day concerning many of us, whether Christ is yet a welcome guest within the heart, or whether He is still without, His locks wet with dew through long waiting. Now if you have opened your heart to Christ, and received Him as your Prophet, Priest and King, you will be able to comprehend with all saints the length, breadth and the love of Christ of which our text speaks. On the other hand if Christ is still locked out, if His laws are not your guide, nor His merits your hope then I have taken this text, to draw you, as the Prophet Hosea says, with cords of man and bands of love, and may God's Spirit work in your hearts, for if the incomparable love of Christ does not melt them I know not what will. As the Apostle says, “We love Him because He first loved us.” Oh, let us now seek to gaze on the matchless love of Christ until we find our hearts reciprocating it. And may God give us eyes to see, ears to hear and a heart which will melt.

“Greater love hath no man than this, that a man lay down his life for his friends.” **In these words Jesus is pointing out to us the utmost extent to which human love can go.** Man cannot show greater love than this. That is the “ne plus ultra” of the love of the human heart – to lay down life for friends. And moreover, it is a very rare thing to see love exhibited to such an extent. I do not remember any instance of it recorded in the Scriptures. The classics tell of one or two cases and modern history has furnished a few cases, as for instance those missionaries who went into the African Lazareth to preach to lepers, well knowing that they could never come out of it again, and that in all probability they would die of the disease themselves, which they did. The Bible gives us the instance of Jacob serving almost as a slave for seven years. It gives us the instance of Judah ready to become a bond slave in Pharaoh's house instead of Benjamin, and it gives us the instance of Jonathan resigning his claim to a kingdom in favour of David, and all these instances are magnified in the Scriptures as rare instances of the power of human love. But it can go further, it can go so far as for a person to lay down his life for his friend.

**And we may remark that when a person lays down his life there can be no question of the sincerity of his love.** Love is often simulated. Hence an Apostle injunction is, “Let love be without dissimulation,” that is let it be genuine, sincere, true. Some again can love in word but not in deed. Such can talk the language of love, but when it comes to practical proofs, then they are sadly wanting. But when a person lays down his life for his friend, no one can question the sincerity of his friendship after that; a seal is set upon that love that is stronger than death. There was nothing counterfeit about it.

**Further, when a person lays down his life for another, it shows not only the sincerity, but also the devotion and faithfulness of his love.** “An hireling flees” says Christ, “because he is an hireling and careth not for the sheep.” The good Shepherd gives his life for them. But there is something very faithful and devoted about the love that dies for another. There is a story about a Russian servant throwing himself out of the sledge to wolves to save his master and family. No one can doubt the faithfulness of that man's love. In fact, we may say when a man loves so far as to lay down his life for another, his death is such a sacrifice of love that it includes everything. It includes the giving up of riches, for what riches has he who lies in the grave? It includes the giving up of rank, for what rank has a dead man in the tomb?

**Now let us come to consider how the**
love of Jesus excels all other love that has ever been exhibited amongst men.” “Greater love hath no man than this, that a man lay down his life for his friends.” But Christ's love excels in that He laid down His life for His enemies. They were certainly His friends from eternity by choice and election; but they were enemies to Him by the bent and tenor of their life until He called them and justified them. This point the Apostle Paul magnifies in his Epistles. “For 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 towards us, in that, while we were yet sinners, Christ died.” Again “For if, when we were enemies, we were reconciled to God by the death of His Son.” Again, “Christ died, the just for the unjust.” “The carnal mind is enmity against God,” and yet all for whom Christ laid down His life possessed that carnal mind which is enmity. Is that not therefore superlative love that prompts the Saviour to die for His enemies. His matchless love was like a cup running over even while they were in the very act of crucifying Him as is shown by His prayer, “Father, forgive them, for they know not what they do,” and also by His great response to the pleadings of the distressed thief. “Today thou shalt be with Me in paradise.”

Further, the transcendency of Christ love over all other appears in this, that when any human being is dying for a friend, he is simply dying a little sooner, for he would die anyhow. “It is appointed to all men once to die.” The time of death to the day is uncertain. We cannot tell what a day will bring forth, but we know that the power of the body to live is only for 70 or 80 years, and then it crumbles away. So that whoever dies for another is only dying a little sooner than he would have to at any rate. Now our Saviour Jesus was immortal, there was no sentence of death in Him inherently. Death could make no demands on Him, for it could not find sin in Him nor any guile. Hence when Jesus died for us, He laid down His life. “He bowed His head and gave up the Spirit within Him. He laid aside His own immortality, and by laying that aside, He brought life and immortality to light for us.” There was, friends, a height and depth of love which no mortal can ever display. The immortal Jesus, voluntarily subjected Himself to death, though death had no claim upon Him. Matchless love. Further, to see the incomparableness of Christ's love. I might remind you of this, that in many cases where men have laid down their lives for others, there was a chance that their life would not be taken. But with Jesus there was no chance of escape. He knew all along the decease which He should accomplish at Jerusalem. He was conscious that He had a baptism to be baptized with. He knew that otherwise the Scriptures could not be fulfilled nor those whom the Father had given Him, saved. There was no possible chance of escape. He came into the world to die. He took on Him the form of a man, that as a man He should be nailed to the cross a propitiation for our sins. There was therefore an absolute walking into the jaws of death. Marvellous love.

Take this thought further, too, that where men have laid down their lives for others, there was no transference of other’s guilt to them, they have simply faced danger and fell because their love to the other was so great, that they would face danger that the other might not be endangered. Even if there had been cases where men have suffered death for others condemned to die, they simply bore the penalty of another's crime, without assuming the guilt. Now in this respect the love of Christ is marvellous, for He not only submitted to the penalty of our transgressions of the law of God, but He in a very real sense assumed our guilt, and became the object or butt that Divine wrath and vengeance which our sins aroused. “He bore our sins.” “All we like sheep went astray and the Lord laid on Him the iniquity of us all.” “He was numbered with the transgressors and bore the sin of many.” To the pure and holy soul of Jesus that guilt was terrible. the sins of His people included adulteries, murders, thefts,
lies, every form of the foul monster of sin, it was laid upon Him, transferred to Him, just as the High Priest transferred sins of the people to the scapegoat which was let go far away in the wilderness.

“For the transgression of my people was He stricken.” Far be it from us to say that Jesus was personally a sinner. Ah no, He was the Holy One of Israel, but our sins were imputed to Him, and He in His love, bore the shame as well as the pain of them. Was there ever a love like that love, that took the shame as well as endured the penalty of other's sins?

Then once more, some have laid down their lives for others, but they have not been denied, any little comfort that might mitigate their last agonies. The very felons in our gaols before they are executed are given any little comforts or indulgences they might desire. And those martyrs of the faith that laid down their lives for Christ's sake and the gospel, have sung the songs of Zion. So strengthened were their hearts by the consolations of God. But our Redeemer, in the hour of His death was mocked and jeered. They spat on Him in contempt, they ridiculed His Kingly office by clothing in sham royalty, they ridiculed His prophetic office, by smiting Him with the palms of their hands and saying, “Prophecy who smote thee.” They made Him carry His own cross, as brutal as to ask a man to erect his own gallows. They gave Him vinegar to drink mingled with gall, the only comfort they offered Him, and they jeered Him on the cross, saying, “If thou be the Son of God, come down from the cross.” Was there ever sorrow like unto that? But that was not all. I have said that the martyrs were sustained by Divine Grace, but even that was strangely withheld in this hour of His weakness, until He Himself cried out asking why He was forsaken. Now every pang of that death on the cross was foreknown by Jesus, yet that was the death that He came to die. Carrying the load of our sins, to be jeered at by men and unconsolled by the Father in heaven. Truly this was unheard of love.

When we consider Christ's Love, and its stupendous sacrifice, how humble we should be on account of the little that we sacrifice for Him. Yet if we gave all a sacrifice to Christ for His to us it would count only as the value of a candle compared to the light of the sun. If we offer ourselves living sacrifices it would be but reasonable service.

6

THE FUTURE

If sin had not destroyed our sense of values we would live for eternity and not for time. So far as our existence is concerned we have been created like unto the angels. Satan was an angel that sinned against God, but his sin did not destroy his existence. He lives on and must live on forever. What happened was that his abode was changed and his character, but his being remained the same.

Sin has brought a similar change in man. His abode was changed, he was cast out of Eden and from the presence of God. His character was changed from the light of purity to the darkness of corruption, but his being remains the same. The distinctiveness of his individuality remains, his personality is immortal. He has begun an endless existence and has no choice, but must live on. The Christ has revealed this in the case of Dives and Lazarus. Dives lived on, his thoughts and personality were unimpaired, from hell he spoke for his brethren, “that they should not come to this place of torment.” Again our continued existence with our personality unchanged is revealed when Moses and Elias passed through the portals of glory to the Mount. And finally in Revelation given on the Isle of Patmos. “And I saw the dead small and great stand before God and the books were opened, and another book was opened which is the book of life. And the dead were judged of those things which were written in the books.”

Therefore, if our thoughts are to come in line with God's thoughts, our minds must be elevated to think of ourselves in relation to eternity and the great purpose of God.

The ultimate point to which man's faculties and mental powers can be developed
does not lie within his life of three score years and ten. The more man's mental powers and immortal faculties are developed the greater becomes his capacity for knowledge. It is impossible for any man, whose mind is unimpaired, to dispense with the consciousness of his eternal existence. He either anticipates his eternal destiny as the consummation of happiness or he fears the everlasting state of misery, the just consequence of his own wickedness.

The consciousness of God's justice against all unrighteousness, gives rise to false speculations in an effort to ease the troubled conscience of the unregenerate.

(a) The false hope that death will mean annihilation, that man's being, personality and self responsibility shall be dashed to oblivion on the rocks of eternity. Every faculty of man revolts against such a false and flimsy speculation. The mind cannot conceive of annihilation, its aspirations and anticipation reach out into eternity.

To the potential powers of man's spiritual being this life is shallow, superficial and fragmentary. Every aspiration and hope of man's spiritual conceptions is warped by the limitations that time imposes upon him. His soul refuses to acknowledge life as an empty dream, but rather an experience, the end of which will unfold the reality of eternal truth. In the final analysis such speculations of annihilation is an effort on the part of the unregenerate sinner to falsify reality with fancy, to extinguish the eternal fires of justice with imagination. A slave to time and sense, endeavouring to ignore the testimony of experience thus imprisoning the personality and distorting the true function of reason.

(b) There are those who would consider their own immortality apart from God's injustice and holiness. Man would then become the centre of all things, and God the generous provider, the indulgent father, the servant of man's changing moods. This is liberalism or modernism. Man is asked to accept the speculation that Jehovah has abdicated His throne as the moral ruler of the universe.

Heaven is turned into a reformatory for murderers, tyrants and blasphemers. Or as E. K. Simpson has said: “They offer to scoundrels and blasphemers, ideal sites within the environs of New Jerusalem.” Such a suggestion is absurd in the light of Scripture, experience and testimony.

Death is not a break in man's life, it is not a period of inanimation. Death is an experience. Man's future life and his present life continue without a moment's suspension. As the Scripture declares, “He that is unjust let him be unjust still: he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still.” The pen of inspiration has written, “Whatsoever a man soweth that shall he also reap.” If the seeds of righteousness are sown here by faith in the finished work of the living Christ they are implanted in man's immortal being and shall flourish in eternity. “He that is holy, let him be holy still.” Thus man's responsibility is equal both in time and before the throne of eternal justice.

The conscience of man testifies to the righteous judgement of God. “The soul that sinneth shall die.” When moral sensitiveness is quickened by the spirit of God, the truth is presented, the terrible fact of sin cannot be evaded. The unbridled passions of men produce tyrants, and give expression to the bestial instincts of man's fallen nature, which brings tragedy and death to the sons of men. Shall not the justice of God demand that wickedness be punished, and punished eternally? Man's experience testifies to the fact that God is the moral ruler of the universe. The awakened conscience will keep sleep from the eyes, and people the darkness of night with avenging phantoms.

When the truth is forced upon the soul, the fiercest fires of torment will arise from the guilty conscience. To consider man's immortality apart from God's justice is to do violence to personal experience and deny the Holy Writ.

(c) To consider God's eternal purposes apart from man's responsibility leads to
fatalism, which has a degrading effect upon the soul and intellect. Man is not like driftwood carried by the current of omnipotence to his eternal destiny. Man is a responsible creature and must render an account of his deeds at the throne of universal justice. God has given his law and the commandment is addressed to man's will; but without the regenerating power of the Holy Spirit, man will find nothing in his nature that will respond to the commandment. The fact of his sinful nature does not free him from responsibility. He recognizes the law as good, but his sinful nature is stronger than his convictions.

We stand on the threshold of eternity and our destiny is determined here. The Gospel calls us to life, profound, eternal and complete. The forgiveness of sins and justification through the sacrifice of Christ. Responsibility to the law of God is not dispensed with, but it is now welcome to the regenerate heart as conviction and inclination are in harmony. The reconciliation between conscience and the will brings the unreserved and glorious liberty of the sons of God. Ignorance, prejudice and enmity vanish before the light of truth.

Would you know the truth? Christ Jesus is the revealer of truth. “I am the way, the truth and the light.” Seek therefore the illumination of the Spirit on those things that pertain to your immortal existence.

– A. A.

BOOK REVIEW

A HOUSEWIFE'S POEMS
By ELSIE PEARSON
S. John Bacon, 317 Collins Street, Melbourne.

This attractively covered, charming little book of poems, so delightfully written, reveals in the writer a warmth of homeliness and humility, and succeeds in adorning the busy round of a housewife's daily life, with a brightness, and cheeriness too often lacking in these days of bustle and stress.

We would have appreciated more of a spiritual appeal in the book, nevertheless it may be read with pleasure and profit by all who value home life. – J. A. W.

“PEARL'S SECRET”
By Mrs. HOWARD TAYLOR
S. John Bacon, 317 Collins Street, Melbourne.

This delightfully written story centres around a little girl of radiant personality whose father (a Doctor) and mother were missionaries with the China Inland Mission. Hence its setting is in China. The story begins with a record of some of the trials of missionary life, but is particularly about Pearl, whose coming into the world brought such happiness into her parents' lives that they called her Sunbeam; as she grew older marked qualities were evident in her young life, which, to quote an extract from the book, were “Her high sense of honour and truth, the diligence and thoroughness with which she did everything, the order and neatness of her work, her thoughtfulness and intelligence, and her unvarying faithfulness gave promise of a future of more than ordinary usefulness. Gifted and beautiful – lovely in person, in mind and in heart, she nevertheless was unconscious of it all. She radiated love always and everywhere.” Page 68.

Her discovery that her name was part of the “Lamb's Book of Life” brought unbounded joy to her heart, the text was “Fear not for I have redeemed thee, I have called thee by thy name, thou art mine.” Isa. 43, part of verse one. Soon after this revelation from God, Pearl contracted a severe illness, from which she never recovered, and so passed into the realms above to be with her Lord she loved so much, thus ending at eight years a life of shining witness and example. The reading of the story of her life has influenced many to decide for Christ; the story should prove invaluable to young people.

– J. A. W.

OBITUARY
D. G. FORT

Mr. D. G. Fort passed away in the Hamilton Hospital on September 14th at the age of 57 years. A soldier of the first World War he had never been in robust health since his return. Still he was able to lead an active life and on frequent occasions helped in work that needed doing about the Church property. He also rendered good help in connection with the Aborigines Uplift Society. With his wife and daughter he attended church
services regularly. He had been very ill in the autumn of this year but recovered sufficiently to be in his place again in public worship. Some weeks before his death he was compelled again to seek treatment in hospital. This time it was the Lord's will that he should be taken. The Word of God was precious to him. The Psalms in particular proved a comfort, and the petitions of several were found appropriate for use in prayer. The words of the 25th (metrical version) – “O Lord, I trust in Thee,” were used as a personal expression of faith in the Lord Jesus, and the first verse of Psalm 121 expressed beautifully the upward look of the trusting soul. His sorrowing widow and daughter have the sincere sympathy of many friends. Also the aged mother who, in the departure of this son, sees the first break in her family of twelve children.

– I. L. G.

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

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Lesson Notes

LESSONS FOR FEBRUARY

TINY TOTS TEXT

“In all thy ways acknowledge Him, and He shall direct thy paths.” (Proverbs 3: 6)

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EXPOSITIONS

Rev. M. C. RAMSAY, M.A.

FEBRUARY 2nd
The Leader elect

Read Deut. 3. Memorise v. 22.

This chapter records God's dealings with Israel just prior to the time when they crossed the Jordan. The whole of the chapter may constitute a lesson, but it might be well to devote attention only to verses 21-29 during a single lesson. These notes are based on this section of the chapter.

Moses had been encouraging Joshua, the leader elect of Israel, by referring to the conquests God had given Israel over their enemies in the near past. Moses rightly regarded those victories as prophetic of future victories in Canaan. From God's past dealings were gathered encouragements for the future. v. 22 emphasised that fact. Moses
tells in vv. 24-27 how he prayed to God to be allowed to enter the Promised Land, and how God refused to grant his request. Israel had murmured, and Moses had murmured; and even though Israel's murmurings had led Moses to murmur, nevertheless Moses must not enter the Land. “God was wroth with me, for your sakes, and would not hear me,” declared Moses. As some compensation, Israel's leader was permitted to view the Land from the top of Pisgah.

It should not be forgotten that when the Lord Jesus was sojourning among men, Moses and Elijah were His companions on the Mount of Transfiguration in the land of Canaan.

An important part of Moses' work prior to his death was to “charge Joshua and encourage him, and strengthen him,” so that he would be fitted to succeed Moses as leader of the nation.

FEBRUARY 9th

Neither Addition nor Subtraction


This chapter is very instructive. v. 1 emphasised that obedience to God's commands would ensure prosperity to Israel, and v. 2 contains a prohibition against adding to or subtracting from God's commandments. We do well to observe carefully the precepts contained in these two verses. Neglect to observe the former has brought disaster on individuals and nations, and most of the false doctrines and unscriptural forms of worship in the Christian Church today are chiefly due to violations of the command set forth in verse 2.

Vv. 3 and 4 speak of God's judgement against transgressors, and favour for those who obey.

Vv. 6-8 emphasise the privileges enjoyed by Israel in having such wonderful statutes, and in having God so near to them (v. 7). Also they should be the envy of other nations for wisdom and uprightness if they obeyed. v. 9 contains the very searching command, “Take heed to thyself and keep thy soul diligently.” It forbade all carelessness, and called for concentration on spiritual things and for intensity of purpose. Further, the verse emphasised the danger that Israel should forget what their “eyes had seen.” How easily do we forget the great things which we should remember! Also they were commanded to teach God's law to their sons and sons' sons. Vv. 11-13 tell of the covenant which God entered into with the Israelitish nation at Horeb, when they covenanted to serve Him, and He covenanted to be their God.

FEBRUARY 16th

No Similitude


When God spoke to Israel on Mount Horeb they saw “no manner of similitude” (vv. 12 and 15). Had God taken to Himself, for the occasion, the form of any creature, there would have been grave danger that Israel would have sought to reproduce in an image that form which God temporarily had assumed. Moses in verse 23 solemnly said to Israel, “Take heed unto yourselves lest ye forget the covenant of the Lord your God, and make you a graven image . . . . which the Lord thy God hath forbidden thee.” V. 24 contains the statement that God is a zealous God, in that He will not suffer the glory and honour due to Himself to be rendered to another. Also the same verse records that He is a indeed, “a consuming fire. Not, indeed, “a consuming fire” to His people, but to His enemies.

How awful the sin of idolatry is may be gathered from the stern threatenings which are set forth in vv. 26-28 against those who commit this sin. Truly God is a jealous God. May we serve Him. May we not commit the sin of idolatry by putting anyone or anything in the place which God should have in our hearts and lives.

FEBRUARY 23rd

A Merciful God

Deut. 4: 29-40. Memorise v. 29.

If Israel should commit the serious sin of idolatry; and as punishment for the same, be dispersed among the nations, and in the lands of their dispersion sought the Lord (v. 29), they would find Him, if they sought Him with all their heart and with all their soul. V. 30 contains the assurance given to them that if, when exiles, they turned to the Lord their God and were obedient to Him, He would not forget His covenant, but would visit them in mercy, for “the Lord thy God is a merciful God” (v. 31).

Again, Moses reminded them of their unique privileges in being the recipients of the revelation of the character of the Living God, and in being taken into covenant relationship with Him (vv. 33-34). Also vv. 37-38 record God's love in choosing Israel, and His loving purpose in promising to drive out of Canaan “nations greater and mightier” than Israel. V. 39 emphasises that there is but one God, and v. 40 deduces from that fact that His commands are to be
obeyed, and that Israel's prosperity, happiness, and blessedness were conditional on that obedience.

The Children's Portion
Conducted by Rev. J. C. ROBINSON
The Manse
88 Alma Road
East St. Kilda
Melbourne, Vic.

THE CHILDREN'S SERMON

“MY JEWELS” Malachi 3: 17

This is what God calls His people. He is speaking of all true Christians – of all persons who really learn to love and serve Jesus – when He uses this language. It is wonderful to notice how many different kinds of things God compares His people to in the Bible. In one place they are compared to trees, as the cedar, or the palm tree. In another place they are compared to flowers, like the rose and the lily. Again they are compared to the stars, and to the sun. In one place they are compared to the sparkling dew-drops, that stand so thick on the flowers of the garden, on a fine summer morning, and make the whole garden look so fresh and beautiful. In other places they are compared to the light which the sun is pouring forth all the time, and which enables us to see the many wonderful things with which God has filled the World around us. They are compared to the clove, because it is harmless; to the lamb, because it is gentle; to the lion, because it is bold; and to the eagle, because it is a noble bird that tries to get above the world, and to rise far away up toward the sun. But, in this passage from the prophet Malachi, God compares His people to jewels. He says, “They shall be Mine in that day when I make up My jewels.” Jewels are considered to be the most valuable things that a person can have. Sometimes they are made of gold and silver, and sometimes of pearls, or diamonds, or other precious stones. Kings and queens, lords and ladies, and other great and rich people put jewels on their fingers, round their necks, or in their bosoms, and wear them for ornaments. And just in the same way God says His people shall be to Him “a crown of glory and a diadem of beauty.” What a blessed thing it will be to be one of the jewels in the crown that Jesus wears, or to lie in His bosom shining like a diamond! And yet, if we really love and serve Him, He tells us in this text that we shall be; His jewels.

– Richard Newton.

I Don't Want to Tell the Lord

“Mary,” said a mother to her ten year old daughter, “you are growing old enough to really pray, instead of just saying your prayers. You ought to ask the Lord for the things you really want, and tell Him when you have done wrong, and ask His forgiveness. Then you should be really praying.”

“Yes, mamma,” said Mary, “but then sometimes I don't want to tell the Lord when I have done wrong.”

This is true of many children and many adults as well. They don't want to tell the Lord when they have done wrong, and yet the Lord sees and knows all about their wrongdoing. If we are not prepared to confess our sins He is not prepared to forgive us our sins. It is said whoso covereth his sins shall not prosper. The best thing to do about sin is to bring to the Lord, confess it and ask God's forgiveness.

Great Victory Through Praise

Man was created for the glory of God (Isa. 43: 7.) All things were created for the pleasure of God (Rev. 4: 11.). Those who praise God glorify Him (Psa. 50: 23). In Psalm 69: 30-31, we are told that praise pleases God more than sacrifice of an ox or bullock. In Hebrews 13: 15, He calls it “the fruit of our lips.” The other sacrifices were acceptable, but the sacrifice of praise is better and more pleasing.

Praise Changes Things. A missionary in Dark China was living a defeated life. Everything seemed to be touched with sadness, and although he prayed for months for victory over depression and discouragement, his life remained the same. He determined to leave his work and go to an interior station and pray till victory came. He reached the place and was entertained in the home by another missionary. On the wall hung a motto, with words: “Try Thanksgiving.” The words gripped his heart, and he thought within himself: “Have I been praying all this time and not praising?” He stopped and began to praise, and was so uplifted that instead of hiding himself away to pray and agonize for days, he immediately returned to his waiting flock to tell that “Praise Changes Things.” Wonderful blessings attended this simple testimony, and the bands that had bound others were loosed “Through Praise”, “Try Thanksgiving.”

– Selected.

Search Work in Ezekiel 1 to 16
1. Where is it said: “Thou shalt speak my words unto them, whether they will hear, or whether they will forbear.”
2. Where is it said: “Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord?”
3. Find mention of a man with a “writer's inkhorn” by his side.
4. What man died as Ezekiel prophesied?
5. Where does the Lord promise to be “a little sanctuary” to His people?
6. Write out the verse where Noah, Daniel and Job are mentioned.
7. Find the statement: “When I passed by thee, and looked upon thee, behold, thy time was the time of love.”

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

WELFARE OF YOUTH WORK FOR 1947
Awards will be given for successful work in the following Departments as stated in each section.

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 who can repeat correctly answers to questions 1-10.
Junior: A certificate for the child who can repeat correctly answers to questions 11-30.
Intermediate: A certificate for the child who can repeat correctly answers to questions 31-62.
Senior: A certificate for the child who can repeat correctly answers to questions 63-107.

Word Perfect Repetition: A certificate for the person who can repeat correctly word perfect all the questions of the Shorter Catechism.

Essay
A prize for the best essay on the History of the Free Presbyterian Church of Australia.

Scripture Portions

Metrical Psalms
Infants: A certificate for the child 7 years and under who can repeat correctly Psalms 23 and 121.
Junior: A certificate for the child who can repeat correctly Psalm 78: 1-12.
Senior: A certificate for the child who can repeat correctly Psalm 19 and Psalm 78: 1-12.

Singing
Junior: A certificate for the child under 12 who can sing the following tunes without instrumental accompaniment: – Barrow, Evan, Bedford and Franconia.
Senior: A certificate for the child 12 years and over who can sing the following tunes without instrumental accompaniment: – Barrow, Evan, Bedford, Franconia, Communion, Warrington, St. Gregory and Salsburg.

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JANUARY BIRTHDAYS
Many Happy Returns
Jan. 1 – Sandra Pyart, St. Kilda.
    2 – Burnley Woodall, Branxholme.
    4 – Margaret Wilson, St. Kilda.
    4 – Gloria Foster, Hamilton.
    6 – Phillip Brain, St. Kilda.
    6 – Allan Atkinson, Wingham.
    6 – James Eckersley, Coff's Harbour.
    6 – Robert Wallace, Taree.
    6 – William Wallace, Taree.
    7 – Algie Child, Maclean.
    10 – Brian Stewart, Lismore.
    10 – Rodney Fuller, Grafton.
    11 – Norma Cox, Wherrol Flat.
    11 – Beverley Turner, Bunyah.
    12 – Ruth Cowan, Firefly Creek.
    12 – Ivan Rees, Hamilton.
    12 – Albert Sheather, Wauchope.
    13 – Lorraine Baker, Maclean.
    13 – Winifred Martin, Tinonee.
    14 – Neville Ferguson, St. Kilda.
    17 – Jill Stewart, Taree.
    17 – Rosemary Haig, Tinonee.
    18 – Stanley Milliken, Nabiac.
    19 – John Chapman, Taree.
    19 – Maxwell Alford, Clarenza.
    20 – Wilma McKinnon, Kindee.
    20 – Patricia Paterson, Bunyah.
1. What pious King of Israel before going into battle, sought help from God? Answer: 2 Chronicles 14: 1


4. To which son of Jacob was the birthright given when taken from Reuben? Answer: 1 Chronicles 5: 1-2.

5. What nation was famed for skill in hewing timber? Answer: 1 Kings 5: 6.

6. What was Balaam's wish concerning his death? Answer: Numbers 23: 10.

7. Who was the last King of Israel? Answer: 2 Kings 15: 30.

8. By whom was a water test used to prove soldiers? Answer: Judges 7: 44.

9. What was the name of Elisha's father? Answer: 1 Kings 19: 19.

10. Who built the first city according to the Scriptures? Answer: Genesis 4: 17.

11. Who was the first person that died a natural death? Answer: Genesis 5: 7.

12. What aged prophet's hands were upheld by two persons and caused the armies of Israel to be victorious? Answer: Exodus 17: 9-13.


15. What three persons does the Bible mention as being mighty in strength, and each slew a lion? Answer: Judges 14: 5; 1 Sam. 13: 4; 2 Sam. 23: 20.

— From Bible Curiosities.
THE ORIGIN OF THE SABBATH

In the Book of Genesis, chapter 2, verse 3, we read, “The Lord blessed the seventh day and sanctified it.” He Himself, having completed the work of creation, rested on the seventh day and He decreed that it should be a day of rest for man in the world in which God had placed Him. This is the origin of the Sabbath. It does not begin with the Jews, nor with Moses, but hundreds of years before, and right at the beginning of the world's history.

The main thing to note is that the day is of divine appointment. The Lord blessed the day. He looked upon it with special favour. It was a day in which He would have special pleasure, a day which would prove a special blessing to man who had been created in God's own image, and a day naturally of which He would be specially jealous. Any departure from the purpose for which the day was appointed would meet with His disfavour and bring the offender under His frown. His blessing rested upon the day, and was bestowed upon it as a day of rest when man must cease from his work as completely as God Himself did from the work of creation.

Of none of the other days of the week is it said, “The Lord blessed them.” The Sabbath day is a day different from all other days, a day which from the commencement of days, has the divine blessing. Let those beware who would wrest the Sabbath day from the purpose for which it was appointed and because of which the divine blessing rested upon it.

Of this day it also is said, “The Lord sanctified it.” The root meaning of the word “sanctify” is to “separate” or “set apart.” When used in Scripture it meant to set apart for a holy purpose. The thing sanctified becomes holy, set apart for a divine purpose. When the Sabbath day was appointed it was to be a day separate or set apart, a sanctified or holy day. It was not like the other days of the week but a day existing for a different purpose entirely. When people work in their gardens, as so many do on the Sabbath day, when people indulge in sport on that day, whether on a public golf course or a private tennis court, they are violating the sanctity of that day, they are making a day which God set apart and proclaimed a holy day to be like all other days of the week, and are therefore violating the sanctity of the Sabbath. Keep in mind that from the beginning the seventh day was blessed and sanctified. “And on the seventh day God ended His work which He had made. And God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made.”

The Sabbath in Israel

Coming down through the centuries to the time of the exit of the Israelites from Egypt, we find that when God gave to Israel the great moral code by which they were to be guided, He
embedded in the midst of the ten commandments one relating to the Sabbath, the day which as we have seen, He appointed at creation. He said in what we call the fourth commandment, “Remember the Sabbath day to keep it holy.” Some people talk as if the Sabbath day were a Jewish enactment. This is not so. When God gave Israel the command with reference to it, He used the word “Remember.” He enjoined them to observe something which was already in existence. And the reason given was that God, having completed the work of creation, rested on the seventh day. The Creator rested on that day and He desired that man also should rest. In giving this commandment to Israel He reiterated what had been said of the Sabbath at its institution, “The Lord blessed the Sabbath day and hallowed it.” The ten commandments are of universal application. We still teach them to our children. In Christian lands they are the foundation of public morality. Concerning them the apostle James in the New Testament says, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” Note that he says, “if you offend in one point you are guilty of all.” The same God who said, “Thou shalt not kill,” also said, “Remember the Sabbath day to keep it holy.” And if you offend by not keeping the day holy, you are guilty of a breach of the whole law. This is the way the inspired apostle reasons. And so we see that it is a terrible thing to desecrate the Sabbath. It is on a par with the sin of murder, of adultery and dishonesty, and brings the transgressor under the same awful condemnation. Do the proposers of sport on the Lord's day, and those who spend the day in unnecessary employment, realise that? Theirs is a terrible position and they should be solemnly and publicly warned.

If the other nine commandments are still valid in the great moral and spiritual principles they enunciated, surely the one relating to the sanctity of the Sabbath is also valid. Has it ever been annulled? The Lord of the Sabbath did not do so. In its appointment the day was intended as a rest day for man and beast and the Master when on the earth reiterated the same blessed fact when he declared that the Sabbath was made for man, and not man for the Sabbath. The Sabbath was ever for the highest service of man, and this end is only achieved when the day is observed as a holy day.

It is of interest to note that, in connection with the Israelites, the Sabbath is made to have an additional significance to that which it had at the beginning and which is also repeated in the fourth commandment. In speaking to the Children of Israel the Lord said, through Moses, “And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm, therefore the Lord thy God commanded thee to keep the Sabbath day.” Here we have a new reason for the observance of the Sabbath. In the time of their hard bondage in Egypt, it would seem, they had no Sabbath day when they would have been glad of it. They must value it all the more now. If the advocates of sport on the Lord's day should get their way it will soon come about that we too, like the Israelites in Egypt, will have no Sabbath day and we will be without it, not because of the bondage of hard labour, but because men have become lovers of pleasure more than lovers of God and they have robbed Him of His day, the day which at the foundation of the world He blessed and sanctified.

The Christian Sabbath

I am aware that there will be those who will step in to declare that it is not the seventh day, the day that God sanctified, that we keep and for whose sanctity I am pleading. Let me say at once “the letter killeth, but the spirit giveth life.” We, who keep the first day do keep every seventh day, and we observe it as a Sabbath of the Lord. Why do we keep this first day? We do it because for us Christians the Sabbath day has come to have a new significance. With the coming of Christ, our Redeemer, into the world we have an event more stupendous than creation itself, an event which will be celebrated throughout the eternal ages. The resurrection of the Lord Jesus on the first day of the week marks the completion of the work of redemption. His resurrection for ever demonstrates that He was the Son of God and the world's Saviour. It marks the completion of an amazing achievement. This is an event to be commemorated in a special way, and so, very early in the Christian era, exactly when we cannot say, the Christians began to keep the first day of the week as their weekly Sabbath. The great law of the Sabbath, in respect of the vital moral principle contained in it, has not been altered. The great and beneficent and holy purpose for which the Sabbath was instituted has not been annulled. Only, for the Christian
Church, the day has got the new significance associated with the resurrection. Our Sabbath day is a glorious day. It is a day of rest from all unnecessary toil. It is a holy day, a triumphant day, a day not of gloom and sadness for it is the day when Christ triumphant over death and the grave, and in His victory we Christians share.

Of this day we can say, “This is the day which the Lord hath made; we will rejoice and be glad in it.” For us Christians the first day of the week is the Lord's day, the Christian Sabbath, and that is why we are so jealous of keeping it a holy day unto the Lord.

I. L. Graham.

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THE GOLDEN RULE

If we take the view of life that only embraces the narrow limits of our sojourn in this lower sphere, we build castles in the air that will crumble before the hard facts of reality. Many have gone out with high ambitions to reform the world; they carry with them the stage settings of Christianity and their solutions for the world's problems is the Golden Rule. “Do unto others as you would have them do unto you.”

Their zeal is fed by the self delusion of their own sincerity, and pride is often stimulated by the applause of the crowd. These are hard words, nevertheless true, for such people elevate themselves above the Master, the majesty of whose glorious person is robed with light eternal. The Holy Scriptures declare that the Golden Rule is not the solution to the world's problems, it has proved itself to be a failure from the Garden of Eden until this present day.

The reason for this failure is that man is spiritually dead. No foot has ever crossed through the portals of heaven by the way of the law, and the Golden Rule is nothing more or less than the law.

If we are to understand the teachings of Christ we must lift our vision beyond the horizon of time, we must break through to the infinite and eternal. Christ has warned us not to cherish any false hopes about this world, or the span of time that we spend in it. He has said, “My kingdom is not of this world”, and what is your life, even a vapour that soon vanishes away. At the same time, God has promised His favour to that nation or individual that honours Him. “Righteousness exalteth a nation” but God's favour upon a nation does not come because it is asked as a temporal favour, but because the people reverence the eternal majesty of God and acknowledge His sovereignty. Never let us be carried away with high sounding words, for many a traitor wears the mask of friendship but carries a knife under his cloak.

When the gates of paradise closed behind our first parents, the road to heaven by the Golden Rule was barred and bolted for ever. The unbending justice of the Almighty God wrecked forever the hopes of the human race to be reinstated in God's favour by obedience to the law. God no longer calls for obedience, but justice. We cannot bargain with Jehovah, to forget the past and start anew, for “God requires that which is past.” Man is under the curse, not for a life span of three score years and ten, but eternally. We cannot measure God's dealings with man by a world view, we must go beyond time. But as the flame of the Cherub's sword flashed across Eden's gate, another entrance was opened. The promise was given that God the Son would come to satisfy all the requirements of justice, the justice that He Himself demanded. And as the blood flowed from that first sacrifice that was offered by Abel, it pointed to the sacrifice of Christ, when the flaming fires of Divine justice would descend upon Him on Golgotha's Hill.

It was God's way of redemption, conceived in His own secret counsels. It is absolutely essential that the sacrifice of our Lord Jesus Christ must hold central place, if man is to find a satisfactory answer to his relationship to God, to the world, and to his fellow man. The law held the central place while our first parents were still in the Garden of Paradise, but it is superseded by the atoning death of our Lord and Saviour. Thus the unalterable words of Scripture declare, “Without the shedding of blood there is no remission of sins.” Therefore, unless the merits of the blessed Saviour stand for us in the courts of heaven, the riddle of life, with its stage setting of Christianity will unfold itself in a world of vengeance. If we fail to grasp the eternal aspect of Christ's great sacrifice, the signs of endless death stamp themselves upon us.

When the temple, the pride of every Israelite, stood in its splendour in the city of Jerusalem, the favoured multitude gathered within its vast enclosure. In the midst the smoke rose from the altar, standing by were the priests in their official vestments, and the songs of Zion echoed on the nearby hills. To some, no doubt to most, the sight was a mere spectacle, they considered that their
duty and obligations to God was complete when they attended this scene of worship, with the result, as sacred scripture reveals, it was reduced and degraded to a confused array of vain formalities and eventually the temple court became a centre of business which attracted rogues and robbers, the house of God became a “den of thieves.”

But God has His people in every age, and amid the hosts of Israel there were those whose heart felt the burden of sin too deep to be content with the outward show however splendid. It was not the crowds nor the priests in their vestments, but the sacrifice of Christ, the lamb being the symbol, this was the centre of their hopes. Before the lamb was slain the priest must lay his hand upon it and confess his sins and the sins of the people. It pointed to the redemption through the blood of Christ, “The Lamb of God.” The sacrifices of the Old Testament, in themselves had no merit beyond a symbolic display of that great sacrifice which Christ offered once and for all on the cross. The faith of the Old Testament saints was in no way different from the child of God in our day, they knew that the lamb that was slain had no merit beyond that of a symbol. Job looked beyond the sacrifice he offered, his faith carried him beyond the symbol when he said, “I know that my Redeemer liveth.” Job’s faith carried him over the horizon of time into the world of immortals, “and I shall see Him.” But Israel, as a whole, was blind to the central truth of the Temple worship, with the result Israel’s pride was reduced to the dust, and as a nation she became a byword among the people. In their display of religious rites they failed “to behold the Lamb of God that taketh away the sins of the world.”

Can we deny that the symptoms of this fatal process has appeared or rather become more evident in the world today? The central fact of man’s redemption has been pushed further and further into the background and vain formalities and religious rites have been brought to the fore. It cannot be denied that we hear more about the Golden Rule by religious leaders today as a means of salvation than was heard fifty years ago, we hear much of Christ’s teaching but little of His shed blood and atoning sacrifice. So many lose sight of the fact that salvation does not rest in church service but in Christ “the Lamb of God.”

A great multitude profess to give Christ and religion a place in their lives; they allow the church a small portion of their time amid the round of their amusements and the Bible is read now and again between the latest novel or romance. But it is not good enough, the Bible and the Church are God’s gifts and we are to use them in order that we may see the glory of God in the face of Jesus Christ. My reader, the signs are fatal, not only to our individual but also to our national welfare. Does your life bear the fatal signs?

The place that Christ holds in our lives is of vital concern to us as individuals for it decides our eternal destiny. The failure to treat this matter as of utmost importance is an outstanding symptom of approaching death, endless death. From a national point of view, it is of no avail to seek the favour of God unless the sacrifice of Christ holds a central place in the lives of the people. The history of Israel proves this. Does the sacrifice of Christ hold the central place in your life, your home, and your business?

A. A.

AUSTRALIAN INTEREST IN ARCHAEOLOGICAL RESEARCH

Appointment of Mr. JOHN A. THOMPSON as Director of Newly Formed Institute.

The Australian public will be interested to hear of the formation of the Australian Institute of Archaeology, situated at 174 Collins Street, Melbourne.

The founder of the Institute, Mr. Walter J. Beasley, F.R.G.S., is well known both in Sydney and Melbourne. About ten years ago, he held exhibitions in these cities, displaying much archaeological material and giving many lectures upon the subject. Since then, he has been most fortunate in materially adding to his unique collection, by keeping in touch with overseas excavations and museums.

It is the aim of the Institute to enlarge its activities as soon as practicable and, when circumstances permit, to secure premises in other States where material can be permanently displayed, and lectures given to students, teachers and scholars. The scope of the Institute will cover a much larger field than the name would suggest. The Articles of Association of the Institute allow for scientific research which has a bearing upon the accuracy of the Bible.

The Australian Council comprises:

Mr. Walter J. Beasley, F.R.G.S., (President);
The President, Mr. W. J. Beasley, states:

“In the past it has not been the privilege of Australian people to be closely in touch with the latest archaeological and other scientific discoveries. However, through the Institute's presentation of the discoveries of modern science, it is hoped that students of the Bible and history will have the opportunity for much wider study in the future. The Institute proposes to issue a number of brochures showing the correspondence between scientific discoveries and the Biblical narratives. It will be the aim of the Institute to present these in the clearest possible manner, illustrated by skilled artists, and written in simple language by men with an intimate knowledge of the subject. During the past seven years of war, when it has been possible to investigate and digest much of the material previously excavated, scientific research has been finding out that statements made in the Bible are true historically and in detail. For example, the writer of Genesis had certainly been most accurately informed as to the facts of creation, as modern geological findings can testify.”

Some of the brochures which are now being compiled, will be along the lines of the following:

1. The creation Story of Genesis correlated with Geology.
2. The Birth of the Ocean, as outlined by Job.
3. The Excavations at Jericho, in the light of the Scripture narrative.
5. Jeremiah's prophecies and the destruction of Nebuchadnezzar's Babylon.
6. The age of the Patriarchs, as certified by the Nuzu Tablets.
7. The testimony of the Ras Shamra Tablets as to the Old Testament sacrifices instituted by Moses.
8. Archaeological verification as to an Universal Flood.
9. The dispersion from Babel and the Neolithic Stone Age.
10. Ezekiel's prophecies with regard to the destruction of Tyre.

In addition to the publication of brochures, and the preparation of informative illustrated lectures, the aims of the Institute include plans to use modern publicity means in the dissemination of formation which will give a wider understanding of the authority of Scriptural records. Ways and means to this end will include radio talks, and the use of illustrated strip stories and still pictures.

Negotiations are being made with the hope of engaging with the Sydney University in an excavation in Cyprus.

Mr. Beasley's valuable Exhibition has been incorporated in the Institute, and his extensive archaeological library will be made available at the Institute's rooms for the use of students.

An Important Appointment

Mr. John A. Thompson, M.Sc., B.A., B.D., Dip, Ed., of Brisbane, has accepted an invitation to become the Director of the Institute and is expected to arrive in Melbourne to commence his duties early in February.

A man of exceptional scholastic attainments, Mr. Thompson (who, besides being an outstanding student of Science, is also an able exponent of the Bible) will be able to make a worthwhile contribution to the Christian Witness in Australia as he gives his time to the work of the Institute of Archaeology.

A few details of his brilliant career will be of interest. He was educated at the Brisbane Church of England Grammar School, and during his school days was prominent, both in his studies and in sport. He went to the University of Queensland on an open scholarship, and took his B.Sc. Degree. He obtained honours at graduation, and won the Duncan McNaughton Scholarship. Continuing his science course, he gained his M.Sc. He became a teacher in physics and mathematics, and while teaching, studied at the University of Queensland as an evening student, gaining his B.A. Degree. Continuing his night studies, Mr. Thompson obtained the Diploma of Education.

In addition, Mr. Thompson has been lecturing on the Old Testament at the Brisbane Baptist College, and acting as Honorary Pastor of the Holland Park Baptist Church.

Mr. J. G. Stewart to be Adviser to Institute

At the invitation of the Sydney University and the Australian Institute of Archaeology, Mr. James G. Stewart, M.A., will come to Australia from England in March, to lecture in Ancient History at the Sydney University and act as adviser to the Institute. He has excavated sites in Cyprus, under the auspices of the
British School of Archaeology at Athens, and also assisted in the excavations of Sir Flinders Petrie at Gaza, and other sites in Palestine. As mentioned previously, he hopes to engage in excavation work in Cyprus in the near future. The expedition will be under the joint auspices of the Sydney University and the Australian Institute of Archaeology.

6

MISSION WORK IN SOUTH AFRICA

An interesting and instructive lecture on the Transkeian native territories of South Africa, and of the work being carried out there in the mission and other fields, was delivered by Rev. J. Campbell Andrews, M.A., M.B., Ch.B., at the Free Presbyterian Church, Grafton.

The Rev. Campbell Andrews has an international reputation as a Christian scholar, lecturer and preacher. He has been accepted as medical missionary for the Transkeian Territories, South Africa, where his work will be chiefly among the Kaffirs.

In tracing the early history of the vast black continent of Africa, Rev. Andrews said it was almost three times larger than Australia, and had seen the rise and fall of more than one civilisation.

Back in 1,300 B.C., he said, the Nile Red Sea canal was constructed by Seti, and the first circumnavigation of the Cape took place in 600 B.C.

The Transkeian territories were included in an area 200 miles by 100 miles, bounded by the Indian Ocean on the east and the Drakensberg mountains on the west.

The climate was similar to that of the Mid-North Coast of N.S.W. and tablelands. Education among the natives had been largely developed by the missions, but the State was assuming greater responsibility. The health of the natives was becoming the responsibility of the State. Of the 13 hospitals, eight were Mission and five State or provincial. Of the 50 doctors, most were employed full or part time by the Government under the direction of a chief medical officer.

Despite missionary work over 125 years, about 53 per cent. of the people remained heathen. Missions operating included Anglicans, Methodist, Lutheran and Presbyterian, the last named being conducted by the Church of Scotland and the Free Church of Scotland.

In the latter Mission, said Dr. Andrews, there was need for at least three European missionaries to supervise the work, and an increased number of native evangelists and pastors.

The Transkeian Territories, which form part of the Free Church field, offered ample scope for medical evangelistic work.

GRAFTON'S HELP

At the conclusion of the address Rev. A. D. McIntosh, in bidding the speaker farewell, made a presentation, assuring Dr. Andrews of the personal interest of the congregation and their prayers in his work.

Rev. McIntosh was supported by Messrs. C. P. King and D. McPherson.

On behalf of the congregation Dr. Andrews was handed a wallet containing £40, and at the hands of Mrs. M. J. Anderson, on behalf of the Ladies Missionary and Church Aid Society, he received another wallet containing £20.

Miss A. McLachlan asked Dr. Andrews to accept for his wife a handbag from the ladies of the congregation, Mrs. Andrews being unable to be; present owing to illness.

Elizabeth King handed the doctor a shoulder strap bag on behalf of the Sabbath School.

Dr. Andrews was the recipient of a surgical instrument from Miss E. Reid, and a full set of dental instruments from Mr. Cecil McLachlan.

Dr. Andrews expressed his deep appreciation, of the generosity of the Grafton congregation.

(Grafton Examiner)

MISSION NEWS

Mnxesha,
King William's Town, C.P.,
South Africa.
19th September, 1946

Dear Praying Friends,

Recently we spent a weekend at Ngeingwane, Transkei. It was the Harvest Thanksgiving Service. After the usual preliminaries the service was left open for the gifts. Fortunately, they do not bring their gifts to the Church, otherwise, it would resemble a farm yard. The school teacher was the first to speak. He offered thanks to God for his harvest and gave £1/1/0. Every gift was preceded by a short speech, which usually took the form of a testimony. The Missionary sat at a table recording every name and gift. When a deacon promised a sheep this called forth applause. Another gave a fowl and most of them gave money or a dish of mealies or beans. At the end of an hour and a half the missionary had received or was promised money and goods to the value of £8/6/9.

Please pray that God will deliver a member of this church from the grip of strong drink.

We have just returned from Springs, Johannesburg, Transvaal. The late Mr. Dewar gave authority to a native pastor to preach to the Free Church men who work in the mines. This man has been carrying on the work since 1936. It was only recently we got to know about this sphere of labour. Trouble developed in the Church, so we had to visit Springs in order to set things right.

The outcome of meetings with the two conflicting parties in the Church resulted in the suspension of the pastor for six months. Now the Church has been placed on a solid basis, and the Elders and Deacons instructed in the rules of the Free Church Mission. On the Sabbath we had a splendid service with about 50 present, a large proportion of this number being men, which is not normally the case.
On this journey we covered over 1,400 miles and are very happy about the outcome of our visit. Pray that this Church may be a strong witness for the Gospel amongst the workers in the mines.

Last weekend we preached at Gqumahashe, Burnhill District. At both services we had a great sense of the Lord's presence. During the break between the services we examined eight candidates for Church membership. These young people, four men and four women, had been very thoroughly schooled in the catechism and seemed to have a clear grasp of what it meant to be a Christian. Four of them were baptised at the second service and all of the candidates partook of the Lord's Supper for the first time. Many tears of joy were shed.

On the Monday we met the Surveyor, at the Church site, and left him to finish this job, the first step towards a new Church building at Gqumahashe.

On Monday afternoon, we were invited to give a missionary address at the Baptist Church Women's Meeting in King William's Town. At the close of the service most of those present expressed amazement at the things that were taking place a few miles outside their town. Most of the Europeans in South Africa are utterly indifferent as to the condition of the natives in this country, even the Christian people need their eyes opened to the appalling need at their very doors.

We are now eagerly looking forward to the visit of the two deputies, followed in due time by the two new missionaries.

Pray increasingly in these days of great decision for our South African field.

Yours in Christ for Africa,

JOSEPH McCRACKEN.

VICTORIOUS IN TEMPTATION

(Paper Read at the last Fellowship Rally)

That we desire to be victorious in temptation suggests three things – that we know that sin exists, that we desire this sin to be overcome and that there is a way by which we can overcome.

When we become Christians God blasts out our sin. Yet many Christians go on sinning. We must ask ourselves, does God intend that any of his people should remain in bondage to sin, in reality to the Devil, when He has promised preserving,” as well as, saving grace to those who ask for it. Surely there can be the one answer as we see it in Philippians 1: 6. “Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ.” How then can we be victorious in temptation?

The enthusiasm that God's ability to keep us never fails. If we fail it is because of our refusal to give up some sin or to obey God's commands. We must not allow sin to reign as king in our lives. Some people try desperately to resist temptation. They do their best, but always their best is a miserable failure. They refuse to let Christ control their lives.

The Lord Jesus himself when he lived on earth as a man suffered temptation. He was in all points tempted like as we are with the one difference – He was always victorious. Let us then examine His reaction to temptation and in it seek guidance for ourselves. Three times the devil tempted our Lord on the mount, even quoting, or misquoting scripture to prove his case. On each occasion the Lord was resolute. His answer “It is written” was sufficient to overcome the devil. So, we see that our Lord used the words of Scripture to overcome temptation. Surely, we can turn to the same reliable source, the Sword of the Spirit as it is called in Ephesians 6: 17, to help us overcome temptation. “And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

“My Word have I hid in mine heart, that I might not sin against Thee” was the cry of David. Let us hide God's word in our hearts so that we might not sin against Him.

Christ has given us another way in which we can be triumphant. Did he not ask us to pray that we might not be led into temptation. If this is our fervent prayer, then we will surely be spared many trials. However, Christ also taught us to pray that we might be delivered from evil. We must not think that God will prevent our being tempted — even His own dear Son was tested in that way — but often God uses what we call trouble to teach us, His children, precious lessons. To Him, they are not so much difficulties as opportunities. We must call on His name at these times and keep steadfastly to His promise, “God is our refuge and strength, a very present help in trouble.” (Ps. 46: 1).

But we must not be content to remain passive, to say we have prayed or we have read the Bible and so God will deliver us from temptation. We must remember that the foe against whom we are fighting is very strong and very cunning. Perhaps he will come to us with his lies and tell us that we are not being victorious. Let us realise that Christ won victory over Satan and we, because we are Christ's, should have part in that victory.

In Romans, Chapter 6, we have a secret of victorious life. God has said that sin shall not have dominion over us, but we must be active in our refusal to allow sin to reign in us. “Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” (Romans 6: 13). Here we have the secret, we must yield ourselves, every member of ourselves, our will, our intellect, our tongue, everything, as instruments of righteousness unto God.

Romans 12: 1 says: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. This is the secret of victory in temptation. If God has complete control of every thought, of every action, we can be assured of complete victory. We need not rely on our own feeble powers for this victory. God gives us His Holy Spirit, who living in us makes us more than conquerors through Him that loved us.

Perhaps we can conclude on a note of encouragement, which we find in 1 Corinthians 10: 13. “But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it.”

OBITUARY
ALEXANDER GILLIES

Alexander Gillies passed away at his residence in Parramatta, 27th December, 1946, at the age of 67 years.

During the early hours of the morning Mr. Gillies was called from this earthly sphere and quietly he passed into the presence of His Lord. He had lived a life of faith which was readily perceptible by all who were privileged to know him. His chief aim was to promote the interests of the kingdom of God, which he did by precept and example. In his home, the acknowledgement and worship of 8 God was regarded as essential and necessary to the well being of the family life, thus the dining chamber would become the family sanctuary where he would lead them to the Throne of Grace.

In the passing of Mr. Gillies, the Church and St. George's congregation has lost a highly revered and gracious elder, his natural and sincere unostentatiousness, which formed part of his character, revealed quiet resolution and strong faith, which gave force to his counsel when expressed in the courts of the Church. At our last communion season he served at the tables, but he has been called to the Church triumphant and awaits his place at the “Marriage Supper of the Lamb,” the table that shall never be drawn.

His relationship to his fellowman was maintained on a high Christian standard as was evidenced by his large circle of friends, although most unassuming, he was possessed of a refined determination when matters of principle were involved.

We mourn today, but are sustained by the hope of reunion. We are encouraged by the words of the Apostle, when he bids us “to sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring to Him.” Our hope for reunion is in harmony with our life in Christ and the highest principles of Christianity. The sanctifying influences of the Holy Spirit shall produce in the faithful a supreme love for God, and it will also strengthen our love for one another. “Now we know in part and know only in part, but when I shall know even as also we are known.”

To Mrs. Gillies, Malcolm, Alexander, Neil and John, sons, Mrs. E. Richards and Kathrine, daughters, we extend our sincere sympathy.

A. A.

ACKNOWLEDGMENTS

The General Treasurer has pleasure in acknowledging the following amounts:

**General Missions**
- A friend of the Church: £10 0 0
- St. George's Women's Missionary Society: £110 0 0

**Particularly marked**
- Dr. Andrews: £2 0 0
- Geelong Sabbath School: 10 0 0
- Auld Free Kirker: 12 0 0

**Publications Fund**
- St. George's, Sydney: £118 9 8

**Assembly Expenses**
- St. George's, Sydney: £10 0 0

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PRESBYTERIAN FOR DECEMBER, 1946.

N.S.W.

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NOTICE

The Synod of Eastern Australia will meet (D.V.) for
its Annual Session in St. George's Church, Castlereagh Street, Sydney, on Tuesday, 25th March, 1947, 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 in St. George's Church, Castlereagh Street, Sydney, on Thursday, 27th March, 1947, at 7.30 p.m.

J. A. Harman,
Clerk of Assembly

Lesson Notes

LESSONS FOR MARCH

TINY TOTS TEXT

“By this shall all men know that ye are my disciples if ye love one another.” (John 13:35)

EXPOSITIONS

Rev. M. C. RAMSAY, M.A.

MARCH 2nd

The Ten Commandments

Moses reminded the people of the covenant which God had made with them at Horeb, and of the fact that God spoke to them “face to face in the mount out of the midst of the fire.” Moses emphasised that God had covenanted with Israel and God had spoken to them. He had announced Himself as “the Lord thy God Who brought thee out of the land of Egypt, from the house of bondage.” God speaks to us, is willing to enter into an everlasting covenant with us, on condition that we accept Jesus Christ, and He will deliver us from bondage to sin and Satan.

God gave laws to Israel, for He desired that Israel should trust and obey Him. Israel's blessedness would have been assured had they done these two things. Likewise, we can only enjoy fullness of blessing by trusting God and doing His will.

The ten Commandments not only furnished Israel with a perfect moral standard, but they also had a preparatory significance in that they showed to Israel their many sins and failures, and declared to them their need of God's pardoning grace. When we examine ourselves in the light of these commands, one by one, we behold our sinfulness. The ten Commandments speak to us clearly of our need of the Lord Jesus Christ to bear away our sins and to procure a perfect righteousness for us.

MARCH 9th

Everyday Religion

Deut. 6: 19. Memorise v. 7.

Moses said to Israel, “God gave you these Commandments that ye might do them, and that successive generations might also 'do' them’” (v. 2).

V. 3 emphasised the importance of obedience. V. 5 indicated that their obedience was not to be of a slavish nature, but prompted by love to God. So should our obedience be motivated; and we do well to emphasise the importance of obedience as one of the fruits of faith.

Vv. 6-9 declare that Israel were to practice their religion daily, and it was not to be separated from the events of their everyday life, but its principles were to permeate their thoughts, words and deeds.

V. 7 emphasised the need to teach diligently God's laws to their children. This is expressed poetically and most beautifully in Psalm 78: 5-8, which portion should be sung when this lesson is given.

MARCH 16th

Unearned Wealth

Deut. 6: 10-25. Memorise v. 12.

Moses next spoke of the time near at hand when God would bring Israel into possession of the land which He had promised, and even had sworn by an oath, to give them. God, in His own good time will give to us all which He has promised, if we are His people. Let us remember that God is fulfilling daily His promises. Also Israel were to be given “goodly cities,” “houses full of good things,” “wells, vineyards and olive trees” – for none of which had they laboured. In other words, they were to reap the results of the labours of others. Was not God very generous in thus bestowing unearned wealth on Israel? And was this not typical of the fact that Christ's people enjoy eternally the blessings which they themselves have not purchased but which the Lord Jesus won so dearly for them?

Salvation is a gift to us, but was purchased by the Lord at great cost. V. 12 contained the solemn warning that when they had entered upon the enjoyment of these many good things, they were not to “forget the Lord” and the deliverance He had wrought for them.

In vv. 14-15 reference is again made to God as “a jealous God” Who would not tolerate idolatry, and Who would destroy Israel from off the face of the earth if they worshipped other gods. Let us see that we do not commit the sin of idolatry.

MARCH 23rd

Loved and Chosen.

Deut. 7: 1-8. Memorise v. 6

Israel were commanded to utterly destroy the inhabitants of Canaan. In doing this, they were God's servants, executing His judgement on a very wicked people, whose abominable practices made them a menace to other peoples. Therefore intermarriages with them were strictly forbidden. Their altars and all things connected with their heathen worship were to be destroyed (v. 5). In contrast with their sinfulness, it is emphasised that Israel
were “a holy people” unto God and that He had chosen them to be “a special people” for Himself. God had chosen them, not because they were numerous, for He chose them when they were very few. Because He loved and chose them, and because He would be true to His oath (v. 8) He redeemed them from Egyptian bondage. Because God loved and chose us, and because He is faithful to the promises He made in olden days, God has redeemed us from the guilt and power of sin. Blessed are they who are numbered among His redeemed people!

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MARCH 30th

Covenant and Mercy

Deut. 7: 9-20. Memorise v. 9.

God is described in v. 9 as “the faithful God.” He is ever faithful to His people in caring for them. He is ever faithful in respect of all His promises. “He keepeth covenant and mercy with them that love Him and keep His commandments.” That is, He fulfils the terms of His covenant and keeps mercy or deals mercifully with His people, who are described as loving and obeying Him. Obedience is one of the fruits of love. Every Christian should be an obedient one. God keeps covenant and mercy to a thousand generations of those who serve Him (v. 9), which means that He never fails to bless those who love and obey Him.

V. 10 tells of God's purpose to punish those who hate Him.

Vv. 12-15 tell of the great temporal blessings God would bestow if Israel would “hearken to,” “keep” and “do” (v. 12) His commandments. Moreover, they were not to be afraid of their enemies, for God would enable them to defeat them (v. 18). Also God promised to send hornets among the Canaanites so that they should be more easily driven out. (v. 20).

God still promises great blessings to His people. Indeed, He promises to make all things work together for their good. (Rom. 8: 28).

The Children's Portion

Conducted by Rev. J. C. ROBINSON

The Manse
88 Alma Road
East St. Kilda
Melbourne, Vic.

A FOUR FOLD MESSAGE

(Deut. 32: 10)


(2) He led him about. Ps. 78: 53; Isa. 63: 9; 55: 4; 63: 12-13; Ps. 5: 8; 44: 3; 43: 3-4.


(4) He kept him as the apple of His eye. Zech.

2: 8; 1 Peter 1: 5; Ps. 121: 5-8; Phil. 1: 6.

WEALTH IS NOT HAPPINESS

An Arab once lost his way in the wilderness, and was in danger of perishing from hunger. He had been a jeweller by profession and there was nothing that he desired more than the possession of pearls and precious things. But now he was in great distress for food. At last he came to one of the cisterns, out of which the camels were accustomed to drink. Lying by the cistern he saw a leather bag. Supposing that it contained dates or nuts, he sprang forward with great eagerness to seize it, exclaiming as he did so, “God be thanked, here are some dates and nuts, so that I may eat and be refreshed!” He opened the bag, only to turn away in great disappointment. It was full of – only pearls! They were the very things he had been in the habit of desiring more than anything else. But they were not what he wanted then. He was on the point of starving. What good would these pearls do him? He would have gladly exchanged them all for a handful of food. Here were the things he had desired, in great abundance, but they could not make him happy.

Rev. Richard Newton.

A NEW TESTAMENT SPOILING A DOG

Mr. Moffat, the celebrated missionary of southern Africa, and the father-in-law of the famous Dr. Livingstone, tells a story which shows, in a ludicrous way what the Africans thought about the power of the heavenly bread to do good to those who ate it.

A poor African came to Mr. Moffat one day, with a very sad face. He looked as if he had met with some great loss. “What's the matter?” asked Mr. Moffat “You know that good dog that I had to take care of my sheep? He was so useful to me in guarding them, and so bold and fierce in driving off the wild beast that came to devour the sheep, but now he is spoiled.”

“How so,” asked the missionary; “What has happened to him?”

“Why he has torn my New Testament to pieces, and eaten some of the leaves.”

“Never mind,” said Mr. Moffat, “you shall have another Testament.”

“Thank you, sir, for that; but what shall I do about the dog? He was so good and fierce at fighting. But the New Testament is so full of love and gentleness and after the dog has eaten some of the leaves, it will take all the fight out of him, and
Mr. Moffat told him that it was not eating the leaves of the Testament that would have this effect, but understanding and believing and trying to do what it teaches, and that his dog would have as much fierceness and fight in him as ever, although he had eaten some leaves of the New Testament. This poor man was very ignorant, but he had great faith in the power of the heavenly bread to make those good who eat it.

Rev. R. Newton

11

GREAT ESTATE, BUT LITTLE HAPPINESS

There was once a celebrated King of Spain whose reign had been very long and very splendid. Before he died, he said to a particular friend one day, “I have kept a record of all the happy days I have spent during my reign of sixty years, and in looking over that record to see how many such days I have had I find there only – how many do you think? – only one!”

“Pebbles from the Brook.”

TRUSTING THE SAVIOUR

“Heavy, Saviour, should I be, If I could but trust in Thee; Trust Thy wisdom me to guide, Trust Thy goodness to provide; Trust Thy saving health and power, Trust Thee every day and hour; Trust Thee as the only light, In the darkest hour of night; Trust in sickness, trust in health, Trust in poverty and wealth; Trust in love and trust in grief, Trust Thy promise for relief; Trust Thy blood to cleanse my soul, Trust Thy grace to make me whole; Trust Thee living, dying too, Trust Thee all my journey through; Trust Thee till my feet shall be Planted on the crystal sea; Trust Thee, ever blessed Lamb! Till I wear the victor’s palm; Trust Thee till my soul shall be Wholly swallowed up in Thee!”

—Sel.

THE GATES OF SCRIPTURE

There are many gates mentioned in Scripture. There is the Water Gate through which the people evidently were accustomed to pass to draw their water, and where Ezra, the priest, stood upon a pulpit of wood from morning until evening reading unto the people out of the Book of Moses. The Fish Gate where Nehemiah sternly reproved the fishermen of Tyre for selling their fish and other wares on the Sabbath Day. The Horse Gate where Athaliah was slain for her rebellion. The Sheep Gate near which was evidently the Pool of Bethesda with its five porches, and where the impotent man who had been thirty eight years a cripple, was healed by the Saviour. The High Gate through which Jehoida brought the governors, nobles and captains from the house of the Lord to the King’s house to crown Joash King, and where Jeremiah, for prophesying the Babylonian captivity was put in the stocks by Pashur, the son of Immer, the priest. The New Gate, where Baruch read the words of Jeremiah to the people. The Old Gate near to which was the portion of the wall the Tekoites were expected to repair, but whose nobles we are told put not their necks to the work of their Lord. The Inner Gate which looked toward the north and where Ezekiel tells us “was the seat of the image of jealousy.” The King’s Gate in which both Daniel and Mordecai were privileged to sit. The Iron Gate to the prison house which opened to Peter of its own accord. and lastly The Beautiful Gate of the temple where the impotent man was daily laid, whom Peter and John “in the name of Jesus Christ of Nazareth” made to rise up and walk.

The gates we should like more particularly to speak about are spiritual gates. Think for a moment of these. The Gates of Righteousness – gates of uprightness and honesty through which just people enter into Divine blessedness and come more and more to know of God’s wonderful favours. The Gates of Praise. These gates afford entrance to that happy and felicitous condition when God’s people can call their walls salvation and their gates praise. The Strait Gate, the gate of the new birth leading into the narrow way and to life eternal, concerning which the Saviour Himself has remarked, “and few there be that find it.” The Gates of Wisdom. The Saviour under this precious title states, “Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.” Then there are The Gates of Hell which though so great and strong cannot resist the power of the Gospel of Christ. And in the last place The Gates of Heaven through which all believing people pass to be forever with the Lord.

J. C. R.

SEARCH WORK IN EZEKIEL 17-32

1. Where is the high tree said to be brought down, the low tree exalted, the green tree dried up and the dry tree made to flourish?

2. Find the passage “The fathers have eaten sour grapes and the children’s teeth are set on edge.”

3. Quote the verse where it is said, “I will bring you into the bond of the covenant.”

4. Write out the verse where the word “overturn” is mentioned three times.

5. Where does Ezekiel speak of the death of his wife?

6. Of which place did the Lord say that He would make it like “the top of a rock” and “a place to spread nets
upon?"

7. Find a prophecy which speaks of Egypt as “a base kingdom.”

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2., Victoria.

GOOD MOTTO FOR 1947
Christ's love to us henceforth
Be better known;
Our love to Him increased
And better shown.

S. L.

FEBRUARY BIRTHDAYS

Many Happy Returns

“He delighteth in mercy.” Micah 7: 18

1947
Feb. 1 – Leith Taylor, Barrington.
   2 – Lilian Dick, Koree Island.
   3 – Flora MacRae, Clunes.
   3 – Judith Farmer, Newcastle.
   6 – Barry Alberts, Maclean.
   6 – Dorothy Butler, Taree.
   6 – Judith Wadsworth, Wherrol Flat.
   8 – Margaret Beaton, Bob's Farm.
   9 – Hugh Murray, Bunyah.
   9 – Joan Noble, Grafton.
   9 – Margaret Bain, Wauchope.
   9 – Donald Donelly, Taree.
  10 – Heather Hodges, Maitland.
  11 – Alison Sheehan, Maclean.
  11 – Morag McIntosh, Castle Hill.
  11 – Valerie Murray, Kundibahk.
  12 – Ivan Webber, Maclean.
  12 – Margaret Brown, Raymond Terrace.
  12 – Lynne Kidd, Nabiac.
  12 – Mary Watts, Grafton.
  13 – Lindsay Campbell, Wherrol Flat.
  13 – Archibald MacLachlan, Sydney.
  14 – Wilma Donnelly, Tuckurimba.
  16 – Eric Markham, Wauchope.
  16 – Clarence Cox, Wherrol Flat.
  16 – Alex. Anderson, Grafton.
  17 – Eve Robinson, Anna Bay.
  19 – Lynette Milligan, Dyer's Crossing.
  20 – Gwen McIntosh, Barrington.
  20 – Rosemary Brown, Grafton.
  21 – Wendy McDermid, Wingham.
  21 – Edward Short, Surrey Hills.
  22 – Janeen McDonald, Ulmarra.
  22 – William McIntosh, Barrington.
  22 – Glenda Murray, Bunyan.
  23 – Ian Matthewson, Tomago.
  23 – Betty Matthewson, Tomago.
  23 – Janice Blythe, Wauchope.
  24 – Ernest Smith, Mondrook.
  25 – Agnes Myers, Tuckurimba.
  25 – John Peach, Hamilton.
  26 – Lionel Taylor, Barrington.
  26 – Margaret Cameron, Maclean.
THE MYSTERY OF INIQUITY

All around us we are confronted with things, both visible and invisible that effectually baffle every attempt to comprehend them. We sit by our radios that bring the great capitals of the world to our lounge rooms. We know that the power that carries the voice from London, New York and Moscow at a speed that is as fast as light is electricity, but what electricity is we do not know. Science has not been able to unlock this mystery. Our very existence is a mystery. What is life? Where does it reside? How does it operate? No man doubts his own existence simply because to him it is utterly incomprehensible; he does not deny the life that he has because he cannot tell what life is.

The apostle Paul calls our attention to another mystery, “the mystery of iniquity.” We know that iniquity is any want or conformity to the will of God. We have all experienced the power of sin and know something of its terrible results, but we know nothing whatever about its origin, that is a mystery. How Lucifer came under the influence of this mysterious power we cannot tell, but we know that he rose up in revolt against heaven and was cast from the celestial regions never to return again. We know that Satan was not able to force iniquity upon our first parents, it was not within his power to compel them to disobey God, therefore, he stooped to subtlety and deception. This method was a success and brought our first parents under the power of iniquity and its consequence, which is death, and death has reigned since Adam.

No one whose mental faculties are intact, can deny that wickedness rules in the heart simply because he cannot explain its origin. We have only to look around us to see its evidence written large in the blood and sufferings of the human race. The inequalities and injustice that takes place about us every day and the root of it all is sin. We have only to examine our own nature to be convinced of the power of sin.

Look at what sin has accomplished. Lucifer, who ranked high in the celestial empire, together with countless immortals have wrecked their eternal future, their character and personality has been degraded to such a state of loathsomeness that would shame the brute beasts, their sole ambition is to destroy all that is/holy and beautiful, the pure and lovely and exalt the base and ugly, the bestial and brutal! Sin has ruined the human race, gave birth to
the first murder that was ever committed, destroyed the world in Noah's day and has marked the whole of human history down to this present day with blood and tears. In our own day and generation we have seen more time, energy and money spent on destruction than on any movement for the material welfare of humanity.

Man is powerless against iniquity though it will drive him to hell and death, yet he has neither the power nor the will to resist but cherishes it in his heart and embraces the very thing that will bring him down to everlasting misery. Surely Paul's words are most expressive, “The mystery of iniquity.”

Satan is the champion of iniquity, and there is great subtlety in the means he employs. The Scripture saith that he may come as a roaring lion seeking whom he may devour. The hands of iniquity are dripping with blood and it makes cowards and spiritless creatures of its devotees by acts of violence. Who can stand in the path that is drenched with blood of the saints. The writer to the Hebrews gives us a glimpse of its ruthlessness when he tells of those who “had trials of cruel mockings and scourgings, yea, more-over of bonds and imprisonments. They were stoned, they were torn asunder, were tempted, were slain with the sword, they wandered about in sheep skins and goat skins being destitute, tormented and afflicted.”

Another method that may be employed is in signs and lying wonders. This method was practised in the days of Moses. The agents of iniquity repeated the signs that Moses did, but they were not able to undo what Moses did. This method was later used in the cave at Endor in the days of Saul. And Satan adopted this method upon the Mount of Temptation against the Master, for he showed unto Jesus all the kingdoms of the world in a moment of time; that was a wonder. He also brought Jesus to Jerusalem and set Him upon the pinnacle of the temple. We have grave warning in Scripture that this method shall be practised again, and if it were possible would deceive the very elect,” but praise be to God that is not possible.

Satan may also appear as an angel of light, quoting the Scripture to suit his own purpose. The Lord Jesus Christ exposed this when addressing certain people who claimed to be of Abraham's seed, but Christ replied: “Ye are of your father, the Devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there was no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it.” On the Mount of Temptation Satan quoted from the 91st Psalm. “For he shall give His angels charge over thee, etc.” The same lying deception is used to a great extent in our own day, i.e., Christian Scientists, Christian Spiritualism, so called. They quote the Scripture but deny the power thereof.

All the means and power at the disposal of Satan were exhausted upon the Lord Jesus Christ. Satan appeared as an angel of light, quoting the Scripture. He sought to deceive Jesus by lying wonders, showing Him the kingdoms of the earth in a moment of time, and finally at the Cross Satan made his approach as a roaring lion, but the Lord subdued Satan on every occasion. And when the full fury of iniquity was poured forth at Calvary, the Lord completely broke its power; “For this end was I born, and for this cause came I into the world,” said the Master. Again speaking by the mouth of the prophet, “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.”

Christ alone can save men from the power of iniquity, and He will save all that come unto Him in faith. In ourselves, we are no match for such an enemy that has wrecked kingdoms and broken empires. But Christ redeems His people from the power of iniquity, and what is more He has suffered in their room and stead, reconciling them to God. Your safety and mine rest wholly upon our relationship to God in Christ. The Psalmist has declared: “Kiss yet the son lest in his ire ye perish from the way, for once his wrath begins to burn, blessed all that on him stay.”

The progress of iniquity. It claims its victims from all classes of society, the rich and the poor, in the high and low places of the earth. The onward march of iniquity seems as if it would engulf the whole world, as David said: “I have seen the wicked in great power, spreading like a green bay tree.” It sweeps away the learned and the unlearned, no one is safe from its devastating and destructive power, There is only one place of safety, that is in Christ, for He hath said: “Upon this rock (Christ) I will build my church and the gates of hell shall not prevail against it.” The Gospel goes forward and the power of iniquity cannot stop it, it shall be proclaimed from the river unto the utmost ends of
the earth.

Our brief period of life on this earth is now with us, but has the mystery of iniquity bound you in its bonds, have you neither the power nor the will to serve God? We have briefly surveyed the power of iniquity and revealed how hopeless it is for man to release himself. The gospel clearly states that by grace you can be more than conquerors in Christ. Christ has exhausted the subtlety and fury of hell and destroyed the power of sin. He alone can save you, and has promised that “whosoever cometh unto Him He will in no wise cast out.”

– A. A.

3 WHY I BELIEVE THE RAPTURE OF THE CHURCH CANNOT PRECEDE THE GREAT TRIBULATION

By Dr. T. T. SHIELDS, Toronto (Reprinted by kind permission from “The Gospel Witness.”)

Text: Matthew 24: 21, 22

I have heard and read descriptions of the great tribulation. I was at a meeting in London, and sat in a back seat in Kingsway Hall. I heard an eminent physician by the name of Schofield – not the author of the Scofield Bible – a patriarchal gentleman who, through some infirmity, was obliged to sit in his chair while speaking. He described the great tribulation – blood to the horses bridles and I know not what else. He spared no effort to paint a very terrible picture, and I do not suggest he did or could exaggerate the horror of it. But when he had thus painted it in the most lurid colours imaginable, he paused, and in most ecstatic tones, clasping his hands, exclaimed “But, my brethren, we shall not be there!” And from all over the hall there was a chorus of responses, “Hallelujah” and “Amen.”

I do not believe that view has a vestige of Scriptural support. I am as convinced as I am that two and two make four that it is a figment of the human imagination, and that it has been and still is entertained by hundreds of thousands, perhaps millions of Christian people, without a vestige of Scriptural warrant.

If you believe in the Inspiration of Scripture, if you believe the Bible is the Word of God, you cannot escape acceptance of the teaching that the blood bought Church of Christ, believers in Him, are to be raptured, caught up to meet the Lord in the air.

The Rapture is Not Secret

I will go farther and say that the rapture is not a secret event. It is quite popularly held that the Lord will steal down upon His people, and they will be secretly caught away – no one will see or hear them go. Later it will be discovered that a great host of believing people are missing. Where is it in the Word of God? Certainly it is not in 1 Thess. 4, for there it says, “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God.” If you can make a secret coming of that, language has no significance at all. \Audible and Visible\n
I believe in the personal, visible return of the Lord – and I also believe in the audible return of the Lord. “Shout,” “voice of the archangel,” “trump of God.” In the chapter from which our text is taken we are told, “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” There can be nothing secret about that. He will be heard. He will be seen. Again, “Behold, He cometh with clouds; and every eye shall see Him.”

Once, Not Twice

The New Testament does not tell us that the Lord Jesus will come two or more times. He has come once, and He “shall appear a second time.” I do not read of a third coming. That idea of coming for His saints first, and with His saints afterwards, makes two more comings. . . .

I had rather an interesting thing brought to my, attention the other day. A woman recently converted in Kapuskasing from Romanism, Mrs. Oscar Richer, when the priest came to enquire why she was leaving the R.C. Church, had a great many questions waiting for him. She had one I had never heard before. “I want you to look at this,” she said, “you tell me that Christ is in that little cabin et you lock. My Bible says, “If they shall say unto you: Behold, he is in the desert; go not forth; behold, He is in the secret chambers; believe it not.” Who taught her that?

The same principle is applicable to the whole question of the Lord’s coming. If anyone tells you that the Lord is coming secretly, the Bible says: that you are not to believe it; He will not come secretly; He will come openly; He will come like the lightning – “Wherefore if they shall say unto you:
Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be” (Matt. 24: 26, 27).

At this point Dr. Shields dealt with the three Greek words used for the Lord’s return, parousia, epiphaniea and apokaluxpsis, to show that these three terms describe varying but simultaneous aspects of the same event, the second advent of our Lord. Dr. Shields went on to show how ridiculous it was for the Scofield Bible to affirm that “the hour of temptation” from which the Lord promised to keep the Philadelphia Christians of the first century (Rev. 3: 10) was “the great tribulation” at the end of time.

“Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”

Who are “The Elect” of Matthew 24?

Why cannot the rapture precede the tribulation? “Except those days (of great tribulation) should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” I said to the wife of a ministerial friend, “What do you make of that? There are no elect; they are all gone; the Church is gone before the great tribulation begins.”

“Ah, but you don’t know that the ‘elect’ there mean the Jews?” I replied, “I was waiting to hear you say that, It is your turn, now give me your authority – “Ah, but it does!” “I know, but that does not carry weight with me. I want your authority.” “It is in Matthew’s Gospel, and Mathew’s Gospel was written for the Jews.” “Yes, you say so. So do many others. But what is your authority?” “But it is so!” I replied and still reply, “You cannot find it in the Scripture, for the simple and sufficient reason that it is not there.” “But there is the fig tree – ? When his branch is yet tender and putteth forth leaves, ye know that summer is nigh.’ The fig tree means the Jews, and the budding of the fig tree is the Jew returning to Palestine – and they are going back now.” I answered, “You say the fig tree means the Jews, but on what Scriptural authority?” “But it does!” “The Bible does not say so: 'Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.’”

That Text is for the Jews.

There was once a little boy who was brought up in a home where he had heard his father and mother discuss this question, and affirm that the Gospel of Matthew was written for the Jews. He knew it; he had heard it again and again and again. One day this little fellow, the scion of a pious family, got as a fight – as little boys may do. It was a real fight, and he gave one of the neighbour boys a real trouncing. When he came in, victorious but not without some scars of the battle, his mother said, “What have you been doing?” “I have been fighting.” “With whom have you been fighting?” He told her. “What were you fighting for?” “He started it. He hit me first.” “But do you not know that the Bible says you should turn the other cheek?” “You cannot put that over me; that is in Matthew and Matthew is for the Jews.”

Do you not see how much cutting and carving of the Word of God must destroy the authority of Scripture to those who so believe – even with a little child?

If the “elect” are in the world during the great tribulation, as the text declares, who are they? There are some who are called “elect according to the fore knowledge of God the Father.” We are all “elect” if we are believers. And who dares to say that the “elect” in Matthew’s Gospel are the Jews, unless the Bible itself so affirms? Unless you can establish the Jewish character of Matthew’s Gospel and strip it of all authority for Gentiles, your whole pre-tribulation theory comes tumbling down in a crash, on the strength of this one verse. It any annihilates the whole theory. The “elect” will still be here during the great tribulation. For their sakes, in pity for them, God will shorten it.

I doubt whether any greater harm has been done to the Christian Church in many centuries than has been done by the Scofield Bible notes respecting the coming of the Lord. It is shot through with error. The Church is to be caught away; the Spirit of God is to be withdrawn, and after that, with no Church, and no Holy Spirit with his peculiar and special function to convince of sin, the greatest revival the world has ever known will take place! Brethren, I believe that that is a dangerous heresy. I say “heresy,” for that it surely is. People are led to assume we shall have a revival after the Lord’s coming. We shall be looking down on it from heaven. The Jews, or at least a “remnant,” will be preaching the Gospel, and thousands of people will be saved – without the Holy Spirit and without
the testimony of the Church!

Those who teach that Matthew is for the Jews tell us that the Great Commission was not intended for the Church. “Go ye, and teach all, nations . . . . and lo, I am with you alway” – that was not given to the Christian Church. It is for the Jew after the Church has been raptured. This is a most dangerous doctrine. It disposes people to sit with their arms folded and wait for the coming of the Lord. “We cannot do much anyway. Everything is going to the devil, and we may as well sit and wait. After a while we shall be caught away and the Jews will succeed where we have failed.” I cannot find any such teaching in the Bible.

Peter says (2 Peter 3: 9) that God delays the judgement; He waits, “not willing that any should perish, but that all should come to repentance.” Peter plainly teaches that the period of grace, the dispensation of grace, will end with the coming of Jesus Christ. There will not be millions saved after the Lord comes. St. Paul too says that He will come “in flaming fire taking vengeance on them that know not God, and on them that obey not the Gospel of our Lord Jesus Christ” not to give them another chance to repent and believe it. “Behold, now is the accepted time; behold, now is the day of salvation.”

I do not know when the Lord will come, but I do know – I am as sure of it, for myself, as of my own existence – that when at last Jesus Christ comes down the skies, when that lightning flash shall sweep across the heavens, and the world shall be startled with the shout and with the voice of the archangel and the trump of God, when that takes place, the doom of every unrepentant soul will be for ever settled; the day of grace will be over; the day of judgement will be ushered in.

Believing all these things, what manner of men ought we to be? How earnestly ought we to be beseeching others to believe on the Lord Jesus lest the Master of the house should rise and shut the door, and men should stand without, knocking at the door which can never be opened! May the Lord make us all “wise unto salvation” for His name's sake.'Amen.

“Irish Evangelical.”

EDUCATION IN THE UNITED STATES
The Religious Question

That marvellous genius, Aristotle, whose eyes surveyed the worlds of nature, art, philosophy and government, asserted that “all who had meditated on the art of governing mankind had been convinced that the fate of empires depended on the education of youth.” On the same line of thought the Roman Catholic Church holds and applies the principle that its very existence depends on the indoctrination and discipline of its children in the faith of the Church. The Protestant Churches accept the principle, but they do not carry it out with the same thoroughness and persistence as the Roman Church.

In the United States of America the increase in numbers of the Roman Catholic Church is deeply disappointing to that Church's authorities. The Church population is certainly growing at a rapid rate, but the leakage has been vast, and it is a notable sign of the vigorous energy of the American hierarchy that its members of all ranks are working their educational system at high pressure in order to stop the drainage by securing the children for the Church.

In the United States there are now more than 11,000 Roman Catholic schools of all classes – elementary, high school, normal school, college, seminary and university, with a total enrolment of over 3,000,000 scholars. This means that more than 12 per cent. of the Roman Catholic population of the country are studying in their own schools. In the large cities the Roman Catholics make an even better showing in education. In Philadelphia, for example, where the Roman Catholics number more than half-a-million, or approximately 29 per cent. of the city's population, there are 12 high schools and 140 elementary schools, with an enrolment of over 93,000.

According to the United States Office of Education there are in the country 1702 institutions of higher learning, including colleges, universities, professional schools, teachers colleges, normal schools and junior colleges, 561 being under State, district and city control, 453 under private ownership, 480 under Protestant auspices, and 208 under Roman Catholic regulation. In these Roman Catholic Institutions, 25 of which are universities, there are more than 170,000 students enrolled. In the Roman Catholic colleges and universities the Romanist creed and devotions are no mere adjunct to the curriculum, but the foundation of the whole structure of learning.

Moreover the Romish hierarchy has enlisted men of ability to work out solutions of the negro problem, the labour capital difficulties, the menace of Communism, the terms of world peace, as well as many other international questions. There is hardly a
field where Roman Catholic scholars are not engaged in interpreting its meaning according to Romanism.

In all this there is a mighty challenge presented to Protestantism by the Roman Catholic Church in the United States. It is clearly the duty of the Protestants to establish a complete system of education, from kindergarten to university, if Protestantism is to enjoy a strong, intelligent constituency. In this system of education, the world and life view of the Bible must be at the basis of the curriculum and integrated into every subject of the course. The Christian University Association is striving to establish a university founded upon the Bible as the Word of God, the only infallible rule of faith and practice, and its world and life view as set forth in the Calvinistic standards. Each department of the institution will be established upon the presuppositions of the Christian faith and conduct its work in accordance with them. Every detail of the programme of the university will be in harmony with the revelation of God in the Scriptures of the Old and New Testaments. The obligation, however, rests upon all Protestants, whether Lutheran, Methodist, or Calvinist, to establish Christian schools if they are to be true to their own convictions. Unless this is done, Protestants have no good reason for believing they will be in the ascendancy fifty years hence in the United States, which at present numbers 138,000,000 people dominantly Protestant.

(The Bulwark)

HOW CAN ONE BE ASSURED OF REALLY BEING A CHRISTIAN?

By Donald Stewart – Wingham Fellowship

“How can a believer be assured that he is saved?” This is an important question and the appeal must be to the Bible. Such a text as 1 John 5: 13 casts much light on the subject. I quote the verse: “These things have I written unto you that believe on the name of the Son of God; that ye may know ye have eternal life.”

The apostle here declared that he wrote this epistle to believers in the Lord Jesus to lead them to be assured that they were in a state of salvation or as the apostle expressed it, “that ye may know that ye have eternal life”; for they were believers, but some of them were not certain of their interest in Christ, or in other words, did not have assurance of salvation.

So we learn that not all saved persons are sure that they are saved. Further, we learn that such assurance of salvation is eminently desirable, otherwise the apostle would not have written an epistle for the express purpose of leading believers to know definitely that they were saved. Also the apostle, John, was assured of his own salvation, for he wrote: “We know that we have passed from death unto life because we love the brethren.” In fact, the keynote of the first epistle of John is the phrase so often repeated: “We know.”

It is noteworthy that the apostle exhorted believers not to remain in doubt as to their interest in Christ, but to seek to have definite assurance. In 2 Peter 1: 10, we read, “Wherefore the rather brethren, give diligence to make your calling and election sure.”

They were to make sure of their calling, i.e., they were to seek to know that God by His Word and Spirit had effectually called them to be His people. Knowing that they were called, they would inevitably know that they were elect – that God had chosen them to be His people. The apostle Peter exhorts people to be diligent – to “give diligence” in order that they may be assured of their calling and election. Hence one answer to the question – how can a believer be assured that he is saved? – is to be diligent: make a diligent use of his opportunities. Carelessness is inimical to assurance. He who makes a diligent use of the means of grace, will, soon or late, obtain assurance. No better prescription is available than the Apostolic one: “give diligence.”

Prayer, prayerful readings of God's Word, the use of the Lord's Day for definitely spiritual profit, are all calculated to foster the grace of assurance. Often it has been found as the believer seeks to bring good to others, his own soul is enriched and his sense of assurance of salvation deepened.

“He that watereth others shall be watered also himself.” With certain reservations we may endorse the proverb: “Working Christians are growing Christians.”

It is true that some Christians do not attain to salvation except through deep soul anguish and many prayers. But for such there is always compensation. The soul that easily passes into the sunshine of salvation is not likely to value it as highly as he who has obtained it through deep soul conflict. We who have inherited civil and religious freedom do not value it so much as did our forefathers who obtained it by stern and prolonged conflicts and sufferings. As it is the Holy Spirit who awakens sinners and leads them in faith to Christ, so it is the Spirit Who gives assurance; as the apostle Paul wrote: “His Spirit beareth witness with our spirit that we are the children of God.” (Romans 8: 16).
Many a person in prayer has been given a sense of full assurance; the same experience has come to many as they meditated on God's Word. This is quite contrary to the teaching of the Roman Catholic Church, which declares that no one, in this life, can be assured of salvation. By this false teaching she keeps her people in doubt and suspense, and to the last moment of their lives dependent on the rites of that unscriptural Church. All Arminians, whether Roman Catholics or Protestants, deny that the believers can be assured that they are safe eternally.

When in Egypt the Israelites sheltered in their blood sprinkled homes, they were safe, whether they felt safe or not. The blood was their protection. So all who shelter in Christ are safe irrespective of whether they are, or are not, assured of their salvation. In the measure in which the Israelites believed God's Word that they were safe, in that measure were they assured of their safety.

In the measure in which the believer believes God's testimony that he is safe, in that measure has he assurance of salvation. Therefore, by faith and diligence the believer can attain to assurance of his eternal safety.

NEWS NOTES

Congratulations are extended to the Rev. Alvin MacIntosh and Mrs. MacIntosh, of Grafton, on the birth of a son, John Rattray.

Our missionary, Dr. Andrews, expects to sail for South Africa early in April.

The Rev. J. C. Robinson has been supplying our South Australian congregation for two Sabbaths.

BOOK REVIEWS

The following booklets have been received from the publisher, S. John Bacon.


“I Am,” by Fred Standen. A devotional booklet centred on the Deity of our Lord, with nine readings and meditations. Price 2/-. “Our Daily Sacrifice,” by Rev. N. Jones, M.A. This is a small booklet of 28 pages, clearly setting out the real meaning of the Church of England form of service, with its emphasis on true Christian worship. Price 3d.

“A Christian Miscellany,” By H. R. Minn, M.A., B.D., of Moore Theological College, is an interesting and instructive collection of prose and verse. 39 pages. Price 2/–.

“Problems of Human Friendship,” by Rev. Bryan S. W. Green, B.D., and “Things We Must Tell Our Girls,” by Clare Goslett, are two “Alliance of Honour” publications, Price 6d. each.

Another children's book of the series, “Jingles for Juniors,” namely, “Fur and Feathers,” price 3/9, is well illustrated in colour and the pictures and verse will please the young folk. It is well up to the standard of the earlier numbers of this series.

THE CHURCH HISTORY

The Rev. J. C. Robinson reports that the publication of the Church History, which now waits binding, has been held up owing to industrial trouble.

OBITUARY

DONALD KEITH MACKENZIE passed away at the age of twenty two years in the Parramatta Hospital, on Tuesday, 28th January, 1947. Keith was assisting a fellow motorist when another car collided with the stationary vehicle; Keith was struck and died from his injuries four days later.

Keith was possessed with all the vitality and cheerfulness of youth, which was matched by his fortitude and courage and exemplified after his fatal accident. He served with the A.I.F. during the war; for a time he was in the Wagga camp with Dr. Andrews, he was a member of the Bible class conducted in that camp, his interest in spiritual things enabled him to rise above the uncongenial environment and conditions that prevail under such circumstances. Since his discharge from the armed forces he, has been associated with St. George's, and the Fellowship of that congregation. Deep and sincere sympathy is extended to Mr. and Mrs. MacKenzie, parents, John and Andrew, brothers, and Mrs. MacIntosh and Hector, sisters. “The Lord gave, the Lord taketh away, blessed be the name of the Lord.”

– A. A.

The Late Mr. ALEXANDER MacLEOD

Through the passing of Mr. Alexander MacLeod at his residence, King William Street, Adelaide, our Church has lost one of her choicest saints. Possessed of a genial and gracious disposition, high moral principles and deep spirituality, the late Mr. MacLeod was a man whom to know was to love and respect. Coming to live in Melbourne some 20 years ago, he attached himself to the church at St. Kilda and some years later, having meanwhile had a vital experience of Christ, he was received into membership, while in 1937, he was ordained to the eldership. He fulfilled the duties pertaining to this office with diligence and much acceptance, commending the Gospel to all by his conduct, and showing himself in all things an example to his fellow Christians. His speech was marked for its restraint, and was always with grace, whilst to
his closest friends his humble spirit was manifest in his frequent acknowledgement of his shortcomings and constant need of God's mercy and grace. His love for the house of God and the fellowship of the saints was intense, and the lack of regard for the sanctity of the Lord's Day which was so evident in his neighbourhood used to cause him much inward grief. Both in the Christian circle and in the sphere of domestic and business relationships, his testimony was faithful. Removing to Albury in 1940, his interests in the cause of our denomination remained unabated, and on more than one occasion he journeyed from there to attend the annual gatherings of our General Assembly. Being a lover of hospitality, his home was always open to our folk travelling between Melbourne and Sydney, as well as our men in the forces who were stationed in and around Albury during the war years. Shortly after removing to Adelaide last year, the illness which ultimately hastened his end began to manifest itself. Nevertheless, despite all the suffering which preceded his end, his faith remained firm and his heart was kept in perfect peace. “Whatever happens, I am in God's hands” was one of his last testimonies. He passed to join the spirits of just men made perfect on the 11th November, 1946, and in his decease, the loss to the church militant is gain to the church triumphant. We assure Mrs. MacLeod, Angus and Norma, of our very sincere sympathy and commend them to the care of the Father of mercies and God of all comfort.

C. M.

SUBSCRIPTIONS AT AUSTRALIAN FREE PRESBYTERIAN FOR JANUARY

N.S.W.
Mrs. A. E. Hollis, Hastings River, 10/-, 28/2/48; Mrs. L. Campbell, Hastings River, 10/-, 31/12/49; Miss N. Smith, Sydney, 5/-, 31/12/47; Miss W. Smith, Sydney, 5d. Extra Sales; Mr. James Murray, Bunyah, 5/-, 31/1/48; Miss Olive Murray, Taree, 5/-, 31/12/48; Mr. C. King, Grafton, 10/-, 31/12/47; Mr. R. N. Shaw, Ashfield, Sydney, 10/-, 1/11/46.

Victoria
Mr. A. McDonald and Sisters, Cowley's Creek, 10/-, 31/12/48; Mr. A. McDonald and Sisters, Cowley's Creek, 10/- Donations; Mrs. E. MacFarlane, Vic., 10/-, 31/12/51; Mr. F. Maxwell Bradshaw, Vic., 5/-, 31/1/47; Mr. A. McLachlan, Vic., 10/-, 31/7/48.

SUBSCRIPTIONS FOR FEBRUARY

N.S.W.
Mrs. Robertson, Narrabeen, 5/-; Mr. Allan Ramsay, W. Tamworth, 10/-; Mr. A. McKenzie, Narrandera, 10/-; Rev. J. A. Harman, Wauchope, 5/-; Miss L. Cameron, Maclean, 5/-.

Victoria
Mr. R. Muir, Geelong, £1; Miss R. W. Johnstone, Brighton, 5/-; Mr. A. K. Campbell, Marnoo, 5/-.

South Australia
Miss M. McLeod, Gilberton, £1.
Extra Sales, 2/6.
Sunbeam — St. Kilda Sabbath School, £3 (2 years sub.).

The General Treasurer has pleasure in acknowledging the following amounts:

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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. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.
Sennacherib, king of Assyria, received a letter from Hezekiah, king of Judah, that led to prayer. The letter was a request to surrender Jerusalem, Hezekiah’s capital city. Hezekiah had broken down the places of worship, had sent him to destroy Jerusalem, and thus punish Hezekiah for what he had done. Sennacherib’s army had conquered many defenced cities of Judah. Could Jerusalem withstand his victorious forces? The people of Jerusalem might look to Egypt for help, but Sennacherib told them they would look in vain. They might trust in the Lord their God; but the gods of other cities had not been able to deliver those cities from Sennacherib’s armies; would the God whom the people of Jerusalem worshipped be able to do what these other gods could not do? Was God likely to help Hezekiah and his people seeing that Hezekiah had broken down the high places and the altars where the people had worshipped their God? (Hezekiah had broken down these places of worship, because they had been used previously for heathen worship and he knew that the worship ren-dered there was not pleasing to God. Hezekiah had acted rightly, but Sennacherib tried to persuade the people that God had sent him to destroy Jerusalem, and thus punish Hezekiah for what he had done.)

Sennacherib promised the people that if they surrendered they would be allowed to live in peace and prosperity, at first in their own land, and later in a land similar to their own to which he would take them.

When Hezekiah received the letter from Sennacherib he took the whole matter before the Lord in prayer. Next Sabbath we shall consider his prayer.

APRIL 13th.

Subject: Prayer and its results.

Reading: Isaiah 37: 1 to 7 and 14 to 20.

King Hezekiah was greatly concerned when he heard how Sennacherib was trying to conquer his capital city. He rent his clothes – a sign of grief, and covered himself with sackcloth – a sign of mourning. He recognised that the day was a day of trouble. But he knew where to turn for help in the day of trouble. He knew that God was a very present help in the day of trouble. He, himself, went unto the house of the Lord. He also sent messengers to Isaiah the prophet, asking that he should lift up his prayer for the remnant that was left – for the people who had not yet fallen into the hands of Sennacherib.

Hezekiah did not deny that Sennacherib had been victorious in his battles with the other cities. He did not deny that the gods of those cities had failed to save them. But he considered it a disgrace that the God whom he worshipped should be put on the same level with those gods. He expressed his confidence that the God whom he worshipped was not the God of any one place, but the God of all the kingdoms of the earth. He had faith in God. He believed that God would not fail him in the day of trouble. He asked God to save him and his people from Sennacherib’s hand. His faith was strong.
not misplaced. He asked not in vain. Isaiah sent encouraging messages to Hezekiah, assuring him that Sennacherib would return to his own land, and there be slain. And so it came to pass. 185,000 of Sennacherib's army were smitten dead by the angel of the Lord. Sennacherib went back to his own land. One day, when he was worshipping in the house of his heathen god, his own sons slew him.

God has His own way of saving His people and of destroying His enemies.

APRIL 20th.

Subject: A Letter Which Led to Anger

Reading: 2 Kings 5: 1 to 14

The king of Syria had a wonderful soldier as captain of his army. He was a brave man. He had led his armies to many a victory, and so he was highly respected by the people. But he was smitten with the dread disease of leprosy. At that time the disease was incurable. Even today some types of leprosy cannot be cured. However in Naaman's house was a captive maid of Israel. She was confident that Elisha, the prophet of God, who lived in her native land, could cure Naaman. When the king of Syria heard her views he wrote a letter to the king of Israel and sent Naaman with it to be healed.

We may be able to imagine the surprise of Jehoram, king of Israel, when Naaman came with this letter. The nation of Israel and the nation of Syria were enemies. Why should the captain of an enemy army come with such a strange request? How could the king of Israel cure Naaman? Jehoram recognised that God could effect such cures, but he could not.

Jehoram (like Hezekiah in our lessons a fortnight ago) rent his clothes. He was afraid that the king of Syria was simply trying to stir up strife. Fear and anger moved him when he read this letter from a foreign and enemy king. Hezekiah was moved to pray, but we are not told that Jehoram prayed.

When we are confronted with troubles and difficulties let us not be afraid or angry. Let us be moved to pray. God always answers the prayer of faith.

APRIL 27th

Subject: Temperance.

Reading: Proverbs 20: 1 to 7 and 23: 29 to 32.

The verses we have read, as well as many others in the Bible, should persuade us that it is best never to touch strong drink. Next time you see a drunken man or a drunken woman ask yourself if you would like to be like that person. If you never touch strong drink you will never become a drunkard; but if you touch it you may deceive yourself and may lead you to become a drunkard.

A few months ago I read a book written by Father Chiniquy who had spent 50 years in the Roman Catholic Church, many of these years as a priest. Once he had in his congregation a married woman who was in the habit of taking strong drink. He, and her husband both tried to persuade her to cease her drinking habits. Time and again she promised that she would. Time and again drink got the best of her, and she broke her promises. One day, whilst under the influence of drink, she picked up her darling 12 months old baby, and went to kiss it. She stumbled, fell against the stove, and killed her baby. She was grief stricken. That night she herself died of a broken heart.

Here was a tragedy indeed. But it is only one of many caused through drink.

Father Chiniquy was touched by this tragedy. He became a great temperance worker. May we all realise the dangers of drink. May we not touch it. May we seek to keep others from ruining their lives with it.

The Children's Message

THE WORD OF GOD

This month we wish to bring under your notice some things by which the Word of God is described.

1. It is sometimes called a Sword. The apostle, when describing the armour of the Christian says: “above all things take the sword of the Spirit which is the Word of God.” This is the believer's weapon, a weapon which no enemy of the Lord can withstand. Quick and powerful, sharper than any two edged sword and which can discern between the thoughts and intents of the heart.

2. It is spoken of as food. “Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God.” The Word of God – the heavenly manna, is the soul's food. The soul can only live and be sustained by partaking of, and assimilating this food.

3. The Word is described as Seed. The Saviour Himself says, in expounding the parable of the Sower, that “the seed is the Word of God.” It is that which is sown to produce Christians. The Holy Spirit brings home the Word to the sinner's heart and thus effects his salvation.

4. The Word is a lamp. A lamp makes plain our path in the darkness. “Thy Word,” says David, “is a lamp to my feet and a light to my path.” Light is the only principle that can effectively deal with darkness.

5. The Word is also spoken of as fire. Fire burns out the dross. All extraneous things are destroyed by it. The great quality of fire is its purifying nature. Regarding the Almighty it is said, “Our Lord is a consuming fire.”
6. The Word of God once more is a **bow**. The prophet Habakuk says, “Thy bow was made quite naked, according to the oaths of the tribes, even Thy Word.” The Word is a bow as David states shooting piercing arrows into the hearts of the King’s enemies, whereby they are brought into subjection. These arrows find weaknesses even in the strongest armour.

– J. C. R.

**CONVERSION OF A FRANCISCAN FRIAR**

An interesting case of the conversion of a Franciscan Friar happened some time ago in Bolivia. This friar, it appears, was frequently in the habit of passing the mission house of the Bolivian Indian Mission, where there were two texts of Scripture displayed, “Come unto Me all ye that labour and are heavy laden, and I will give you rest,” and “The blood of Jesus Christ, His Son, cleanseth us from all sin.” These texts came home with peculiar force to the Friar’s heart, causing him great anxiety of soul. Eventually, after overcoming many difficulties, one of which was to be humble enough to seek salvation, he contacted the missionary, who explained to him the Word of Life, gave him a New Testament, and prayed for him. Then a great conflict took place in his soul about the errors of the papacy. It was not long as he studied the Word before the Holy Spirit brought comfort and joy to his heart by causing him to trust solely to the Lord Jesus and His Salvation, and to see clearly the terrible errors of the Roman Catholic system. Later on he left the monastery and became a useful preacher of the Gospel. When he gave his testimony it caused a great stir in the community.

11

**THE PLACE OF FAITH IN THE NEW TESTAMENT**

We have in:

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– J. C.

**AN EFFECTIVE PRAYER**

Last night my little boy confessed to me;
Some childish wrong;
And kneeling at my knee
He prayed with tears–
“Dear God, make me a man
Like Daddy – wise and strong,
I know you can.”
Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head.
“Oh, God, make me a child
Like my child here –
Pure guileless,
Trust Thee, with faith sincere.”

– Leaves of Gold.

**THE STRANGE PROVIDENCES OF GOD**

How God Used Troublesome Afflictions

In 1838 four servants of the Lord, Dr. Kitto, Dr. Black, Robert McCheyne and Andrew Bonar were travelling in the East with a view to finding favourable localities for missionary work among the Jews.

In Egypt Dr. Black had a very bad fall from his camel, sustaining serious injury. It was necessary for him to abandon work and return home in company with Dr. Keith,

On reaching Pesth, in Austria, they halted for a few days, and here Dr. Keith was laid low with cholera, followed by fever and ague.

Hearing of his illness the Archduchess Maria Dorothea, who was a true believer in the Lord Jesus Christ, came to see him, and, learning the object of his travels, promised the protection of the Archduke to any missionaries that might be led to come to Pesth.

This remarkable chain of events led to work being commenced among the Jews in that city. Numbers were converted, among them such illustrious servants of God as Dr. Alfred Edersheim and Dr. Adolph Saphir.

Would Dr. Black have regretted his accident, or Dr. Keith his prolonged illness if they had been able to see that they were links in the chain that
would end in the conversion of an Edersheim or Saphir? Would they not rather have joined in the chorus of praise to Him whose infinite wisdom and goodness had permitted those trying afflictions. – Selected.

SEARCH WORK IN EZEKIEL 33 TO 48
1. Write out the verse where “Turn ye, Turn ye from your evil ways” is mentioned.
2. Where is it said? “Come, I pray you, and bear what is the word that cometh forth from the Lord.”
3. Where is “a plant of renown” mentioned?
4. Find the statement, “Yea, I will be their God, and they shall be my people.”
5. Give the chapter and verse where these words are used: “So the House of Israel shall know that I am the Lord their God from that day and forward.”
6. What was Ezekiel commanded to mark well?
7. Where is it said? “The name of the city from that day shall be The Lord is there.”

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda. S.2.

THE INCOMPARABLE CHRIST
(Author unknown)
He came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became man that we might become sons of God. He came from Heaven, where the rivers never freeze, winds never blow, frosts never chill the air, flowers never fade. They never phone for a doctor for there no one is ever sick. No undertakers and no graveyards for no one ever dies—no one is ever buried. He was born contrary to the laws of nature, lived in poverty, reared in obscurity, only once crossed the 12 boundary of the land, in childhood. He had no wealth nor influence and had neither training nor education. His relatives were inconspicuous and unimportant.

In infancy He startled a King; in boyhood He puzzled the doctors; in manhood ruled the course of nature. He walked upon the billows and hushed the sea to sleep. He healed the multitudes without medicine and made no charge for His services. He never wrote a book, yet not all the libraries of the country could hold the books that could be written about Him. He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college yet all the schools together cannot boast of as many students as He has. He never practised medicine, and yet He healed more broken hearts than the doctors have broken bodies. He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever made more volunteers, who have under His orders, made rebels stack arms or surrender without a shot being fired.

He is the Star of astronomy, the Rock of geology, the Lion and the Lamb of zoology, the Harmoniser of all discords and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him, Satan could not seduce Him, Death could not destroy Him, the grave could not hold Him. He laid aside His purple robe for a peasant's gown. He was rich, yet for our sake He became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another's manger. He cruised the lake in another's boat. He rode on another man's ass. He was buried in another man's tomb. All failed but He never. The ever perfect One – He is the Chief among ten thousand. He is altogether lovely. He is the Christ the Son of the living God.


IN CHRIST WE HAVE
A love that can never be fathomed
A life that can never die
A righteousness that can never be tarnished
A peace that cannot be understood
A rest that can never be disturbed
A joy that can never be diminished
A hope that can never be disappointed
A light that can never be clouded
A happiness that can never be interrupted
A strength that can never be enfeebled
A beauty that can never be marred
A wisdom that can never be baffled
Resources that can never be exhausted.

MARCH BIRTHDAYS
“For ye are all the children of God by faith in Christ Jesus.” Galatians 3:26.

1947
March. 1 – Joy Robinson, Taree.
" 1 – Edward McDermid, Wingham.
" 1 – Pamela Jackson, St. Kilda.
" 3 – Pauline Murray, Bunyah.
" 3 – Alan Anderson, Warregah Island.
" 4 – Beth McDonald, Chatsworth Island.
" 4 – Donald Bell, Maitland.
" 4 – Donald Berry, Newcastle.
" 4 – James Bain, Wauchope.
" 5 – Ian David Bathgate, Maclean.
" 5 – Fay Woodall, Branxholme.
" 5 – Judith Gollan, Taree.
" 6 – Francis Robinson, Marlee.
To treat of our church, which is the church of our choice, and to investigate her present position and needs, is not necessarily to be provincial nor to fail to recognise that God has His people in many churches and accomplishes His Work through them all.

1. In these days, when within the Christian Church there is widespread disbelief in the genuineness and inerrancy of the Old and New Testaments, we must place foremost, perhaps, in the testimony of our Church, her witness to the genuineness, full inspiration and consequent perfect reliability of all the Scriptures. That great havoc has been wrought, and is still being wrought in many churches by the acceptance of the rationalistic principle that the Bible is unreliable, is surely a plain fact. That some churches have failed to learn any lessons from the moral collapse of Germany, consequent on her rejection of the Bible as the Word of God, makes it more imperative for our church to oppose most vigorously this form of infidelity, and to proclaim most definitely the trustworthiness of the whole revealed will of God.
as it is set forth in all the Scriptures, and to emphasize
the great certainties of mercy and judgement. If our
church does this, we will accomplish a considerable
part of her Divine mission.

2. – We live in days when slight deference is
paid to God's Word, and few seem to recognise its
finality in matters of faith and conduct. Conse-
sequently, not an unimportant part of our Church's
mission is to maintain that very far reaching
apostolic and reformation principle that nothing
which lacks Divine sanction is to be imported into
the creed and worship of the Church. It is feared that
many, even in our own church fail to grasp the
significance of this principle with its extensive
implications. Failure to hold and apply this principle
has brought churches into a chaotic condition,
evidenced by vagueness of doctrinal beliefs,
unscriptural worship and a bewilderment due to the
feeling of the lack of any acknowledged standard.
This is tragic, and, probably, more tragic than we
perceive. So widespread is the tendency not to
appear to the sovereign authority of God's Word, but
to human feelings and desires – often mere likes and
dislikes – that there has been brought about a
marked departure from the truth of God in matters
of doctrine, worship and moral conduct. It may be,
that the popularity which has attended this
decension has betrayed some of our people into
thinking that there must be something wrong with
the old truths and something lacking in the old mode
of worship. This appears to be one of Satan's
methods for detaching people from loyal adherence
to the principles of God's Word. If our church were
to surrender this great Scriptural principle – that
only that which God's Word sanctions is to have a
place in our doctrine and Worship – the Church
thereby would bring itself into the position of having
no definite and final authority and would virtually
renounce a very important portion of her mission.

Therefore, associated with the proclamation of
reliability of the Scriptures must be insistence on
their supremacy and finality in all matters of faith
and practice.

3. – Our church's task is to declare the
sovereignty of Christ in every realm of human life and
society in the Church, the State, and the life of the
individual. This teaching is unpopular. Nevertheless,
we must insist that every individual and every society
of individuals is responsible to the King of kings; for
there is no place to which His authority does not
extend and where it is not supreme. We, whose
spiritual heritage is replete with examples of heroic
contendings for the supremacy of Christ in every
sphere of human life, also read clearly in God's Word
of this unrivalled sovereignty and perceive the tragic
consequences in our own land of its rejection.
Therefore, we should recognise the tremendous
importance of this principle and do our part valiantly
in declaring it.

4. – Also we must not fail to proclaim the
sovereignty of God in Grace, and its corollary,
man's spiritual helplessness. It is no kindness to
lead people to think that they possess a power
which they have not. That system of Divine truth
which was held and proclaimed long before the
days of John Calvin, but because he was an
outstanding exponent of it, bears the name of
Calvinism, needs to be apprehended and declared
in all its God honouring and man humbling
implications. Calvinism's great enemies are
ignorance, prejudice and misrepresentation. It is
intensely scriptural, very practical and furnishes
the only logical explanation of God's dealings in
grace, and provides that which gives moral fibre to
His people.

Neither the doctrinal teaching nor the mode
of worship of our Church is popular. Only in times
of spiritual revival when men have real soul
hunger for God, His truth and His Ways, are
scriptural doctrine and worship really popular. In
this age when many professing Christians are
almost startled by an appeal to the Bible – "Who
hath required this at your hands?" – we do well to
consider that our mission is to please God not
man. The teaching which is popular is that which
God is not honouring, for in the measure in which
the truth is diluted, in that measure is it likely to be
unfruitful.

5. – Our church's insistence on "assigning a
principal place in the services to the preaching of
God's Word" is surely in line with Messianic and
Apostolic examples. The need for definite and
widespread teaching is pronounced. The Lord,
when on earth, laboured un weariedly teaching the
people. He knew that they could not repent and be
saved unless they knew some of the weighty truths
concerning themselves and God and their
relationship to God. How sorry the Lord felt for
the people of Israel in their ignorance in His day!
"And Jesus, when He came out, saw much people,
and was moved with compassion toward them,
because they were as sheep not having a shepherd,
and He began to teach them many things" (Mk. 6:
34). He beheld a people unpardoned, unsanctified and unsaved, who did not know even the way of Life. With what compassion He “began to teach them many things”

Are there not many of our Australian people who are quite ignorant of the way of salvation through the atoning death and meritorious obedience of the Lord Jesus? Also many in our land have never been taught the Christian view of life, that God Who made all things, constantly controls them all for the accomplishment of His holy purposes and frequently transmutes troubles, trials and even tragedies into blessings of great spiritual value. Alas! Many of our people hold the pagan view of life, and blame God for life’s troubles, and when poignant trials come, God is accused of cruelty. Sad are the words of the Lord: “If therefore the light that is in thee be darkness, how great is that darkness!”

The widespread and profound ignorance of the Way of Life and of the Christian view of God and the world, makes clamant the need of teaching. When the Lord Jesus began His teachings, He had no helpers. Early in His ministry He called Simon, Andrew, James, John and Levi to follow Him. They were to receive the truth, experience its power in their own lives, and after adequate training were to go forth to teach others. From the time the Lord called Simon and Andrew until the present moment. He, in His deep compassion for an ignorant world, has been calling forth men to be His messengers. He Himself exhorted those early preachers of “the glad tidings of good things” to pray God to send forth additional labourers. Never has there been an over supply. Frequently there has been a dearth. He Who with so great ease, and with so compelling a word said “Follow Me,” still speaks the word which irresistibly constrains men to respond for His service. This fact should encourage us in our praying for men for the ministry. O, that our prayers for such were motivated by compassion for the ignorant and Christless many!

3

We should pray that Christ may be glorified in the raising up for the ministry of our church of men who hold “the whole counsel of God,” and will proclaim it in the power of the Holy Spirit.

6. – We know that the Apostles were most industrious preachers and teachers of that which was not popular, and it was this which provoked persecution. They called on people to repent. That has been an unpopular message in every age. It was the call of Noah to an ungodly world. It was the burden of the ministry of the prophets. Their messages were resented and themselves persecuted. Nearly always popular opinion was against the prophets and their deliverances. So today those who faithfully deliver God's message face unpopularity. “Turn ye,” fell from the lips of God's accredited messengers through all the centuries of the Pre-Christian era as they sought to lead men to repent. But this vital message of repentance found no place in the preaching of the false prophets, for the word “repent” was not in their vocabulary. Despite human opposition, God owned the testimony of His faithful prophets and accomplished through them His great purposes.

The Forerunner of the Messiah cried, “Repent.” So did the Lord Himself. Of the Apostles it is recorded, “And they went forth and preached that men should repent.” This message of repentance is unpopular in Australia today, for its implications are unwelcome, which are the perception of the demerit of sin, its guilt, and the need to confess it seeking forgiveness, the recognition of one’s lost condition, and belief in the efficacy of the sacrifice made by the Lord Jesus for sin. But, brethren, let us be encouraged and fortified for our tasks by remembering that this is a very responsible and very fruitful part of our Church’s mission. Did not the Lord Jesus in a parting message declare that forgiveness is conditioned by repentance? I quote His words: “It behoved Christ to suffer . . . . . and that repentance and remission of sins should be preached in His Name among all nations.” Had the Apostles modified the Divinely given message, they probably would have escaped persecution, but their ministries would have been largely failures. We ministers must recognise and teach our people that unpopularity naturally attaches to loyalty to Christ and His truth.

7. – Should anyone be tempted to think that our witness is too full, let such a one pursue a process of elimination, by seeking to ascertain what portion of our doctrine and worship we can afford to eliminate. Such a method of inquiry surely will convince him of the necessity of maintaining the Reformation heritage in its entirety.

8. – With a deep sense of our insufficiency and unworthiness and with a clear recognition of the sufficiency of Divine grace, let us meet unflinchingly the stern challenge of these days, and seek that our church may accomplish its
Divinely appointed mission, To this end let us be diligent in prayer and work. May we be resourceful and enterprising! Let us seek to be instrumental in awakening, or increasing, in our people the feeling of expectation as they with us recognise that we have a great work to do. May it be the aim of ministers and people to improve every part of our church services! May we all heed the call to face unpopularity, as we desire our work and witness to be fruitful! Only with a rich enduement of the Spirit, and with loyal adherence to the faith and practices sanctioned by God's Word, can we accomplish the great tasks which constitute the mission of our church.

9. – Just a final word. Our own spiritual fitness, and that of our people, is a matter of basic importance. We never forget the awfulness of that condition or attitude of soul designated “dead orthodoxy.” When the Apostle Peter addressed the impotent beggar at the Beautiful Gate of the Temple: “Such as I have, give I thee,” Peter declared that he was about to exercise a special power. He needed, of course, to possess that power before he could use it. So it is only that which we have, which we can exercise. “Such as I have.” What is the power of our faith? We can accomplish only what we have power to accomplish. What have we to offer the unsaved hearers? The Lord is dealing with us on this principle: “According to your faith be it unto you.” Does not this disclose the weakness of the Christian Church? Alas! We are so used to hearing of the weakness, not of the power, of the Christian Church. Why is this? Because its weakness is more apparent than its strength.

May we, by Divine grace possess such power that we will say in truth to the disillusioned worldling: “Such as I have, give I thee.” May we have triumphant faith! May we be so zealous for the glory of God, that we will not rest until our church is spiritually qualified to fulfil her tremendous tasks! “For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness (i.e., as a brilliant light), and the salvation thereof as a lamp that burneth” (i.e., as a blazing lamp).

On account of ill health the Rev. Arthur Allen has relinquished the Editorship of this Magazine.

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THE CHILDREN'S PORTION

“THE THREE BIDDERS”
A True Incident in the Life of Rowland Hill

(The lady referred to was Lady Huntingdon who, afterwards, became a splendid Christian worker.)

Will you listen, friends, a moment,
While a story I unfold;
A marvellous tale, of a wonderful sale
Of a noble lady of old:
How hand and heart, at an auction mart,
Soul and body, she was sold!

'Twas in the broad "king's highway,"
Near a century ago,
That a preacher stood, – though of noble blood, –
Telling the fallen and low
Of a Saviour's love, and a home above,
And a peace that they all might know.

All crowded around to listen;
They wept at the wondrous love,
That could wash their sin, and receive them in
His spotless mansions above:
While slow through a crowd, a lady proud,
Her gilded chariot drove.

“Make room,” cried the haughty outrider,
“You are closing the king's highway;
My lady is late, and their Majesties wait,
Give way, good people, I pray.”

The preacher heard, his soul was stirred,
And he cried to the rider, “Nay.”

His eye like the lightning flashes;
His voice like a trumpet rings.
“Your grand fete days, and your fashions and
ways, Are all but perishing things.
'Tis the king's highway, but I hold it today
In the name of the King of kings.”

Then, – bending his gaze on the lady,
And marking her soft eye fall.

“And now in His name, a sale I proclaim,
And bids for this fair lady call.
Who will purchase the whole – her body and soul,
Coronet, jewels, and all?

“I see already three bidders, –
The World steps up as the first,
I will give her my treasures, and all the pleasures
For which my votaries thirst;  
She shall dance each day, more joyous and gay,  
With a quiet grave at the worst.’

“But out spake the Devil, boldly:  
The kingdoms of earth are mine.  
Fair lady, thy name, with an envied fame,  
On their brightest tablets shall shine;  
Only give me thy soul, and I give thee the whole,  
Their glory and wealth to be thine.’

“And pray what hast thou to offer  
Thou Man of Sorrows unknown?  
And He gently said, ’My blood I have shed,  
To purchase her for Mine own.  
To conquer the grave, and her soul to save,  
I trod the wine press alone.  
I will give her My cross of suffering,  
My cup of sorrow to share;  
But with endless love, in My home above,  
All shall be righted there:  
She shall walk in light, in a robe of white,  
And a radiant crown shall wear.’

“Thou hast heard the terms, fair lady,  
That each hath offered for thee.  
Which wilt thou choose, and which wilt thou lose,  
This life, or the life to be,  
The fable was mine, but the choice is yet thine,  
Sweet lady, which of the three?’

“Pardon, good people,” she whispered,  
As she rose from her cushioned seat,  
Full well, they say, as the crowd made way,  
You could hear her pulses beat;  
And each head was bare, as the lady fair  
Mov’d to the preacher’s feet.

She took from her bands the jewels,  
The coronet from her brow;  
“Lord Jesus,” she said, as she bowed her head,  
“The highest bidder art Thou,  
Thou gav’st for my sake Thy life, and I take  
Thy offer – and take it now.

Years have rolled on – and they all have gone,  
Who formed that awestruck crowd.  
Lady and throng have been swept along  
On the wind like a morning cloud.

But the Saviour has claimed His purchase,  
And around His radiant seat,  
A mightier throng, in a joyful song,  
The wondrous story repeat:  
And a form more fair, is bending there,  
Laying her crown at His feet.

THE TEN COMMANDMENTS
1. Thou shalt have no other God but Me.  
2. Before no image bow thy knee.  
3. Take not the name of God in vain.  
4. Nor yet the Sabbath day profane.  
5. Give both thy parents honour due.  
6. Take heed that thou no murder do.  
7. Abstain from words and deeds unclean.  
8. Nor steal though thou art poor and mean.  
9. Make no wilful lie nor love it.  
10. What’s thy neighbours do not covet.

That house shall be preserved, and never shall decay, Where the Almighty God is worshipped day by day.  
A.D. 1558

A WORTHWHILE STATEMENT
I never remember, in all my Christian course, a period, now (in March, 1895), of sixty nine years and four months, that I ever SINCERELY and PATIENTLY sought to know the will of God by the teaching of the Holy Ghost, through the instrumentality of the Word of God, but I have been ALWAYS directed rightly. But if honesty of heart and uprightness before God were lacking, or if I did not patiently wait upon God for instruction, or if I preferred the counsel of my fellow men to the declarations of the Word of the living God, I made great mistakes. – George Muller.

HARD QUESTIONS
Give the name of a lawyer in scripture?  
Who was the first archer?  
Who was the first girl to whom an angel spake?  
What happened at Beersheba?  
What two men withstood Moses?  
Give the name of two women in scripture whose names are the same whether spelt backwards or forwards, and if you omit the first and last letter of one, you have
the name of the other?
What two boys had coats given to them, one by his father and the other by his mother?

THE OLD STORY
Once in a pleasant garden
God placed a happy pair,
And all within was peaceful,
And all around was fair.
But oh! they disobeyed Him!
The one thing He denied
They longed for, took, and tasted;
They eat it, and – they died!
Yet in His love and pity,
At once the Lord declared,
How man, though lost and ruined,
Might after all be spared.
For one of Eve's descendants,
Not sinful like the rest,
Should spoil the work of Satan,
And man be saved and blest!
He should be Son of Adam,
But Son of God as well,
And bring a full salvation
From sin and death, and hell.

7

Lesson Notes

LESIONS FOR MAY

TINY TOTS TEXT
“Whosoever ye would that man should do to you, do ye even to them.” – Matt. 7: 12.

1947 Subject Catech. May. For Memory Psalms
        Reading Text
  4  Remembering the Way Deut. 8: 1-6 Deut 8: 2 105: 5 36
  11  To do thee Good Deut. 8: 7-20 Deut 8: 16 66: 10 37
  18  Unmerited Blessings Deut. 9: 1-29 Deut. 9: 5 106: 24 38
  25  Fear God and Keep Deut. 10: 12-22 Deut. 10: 12 89: 31 39

    His Commandments

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    —

    BY REV. M. C. RAMSAY, M.A.

EXPOSITIONS

MAY 4th – Remembering all the Way
Deut. 8: 1-6. Memorise v. 2.

The Israelites were commanded to remember all the way the Lord had led them; they were not to forget that it was for the long period of forty years. He miraculously provided them with water and food, and that He proved or tested them by sending to them many trials, that they might be humbled as they recognised how unbelieving they had been when difficulties confronted them. Thus, in these days, God often keeps His people humble. May we remember all the way the Lord has led each one of us, and not be forgetful of His great loving kindness.

Their raiment did not wax old, and their feet did not swell during all their marches in the wilderness. V. 5 declares that as a father chastens his son, so the Lord in love chastened Israel for their profit. It is written: “Whom the Lord loveth, He chasteneth.” May we remember this, and not be discouraged when trials come to us.

MAY. 11th. – “To Do Thee Good.”
Deut. 8: 7-20. Memorise v. 16.

Vv. 7-9 tell of the marvellous richness of the land, which are followed by the warning that when they came into possession of that land they were to beware lest their hearts became lifted up and they forgot the Lord Who had redeemed them from bondage and led and provided for them, and Whose providential dealings with them were often strange in order “to do thee good at thy latter end” (v. 16). Here it is explicitly stated that the ultimate purpose of God respecting all the trials He sent them was “to do them good.” Boys and girls should know that very frequently difficulties are not disadvantages, and that God sends difficulties in order that we may become better and stronger by learning to overcome obstacles. This is true in regard to things temporal, and it is also true in respect of spiritual things, for there are difficulties in the spiritual realm. Bunyan wrote of the Hill Difficulty which Christian and Hopeful climbed. May boys and girls not be afraid of the Hill Difficulty, but resolutely set themselves to climb it. Christian and Hopeful were amply rewarded, and so will they be.
This chapter closes with a repetition of the solemn warning that if Israel turned away after other gods, “so shall ye perish, because ye would not be obedient unto the voice of the Lord your God.”

MAY 18th. – Unmerited Blessings

God did not leave Israel in doubt as to the formidable character of their enemies (vv 1-2), but He assured them that He would enable them to overcome, yea, that He Himself would go before Israel into the land of Canaan – “The Lord thy God is He Who goeth over before thee” (v. 3). Vv. 4-29 emphasise that Israel was not given the land because they merited it. “Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land” (v. 5). In the following verse Israel are described as a “stiff necked people.” Moses retracts the history of the people from the day they left Egypt, to make very plain to them how utterly unworthy they were.

In vv. 4 and 7 it is stated that God was to cast out the Canaanites on account of their vileness, and would put Israel in possession of the land because He had sworn to Abraham, Isaac and Jacob that He would do so; and that Israel could base no claim to the land on personal merit.

Boys and girls do well to recognise that their claim to salvation can never be based on anything they did or can do. We should remember that Christ died for the unworthy. Some may think that God's requirements of us are multitudinous and impossible. God desired only that Israel should place their trust in Him and obey His commandments. Likewise this is all God requires of us. Hence it is true that to fear God and keep His commandments is the whole duty of man.

God's character is beautifully declared in vv. 17-18. And v. 19 states that His people are to seek to be like Him. V. 20 reiterated the need for faith and obedience, and added that men were to swear by God's name. He Who commanded that men should not take His name in vain also declared that when men made a solemn oath they were to do so calling on God to witness that what they said was true. May we reverently trust and obey God, and reverently use His name.

APRIL BIRTHDAYS
MANY HAPPY RETURNS

“As many as are led by the Spirit of God, they are the sons of God.” – Romans 8: 14.

April, 1947

1 – Kenneth Beckman, Harwood Island
2 – Allan Murray, Wingham.
3 – Ellen Wallace, Maclean.
5 – Graeme Murray, Wingham.
6 – Charles Dewberry, Barrington.
7 – Elizabeth Harman, Kindee.
8 – Alan Goddard, Maitland.
9 – Inez Lorette, Hamilton.
10 – Neil Paterson, Bunyah.
11 – Alistair McLachlan, Sydney.
12 – Janette Browne, Geelong.
13 – Malcolm Miles, Forster.
14 – Robert Murray, Taree.
15 – Donald Wallace, Maclean.
16 – Rita McKinnon, Kindee.
17 – Lyle Walter, Hamilton.
18 – Margaret Hurst, Tinonee.
19 – Fay Bolt, Maitland.
20 – Robert McPherson, Maclean.
21 – Donald McAulay, Warregah
22 – Colleen Graham, Wauchope.
24 – Catriona MacLeod, Sydney.
25 – Frederick Murray, Kendall.
26 – Elwyn Webber, Maclean.
27 – Florence Porter, Macarthur.
28 – Walter Tont, Beechwood.
29 – Kathleen Nicoll, Sydney.
30 – John Ramsay, Taree.

Jenny Lindsay, Huntingdon.

Robert Murray, Taree.

Malcolm Miles, Forster.

Inez Lorette, Hamilton.

Neil Paterson, Bunyah.

Alistair McLachlan, Sydney.

Janette Browne, Geelong.

Robert McPherson, Maclean.

Donald McAulay, Warregah

Colleen Graham, Wauchope.

Janice O'Neill, Sydney.

Catriona MacLeod, Sydney.

Frederick Murray, Kendall.

Elwyn Webber, Maclean.

Florence Porter, Macarthur.

Walter Tont, Beechwood.

Kathleen Nicoll, Sydney.

John Ramsay, Taree.

Jenny Lindsay, Huntingdon.

SEARCH WORK IN DANIEL

1. Who was the King of Judah when Nebuchadnezzar besieged Jerusalem?
2. How was Nebuchadnezzar's secret revealed to Daniel?
3. What did Arioch say to King Nebuchadnezzar about Daniel when Daniel was brought before him?
4. Write out what Shadrach, Meshach and Abednego replied to Nebuchadnezzar when he threatened to cast them into the fiery furnace?
5. Find mention of the word “tekel.” What does it mean?
6. Why was Daniel not hurt by the lions when in their den?
7. Where is it said, “The people that do know their God shall be strong, and do exploits?”

All answers to be sent to the Rev. J. C. Robinson, 88 Alma Road, St. Kilda, S.2.

GENERAL ASSEMBLY, 1947

The Assembly of the Free Presbyterian Church of Australia opened in St. George's Church, Castle-reagh Street, Sydney, on Thursday, 27th March, at 7.30 p.m. All the settled ministers of the church and representative elders from each congregation, except Geelong, Hamilton and Hastings, were present. The retiring Moderator, Rev. J. C. Robinson, conducted public worship and preached a most forceful and helpful sermon from Numbers 21: 9. After making some brief retiring remarks, he nominated the Rev. M. C. Ramsay, M.A., as Moderator for the ensuing year. Mr. Ramsay, after taking the chair and thanking
the members for the high honour conferred upon him, addressed the Assembly on “The Mission of the Church.” Owing to the indifferent health of the clerk, Rev. J. A. Harman, the Rev. J. A. Webster was appointed Assistant Clerk.

FOREIGN MISSIONS

This report was submitted by the Convener, Rev. J. A. Harman, in the course of which he had very encouraging remarks to make of progress in the various mission fields of the Free Church of Scotland, in which our chief interest lies. From all fields came reports of conversions, and what is most heartening, others are offering to go forth to bring the Gospel to many more who as yet cannot be reached.

The following recommendations of the Committee became the finding of the Assembly:—

1. That the Assembly authorise the Committee to interview the shipping company and, if necessary, government officials with a view to expediting a passage for our missionary.
2. That the Assembly endorse the action of the Committee in agreeing to the suggestion from the Free Church of Scotland, that Dr. Andrews' term of service be seven years.
3. That the Committee communicate with the Free Church of Scotland regarding transport on the field for Dr. Andrews.
4. That the personal allowance for Dr. Andrews be £75.
5. That the Assembly endorse the action of the Committee in paying Dr. Andrews' salary from the Mission Funds while engaged on deputation work.
6. That we publish as early as possible a statement of the amount required annually to maintain Dr. Andrews in the field.
7. That we request all our people to remember in prayer the work of Dr. Andrews and his wife in Africa.
8. That the Committee interview the Women's Missionary Societies of our Church with a view to providing a uniform label for our missionary boxes.

During the consideration of this report Dr. Andrews submitted a report of his activities during 2 the past twelve months, in which he said that three months elapsed before he was released from the army. Thereafter he attended a three months Medical Refresher Course, during which time he gave supply to St. George's congregation, Sydney. He had supplied the Richmond and Brunswick for a period on several occasions, and had assisted on the Manning and Hastings. Dr. Andrews expressed appreciation of the wisdom of the Assembly in authorising him to visit the congregations of the Church before leaving. During these visits he found much interest in the Mission work evinced in the enquiries of the people both in public and in private and the generous financial contributions to mission work, and to himself and his wife personally. He made feeling reference to the kindness and generosity of the people in their hospitality in difficult times of food and accommodation rationing. Dr. Andrews made special mention of many valuable personal gifts he had received, notably a complete set of dental instruments and £200 received from St. George's Women's Missionary Society for the purchase of surgical instruments. With another valuable purchase he was able to make since then, Dr. Andrews felt that he must be the best surgically equipped missionary that had been sent out by any Free Church, ancient or modern. With so much interest evident among our people he thought it unnecessary to ask for their prayers for he knew that the work was being remembered in their prayers continually.

The Committee was reappointed with the inclusion of Rev. A. D. McIntosh, and the elder of St. George's taking the place of the Maclean elder.

TRAINING OF MINISTRY

The convenor, Rev. J. C. Robinson, reported that we have one student, Mr. Stewart Ramsay, in training for the ministry.

The following recommendations were adopted:

1. That we expect Mr. Ramsay to qualify in six subjects in Arts at the University, and that the duration of Mr. Ramsay's theological course be two years if taken in Scotland, or three years if taken in Australia. Should Mr. Ramsay proceed to Scotland to take his course there, the subjects taken are to be approved by the Training of Ministry Committee in Australia. If he desires to take his theological course in Australia, he is required to complete a full course of study equivalent to that taken in the Free Church College.
2. That the Committee ascertain Mr. Ramsay's desire as to where to pursue his theological studies, and, that if he elects not to go to Edinburgh, the Committee submit to next Assembly recommendations for his training in
Australia.

3. That the Committee be empowered to make a disbursement to Mr. Ramsay if the need arises.

4. That we authorise the Committee to take all necessary steps to provide adequate financial support for the training of our students.

5. That the normal course of study in theology shall be as heretofore, completion of the full course at the Free Church College. An alternative course in theology to meet special cases shall be prepared by the Committee for presentation to next Assembly. This course shall be substantially the same as that provided by the Free Church College.

The Committee was reappointed.

WELFARE OF YOUTH

Rev. J. C. Robinson, Convener, submitted the report as follows:

- Shorter Catechism
  - Infants Section: Hamilton 1, Manning 3, Sydney 2, St. Kilda 1, Maclean 3.
  - Junior Section: Hamilton 2, Manning 8, Geelong 2.
  - Intermediate Section: Manning 2, Geelong 2, Hastings 1, Maclean 1.
  - Senior Section: Manning 2, Sydney 1.

- Word Perfect Repetition
  - Infants Section: Grafton 7, Hamilton 2, Sydney 2, St. Kilda 1, Maclean 4.
  - Junior Section: Grafton 12, Manning 15, Hamilton 2, Geelong 2, Sydney 3, Hastings 10, St. Kilda 1, Maclean 12.
  - Senior Section: Grafton 1, Manning 21, Hamilton 2, Hastings 8, Geelong 5, Sydney 7, St. Kilda 2, Maclean 10.

- Metrical Psalms
  - Infants Section: Hamilton 4, Manning 3, Geelong 2, Grafton 7, Sydney 2, St. Kilda 2, Maclean 4.
  - Junior Section: Grafton 12, Manning 15, Hamilton 2, Geelong 2, Sydney 3, Hastings 10, St. Kilda 1, Maclean 12.
  - Senior Section: Grafton 1, Manning 21, Hamilton 2, Hastings 8, Geelong 5, Sydney 7, St. Kilda 2, Maclean 10.

- Scripture Portions
  - Junior Section: Grafton 13, Manning 12, Sydney 2, Hastings 8, St. Kilda 1, Maclean 3.
  - Senior Section: Grafton 3, Manning 17, Geelong 5, Sydney 9, Hastings 7, St. Kilda 2, Maclean 2.

- Psalm Tunes
  - Junior Section: Grafton 10, Manning 3, Hastings 10.
  - Senior Section: Hastings 8, Manning 5, Geelong 3.

3 SEARCH WORK

We are sorry to report that there is not that interest manifest in this department of work which we could reasonably expect. Only thirty-four competed this year. There seems a natural averseness on the part of many children to putting pen to paper. Once again we would bespeak a redoubled effort on the part of ministers, parents, and teachers to encourage the children to undertake this work which is calculated to be of such great assistance to children in familiarising them with the contents of the Bible. There were some children who sent in excellent answers, but who lost an opportunity of obtaining a prize by not completing their returns.

- Junior Section
  - First Prize: Archibald McLachlan, Sydney ...
  - Second Prize: Janice Blythe, Beechwood
  - Commended: Mary Campbell, Mullumbimby ...

- Intermediate Section
  - First Prize: John McLachlan, Sydney, and Alex. McLachlan, Sydney (equal) ...
  - Second Prize: Helen Campbell, Mullumbimby ...

- Senior Section
  - First Prize: Duncan McLachlan, Sydney, and Jennie Lindsay, Huntingdon (equal) ...
  - Second Prize: David Graham, Hamilton, and Margery Long, Grafton (equal) ...

FREE KIRK FELLOWSHIP

The Free Kirk Fellowship is functioning steadily but satisfactorily. The meetings of the different branches themselves and the yearly rally, constitute the chief items of interest. At these meetings papers on interesting Biblical subjects are read and discussed. The preparation and reading of the papers have been most helpful, not only in imparting instruction, but in developing youthful talent as well. A decided improvement has been noticed in the readiness of young people to take part in the discussions. We feel that these yearly gatherings must eventually bear fruit unto holiness with the end everlasting life.

This year the Rally was held in Wauchope. Papers discussed there will be published at a later date.

BIRTHDAY FUND

The sending out of a neat birthday card, containing a suitable text of Scripture to each child on his, or her, birthday, is still eagerly looked forward to by the children. Altogether there are
626 children between the ages of one and seventeen to whom cards are regularly sent.

The following are the balances in hand in connection with the Welfare of Youth work: –

Birthday Fund, £4.
Free Kirk Fellowship, £6/17/1.
Welfare of Youth Account, £10/19/3.

The Committee made the following recommendations: –

1. That the Assembly agree to the formation of a Central Executive Committee, as suggested by the Fellowships.
2. That Sabbath School Superintendents and teachers and all who have helped in any way during the year be thanked.

The Committee was reappointed with the inclusion of Rev. A. D. McIntosh.

**HISTORY**

The author, the Rev. J. C. Robinson, apologised for the delay in the publishing of the history of “The Free Presbyterian Church of Australasia,” and explained that this was due mainly to industrial upsets, material shortages and priorities. Together with preaching, pastoral and broadcasting duties, the production of the history was a more arduous task than was at first anticipated. Mr. Robinson acknowledged his indebtedness to Mr. Bradshaw; L.L.M., for careful reading of the proof sheets and useful suggestions, to the New South Wales Government Printer for permission to use a number of early prints and photographs, and to Mr. Gordon Dennes, for valuable information supplied, and also to our congregations for co-operation in securing orders.

The work is now complete, and some advance copies were available to members of Assembly. The volume had been written, Mr. Robinson said, to present the Free Presbyterian Church viewpoint, which, except in a few instances, has not been fairly presented to the public.

The expense of production rose above what was estimated, due mainly to the unsettled industrial period through which we are passing, resulting in greatly increased costs – in many cases more than double. This cost might have been reduced by the omission of blocks, but no one, he felt, would regret their insertion.

Mr. Robinson, on behalf of the Assembly, presented the Moderator, Rev. M. C. Ramsay, with a copy of the history, signed by all members of the Assembly. The Moderator suitably responded.

A very warm vote of thanks and congratulations were extended to the author for the excellent work done by him in the publication of the history.

Orders to date (19/3/47), approximately 700. Expenditure to date (19/3/47), £562/1/3. Money on hand (19/3/47), £334/16/3. Promise of £20 from St. Kilda congregation. Money promised for 85 orders yet to be added. Postage to be deducted from total receipts.

**FINANCE**

The Treasurer, Mr. H. Nicolson, submitted the Finance Report, as follows: –

The financial side of the church's life was given, as usual, careful consideration. Finance has often been a trying subject, but it is one that has to be faced and recognised as a vital part of our organisation. Financial strength is not an infallible guide to a church's spirituality, but we do believe that it provides some indication of the loyalty of our people.

All the various accounts of the Church were received either by the Finance Committee or by the Committee directly responsible, as for instance in the case of Missions.

The account which gave the Assembly most concern was the Assembly General Fund. In order to meet the general administration expenses of the Church it is necessary to have an income to this fund of approximately £100. The Assembly has decided to ask each congregation to contribute to the Assembly General Fund in the following proportions. St. George's, £15; Maclean, Manning and St. Kilda £13 each; Grafton and Wauchope, £8 each; Hamilt-on, £10; Hunter Barrington and Richmond, £4.

The following expenses were passed for payment: – Honorarium, Clerk, £5/5/-; Treasurer, £5/5/-; Roneo Co., charges, £2/4/6. Delegates expenses amounting to £75/9/6 were duly paid.

Stipends were augmented from the James Ross Memorial Fund by the amount of £6/1/3 to each of the following two congregations: – Hunter Barrington and Hastings.

Personal allowance to Dr. Andrews was fixed at £75, this amount to be paid on sailing.

When dealing with the finances of the Welfare of Youth Report the sum of £15/10/- was passed for payment. This amount represents the
The expenses of the Rev. J. C. Robinson for the year, in connection with the Welfare of Youth.

The matter of the Richmond and Brunswick Manse was discussed, and it was decided to invest the capital amount, standing to their credit, in the forthcoming Commonwealth Loan. After, crediting interest, the amount to be invested will be £290.

The Treasurer reported that the securities of the Church had been inspected by the Auditor and found correct.

The following are balances of the various accounts as at the opening of Assembly: –
- Assembly General Fund, £61/9/4.
- Church Extension, £301/0/7.
- Central Supplementary Sustentation Fund, 13/-.  
- Interest Account, £85/6/5.
- Richmond and Brunswick Manse Fund, £283/15/4.
- Bible and Psalm Books, £50/7/6.
- Publications Fund (deb), £115/14/10.
- Special Publications (debit), £1/14/1.
- Welfare of Youth, £10/19/3.
- McIntyre Centenary, £73/17/2.
- Aged and Infirm Ministers, £3/2/11.
- Missions, £2,041/12/2.
- Training of Ministry, £240/12/5.
- Missions Specified, £2/19/8.
- Widows and Orphans, £12/16/5.
- James Ross Memorial Fund, £121/11/1.
- Interest Account, £56/7/10.

The Finance Committee was reappointed.

**INTERPRETATION OF CONSTITUTION**

The Assembly, having considered the Overture of the Rev. D. G. C. Trotter presented to last Assembly, and having received the opinion of the Procurator, now declares that the Constitution of our Church allows only for the use of one hundred and fifty Psalms in the praise worship of our Church. From this finding Mr. Trotter asked that his dissent be recorded.

**VOTE OF THANKS**

A very sincere vote of thanks was conveyed to the ladies for their kind hospitality during the Assembly sittings.

**RELIGION AND MORALS**

The Report on Religion and Morals, for which the Convener, Rev. M. C. Ramsay, was specially commended, we understand, is to be published separately and will not, therefore, be included here.

**CHURCH PRINCIPLES**

The Convener, Rev. J. A. Harman, submitted the Report of the Church Principles Committee and made the following recommendations: –

1. That we endeavour to have published in our Church Magazine short articles on the principles of our Church.

The Committee was reappointed.

**HINDRANCES TO THE CHURCH**

The Convener, Rev. J. A. Harman, in submitting his report said that the Committee finds that there is a lack of appreciation of the high calling of the ministry, and consequent lack of respect for our ministers. They feel that a more brotherly attitude to one another amongst the ministers and elders of our Church would prove helpful. There is the lack of a prayerful spirit and godly conversation amongst our people.

Neglect of helpful reading on the Lord's Day on the part of many, and the lack of effort on the part of congregations to improve the quality of the service, and their frequent neglect to encourage others no attend, are also evident. There is as well a lack of a sense of responsibility on the part of believers to recognise that they are co-workers with God in His Kingdom, and that as such they should be actively engaged in His Service. The Committee also thinks that the prevalence of unfair criticism in our congregations, especially the imputation of wrong motives, proves harmful.

The thanks of the Assembly was conveyed to the Committee and the members thereof reappointed.

**PSALMODY**

The Rev. D. G. C. Trotter, Convener of the Psalmody Committee, submitted the Report and made the following recommendations, which became the findings of the Assembly: –

1. That all congregations be requested to make provision for a Psalmody Class or Classes within their bounds and in carrying out the request particular attention be given to the youth of the congregation.

2. That we urge that in all such classes the Tonic Solfa be used as the basis of teaching.

3. That we ask the Treasurer to obtain four dozen Psalmody books from Scotland in addition to the six dozen already ordered, and to renew the order previously given for Psalm books and Bibles.
CORRESPONDENCE FROM VICTORIAN PRESBYTERY

Correspondence from the Victorian Presbytery, regarding the trouble which arose in Geelong in connection with Rev. T. R. Cameron, revealed that Mr. Cameron acknowledged that he is to blame for the whole affair and humbly asks for forgiveness, promising that, from now on, he will use all his powers to unite in brotherly love the scattered remnant.

From the decision of the Assembly to incorporate in the minutes the above correspondence, the Rev. M. C. Ramsay asked that his dissent be recorded.

MOTIONS OF SYMPATHY

A vote of sympathy was extended to Mrs. McLeod and family in their bereavement on the death of Mr. Alex. McLeod, Adelaide, also to all who had suffered bereavement in our Church, and to all suffering illness, assuring them of our deep sympathy. The Rev. I. L. Graham led the Assembly in prayer on behalf of those afflicted.

At a later stage a warm vote of sympathy was also conveyed to the Rev. A. Allen in his illness, and Mr. Harrison led the Assembly in prayer for his restoration to health.

CHURCH EXTENSION

In submitting the Report, the Convener, Rev. J. A. Webster, stated that the Committee had little to report. There were no spectacular advances made during the year, largely owing to the inadequate supply and the fact that most ministers are at present overburdened in their endeavour to maintain contact within the bound of their respective charges. Nevertheless it is heartening to feel that this most important branch of our Church work is growing. It remains lamentably true that the “Harvest truly is great, and the labourers are few.”

The recommendations were:

1. That the Assembly request the Committee to explore further the possibilities of securing the services of Mr. Grant for supplying in our vacant charges under conditions to be laid down by the Assembly, and if conditions are favourable, to take the necessary steps to bring him to Australia and place him in the field.

2. That the Committee be empowered to pay the passage of Mrs. Grant if they consider it necessary and if funds permit.

3. That we offer Mr. Grant an allowance of £300 per annum as a minimum, this sum to be exclusive of travelling expenses in connection with his work.

The Assembly requested fuller information regarding the request from the Manning congregation for assistance in securing the services of Mr. Gillies, of Glasgow, Scotland.

The Committee was reappointed.

PUBLICATIONS

The Convener, Rev. J. A. Webster, presenting the Report, said that the Publications Fund presents to us a challenge. For years it has shown a deficit, and, despite the constant endeavours to liquidate the debt, it shows no sign of diminishing. Our Magazine is the only medium through which our views can be expressed, both within and without our Church, but, sad to say, its efforts to influence the wider field are hampered by the burden of debt. In view of the circumstances we feel a concerted effort is needed, not only to remove the debt, but to see that all our people become subscribers to our paper.

Rev. Arthur Allen’s resignation as Editor, on the ground of ill health, was considered, and it was agreed to hold it in abeyance on the understanding that the Committee co-operate to the full with Rev. Allen for the next six months.

The following recommendations became the finding of the Assembly:

1. That the resignation of Rev. Allen be held in abeyance, and that the Committee give all necessary assistance to Rev. Allen for the next six months.

2. That we request the following ministers to supply articles for publication during the following months:

   June. – Editorial, Rev. J. C. Robinson; Synod Address, Rev. D. G. C. Trotter, M.A. (Retiring Moderator); Article, Rev. J. C. Andrews, M.A., M.B., Ch.B.


3. That the honorarium to Mr. Shaw be £3/3/-.
Rev. D. G. C. Trotter was requested to continue the Lesson Notes for May and June, and the Rev. J. C. Robinson was asked to write the Notes for this year.

The Committee was reappointed, with the name of the Rev. I. L. Graham added in the place of Rev. J. A. Harman.

**NEXT GENERAL ASSEMBLY**
The next General Assembly was appointed to meet, D.V., in St. George's Church, Castlereagh Street, Sydney, on the 18th March, 1948, at 7.30 p.m.

The Rev. J. A. Webster was nominated as Moderator of the next Assembly.

**REPORT OF SYNOD, 1947**
The Balance Sheet of Synod revealed the following balances: –

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mary McIntyre Fund</td>
<td>£39 10 0</td>
</tr>
<tr>
<td>Widows and Orphans Fund</td>
<td>23 2 8</td>
</tr>
<tr>
<td>Synod Expenses, Debit Balance</td>
<td>21 16 4</td>
</tr>
<tr>
<td>D. K. McIntyre Fund</td>
<td>171 14 0</td>
</tr>
<tr>
<td>Synod Expenses Fund</td>
<td>21 16 4</td>
</tr>
<tr>
<td>Suspense Account</td>
<td>1 6 3</td>
</tr>
</tbody>
</table>

During the year two congregations, viz., St. George's and Maclean, contributed towards the Special Collection for the Legacy War Orphans' Appeal: –

<table>
<thead>
<tr>
<th>Congregation</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maclean</td>
<td>£2 0 0</td>
</tr>
<tr>
<td>St. George's</td>
<td>12 12 0</td>
</tr>
</tbody>
</table>

Much consideration was given to the matter of a superannuation scheme for Ministers, and particulars of the general proposals were submitted by the Treasurer. It was decided that no definite action should be taken until next Synod.

The following payments were authorised: –

<table>
<thead>
<tr>
<th>Congregation</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hunter Congregation</td>
<td>£20, from D. K. McIntyre Fund; £12/13/9, from Mary McIntyre Fund.</td>
</tr>
<tr>
<td>Hastings Congregation</td>
<td>£26/16/3, from Mary McIntyre Fund.</td>
</tr>
<tr>
<td>Honorarium, Treasurer</td>
<td>£5/5/-</td>
</tr>
<tr>
<td>Honorarium, Clerk</td>
<td>£3/ 3/-</td>
</tr>
<tr>
<td>Honorarium, Mr. D. Shaw</td>
<td>£1/1/-</td>
</tr>
<tr>
<td>Rates on Appin property</td>
<td>8/- (estimate).</td>
</tr>
<tr>
<td>Transfer to Widows and Orphans Fund from Suspense Account</td>
<td>£1/6/3.</td>
</tr>
</tbody>
</table>

It was also decided that the expenses of the Commissioners to the Hunter and Barrington Congregations be paid. These Commissioners were appointed to inquire into matters relative to the separation of the Barrington from the Hunter, and the 7 two Commissioners are Rev. A. D. McIntosh and Rev. J. A. Harman.

**SILVER AND GOLD HAVE I NONE**

Though it was customary for all those who entered the temple to carry some money with them, for the purposes mentioned above, yet so poor were the Apostles that they had nothing to give, either to the sacred treasury or to the distressed. The Popish writers are very dexterous at forming analogies between St. Peter and the Pope; but it is worthy of note that they have not attempted any here. Even the judicious and generally liberally Calmes passes by this important saying of the person whom he believed to have been the first Pope.

Thomas Aquinas, surnamed the Angelical Doctor, who was highly esteemed by Pope Innocent IV, going one day into the Pope's chamber, where they were reckoning large sums of money, the Pope, addressing himself to Aquinas, said: “You see that the church is no longer in an age in which she can say, “Silver and gold have I none?” “It is true, Holy Father,” replied the Angelical Doctor, “nor can she say to the lame man, 'Rise up and Walk!'” This was a faithful testimony, and must have cut deep for the moment. One thing is very remarkable, that though the saints of this church can work no miracles while alive, they work many when dead; and it is the attestation of those post mortem miracles that leads to their canonization.

Thomas A'Becket, who did no good while he lived, is reported to have done much after his death. Many have visited his tomb, and, in days of yore, many were said to have been healed of whatsoever disease they had. This age is more enlightened, and the tomb of this reputed saint has now lost all its power.

— Clarke's Commentary.
CONGREGATIONAL NEWS

Richmond-Brunswick Congregation

A very representative gathering of the congregation assembled at the home of Mr. D. D. Campbell, Mullumbimby, on Tuesday 25th February, 1947, for the Annual Congregational meeting and to bid Dr. and Mrs. J. C. Andrews God speed before their departure to the Mission Field. This gathering was presided over by Rev. J. A. Harman the interim Moderator.

Several speakers referred to the suitable qualifications of our missionaries, and how well they were fitted for their future work. Pleasure was also expressed at the thought of having our own missionaries in the field.

The chairman then called upon Mr. C. Ramsay, Lismore, to make a presentation to Dr. Andrews on behalf of the congregation. This presentation was a cheque for £50. Mrs. D. D. Campbell, Mullumbimby, also made a presentation of £12 to Mrs. Andrews and Elspeth. Dr. Andrews, in responding, thanked the congregation for their gifts, and stated that they were almost overwhelmed by their generosity.

Supper was afterwards served by the ladies of the congregation.

ACKNOWLEDGEMENTS

The General Treasurer has pleasure in acknowledging the following amounts:

- St. George's Congregation:
  - Purity of Worship: £1 5 0

- Hunter Barrington Congregation:
  - Church Extension: 3 0 0
  - Assembly General Fund: 3 1 0

- Manning River Congregation:
  - Publications: 2 0 0
  - Training of Ministry: 3 7 0
  - Widows and Orphans: 2 17 0
  - Church Extension: 4 4 0
  - Assembly General Fund: 2 12 0

- Manning River Ladies Missionary Society:
  - Missions: 20 0 0

- Miss E. Benny, Unley:
  - Missions: 10 0 0

- Hastings River Congregation:
  - Assembly General Fund: 2 5 0
  - Missions: 17 0 0
  - Church Extension: 1 2 0
  - Training of Ministry: 2 10 0
  - Miss Margaret I. Ramsay, Maclean:
    - Missions: 10 0 0

- Mr. and Mrs. John Gardiner, Elands, via Wingham:
  - Donation to Dr. Andrews' Salary: 5 0 0

- Hastings River Congregation:
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, 21 Brunswick Parade, Ashfield.

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. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.

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 CHILDREN'S PORTION

Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

WELFARE OF YOUTH RESULTS, 1946

The results of the Welfare of Youth Work for 1946 are as follows:

SHORTER CATECHISM

Questions 1-10.
17 competed in this section.
Grafton: John King.
Branxholme: Gladys Pullen, Janice Munro, John Hanks.
Sydney: Robert Allen, James MacLeod, Catriona MacLeod, Roderick Murray.
Wauchope: Marshlaidh Harman, James Brabant.
St. Kilda: Ron Bridgeman.
Maclean: Ellen Wallace, Donald Wallace, Donald Gregor.

Questions 11-30.
12 competed in this section.
Branxholme: Wyn Munro, Aileen Hanks.
Taree: Shirley Cause, Helen Cause.
Pampoolah: May Kennedy, Gloria Dearnley, Yvonne Polson, Dallas Polson, Alwyn Dearnley, Margaret Polson, Geelong: Alasdair Webster, Margaret MacKay.

Questions 31-62.
6 competed in this section.
Tinonee: Lucy Muldoon, June Lambert.
Geelong: Catherine Mackay, Margaret Mackay.
Wauchope: Lilian Clerke.
Maclean: Beverley McSwan.

Sunbeam

Tinonee Sabbath School, 5/- Mr. E. J. Harrison,
Brushgrove, 6/- Mr. L. Bird, Sydington, 3/- Miss J. Lindsay, Huntingdon, 2/-.

Wauchope Congregation to Publications Fund,
£2/6/6 (per favour Mr. H. L. Trotter and J. Bain).
Balance to July, 1946, per favour Rev. J. Harman, 19/-.
Questions 63-107
3 competed in this section.
Pamoolah: Margaret Wilkinson.
Tinonee: Lucy Muldoon.
Sydney: Donald Kerr.

Word Perfect Repetition
3 competed in this section.
Tinonee: Margaret Lambert.
Sydney: Kenneth Kerr, Morag Kerr.

REPETITION OF CERTAIN METRICAL PSALMS
Infants Division
24 competed in this section.

Branxholme: June Munro, Gladys Pullen, John Hanks, Lawrence Hanks.
Taree: Helen Cause.
Tinonee: Fay Martin, Margaret Martin.
Geelong: Winifred Young, Karin Webster.
Grafton: Beryl Fuller, Cathryn Fuller, Elizabeth King, Shirley Alford, Anne Alford, Ross Alford, Rodney Fuller.

Junior Division
57 competed in this section.

Grafton: George Fuller, Hazel Fuller, Helen Fuller, Janice Fuller, Frances King, John King, John Williams, Dorothy Williams, Shirley Alford, Anne Alford, Rodney Fuller. Donald Fuller.
Little Run: Clarence Cox, Judith Wadsworth, Elaine Wadsworth.
Branxholme: Wyn Munro, Aileen Hanks.
Wingham: Joan Hammond, Heather Coombes, Malcolm Harris.
Geelong: Annie Mackay, Winifred Young.
Sydney: Robert Allen, James MacLeod, Janet MacLeod (3½ years).
Wauchope: Thomas Clerke, Gwen Clerke, Grant Harman, Alan Harman, Marslaidh Harman, Margaret Marchment.
Kindee: Neil McKinnon, William McKinnon.

Senior Division
45 competed in this section

Grafton: Graeme King, Frances King, John Williams.
Little Run: Valerie Wadsworth.
Taree: Una Holden, John Ramsay.
Pamoolah: May Kennedy, Gloria Dearnley, Yvonne Dearnley, Margaret Wilkinson.
Tinonee: Margaret Lambert, Lucy Muldoon, June Lambert, George Gollan.
Wingham: Margaret Harris, Janet Harris, Dorothy Wamsley, Evelyn Coombes, Norma Hammond, Ross Stewart.
Huntingdon: Jenny Lindsay, Catherine Lindsay. Beechwood: Lindsay Bird.
Geelong: Catherine MacKay, Lorraine Gratian, Margaret Mackay, Alasdair Webster, David Webster. Sydney: Robert Allen, James MacLeod, Kenneth Kerr, Donald Kerr, Morag Kerr, Margaret Anne MacLeod, Catriona MacLeod.
Wauchope: Lillian Clerke, Olive Clerke, Grant Harman, Alan Harman, Margaret Marchment.
St. Kilda: June Woods, Loris Jackson.
Maclean: Helen McKay, Corrine Webber, Kathleen McKay, Beverley McSwan, Elwyn Webber, Pauline Green, Alan McKay, Neil McKay, Donald Wallace, Ellen Wallace.

REPETITION OF CERTAIN SCRIPTURE PORTIONS
Junior Division
39 competed in this section.

Grafton: George Fuller, Beryl Fuller, Cathryn Fuller, Hazel Fuller, Helen Fuller, Janice Fuller, John King, Elizabeth King, Dorothy Williams, Shirley Alford, Anne Alford, Rodney Fuller, Donald Fuller.
Taree: Don Rinkin, Shirley Cause.

Senior Division
45 competed in this section.

Grafton: Graeme King, Frances King, John Williams.
Wingham: Joan Hammond, Heather Coombes, Malcolm Harris.
Geelong: Catherine MacKay, Lorraine Gratian, Margaret MacKay, Alasdair Webster, David Webster.
Sydney: Robert Allen, James MacLeod, Margaret Anne MacLeod, Donald Kerr, Kenneth Kerr, Anne Murray, Neil Murray, Catriona MacLeod, Morag Kerr.
Huntingdon: Jenny Lindsay.
St. Kilda: June Woods, Loris Jackson.
Wauchope: Lillian Clerke, Olive Clerke, Grant Harman, Alan Harman, Margaret Marchment.
Maclean: Kathleen McKay, Alan McKay.

SEARCH WORK RESULTS, 1946
JUNIOR SECTION

JUNIOR SECTION

Archiebal McLachlan, Sydney, First Prize marks 1200
Janice Blythe, Beechwood, Second Prize 1190+
Heather Blythe, Beechwood 1190
May 1947
Margaret Campbell, Mullumbimby 1190
Aileen Beacon, Anna Bay 100
John Rees, Hamilton 980

INTERMEDIATE SECTION
Alex. McLachlan, Sydney
John McLachlan Sydney First Prize 1200
Helen Campbell, Mullumbimby, Second Prize 1190
Elise Rees, Hamilton 980
Joan McAulay, Chatsworth Island 895
Graeme King, Grafton 676
Olive Clerke, Wauchope 480
Margaret Beaton, Anna Bay 200
Margaret Lyons, Foster, Vic. 200
R. Murray, Sydney 100

SENIOR SECTION
Duncan McLachlan, Sydney
Jenny Lindsay Huntingdon, First Prize 1200
David Graham, Hamilton
Margery Long, Grafton, Second Prize 1187
Jean Campbell, Mullumbimby 1185
Lindsay Bird, Beechwood 1185
John Ramsay, Taree 1180
Max Carey, Taree 1174

Incomplete
Loris Jackson, St. Kilda 1000
Anne Murray, Sydney 698
Vera Hammond, St. Kilda 606
Callum Gorrie, Branxholme 585
June Woods, St. Kilda 500
Olive Clerke, Wauchope 477
Marian Walter, Hamilton 300
Eunice McPherson, Warmanbbool 200
Beth McDonald, Chatsworth 198
Margaret Campbell, Mullumbimby 106

MAY BIRTHDAYS
Many Happy Returns
He will beautify the meek with Salvation. – Psalm 149: 4.

1947
May
1 – Harry Murray, Bunyah.
2 – Ian Longworth, Sydney.
3 – Ian Trotter, Hamilton.
4 – John Rees, Hamilton.
5 – Harvey Ian Mathias, Forster.
6 – James Millikin, Darawark.
7 – Morag Kerr, Sydney.
8 – Elizabeth McLean, Sydney.
9 – Elspeth Andrews, Alstonville
10 – Rhonda Latimore, Kundibalkh.
11 – Donald Campbell, Wherrol Flat.
12 – June Lambert, Tinomee.
13 – Marie Alford, Grafton.
14 – Ray Bain, Wauchope.
15 – Donald Fuller, Grafton.
16 – Janice Fuller, Grafton.
17 – Joan McAulay, Chatsworth Island.
18 – Lorraine Greig, Wauchope.
19 – Austin Carey, Dingo Creek.
20 – Ian Cole, Sydney.
21 – Clifford Murray, Bunyah.
22 – Alan Porter, Forbes River.

Lesson Notes
Conducted by
By Rev. D. G. C. Trotter, M. A.
The Manse
Maclean. N.S.W.

LESIONS FOR JUNE

TINY TOTS TEXT
“Wouldst thou be spoken for to the King?” – 2 Kings 4: 13.
1947 Subject for reading
June 1 The Sun's Race, Psalm 19.
8 The Messengers Race, 2 Samuel 18: 19 to end.
15 The Disciples Race, John 20: 1, 10.
22 The Seekers Race, Luke 19: 1, 10; Mark 6: 30-34
29 The Christian Race, Hebrews 11: 30 to 12: 2.

1st JUNE
Subject: The Sun's Race.
Reading: Psalm 19.

This month we are to have a series of lessons on the subject of races.

In our lesson today the Psalmist compares the sun passing across the sky, to a strong man whose delight it is to run a race. How pleased we are to see the sun after a period of dull, cold weather. How we rejoice to see it rising to bring warmth to us after a cold night! How disappointed and troubled we would be if it did not rise and come forth to run its race!

When we consider what benefits the sun brings to us, and what beauty and majesty are displayed in the skies, we do not wonder that some people worship the sun, the moon and the stars. David loved to gaze up into
the heavens, but he did not worship the heavenly bodies. He realised that these bodies were made by God. As he gazed upon them they spoke to him of the glory and majesty of God. In the 8th psalm he tells us that when he looked up into the heavens he was forced to ask the question, “What is man, that thou art mindful of him? and the son of man, that thou visitest him?” Is it not wonderful indeed that the God who has made the sun, the moon, and the stars, has yet been mindful of us and has sent His Own Son to save us?

The sun running its race across the sky every day tells us that there is a God; but it does not tell us of Christ, the Saviour. In the second part of our lesson today David speaks of “the law of the Lord,” i.e., of the Word of God. It is in the Word of God that we are told about the Saviour. Should we not then treasure that Word even as David treasured it? Should we not do all we can to send that Word to heathen people who know not of Jesus and His love?

18th JUNE
Subject: The Messenger’s Race.
Reading: 2 Samuel, 18:19 to end.

Absalom, one of David's sons, had seized his father's throne. David had to flee from his capital and cross the river Jordan. Absalom and his army pursued David and those who were loyal to him. In the battle which followed David's army was victorious and Absalom was slain. David had desired to take part in the battle, but his supporters had persuaded him not to run such a risk. And so David was anxiously waiting news of the battle.

Ahimaaz was anxious to run to the king with news of the victory, but Joab, one of the captains of David's army, sent Cushi to carry the news. However, Ahimaaz asked Joab once more if he could go as a second messenger. Eventually Joab allowed him to go.

David's watchman excitedly told the king that he saw a man running alone. Then the second runner was also seen. What news would these messengers bring.

Ahimaaz was either a faster runner than Cushi, or he took a shorter route, for he arrived first. He had strained every muscle so that he would be the first to tell the king of the victory. But when the king inquired whether Absalom were safe Ahimaaz avoided the question. It was left to Cushi to break the news of Absalom's death. It was sad news for David. “The victory that day was turned into mourning” (2 Samuel 19: 2)

People are usually anxious to tell good news. They like to be the first to convey such news. But are far from anxious to tell sad news. The Christian is one who has sad news to tell – news of the death of Christ. Yes, it is sad to think that wicked men brought Him to such a cruel death. But the Christian has good news to tell also – news that by His death Christ has won a glorious victory over sin and Satan. Here we have not a victory being turned into mourning, but mourning being turned into victory.

15th JUNE
Subject: The Disciples' Race.
Reading: John 20: 1-10.

Last Sabbath we said that the death of Christ was a sad event, but that the mourning was turned into victory, The disciples were very sad and lonely when their Master was out to death. Jesus had told them that He would rise from the dead and would meet with them again. He knew that they would be full of sorrow at His death, but He assured them that their sorrow would be turned into joy. They did not seem to be able to grasp such wonderful truths. Their Master had met a criminal's end on the cross, and so they were sad and lonely; “They mourned and wept” (Mark 16: 10).

Imagine then, the surprise of Mary Magdalene when, early on the first day of the week, she saw that the stone was moved from the mouth of the tomb. Her first thought seems to have been that someone had stolen the body of Jesus, and so she, and the other women who had ministered to Him would not be able to anoint His body as they had intended doing. In her excitement she ran and broke the news to Peter and John. They caught something of her excitement, and off they ran to the tomb. Yes, I think they ran as fast as they could, for John, the younger of the two, arrived first. However, he did not enter the tomb; but when Peter came he went in, and John followed him. There they saw the clothes in which the body of Jesus had been wrapped. When John saw, he believed.

May we be as eager to prove the truths of the gospel by our own personal experience as they were to see that the tomb was indeed empty. May we believe as they believed. Then our sorrow will be turned into joy.

22nd JUNE
Subject: The Seekers' Race.
Reading: Luke 19: 1-10; Mark 6: 30-34.

When Jesus was here on earth multitudes of people were anxious to see Him, to hear Him speak, or to receive healing at His hands. At times the crowd around Him was so dense that some people could not even catch a glimpse of Him as He passed by.

Zacchaeus was only a short man, and so he was one who could not see Jesus because of the crowd. He did what many boys (and even some girls) do today when they cannot see – he ran and climbed up into a tree. Perhaps he thought that he would have to hurry or others would be in the tree before him. But he got there in time. He saw Jesus; and, to his surprise, Jesus saw him. Yes, Jesus spoke to him; Jesus went to his house: Jesus became his Saviour. Should not we run to see Jesus, too? If we seek Him eagerly He will become our Saviour also.

In the passage which we read from Mark we find Jesus and His disciples crossing the Sea of Galilee by boat in order that they might find a quiet spot in which to rest. People saw them departing, and they were so eager to see more of Jesus that they ran round the shores of the sea and were waiting for Him to land. More than 5000 men, besides women and children, came to him in this quiet place. May we be as eager as
they to come to Jesus. Jesus “was moved with compassion toward them – and he began to teach them many things.” If we run to Him eagerly and expectantly He will teach us, too.

29th JUNE

Subject: The Christian Race.

Reading: Hebrews 11: 30 to 12: 2.

In the opening verse of Hebrews 12 Paul speaks of the Christian life as a race. He mentions: 1, the spectators of the race; 2, the preparations for the race; 3, the running of the race; 4, the goal of the race.

1. The spectators. Paul has been speaking of men and women who lived a life of faith, and who endured persecution, and suffering, and even death, rather than give up their faith. What a solemn thought it is that perhaps such men and women look down upon us as we run our race of life. The fact that our parents are watching us in a race, and are expecting us to win, helps us to do our best, does it not? God is watching us in the race of life, and so we should do our very best.

2. The preparations. We must lay aside every weight, and the sin that doth so easily beset us, if we are to run the Christian race. No boy or girl would run a race clad in an overcoat and wearing heavy shoes. If we try to run the Christian race carrying the weight of our sins upon us we will not succeed. We must ask Jesus to take the burden of sin from us or we will never get away from the starting point in the Christian race.

3. The running of the race. Paul says we must “run with patience,” or with endurance. The Christian race is a long one. We have to run it every day from the time we first trust in Christ, until our life on earth comes to an end. We need endurance or we will tire in the race. Paul says that we are to run the race, “looking unto Jesus.” If we look to Him He will give us the strength which we require to run the race successfully.

4. The goal of the race. Every runner in a race must make sure that he is running to the right finishing point. The Christian race has Jesus as its goal. He is “set down at the right hand of the throne of God.” He told His disciples ere He left them that He was going to prepare a place for them, and that He would come again and receive them to Himself, that where He was there they might be also. And so the finishing point of the Christian race is with Jesus, in heaven. What a glorious goal it is!

TREES AS MONUMENTS

In the Hamilton Botanic Gardens, Victoria, standing sentinel on the side of the hill, is a magnificent old English oak tree, which was planted by William Thomson, Esq., Mayor of Hamilton, on July 2nd, 1880, to commemorate the centenary of the formation of Sabbath Schools. In those 66 odd years since it was planted this tree has grown and now become a stately monument – a beautiful emblem of the development of Sabbath Schools ever growing and spreading out branches.

Another tree nearby was planted by Mrs. M. B. Thomson on July 2nd, 1930, to commemorate the 150th anniversary of the establishment of Sabbath Schools.

SEARCH WORK IN HOSEA

1. Find mention three times of the phrase, “I will betroth thee unto Me.”
2. Find these statements:
   (a) “Like people, like priest.”
   (b) “Ephraim is joined to his idols.”
3. Finish the verse which says, “I will go out and return to my place, till they . . .”
4. Where is it said, “Come and let us return unto the Lord.”?
5. Give the chapter and verse Where it is said, “They consider not in their hearts that I remember their wickedness.”
6. Where is the question asked, “What will ye do in the solemn day?”
7. Find the verse beginning, “Whoso is wise, and he shall understand . . .?”

All answers to be sent to the Rev. J. C, Robinson, 88 Alma Road, St. Kilda, S.2.
SANCTIFICATION

By the Rev. D. G. C. Trotter, M.A.

“This is the will of God, even your sanctification” 1 Thessalonians, 4: 3.

The Lord Jesus Christ took a delight in doing the will of His Father. He could say to His disciples, “My meat is to do the will of Him that sent me –.” When He entered the garden of Gethsemane and His soul was exceeding sorrowful even unto death, as He contemplated drinking the cup of God's wrath against sin, He could still say, “. . . Not my will, but Thine, be done.” Christ is the believer's example; and so to do the will of God should surely be the great object of the believer's life.

It is not always easy to know the will of God. However our text assures us that God's will embraces the sanctification of His people. The word “sanctification” is not used in the everyday speech of the ordinary individual, and consequently its meaning is not understood by many people. It means a setting apart for a holy purpose, a separation from sin, a purification.

Our Shorter Catechism draws a distinction between justification and sanctification. Justification is an act in which the person exercising faith is pardoned. God pardons; man is pardoned. Sanctification is a work – a work of inward renewal, whereby a man is enabled to become active in dying unto sin and living unto righteousness. Justification is like the planting of the seed. Sanctification is like the growing of a crop from that seed. The planting of the seed is an act. The growing of the crop is a process – first the blade, then the ear, after that the full corn in the ear.

The apostle Paul was deeply conscious that man could not win for himself the pardon and favour of God. There had indeed been a time in his life when he thought that his good works would commend him to God. However there came a day when, to use his own words, “. . . It pleased God who . . . called me by His grace, to reveal His Son in me.” (Gal. 1: 15,16). Henceforth the apostle knew that it was by grace through faith, that men were saved. Salvation was not of works, lest any man should boast. Nevertheless it was the believer's duty to perform good works. “We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (See Eph. 2: 8-10.) The performance of good works is the outward expression of the inward work of sanctification. Paul wrote to the Philippians (2: 12,13) “. . . Work out your own salvation with fear and trembling. For it is God who worketh in you both to will and to do of His
good pleasure."

Teaching along these same lines is given by Paul to the Thessalonians in the words of our 2 text. In the concluding verse of chapter 3 the apostle prays that the Lord may establish their hearts unblameable in holiness before God. However he makes it plain that they have their definite part to play in the work of sanctification. He has already instructed them how they ought to walk. Now he beseeches them and exhorts them to be more and more mindful of the teaching which they have already received. The apostle possessed Divine authority and he could have reissued commands to the Thessalonians on this subject. But he beseeches and exhorts them. He was conscious of his own imperfections. He was not already perfect, but he was pressing toward the mark (Phil. 3: 12-14). He desired others to go on unto perfection. The commands which he had previously given them were not his commands; they were given “by the Lord Jesus Christ.” It was not simply that he desired to see them sanctified, he was convinced that God's will involved their sanctification. He was no doubt mindful of the Saviour's prayer, “Sanctify them through Thy truth.”

Paul was thoroughly convinced that a remarkable work of grace had already taken place amongst the Thessalonians. The first chapter of his letter to them shows that the gospel had come unto them not in word only, but also in power, and in the Holy Ghost. They had turned to God from idols, to serve the living and true God. The remarkable conversions which had taken place amongst them had been a potent witness for the gospel. Paul rejoiced in that they had given evidence of the reality of their conversion. He was thankful that they were an example to other believers. But he was far from advising them to adopt a complacent, self satisfied attitude. There were heights of Christian living to which they had not yet attained. They must seek to become holy as God was holy. They must seek to be perfect even as their Father in heaven was perfect.

When Christ died He bore our sins in His own body on the tree. But He not only paid the penalty for sin; He also loved the church, and gave Himself for it; 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). Time and again we find the apostle stressing this fact and exhorting believers, out of love for Christ, to live holy lives. Writing to Titus (2: 14,15) he reminds him that Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works; and that Titus should speak these things, and exhort and rebuke with all authority. In the same letter he says (3: 8) “This is a faithful saying and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.”

The apostle Paul was the great missionary of the early Christian church. His great purpose was to persuade men to embrace the gospel offer of salvation; but he was not concerned simply with conversions. He declared the message of salvation not simply in its narrower sense, but in its wider sense; not simply a message of deliverance from the guilt of sin, but also from the power of sin. Wherever he went, whenever he wrote, he stressed the need of sanctification.

Is not the church today satisfied with less than satisfied Paul? Is there not a tendency to measure success by the number of converts, or perhaps, by the lower standard, the number attending the church? It is undoubtedly a glorious thing to have conversions in the church. Without such conversions the church cannot justify her existence; without them the church must fail. But the mere fact that conversions occur is not enough

The work of sanctification must be carried on amongst those converted.

Some people adopt the attitude that a minister's chief concern is to fill his church. Many and varied are the means suggested and employed to achieve this end. Alas! the churches are too often filled with those who are unconverted, or whose lives bear little or no trace of sanctification. The minister whose church is not fill-ed, but who is preaching the Word, and feeding the flock of God, which He has purchased with His own blood, is doing more for the kingdom of Christ than is the one who fills his church, but neglects to preach the Word and feed the church.

The individual Christian would do well to remember, “This is the will of God even your sanctification.” The individual Christian, and the Christian church would do well to remember that the Saviour's commission to his apostles
required them not only to teach and baptise all nations, but also to teach them to OBSERVE ALL THINGS whatsoever He had commanded them.

3 EVOLUTIONISTS REFUSE TO DEBATE

Fanatical adherents to the theory of evolution, Professor D. M. Watson and Dr. Julian Huxley, were challenged to debate the subject of organic evolution by Lt. Colonel L. M. Davies, D.Sc., Ph.D., M.A., F.R.S.E., F.G.S., and Mr. Douglas Dewar, B.A., F.Z.S., but they refused and the challengers have stated the reasons for this refusal. Some of the reasons given are as follows:

“There are a number of serious, even fatal, objections to the theory of organic evolution, of which the public is unaware, but which can be briefly stated and which certainly would be stated in a debate on the subject. Here are a few of these objections:

1. Men of science, with all their knowledge and scientific apparatus, have not succeeded in changing non-living substances into living matter. Yet the theory of evolution supposes that blind unintelligent forces of nature have succeeded in accomplishing what intelligent and learned men cannot do. Nor is this all; these forces are supposed to have endured the living matter they produced with intelligence, an attribute they themselves lack!

2. The theory of organic evolution has failed to stand the test of experiment. The theory supposes that nature is in a state of flux, that species of plants and animals are changing into new species. But practical breeders and geneticists have failed to change any kind of plant or animal into a different kind. Experiment has demonstrated the great stability of species. Breeders have produced many breeds, but no new species. Centuries of breeding have resulted in the production of many kinds of horses, sheep, cattle, rabbits, pigeons, poultry, dogs, etc., but the horses remain horses, the dogs remain dogs, and so on. None of these shows the least tendency to become another kind of animal. Similarly, all the animals experimented on by the scientific breeders, known as geneticists, such as guinea pigs, rats, the fly Drosophila melan-ogaster and the crustacean Gammarus flatly decline to be transformed into any new kind of animal. Plant breeders have found the same thing. As the plant geneticist, Heribert Nilsson, says (‘Hereditas,' 1935 and 1938), each biological species (which is not always identical with the species of our systematists) is a “sphere of variation” as constant as a chemical element. These spheres never intersect.

The experimental evidence is all against the theory of evolution.

3. A most serious palaeontological objection to the theory of evolution is the abruptness with which the fossils appear in the crust of the earth. In none of the many strata laid down before the Cambrian Period has a single indubitable fossil been found. While the strata laid down in the Cambrian and the latter periods everywhere contain fossils, often in great abundance and variety. In the earliest rocks of the Cambrian Period occur fossils of protozoa, sponges, corals, jelly fish, sea cucumbers, lamp shells, molluscs, crustacea, worms, in fact, of all the great animal groups except possibly that which contains the back boned animals. In many parts of the earth the rocks that immediately underlie the Cambrian rocks do not differ in structure from the latter, so that, apart from the absence of fossils in the earlier rocks, it is impossible to draw a line between these and the Cambrian. Examples of such localities are the lake district in England, the Kimberley and Adelaide districts in Australia, the Montana district in the U.S.A., and the Yukon district in Alaska. The rocks do not furnish stronger proofs than this of a great creation at the beginning of the Cambrian Period. In the attempt to overcome this difficulty of the evolution theory it has been asserted that all the rocks earlier than those of the Cambrian Period have been altered and disturbed, but a considerable number have not, and many are beautifully preserved and are eminently suited to hold the fossils. Some bear the imprints of rain drops and the ripple marks of waves that washed an ancient shore.

4. Another fatal palaeontological objection to the theory of evolution is that the fact that the rocks have not yielded any of the intermediate fossils required by it to link highly specialised animals, like whales, sea-cows, seals, bats, pterodactyls, ichthyosaurs, etc., with their supposed generalised ancestors. The earliest fossils of these exhibit fully developed, all the features that distinguish the group to which they belong. All these peculiar forms appear fully developed in the rocks. 5. Another very serious objection to the evolution theory is the absence of any organ in a nascent state in any living or extinct animal. If evolution is a fact and animals are evolving, changing into other kinds of animals, most of them should exhibit nascent, half or quarter
developed organs, organs in all conditions from mere rudiments to nearly complete organs. Such nascent organs do not exist. No zoological text book even mentions the word 'nascent.” Zoologists have much to say of what they call vestigial or rudimentary organs, that is, of organs which evolutionists believe are useless relics of organs; that 4 were formerly well developed in the ancestors of the animal that bears them. If such organs do exist, they merely show that, in the course of time, animals can lose organs; but evolution demands nascent organs. In fact, it is doubtful if any animal has any structure which is not of use at some stage of its life, or which is not a necessary result of the way in which animal embryos develop. In any case the idea that organs not used disappear gradually is not in accord with the fact that normal flies bred in a laboratory have thrown off sports that have no wings at all.

6. The evolution theory demands gradual transformations in animals that are impossible. According to it, whales, seacows and seals evolved gradually from land quadrupeds; but this cannot have happened, because in each case such a transformation would have involved a line of intermediate animals unable either to swim or walk properly. Students should ask lecturers or teachers who assert that such changes have in fact taken place, to explain how creatures mid-way between a land animal or a seal, or between a land animal and a whale or a seacoat, moved about and secured food on land or in the water. Professor Vialleton asserted that it is an illusion to imagine an animal halfway between a land animal and a whale that lacks hind legs and moves by up and down movements of the tail.

7. Some animals have complicated organs which would have been quite useless until fully developed; for example, the web spinning organs of spiders. Those that assert that these spinnerets evolved gradually should show how this is possible and describe the organs in an intermediate state.

8. A great many animals have instincts or habits that cannot have developed gradually, such as the habit of the water spider of our ponds, Argyroneta, of constructing its diving bell, and of the habit of the house martin of constructing its cup-shaped mud nest, attached to a wall or other vertical surface. Those who assert that these habits originated gradually should be asked to describe how they arose; for example the possible transitional stages between a scrape in the ground and the nest of the martin.”

As the authors say, the foregoing facts should suffice to convince all who are not prejudiced in its favour, that the theory of organic evolution is false.

It is to be lamented that this demoralising theory is accepted by the majority of biologists in the British Empire and in the U.S.A., on which the dead hand of Darwin presses heavily. And it is to be lamented that the general public has been induced by unscrupulous methods to believe that the doctrine has been proved to be true; that it is taught in our universities, colleges and schools, preached in many pulpits and propagated by broadcasting companies.

(An illuminating series of pamphlets dealing with this important subject may be obtained from The Keswick Book Depot, 315 Collins Street, Melbourne, Victoria. “Evolution Protest Literature;” 3/6, postage, 2½d.)

THE HISTORY OF OUR CHURCH

The author of the History desires to state that all orders for the book have now been dispatched, and if anyone has not received his or her copy to communicate with him at an early date, and persons wishing further copies should send their orders as soon as possible, as the supply is fast being sold out.

Testimonies regarding the work indicate that it has been well received. Some from outsiders are: – A city businessman writes, “A mine of information.” An old and experienced Christian states, “It is the best church history I have seen printed in Australia.” A language teacher, who specialises in English, says, “It is very interesting and well written.” A lady of another state, “I just feel thrilled about the book.” Another lady, “A wonderful piece of literature.”

SINGING OF CERTAIN PSALM TUNES

Junior Division
23 competed in this section
Grafton: John Williams, Graeme King, Frances King, John King, Elizabeth King, Hazel Fuller, Helen Fuller, Janice Fuller, Cathryn Fuller, Dorothy Williams.
Huntingdon: Jenny Lindsay.

Senior Division
16 competed in this section
Huntingdon: Jenny Lindsay, Catherine Lindsay.
Beechwood: Lindsay Bird.
Taree: John Ramsay, Shirley Cause, Helen Cause, Una Holden, Douglas Morton.
Geelong: Catherine MacKay, Margaret MacKay, Annie MacKay.
Wauchope: Lillian Clerke, Olive Clerke, Thomas Clerke, Gwen Clerke, Margaret Marchment.

5

MISSION NEWS
Free North Manse,
Inverness,
Scotland,
February 24th, ’47.

Dear Miss MacDonald,

“In his recent covering letter accompanying the splendid donation of your Women's Missionary Association, Mr. Nicolson suggested that I write to you as Treasurer. How gladly I do so.

“The loyal support of your St. George's women in our work in India is an inspiration and encouragement. Miss MacLeod, our veteran Missionary is about to sail for India again in a few weeks (probably within two weeks) to resume the work from which she had retired. The paucity of workers in this time of difficulty has led her to offer herself again — like Caleb who in old age said, 'Give me the mountain.' I feel it is both a rebuke and an inspiration for the younger folk in our church that one who has already given over forty years service should have to return. I trust that some young folk may be stirred up to offer themselves. It is a great joy to know that your own church is sending forth my friend, Dr. Campbell Andrews as its first Missionary to South Africa. I was in College with him in 1932/1933 before I left for India, so I know what a splendid man he is. It is good to know that even with this intimate personal link with the South African Mission, your association does not propose to abandon the orphans in India! Give them our warm thanks.

During our furlough, we have been endeavouring to quicken the interest in the home church. More especially since we came to Inverness in July of last year we have been concentrating on the Free North congregation and they have responded splendidly. My wife appealed to them in the ladies work party, for a refrigerator for the Indian Mission in view of Miss MacLeod's gallant offer to return. The congregation took up the challenge and in two weeks by simple voluntary gifts had contributed the remarkable sum of £92/10/0. This will enable Miss MacLeod to purchase a refrigerator on arriving in Bombay to go up country with her luggage and should leave a fair balance towards the second refrigerator, which will be required for the other Mission Station at Chhapara.

Then recently my wife has contacted some of the Sabbath schools in congregations most vitally interested in the orphans and asked for blankets for the children as they are most difficult to come by nowadays. The response was splendid and now she has a trunk full of lovely blankets — about 10 in all — together with little gifts for the children ready to go out with Miss MacLeod.

The Brahman who was baptised just before we left India has gone on from strength to strength. Through his witness many are now enquiring and one has already been baptised on profession of Faith. Do bear him and his wife, Mahangi Bai, up in prayer that they may stand strong in the Lord and having done all may stand.

You will have seen from the press how difficult the future prospects for India appear to be with Britain pulling out so precipitately in June of 1948. It seems a grave error of judgement which Lord Wavell would appear to have withstood to the point of resignation. “Yet our Lord is finally on the throne high and lifted up above the policies and plans of men and He will throw the shield of His defence over His infant Church in that vast and needy land.

Do stir up your fellow members to even more earnest and importunate prayer for our India Mission this coming year, that much may be accomplished by His grace ere restrictions on our preaching freely the Gospel of God's Grace can be applied.

With warm greetings in Our Lord's name to you and your fellow members of the St. George's Women's Missionary Association from my wife and myself.

Yours in His Service,
M. Murray MacLeod.

“P.S. May I, though a stranger to you, venture to extend my sympathy to you in the recent loss of your mother, who was, I gather, so largely instrumental in beginning the splendid work which goes on today and increases year by year. Truly her works do follow her, may the God of all comfort sanctify the affliction which in His Providence He has permitted.
FAREWELL

Mr. H. C. NICOLSON, our Assembly Treasurer, Mrs. Nicolson, Robert and Mary were bidden Godspeed by the congregation of St. George's, on Saturday, 3rd May, at the Bible House, Sydney, on the eve of their departure to take up residence in Melbourne.

CAN WE CO-OPERATE

In the laudable desire for Christian co-operation many are willing to compromise on the great fundamentals of the faith. The absurdity of their position is exposed in this fictitious article by the Rev. J. G. Vos, of the Reformed Presbyterian Church of North America.

Can we co-operate without compromise?

My good friend, Dr. Realsham, is the author of the following “Proposed Basis for Harmonious Co-operation,” which he submitted to me for my opinion as to its value, with a view to possible publication. On reading it for the first time I wrongly supposed that it was intended as a serious suggestion to

Proposed basis for harmonious co-operation

By the Rev. Earnest Realsham, Ph.D., D.D., Pastor of Holy Innocent: Utopian Church, Marshes, Beneutral Territory

I. We are agreed on the underlying unity of Protestants, which is abundantly evidenced by the obvious fact that both modernists and orthodox Christians have, in general, the same forms of church government, modes of worship, religious and social customs and habits, and are divided from each other only in such relatively unimportant matters as their basic philosophy of life, their conception of the ultimate nature of the Christian religion, and their attitude toward the question of an absolute, objective standard of truth, all of which are minor points only superficially affecting the reality of religion.

II. We are agreed on the supreme importance of casting out devils in Christ's name, regardless of our divergent views as to whether Christ is truly God or a mere human being. We feel that the raising of such metaphysical questions is mere theological hair splitting and should not be allowed to stand in the way of co-operation in the all important task of casting out devils – if indeed there really are any devils.

III. In order to promote an atmosphere of fellowship and co-operation between us, and to avoid controversy over minor points of doctrine which might imperil this blessed harmony, we propose that on the points of difference between us we mutually agree to preserve silence within the sphere of our co-operative fellowship and efforts. According we offer the following doctrinal statement as setting forth our principles:

Points on Which We Agree To Be Silent

who either is or is not Almighty,
who either is or is not his only Son
who either was or was not conceived by the Holy Ghost,
who either was or was not a virgin.

The third day he rose again from the dead

I believe in the Holy Ghost
either literally in the same body in which he suffered, or
spiritually by his continuing presence and influence in
men's hearts and lives;
He either did or did not ascend into heaven;
He either does or does not sit on the right hand of God the
Father,
who either is or is not Almighty;
From thence (if he is there) he either shall or shall not come
to judge the quick and the dead.
who either is or is not a divine Person;
7
The holy catholic church,
The communion of saints ... ... ...
The forgiveness of sins ... ... ...
And the life everlasting. Amen.

IV. In setting forth the above doctrinal
statement we would not for one moment wish to be
understood as doubting or disbelieving any of the
doctrinal standards, creeds, confessions, catechisms,
testimonies, etc., of our various churches. All of us,
both modernists and orthodox Christians, accept
them reverently and heartily, but we feel free to
interpret them in various ways as indicated in the

table on “Points on Which we Agree to be Silent.”
We feel deeply that mere differences of
interpretation on minor points such as the Deity of
Christ and the Atonement should not constitute a bar
to the most intimate spiritual fellowship and
cooperation. Nor would we be understood as
holding that our points of difference are unimportant
matters; naturally they have their proper degree of
importance; but we are firmly convinced that none
of these matters is of sufficient moment to raise any
barriers which might prevent hearty co-operation in
the great work in which we all think we are
engaged. Let us abandon our petty squabbling as to
the precise meaning of the Gospel and agree to Co-
operate in proclaiming the glorious message
regardless of what it means or does not mean. Surely
in this day and age two can walk together without
being agreed on anything in particular except the
tremendous importance of walking together.
– “Evangelical Action.”
OBITUARIES

Mr. JAMES R. ANDERSON. The Grafton Brushgrove Congregation sustained a severe loss in the death of Mr. James R. Anderson, who passed away at his home at Lower Southgate on 28th April at the age of 72 years. He was, for twenty years, a highly esteemed elder of the Congregation, in which a brother, the late Mr. Donald Anderson (father of Mrs. Arthur Allen, Sydney) was also an elder. Another brother, the late Mr. Alexander Anderson, was for some time senior elder of Maclean Congregation.

Mr. Anderson was a man of deep piety and a gentle and loving disposition, yet resolutely determined in his adherence to the Truth, which he held fast to the end. His latter years brought much suffering, which he bore with eminent fortitude, submission and patience, evincing, in a marked degree, the sufficiency of the grace of God for every experience of trial. Several well filled note books, which he kept for his personal benefit, reveal that those years were richly used in search, meditation and delight in the Word of God. Like the Psalmist, he could say,

“O how love I Thy law! it is my study all the day.”

In his home, the radiance of godly living bore testimony to the precious truth that “The path of the just is as a shining light that shineth more and more unto the perfect day.” Such was the brightness of his hope in Christ, and the well grounded assurance of his salvation that, towards the end of his earthly pilgrimage, he frequently expressed the longing to depart and be with Christ. He passed peacefully away at his home in the presence of his devoted wife and family, to whom, together with his brother and sister, we extend our sincere sympathy.

“Blessed are the dead that die in the Lord.”

A. D. McL.

Mr. DONALD BEATON, Snr. Barrington Congregation sustained a sad loss in the sudden passing of Mr. Donald Beaton, Snr. at the age of 65. He was a member of one of the prominent families of Scottish pioneers, who came from the Isle of Skye to the Barrington in 1881. Three of his sons, Don, Allan and Ken, served with the A.I.F. and the added work and anxiety caused by their absence took its toll of his strength. Though not a communicant, Mr. Beaton gave evidence of his faith in Jesus Christ, and when able, was always in his place at church. His kindly, genial nature, and upright character won for him the esteem of a wide circle of friends. His wife (nee Miss Beatrice Grant) predeceased him by some years. To his sorrowing family we extend our warm sympathy.

Mrs. ROBERT LAURIE. The passing of Mrs. Robert Laurie, a daughter of the well known family of McSwan of Barrington, leaves a blank in our Gloucester congregation, which will be hard to fill. Though a sufferer for many years, Mrs. Laurie bore her illness with a patience and resignation befitting only of one whose heart was reposed in Him Who can be touched with the feeling of the infirmities of His children, possessed of a meek and a quiet spirit, her fragrant life bore eloquent testimony to the value of an unshaken confidence in Christ her Lord. To her sorrowing family we extend our heartfelt sympathy.

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Rev. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.

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

MR. H. NICOLSON,
10 Stirling Street, Kew, E. 4, Melbourne

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.

SUBSCRIPTIONS FOR MAY, 1947.

N. S. Wales
Mrs. J. Berry, Barrington, 10/-, 31/12/48; Mr. J. A. McLachlan, Belmore, 5/-, 31/4/48; Mrs. M. Strange, Murrumbeena, 5/-, 31/1/48; Mrs. Aitchison, Drummoynie, 10/-; 31/1/48; Mrs. Sunderland, Bellevue Hill, 5/-, 28/2/49; Mrs. R. L. Robinson, Mt. George, £1, 30/4/47; Mrs. A. McLaines, Bottle Creek, 5/-, 31/12/47; Mrs. L. Stewart, Wingham, 5/-, 30/4/49; Mrs. D. McQueen, Casino, 5/-, 31/3/48; Miss B. Lobban, Mt. George, 5/-, 30/4/48; Mrs. A. McKinnon, Ellenborough, 10/-, 31/12/47; Mr. F. Trees, Pembroke, 5/-, 28/5/48; Dr. H. W. Charlton, Maclean, 10/-, 31/12/47.

Victoria
Mrs. P. Gorrie, Brahxholme, 5/-, 28/2/48; Mrs. P.
there was a fearful storm. The wind and his uncle, who was a minister, took him home to live with him. One night there was a fearful storm. The wind was blowing fiercely. Little Arthur's nurse took him to his room and undressed him. Then, as it was a cold night, he got into bed without saying his prayers, intending to say them in bed; he did so, but was not satisfied with it. He tossed about in his bed awhile, and listened the howling of the wind, but could not go to sleep. He thought to himself that it was a mean sort of thing to say his prayers in bed, when God had been so good in taking care of him all the day. He could not feel comfortable about it, and so he resolved to get up and heel down by the bedside and say his prayers there, as he was in the habit of doing. Then he got up, and wrapped a shawl around him, and kneeled down in the usual place to offer up his prayers to God. As he was thus engaged, there came a very violent gust of wind and blew down part of the wall above the room in which Arthur slept. With loud noise, a great stone came crashing through the ceiling of his room, and fell on his pillow, just where his head would have been lying if he had not got up to say his prayers! His uncle rushed into the room, snatched him up in his arms, and carried him over to his aunt's room. But they found he was not hurt in the least. “Oh, aunty,” he said, “I'm so glad God put it into my head not to be afraid of the dark or cold; for if I had not got up to say my prayers that big stone would have fallen on my head and killed me.”

This shows us how Jesus, the Captain of our Salvation, uses the knowledge that He has for the protection of His people. Jesus knows how to save His people as well as to comfort them.


A LION STORY
(Told by Dr. Laws of Livingstonia to Mrs. Dan Crawford, who tells it in her own words, E. E. Trusted.)

Two native evangelists had set out to visit a village with the Gospel one Sunday morning. While crossing a long plain, with grass ten feet high on either side of the narrow trail, they became conscious that something was following them. Looking behind they were terrified to see stalking them a huge lion, which stood still as they remained motionless from fright. There was not a tree to climb, nor a refuge of any sort, and it was hopeless to attempt running away from him.

So they prayed aloud to God to protect them, reminding Him of the time He shut the lion's mouths for His servant Daniel's sake.

Then courageously turning their backs on the lion they walked quickly on. Glancing round, they saw that he, too, had quickened his pace. They then slowed down and the lion did the same. If they hurried, the lion hurried also. Thus it went on till they came to a place where another path joined theirs. Taking a few steps along their path, they stood still and faced the lion. He stopped. Pointing to the other path they said to him, “We beg of you to go that way while we continue this.” The lion lowered his head and growled ominously, but

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

A LITTLE BOY'S EXAMPLE A BLESSING TO HIS FAMILY

Little Henry was but seven years old, His father was not a Christian. They never had family prayers in their home, nor was a blessing asked at their meals. On one occasion a Christian gentleman, who was a friend of Henry's father, was on a visit to their home for several days. During that visit he was invited to conduct family prayers, and to ask a blessing at their meals. It was the first time Henry had ever known this done. He liked it very much, and wished that his father would do so, too.

The first evening after this gentleman had left, Henry and his little sister Fannie, and their aged grandmother, sat down to the supper table by themselves, as their father and mother had an engagement out to tea. As they took their seats at the table, Henry said “Grandma, may I ask a blessing?” “Yes,” she replied, and her eyes filled with tears, for she had long been a true Christian. Henry bowed his head and clasped his little hands together, as he said: “God bless our bread and milk and make us good children. Bless father and mother, and grandma, for Jesus' sake. Amen.”

Henry went to bed after supper and thought no more of what he had done. But when his parents came home, late in the evening, the dear old grandma told his father all about it. It touched his father's heart, and filled his eyes with tears. He resolved to take his stand at once, and do his duty to his family. He began the next day, to have prayers! His uncle rushed into the room, snatched him up in his arms, and carried him over to his aunt's room. But they found he was not hurt in the least. “Oh, aunty,” he said, “I'm so glad God put it into my head not to be afraid of the dark or cold; for if I had not got up to say my prayers that big stone would have fallen on my head and killed me.”

This shows us how Jesus, the Captain of our Salvation, uses the knowledge that He has for the protection of His people. Jesus knows how to save His people as well as to comfort them.

did not budge. Again beseeching God for help they said to the lion, “In the name of Jesus Christ, we command you to go that way.” The lion looked along the path, then growled very angrily, and began tearing up the earth with his claws. The Christian natives walked slowly on; then, looking back, they saw that the lion had taken the path indicated by them. How great was their relief! Hurrying to the village, they held their service, and then told the amazed people of God’s protecting care: and they returned home through the same plain, singing hymns of praise and glorifying God for their deliverance.

“Africa's Golden Harvests.”

10

THE HAPPY HINDU

This pleasing story is narrated of a native Indian Christian, whom a minister was called upon to visit. Inquiring as to the state of her mind she replied, “Happy, happy! I have Christ here,” laying her hand on the Bengalee Bible—“and Christ here”—pressing it to her heart—“and Christ there”—pointing toward heaven. Happy Christian! to whatever part of the universe she might be removed, the Lord of the universe was with her, and she was sure of His favour. “Whom have I in heaven but thee? and there is none upon the earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.”

A NEW KEY

“Aunt,” said a little girl, “I believe I have found a new key to unlock people's hearts, and make them so willing.”

“What is the key?” asked her aunt.

“It is only one little word; guess what?”

But aunt was no guesser.

“It is please,” said the child; “aunt, it is ‘please’”

“If I ask one of the girls in the school, ‘Please, show me your parsing lesson,’ she says, ‘O, Yes!’ and helps me. If I ask Sarah, ‘Please do this for me,’ no matter, she'll take her hands out of the suds and do it. If I ask uncle, ‘Please,’ he says, ‘Yes, Puss, if I can’ and if I say ‘Please aunt . . . ’”

“What does aunt do?” said aunt herself.

“Oh, you look and smile just like mother, and that is best of all!” cried the little girl.

Hearts, like doors, can open wide, To very little keys;
And don't forget, the two are these, I thank you, sir, and, if you please.

WISE SAYINGS

“There is no condition so low but may have hope, and none so high as to be out of reach of fear.”

“Unbelief that sin accursed, Abhorred by God above; Because of all opposers worst, It fights against His love.”

“I have lived to thank God that all my prayers were not answered.” — Jean Ingelow.

“The vilest sinner out of hell, Who lives to feel his need, Is welcome to a throne of grace, The Saviour's blood to plead.”

“Though Noah's dove made use of her wings, yet she found no rest but in the ark. Duties can never have too much of our diligence, or too little of our confidence.” — Seeker.

“Heaven's gates are not so highly arched as princes palaces; they that enter them must enter them upon their knees. Heaven's gates are wide enough to admit of many sinners, but too narrow to admit of any sin.”

“It is the wisdom of a Christian not to be angry when reproved, nor to be proud when praised. This is the remedy against both — ‘Be clothed with humility.” — Sibbes.

A BROTHEUR A BRIDGE

A beautiful story is told of the great Swiss scientist Agassiz. When he was a boy his family lived on the edge of a lake in Switzerland. One day the father was on the other side of the lake, and Louis and a younger brother set out on the ice to join him. The mother watched the boys from her window. They got along well till they came to a widen crack in the ice. The taller boy leaped over easily, but the other hesitated. “The little fellow will fall in,” the mother said, “and drown.” But as she watched a moment she saw Louis, the older boy, get down on the ice, lay himself across the crack, his hands on one side and his feet on the other, and make a bridge of his body. Then the little fellow climbed over in safety to the other side, and both the boys ran on to find their father.

— “The Bulwark.”

WHAT IS BELIEVING?

“Mark you,” said a pious sailor, when explaining to a shipmate at the wheel, “mark you, it isn't breaking off swearing and the like; it isn't reading the Bible, nor praying, nor being good; it is none of these; for even if they would answer for the time to come, there's still the old score; and how are you to get over that? It isn't anything that you have done or can do; it's taking hold of what Jesus did for you; it's forsaking your sins, and expecting the pardon and salvation of your soul, because Christ let the waves and billows go over Him on Calvary. This is believing, and believing is nothing else.”

— “The Bulwark.”

PRIZE FOR AN ESSAY

A gentleman, who wishes his name to remain anonymous, has intimated to us that he would like to give a prize of ten shillings for the best short essay on the subject “Faith without works is dead.” James 2. 20.

Anyone wishing to compete for this prize is asked to forward the essay to Rev. J. Campbell Robinson, Convener of Welfare of Youth, 88 Alma Road, St. Kilds, S.2., before the 31st December, 1947.

SEARCH WORK IN JOEL AND AMOS

1. Where is it said, “The day of the Lord cometh, for it is nigh at hand?”
2. Where is it stated, “The Lord will do great things?”
3. Where are “multitudes, multitudes,” spoken of as being
in the name of Jesus He assures us that wherever two or three are gathered together in a small company where Jesus is present, than in a large gathering when He is absent? Our Scripture passage today is seen as a woe against those who are at ease in Zion.

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2., Victoria.

Lesson Notes
Conducted by 
By Rev. D. G. C. Trotter, M. A.
The Manse Maclean. N.S.W.

LESSONS FOR JULY

July 1947 Subject Reading
6 In The Midst of Two or Three, Matt. 18: 12-22
27 In The Midst of the Thieves, John 19: 13-18

LESSON NOTES

6th JULY
Jesus in the Midst of Two or Three

This month we are to have a series of lessons on the subject, “Jesus in the Midst.” Today we are to consider Christ's statement to His disciples that where two or three of them were gathered together in His name there He was in their midst.

How many are present in your Sabbath School today? How many attended the services in your church? Perhaps there will be more than usual present at the church services today, for our earthly king has requested that this day be observed as a national day of prayer. How sad to think of all the people about God and His Word.

Jesus was listening to what the doctors had to say and was asking them questions. There was nothing very unusual about this, for the average boy of 12 years is usually willing to listen to an interesting teacher, and he usually has some questions to ask. It is by listening to what our teachers have to say, and by asking them questions, that we learn. But Jesus was no ordinary boy. Verse 40 tells us that He was “Filled with wisdom: and the grace of God was upon Him.” He not only listened to, and questioned, the doctors; He showed such understanding of the matters which were being discussed, and He gave such remarkable answers to their questions that all who heard Him (and this would include the doctors) were astonished. Well might they be astonished. The doctors had no doubt spent many a day studying the Word of God, but Jesus knew that Word better than they did, for He was the Son of God. When He was discussing the things of God He was, as He himself put it, about His Father's business.

Many people today think that they know more about the things of God than Jesus knew about them. Some day they will be brought face to face with Jesus. Then their ignorance, and His wisdom, will be displayed, and they will be as astonished as were the doctors of old.

What a privilege it is to have Jesus in the midst! He is the wisdom of God (1 Cor. 1: 24). He is the perfect teacher.

20th JULY
Jesus in the Midst of the Fire

Nebuchadnezzar had set up his golden image and had commanded that all people in his nation should worship it. Whoever failed to obey his command was to be cast into the midst of a burning, fiery furnace. Shadrach, Meshach and Abednego, three young Jews who had been carried captive into Babylon, refused to obey the
king's command. They realised that if they obeyed that command they would be disobeying the command of their God, the God of Israel, the only true God.

When Nebuchadnezzar heard that these three Jews had refused to obey his command he was very angry. He sent for them and told them that if they continued to disobey he would immediately carry out his threat and cast them into the heated furnace. Though Nebuchadnezzar thought that their God would not be able to deliver them out of his hand, the three young men were quite confident that their God would deliver them even from the furnace. Their calm confidence only served to increase Nebuchadnezzar's rage. Commanding that the furnace should be heated to seven times its usual heat he had the three young men cast into it. The heat was so great that the men 12 who cast them in were burnt to death.

The three young men fell bound into the midst of the furnace. But Nebuchadnezzar looked, and to his astonishment he saw four men, loose, walking unharmed in the midst of the fire. Who was the fourth? As Nebuchadnezzar gazed in astonishment he could see that the form of the fourth was like the Son of God. Yes, God had not forsaken his three faithful servants. His Son had come and saved them.

John tells us of the disciples meeting together after the death of their Master. The doors were shut because they were afraid of the Jews. Jesus came into their midst and saluted them with a greeting of peace. Yes, Jesus does not leave nor forsake His people. He comes into their midst when they are afraid, when they are exposed to danger and suffering, and He speaks His message of peace to them.

27th JULY

**Jesus in the Midst of Thieves**


In our three previous lessons we have seen Jesus in the midst of His disciples, in the midst of the learned doctors of the law, in the midst of His faithful and fearful people. Here we find Him in the midst of thieves.

Isaiah had prophesied that Jesus would make His grave with the wicked (Isa. 53: 9) and that He would be numbered with the transgressors (Isa. 53: 12). Yes, just as Nebuchadnezzar was angry with the three young Jews who sought to be faithful to their God, so the Jews of Christ's day were angry with Him because He faithfully declared the messages of God. They strongly resisted Pilate's efforts to save Him from death and they persistently demanded that He should be crucified. They obtained their desire. They crucified Him between two thieves as if He were the greatest criminal of the three.

Yes, the Lord Jesus suffered a shameful death at the hands of men. Yet God has overruled the evil actions of men for the good of His people. On the cross Jesus paid the penalty for the sins of His people, and so He is able and willing to forgive all who trust in Him. Even as He hung upon the cross He was able to assure the penitent thief that that very day they would meet in paradise.

What a glorious Saviour Jesus is. Though He had done no sin He was willing to suffer a cruel death in the midst of criminals He was willing to pay the penalty for sin, in order that His people might be saved from eternal death. Should we not then turn to Him as the penitent thief turned to Him? Should we not trust Him so that we may be spared the suffering which is due to us for our sins?

**JUNE BIRTHDAYS**

**MANY HAPPY RETURNS**

“It is your Father's good pleasure to give you the Kingdom. (Luke 12: 32.)

1947

June 1 – John Cameron, Maclean.
" 2 – Darrell McInnes, Barrington.
" 3 – Coral Lyall, Salt Ash.
" 4 – Henry J. Brammah, Tuckurimba.
" 4 – Robert Suters, Wauchope.
" 5 – Frances King, Grafton.
" 5 – James Nicol, Sydney.
" 5 – Robert Nicolson, Sydney.
" 5 – Fay Bancroft, Maclean.
" 5 – Jennifer McLean, St. Kilda.
" 6 – Lucy Muldoon, Tinonee.
" 6 – Ross Dick, Koree Island.
" 6 – Beverley Brogden, Armidale.
" 6 – Margaret Anne MacLeod, Sydney
" 7 – Allan Harman, Wauchope.
" 7 – Ross Campbell, Chatsworth.
" 7 – Bruce McKenzie, Salt Ash.
" 8 – Bruce Stewart, Lismore.
" 8 – Margaret McDonald, Wooli.
" 9 – Kevin Polley, Tinonee.
" 10 – Mary Campbell, Mullumbimby
" 10 – David Richards, Canberra.
" 10 – Dennis Richards, Canberra.
" 10 – Daphne Harman, Kindee.
" 11 – Noel Everett, Barrington.
" 11 – Heath Coombes, Wingham.
" 19 – Beverley Campbell, Wherrol Flat.
" 20 – Marie Murray, Bunyah.
" 20 – Ronald Cameron, Maitland.
" 21 – Leslie Markham, Wauchope.
" 21 – Kenneth McKinnon, Kindee.
" 23 – Edward Richards, Canberra.
" 23 – Jean Cameron, Maclean.
" 23 – Judith Bell, Maitland.
" 25 – John Milliken, Failford.
" 26 – Catherine Arrowsmith, Barrington.
" 28 – Ian Cromarty, Mayfield.
" 28 – Margaret Gollan, Taree.
" 29 – Elvin McKinnon, Kindee.
" 29 – John King, Grafton.
" 29 – Neville Blanch, Grafton.
THE ALTERNATIVES OF LIFE.

An address delivered at Annual Rally of the Free Kirk Fellowships at Wauchope, April, 1947, by the Rev. J. C. Andrews, M.A., M.B., Ch.B.

Then said Jesus unto the twelve, “Will ye also go away?”

We wonder how our Lord spoke these words, where He laid the emphasis. For they were in a sense a challenge. The terms and issues of discipleship had in the preceding discourses been set before the disciples including the twelve. The claims of Christ had disturbed and indeed antagonized many. “Many of His disciples went back and walked no more with Him.” Their departure must have moved the twelve and forced them afresh to think of their relation to Christ. Then came the challenge, “Will ye also go away?” But the words were not only a challenge to the faith and loyalty and love of the twelve, they were also a gracious plea to acknowledge in full what the Lord had claimed and to continue in His service and fellowship.

There comes to all of us at some time or other such a challenge and such an entreaty. This rally has for many of us been such a time. Papers, discussion, fellowship and especially the light which God's Word has thrown upon many subjects have brought us to the hour and place of decision. The solemn impression of this conference must come in the blessing of God to fruition. A clearer revelation of the purpose and claims of our Lord is of necessity followed by a pointed challenge which cannot be evaded, a challenge to accept the issues of that revelation and yield wholeheartedly to them. And that note of wistful entreaty is never far from the voice of the Lord Jesus even when His claims are absolute.

It was with love that He gazed upon the rich young ruler and uttered words which struck at the idol of earthly riches enthroned in his heart and called him to self denying service. And it is with that same love for us that He
looks on us and speaks to us today. “Will ye also
go away?” He says, thus confronting us with the
alternatives of life, and appealing to the gracious
aspirations of our souls.

THE CHALLENGE

The emphasis now is on the words “go
away.” The alternatives were very clear to the
disciples. They could go from Him or remain
with Him.

Worldly comforts alone considered, it was
the easier way. It would provide relief from His
hard sayings, His tremendous claims to be the 2
Good Shepherd who would give His life for the
sheep; to be the Bread from heaven to give His
flesh for the life of the world; to be one with the
Father. Such sayings were calculated to cause
trouble and move the authorities to action in
which the disciples would suffer with Him. The
rulers were already beginning to mark Him as
dangerous and His teaching as a threat to the
existing order. Moreover, His terms of
discipleship were more exacting. On a similar
occasion when great multitudes followed Him He
turned to them and said, “If any man come to me
and hate not his father and mother and wife and
children and brethren and sisters, yea, and his
own life also, he cannot be my disciple, and
whosoever doth not bear his cross and come after
me cannot be my disciple.” It was not easy to be
a disciple. It involves loss and hardship and the
Lord never encouraged professed followers to
think lightly of the matter. “Lord, I will follow
Thee whithersoever Thou goest,” is met by the
warning, “Foxes have holes, and birds of the air
have nests, but the Son of Man hath not where to
lay His head.” It is easier to go away provided we
consider only the immediate consequences, our
personal comfort here, our life on earth, and
forget the ultimate issues and the life to come.

Or they could remain, having counted the
cost, the danger of persecution, the personal
hardship. They could remain in the sure
confidence that the eternal life they sought could
be found in Him alone.

The alternatives, go or remain, confront you	onight. The Saviour's claims regarding His own
person and power have not been retracted or
modified one iota. His terms of discipleship are
unyielding and He recognises no attempt to
relax them. He demands now, as then He
demanded, the surrender of all things, the first
place in your thoughts and affections. Partial
submission is impossible. He claimed the
whole and in whole, not in part must the choice
be made. And you cannot evade the choice.
There is no middle course of action. You go
away or remain. The resolve to shelve the
matter, to dismiss it for the present is futile and
in itself a going away.

Further, you must think of the issues of
your choice. The immediate issues are perhaps
obvious and in favour of going away, at least so
it appears to the non Christian. You can thus
evade burdensome obligations. You can live
comfortably, doing your own will, realizing
your own ambitions, putting out of your mind
the hard, sayings of Christ. You will have
plenty of company. Many turn back. It will cost
nothing. But to remain will cost something.
Confession of Christ is not easy. Devotion to
Him means denial of self. Your talents, your
time, your goods are no more yours, but His.
His interests come first. You shall have to
witness to Him. He may ask you to leave home
and friends. You will meet the refined
persecution of a civilized but Godless age. But
the ultimate issues of the choice are
momentous. Your future here and hereafter is in
the balance. Life and death, heaven and hell,
are at stake. You may go away to lead your own
life here and reap an aftermath of regret
hereafter, or you may remain to bear His cross,
to take His yoke, to suffer, if need be, for His
name, to company with Him here and hereafter
enter the inheritance incorruptible. The
alternatives then are clear, and the issues
eternal.

THE APPEAL

The emphasis is now on the words “ye
also.” Our Lord knew what was in man. He
distinguished between popular esteem and true
loyalty. His divine insight exposed the vain
thoughts of those who were impressed by His
miracles and were ready to satisfy their hunger
with the bread He provided. But He also read
the spiritual desire in the hearts of true
disciples, their longing for eternal life and for fellowship with Himself. And at that moment when His deliberate searching statements had dispersed the camp followers He turned His gaze from the backs of the retreating crowd to the faces of His true followers who, the betrayer excepted, would cleave to Him. “Will ye also go away?” His voice broke the hush of uncertainty and near dismay at that critical moment. He had expected the others to go. He knew why they had followed Him for a season. They sought temporal benefit only “the bread that perisheth.” He spurned their lukewarmness, wished they were hot or cold, prepared to forsake Him entirely or follow Him wholly. That is why He said such hard things, to show them their unbelief and disloyalty. But He had expected better of the twelve. He knew whom He had chosen, whom the Father had given Him: knew they had true faith and confidence in His power to provide the eternal life they sought. His words which drove others away were intended to draw them nearer to Himself, and His final searching question of mingled challenge and entreaty was meant to draw from them an avowal of their faith and loyalty.

There are many upon whom this appeal is lost. Perhaps you feel rather lonely because they are so many, and they have gone away. They were unwilling to face fully the claims of Christ. The truths presented to them were rejected as intellectually unacceptable or morally unattainable or even spiritually repugnant. Some of them felt uncomfortable when challenged. It is one thing to listen indifferently, but quite another to realize the implications of the challenge presented to you, which if accepted will revolutionize your life. Many cannot face the great questions raised and the great issues involved. Many have been offended at His hard words and have gone away to lead their own lives, carry out their own plans, build up their own fortunes. They have gone away to face the world and death and eternity without Christ. How many of you have gone away in purpose. You are prepared to listen, but not to surrender to Christ. As you tread the path which leads further from His presence and power and blessing hear the words which He speaks to His disciples, to those who remain, “Will ye also go away?”

“Ye also . . .” for there are those on whom this appeal is not lost. They cannot go away. The sifting process is trying, the unexpected difficulty disconcerting: they tremble perhaps at the challenge, but they cannot leave their Lord. He speaks hard things, but He also speaks words of life, and life they must have. There are many things which draw from Christ, persistent personal ambitions, pleasant worldly enjoyments, but no believing heart can resist the gracious appeal of His voice. The things which hitherto have filled the life and shut out the Saviour must no longer intervene. The insistent urge of a lost soul seeking salvation, of an immortal soul seeking eternal life must be met. You who cleave to Christ tonight are that soul. You will not fail the test, you will not refuse the life you seek, you will not go away. “Ye also . . .” those words spoken directly by our Lord to your heart hold you. The emphasis is so placed as to appeal to your faith in Him and devotion to Him, and yearning for the life He gives. You remain for you can do no other.

And you, what are you saying? Here face to face with the Lord, knowing you can never be the same again, knowing that life can never be the same again, knowing that the issues of this personal interview with Christ transcend life here, death itself and even fill eternity. What are you saying in reply to His question? Here in this place which is so curiously hushed with His presence, at this moment pregnant with destiny for your soul. You are prepared to put everything else aside tonight to see Jesus only, to face as you have never faced before His claim to your whole faith and love and loyalty. You are saying with Peter, “Lord to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ the Son of the Living God.” You cannot go away because you want above all things, above ease, pleasure, fame, riches, you want eternal life. For you, there is really no alternative. “Go away?” you ask with surprise, “to whom shall we go?” you say. “Lord, we cannot leave Thee,
Thou hast the words of eternal life.” You have learned the lesson, have found the emptiness of life without Christ, the futility of all earthly ambitions and all worldly activities without Christ. You have discovered that none but Christ can satisfy, your heart and flesh cry out for Him. You cannot leave Christ and He will never leave nor forsake you.

And you who go away think seriously on that question, “To whom shall we go?” Not “to what shall we go?” Materialism never satisfied the whole man. Our blessedness consists not in possession of things, but in fellowship with persons, and our supreme blessedness in fellowship with God Himself. Our Lord said, “No man cometh unto the Father but by Me” and “This is the will of Him that sent Me, that everyone that seeth the Son and believeth on Him hath everlasting life.” Well, then, may you say “To whom shall we go?” There is one God and one Mediator. To be without Christ is to be without God and without hope in the world. To remain without Him is to suffer unsupportable ruin. You who do so shall one day hear the lips which now utter the entreaty of mercy speak the sentence of judgement, “Depart from Me . . .” And you shall go away in the full and bitter knowledge that your own folly denied you the eternal life of unbroken fellowship with God in Christ; you will go away to reap in your own bodies and souls the fruit of your folly; you shall go away in accents of unrelieved despair asking of a universe which offers no answer the eternal question of a lost soul, “To whom shall we go?”

Will you, who tonight are halting between two opinions, weigh fully the claims of Christ, ponder seriously the issues of this choice and meet fairly and frankly and finally His challenge. God save you from trying to dismiss or shelve this matter, from making further hazard of your soul's salvation, from judging yourselves unworthy of eternal life. Listen once more to the gracious appeal of the Master, “Will ye also go away?” Record once for all, the great decision of your soul in Peter's words, “Lord, to whom shall we go? Thou hast the words of eternal life.” Or say to our blessed Lord what Ruth said to Naomi, “Entreat me not to leave thee or to return from following after thee, whither thou goest, I will go . . .”

REPORT ON RELIGIONS AND MORALS, 1947

This report is the result of a careful examination, on the part of your committee, of the current condition of religion and morals in this land. That the picture presented is not all bright, is, of course, inevitable. Nevertheless it has been the purpose of the committee not to minimise the favourable factors and not to exaggerate the unfavourable ones. At the outset we declare that this report would have been brighter if our review of the Christian Church had led us to conclude that her condition has improved during recent years. Of betterment we see few indications. We had hoped that as people saw the results of the rationalistic treatment of God's Word manifested in the moral debasement of a large section of the German people, and in their inauguration of an era of unspeakable cruelty and shame, that the Christian Churches of our land would have recoiled from the infidel criticism of the Bible as people flee from a venomous serpent. Alas, books such as Professor Peake’s “Commentary on the Bible,” are still prescribed for students for the ministry of the Christian Church. In this one book of Professor Peake there is sufficient infidel teaching to ruin any church. Numbers of churches appear to have learnt nothing from the plain stern facts of recent history. Numerous religious leaders in our land have not yet recognised that the root cause of the present spiritual impoverishment of the Christian Church in Australia is the destructive criticism of the Bible carried on under the false claim of Christian scholarship.

Where the integrity of the Bible is impugned, there its authority is denied. It is logically impossible to deny the reliability of God's Word and at the same time maintain any valid authority for the Lord's Day, Christian marriage or any other Divine institutions. In fact, the logical outcome of the rationalistic treatment of the Bible with its underlying assumption that it is merely a human book, is the rejection of all Divine Sanctions and a conception of life and a mode of conduct analogous to that presented by the German people when they had become indoctrinated with the deadly virus of modernism.

Another disquieting fact is this virtual
rejection of the Lord's Day by many professing Christians. If the listening to varied radio programmes, the reading of ordinary newspapers, surfing and gardening on the Lord's Day constitute violations of the sanctity of the Sabbath Day, then the Christian Church is in a large measure, guilty. This is due chiefly to the circumstance that many in the Christian ministry are afraid, apparently, to maintain the sanctity of the Lord's Day, or have imbibed the low current views regarding that holy day.

The tendency in many churches is to make the services chiefly sensuous. Floral and choral services make the appeal to the eye and ear; but there is failure to recognise the need of the Holy Spirit to enable people to render acceptable worship to God. Nevertheless, there are those within and without the organised churches who boldly proclaim the evil of sin, and the sufficiency of the atonement made for sins and who call people to repentance. There are clear evidences that God is honouring this witness by giving definite results in the form of conversions.

We deplore that much of the pulpit teaching is unsatisfactory in that it fails to honour God and does not provide spiritual food. Vagueness of beliefs with a consequent lack of sense of responsibility on the part of some preachers has led to the creation of a large body of professing Christians who have but a name to live. Many make profession of Christianity who do not know what real Christianity is. The note of urgency is largely lacking today. Lack of moral courage may account for the diluted form in which the Gospel is often presented.

It is the view of your committee that had the Christian Church stood firmly for the authenticity and reliability of the Bible, and had maintained faithfully the sanctity of the Lord's Day and had proclaimed courageously the great truths of the Gospel, the spiritual and moral condition of this land would be immensely better than it is today. Not until a definite work of reformation takes place within the Christian Church can we reasonably expect to be able to present a more favourable report.

It is well known that many of the people of our land have no definite contact with the Christian Church. Therefore they know little or nothing of the Christian Faith and of the sanctities of life. That crime abounds is not to be wondered at. Indeed, where Divine restraints are ignored or rejected, waves of crime are to be expected. The tragedies of wrecked lives, disillusionment and discontent, the absence of that which brings reality into the life, the longing for something substantial, the undefined feeling that something more than earthly comforts are necessary, a vague sense of uncertainty, and the fact that moral restraints have been cast aside, make our incursion into the realm of morals a sad one.

The widespread industrial unrest of these days may well be regarded as one of the results of discontent and dissatisfaction which have in a large measure been induced by undue attention to and excessive regard for material things.

The Roman Catholic Church continues its age long efforts to dominate the nations of the world, and Australia is witnessing an audacious and most aggressive action on the part of that church to control the parliament and the administrative offices in this Commonwealth. As these facts are patent, all our people are surely cognisant of them.

Roman Catholic proselytism is unabated, and her chief agencies are her schools and mixed marriages. Vigilance on our part is necessary at all times. Also resolute efforts on the part of our people individually and collectively is imperative, if Roman aggression in private and public life is to be resisted successfully.

Rome is menacing. Also within the Christian Churches the moral fibre is weakening, and for many the old and real distinctions between truth and error have faded away.

We who have experienced the compassion and saving power of the Lord Jesus should regard with deep pity the multitude of disillusioned and bewildered people. Undoubtedly the chaotic conditions of this time constitute a challenge to every true Christian. The urgent need of the Gospel with its vitalising effects in human life and society is clear. The great need of faithful witnesses for God in every walk of life, the pressing need for heroic and compassionate preachers of the Gospel, surely is undoubted.

Bearing these considerations in mind, we humbly make these recommendations:

1. That our people treat the Bible most reverently as the Word of the Living God, prayerfully read it and follow its teaching, and ever maintain its claim to possess full Divine authority.

2. In a day when many professing Christians ignore the authority of God's Word, especially in the realms of faith and practice, with the
consequence that Scriptural doctrines and worship are unpopular, we exhort our people steadfastly to maintain Biblical doctrine and worship.

3. That our people stand unflinchingly against the prevailing practice to infringe increasingly upon the sanctity of the Lord's Day, and not forget that only works of necessity and mercy are permissible on the Sabbath Day, and that it should be used for definitely spiritual purposes.

4. That our people should remember that God is calling them to a near walk with Himself in these evil days, for the glory of their Lord, for their own good and that they may be used much in His service, as they recognise that the potency of Christian witness and of faithful prayer has not diminished.

5. That they strenuously resist the false teaching and political aims of the Church of Rome and pray for the frustration of her evil designs.

6. That they view with compassion the Christless multitudes and recognise that a spirit of adverse criticism will prove no corrective; and that our people seek to reflect in their lives the compassion and helpfulness of Him Who came to seek and to save the lost.

7. That we implore our people to seek to understand the significance of the spiritual and moral tragedies found in many lives today, and to recognise that there is nothing to envy in the lives of the ungodly but much which should evoke our compassion; also that our people betake themselves to prayer that the Lord, in His compassion, may call forth men to be His messengers – men who will earnestly contend for the faith and who will preach the Gospel in its purity, in the power of the gracious Spirit.

M. C. Ramsay, Convener.

LORD'S DAY OBSERVANCE SOCIETY

We have received the following constitution of the above society.

1. Lord's Day Observance Society.
2. Committee (all pro. tem.).
   President, Rev. J. P. Mortimore, Ridge Street, South Grafton (Pro. tem.); Secretary, W. E. Cowling, 157 Powell Street, Grafton, Phone 370; Organising Secretary, C. P. King, 134 Powell Street, Grafton; Treasurer, J. Popham, South Grafton.
3. Doctrinal basis. (All members to accept this.)
   (a) Belief in the Triune God whose grace is manifested in the love and righteousness of God the Father, the redeeming work of God the Son; and quickening power of God the Holy Ghost.
   (b) Belief in the essential Deity of the Lord Jesus Christ, His Incarnation and Virgin Birth, the truthfulness of all His words, his all sufficient atoning vicarious Death upon Calvary for sin, His bodily Resurrection, Ascension and Coming Again.
   (c) Belief in the whole Bible consisting of 39 Books of the Old Testament and 27 Books of the New Testament, as the inspired Word of God, and therefore true and Divinely authoritative, and as God's sufficient revelation in all matters of Doctrine and Practice.
   (d) Belief that all men have sinned and come short of the Glory of God, and in necessity of the New Birth by the Holy Spirit in those who become children of God through Faith in Christ Jesus.
   (e) Belief in the Divine Authority and perpetual obligation of the Christian Sabbath, or Lord's Day and conviction of the necessity that all effectual assertion observance and defence of the Lord's Day Rest must be on this basis.
   (f) Belief that in asserting the obligation of the Lord's Day the Gospel of the Grace of God through Jesus Christ should be proclaimed.
   (g) Belief that in all efforts for the maintenance of the Lord's Day there should be strong endeavour to lead men to attend the House of God and also definite resistance both to the secularising and commercialising of the Day.

DECLARATION

To be signed annually by Members of the Society's Council and by Members of the Society's Staff:

Accepting the Society's basis of Constitution, I undertake to promote its objects and to discourage all unnecessary labour upon the Lord's Day.

Name: Member of Council.
   Member of Staff.

   i. Circulation of Publications.
   ii. Meetings, lectures and Public Demonstrations on the Sabbath Question.
   iii. Deputation work in Churches by accredited Ministers of Religion and laymen.
   iv. Lady workers who will give “talks” to children in week day and Sabbath Schools.
   v. Opposition to all unlawful encroachments
on the hallowed character of the Lord's Day.

vi. Rules as suggested by the Under Secretary, Parliament House, for all such Societies.

vii. Membership fee, 1/- per annum. Donations to assist to carry out the above work, would be thankfully received.

W. E. Cowling, Financial Secretary, 157 Powell Street, Grafton. Phone 370.

7 SATAN'S ARMOUR FOR HIS SERVANTS

1. My Helmet is hope of doing well at last, whatever lives you live. This is that which they had, who said, that they would have peace though they walked in the wickedness of their hearts. A piece of approved armour this is, and whoever has it and can hold it, so long no arrow, dart, sword or shield can hurt him.

2. My Breastplate is a breastplate of iron; I had it forged in my own country, and all my soldiers are armed therewith; in plain language it is a hard heart, an heart as hard as iron, and as much past feeling as a stone, the which, if you get and keep, neither mercy will win you, nor judgement fright you.

3. My sword is my tongue that is set on fire of hell, and that can bend itself to speak evil of Shaddai, His Son, His ways and people. Use this; it has been tried a thousand times, twice told. Whoever hath it, keeps it, and makes that use of it as I would have him, can never be conquered by mine enemy.

4. My Shield is unbelief, or calling into question the truth of the Word, or all the sayings that speak of the judgement appointed for wicked men. Use this shield; they that have writ of the wars of Emmanuel against my servants have testified, that He could do no mighty work there because of their unbelief.

5. Another part or piece of mine excellent armour is a dumb and prayerless spirit, a spirit that scorns to cry for mercy; be ye sure that ye make use of this. Besides all this, I have a maul, firebrands, arrows and death, all good hand weapons and such as will do execution.

– From Bunyan's “Holy War.”

NEW BIRTH

At the beginning of the Christian life there is an act of God and God alone. It is called in the New Testament the new birth or (as Paul calls it) the new creation. In that act no part whatever is contributed by the man who is born again. And no wonder! A man who is dead – either dead in physical death or “dead in trespasses and sins” – can do nothing whatever, at least in the sphere in which he is dead. If he could do anything in that sphere, he would not be dead. Such a man who is dead in trespasses and sins is raised to new life in the new birth or the new creation. To that new birth he, himself, cannot contribute at all, any more than he contributed to his physical birth. But birth is followed by life; and though a man is not active in his birth, he is active in the life that follows. So it is also, in the spiritual realm. We did not contribute at all to our new birth; that was an act of God alone. But the new birth is followed by the new life, and in the new life there has been given to us by Him Who begat us anew, the power of action; it is that power of action that is involved in birth . . . Thus the Christian life in this world is not passive but active; it consists in a mighty battle against sin. That battle is a winning battle, because the man that engages in it has been made alive in the first place by God, and because he has a great Companion to help him in every turn of the fight.

– Dr. Gresham Machen in “What is Faith?”

MISSION NEWS

Our missionary, the Rev. J. C. Andrews, M.A, M.B., Ch.B., is at present on the Richmond River. Latest advice is that passages have been booked for himself, Mrs. Andrews and Elspeth on a steamer to sail for South Africa, leaving Sydney about the end
of October.

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SUB. – FOR JUNE, 1947
The General Treasurer has pleasure in acknowledging the following amounts: –
Special Publications Fund (Printing of Worship).
St. Kilda Congregation, 6/-.
Hamilton Congregation, 5/-.
Geelong Congregation, 6/-.
Mr. McPherson, 6/-.
Hunter Congregation, 6/3.
Grafton Congregation, £3/9/-.
Assembly Expenses.
Wauchope Congregation.
  per Rev. J. A. Webster, Publications, £2/6/6.
St. George's Women's Missionary Society.
  Missions, £110/-.
Unallocated Funds.
  Miss Ruth H. Cooke, Adelaide, £6/15/-.
Publications.
  Miss Ruth H. Cooke, Adelaide, 5/-.
  Assembly General Fund, £4/11/-.
Grafton Congregation.
  Missions, £14/2/-.
  Special Publications, 12/6.
Note. – The Treasurer wishes to notify those concerned, that although his address is now 10 Stirling St., Kew, E.4., Victoria, the Church's banking business will still be conducted at the Broadway Branch of the Commonwealth Bank.

JUNE SUBSCRIPTIONS.
NEW SOUTH WALES
Mrs. G. C. Lindsay, Huntingdon, 5/-, 31/3/48; Mrs. H. G. Fuller, Grafton, 5/-, 31/7/48; Miss M. Dorman, Hurstville, £1, 31/3/49; Mr. R. Allen, Ashfield, 10/-, 30/6/49; Mr. J. Sinclair, Marrickville, £1, 31/12/49; Mrs. Janet Stitt, Taree, 5/-, 30/8/48; Mr. G. C. Alford, Clarenza, 5/-, 28/2/48.

VICTORIA
Mr. C. MacKechnie, Moorabbin, 5/-, 31/12/46; Mr. A. McLean, Middle Brighton, 10/-, 30/11/49; Miss M. Nicholson, Clunes, 5/-, 31/12/47; Mrs. A. Dowling, West Foot-scary, 15/-, 31/7/49.

DONATIONS
Mr. R. Allen, Ashfield, 10/-; Mrs. Lumsden, Geelong, £1.

EXTRA SALES
Rev. H. K. Mack, Geelong, 4/-.

SUNBEAMS
Grafton Sabbath School (9 copies) per Miss Kearns, £1.

OVERSEAS
Mr. R. Matheson, Dobb's Ferry, New York, U.S.A., 5/-, 30/7/48.
Mr. R. Matheson, Dobb's Ferry, New York, U.S.A., Extra Sales, 1/1.

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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. J. A. WEBSTER
   8 Myers Street,
   Geelong, Victoria.

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

MR. H. NICOLSON,
10 Stirling Street, Kew, E. 4, Melbourne

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.
A TIME FOR ALL THINGS.

There is “a time to be born, and a time to die; a time to keep silence, and a time to speak” (Eccles. 3: 18): and there is a time to call a spade a spade. In emergencies there is no time for mincing matters, nor for thinking twice before you speak once. Warnings must be given in sharp, pointed, arresting words.

When the lifeboat is alongside, the wavering must be told determinately, “Jump in, or you'll go down with the ship!” When the house is on fire, the shout is loud and clear. “Make haste, and get out as best you can, or you'll be burnt alive!” To a drowning man you throw a rope, and call aloud, “Catch hold of it for your life!” And you grasp the arm of the tottering child on the verge of a precipice without ceremony. Hesitation or indifference is entirely out of the question in such cases. It is a time of urgency. Time would be lost if you were to explain to the shipwrecked mariner all about lifebelts, or to the scorching man about fire escapes, or if you were to teach the drowning youth how he might learn to swim, or the child the law of gravitation; and loss of time would be loss of life. No; “Sharp!” is the word; the truest kindness is to be plain, decided, abrupt, that those in danger may be warned and rescued.

“All right,” say you. So far, we are at one. Now it is high time that I should button hole you, my reader. Look you here, then, and tell me, Where are you going? Often times friends are reproached for not having given due warning. It shall not be so with you. If no one ever spoke a plain word to you before, you shall have it now.

If you are still unsaved, you are lost!
If you have not been born of God, you are a child of the devil!
If you are not a servant of Christ, you are a slave of sin!
If you are not on the way to Heaven, you are on the broad road that leads to destruction!

There is no use mincing the matter. It is false charity to say, “Peace, peace,” when there is no peace. The most gracious man that ever trod this earth declared, “He that believeth and is baptised shall be saved; but he that believeth not shall be damned.”

A plain alternative is before you, and you must choose. You must either go on your own way and be lost, or repent and turn to God, doing works worthy of repentance. Hearken to the proclamation: – “Ho! Hither! Come! Believe and live. Disbelieve and die. Turn or burn.” It is life or death – pardon or the doom – Christ or Satan – Heaven or hell.

If you turn a deaf ear, so much the worse for you. You can make no terms or conditions. No parley can be held with despisers, no quarter can be given to traitors. Look at that skeleton unearthed at Pompeii. The man had gone back for his bag of gold, and been overtaken by the,shower of burning ashes. See that Californian miner, on board the sinking ship, who turned back to his berth for his nuggets, and went down to the bottom, nuggets and all. Just as surely as destruction overtook Sodom and Gomorrah, so sure is the word, “Except ye repent, ye shall all likewise perish.”

Severe enough – rather hard, is it? Nay, for the Bible speaks plainly. Alas, there are many false teachers; heed them not.

Are you inclined to turn? Are you disposed to choose Christ? Are you pricked to the heart? Are you willing to be saved? In that case, dear friend, there are other plain words for you. Accept, as a free gift, God's offer of Christ. Just as you would hold out your hand and take a gift, so accept Jesus as your Saviour, God sent Him to save the lost. Jesus died for sinners. Surrender to God, haul down the flag of rebellion. Flee from the wrath to come. There is full forgiveness for the asking. There is welcome for the returning prodigal. “Whosoever shall call on the name of the Lord shall be saved.”

Cheyne Brady.

WISE SAYINGS.

“Only the waters in the ship can sink the ship; but while kept outside, all the heaving deep of waters thundering over three fifths of the globe can work no
shipwreck. So, while kept outside the church, the floods of ungodly influence can only help to float it on its voyage of glory, or to lift it to its Ararat of rest.”

— Stanford.

“The Bible is my mirror, in which I see what I was in Adam before the fall – what I became by the fall – what I am, and should be in Christ now – and what I shall be through eternity.”

— Luther.

‘No heights of guilt nor depths of sin, Where His redeemed have ever been, But Sovereign grace was underneath, And love eternal, strong as death.”

“There is one mercy for us – if the cross is heavy, it is not far to carry it, and the distance may be less than we think.”

“The usual way of going to heaven is through much tribulation.”

— George Henderson

10

THE BENEFICENCE OF SORROW

“When you find yourself overpowered by melancholy,” said a saintly man, “the best way is to go out and do something kind to somebody or other, Thousands who today are sitting in the gloom of a self created misery would soon lose it if they began to care for others. When I dig a man out of trouble I burn the hole he leaves behind him, into a grave in which I bury my own sorrows.” This unquestionably is the purpose of God in permitting griefs to come into our lives.

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” 2 Cor. 1: 3,4.

5

SEARCH WORK IN OBADIAH, JONAH AND MICAH.

1. Upon what mount is said, “Shall be deliverance?
2. Who said to Jonah, “What meanest thou, O sleeper?”
3. Find four things in the Book of Jonah prepared by God.
4. Where is it said, “Arise ye, and depart: for this is not your rest?”
5. Where is it prophesied that Zion would be ploughed as a field?
6. Write out the verse where Bethlehem Ephratah is mentioned.
7. Where is it said of God that “He delighteth in mercy?”

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2.

Lesson Notes
Conducted by
By Rev. D. G. C. Trotter, M. A.
The Manse
Maclean. N.S.W.

LESSONS FOR AUGUST

BIBLE STUDY
The Gospel according to Matthew.

1947

Subject
Catech. August

For

Memory

Psalms

Reading

Text

3

Birth of Christ

Matt. 1: 18-23

Matt. 1: 21

2: 1-3

1

10

Visit of the Wise Men

Matt. 2: 1-10

Matt 2: 10

2: 4-6

2

17

John the Baptist

Matt. 3: 1-12

Matt. 3: 2

2: 7-8

3

24

The Temptation of Christ

Matt. 4: 1-11

Matt. 4: 7

2: 9-11

4

31

The Beatitudes

Matt. 5: 1-12

Matt. 5: 3-4

2: 12

5

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AUGUST 3rd.

Ancestry and Birth of Christ.
Matthew 1:1-25.

Matthew introduces us to his account of the Gospel by furnishing us with the genealogy of Christ. He starts with Abraham, and traces His ancestry forward through history, until he comes to Jacob. After which he states: “Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.” He is at pains to make it clear that Jesus, though born of Mary, was not the son of Joseph by natural generation, but begotten by the power of the Holy Spirit. Luke also records the genealogy of our Lord, but traces it backward to Adam, whom, he says, was “the Son of God.” The design of Matthew is to prove “that our Lord Jesus Christ is the Son of David and the Son of Abraham, and therefore of that nation and family out of which the Messiah was to arrive.”

What a great event in history is the birth of Christ! His first advent into this world in our nature and all pertaining thereto is the greatest event in the course of time. So great an epoch did it constitute that the reckoning of time was altered by it, and dated from it.

What a wonderful name also is the name of Christ. He was called Jesus. That means A gracious and loving Saviour He is, too. “Thou shalt call His name Jesus, for He shall save His people from their sins.” Only a great and sinless Saviour could save from sin. Christ embodies every perfection in Himself, and
can therefore satisfy every requirement.

Another title He bears in this chapter is Emmanuel (v. 23). This is a prophetic title, Isaiah (7: 14) over 700 years before foretold that He would be born and bear this name. It signifies “God with us.” He never leaves nor forsakes us. “Lo, I am with you alway, even unto the end of the world.”

Isaiah 2: 3. AUGUST 17th.

John the Baptist.
Matthew 3: 1-17.

John Baptist was an outstanding character. Little is said in Matthew about his early life and parentage. Luke furnishes us with these. He was the son of “a certain priest named Zacharias of the course of Abia.” His mother was Elisabeth, one of the daughters of Aaron. They both were renowned for being “both righteous before God.” John enjoyed that rare honour and privilege of being filled with the Holy Spirit from his infancy. We only know of one other man who was set apart for the Lord so early in life, that was Jeremiah. Remarkable things happened at John's birth and consequently great things were expected in his life. Even from when he was eight days old, people were saying “What manner of child shall this be.” It was prophesied of him that he would be great in the sight of the Lord, and would drink neither wine nor strong drink. He was six months the senior of our Lord, and called His prophet – “the prophet of the Highest,” for he was to go before the Lord and announce His coming. His manner of living was simple raiment of camel's hair, a leather girdle around his loins, and his meat locusts and wild honey. His messages were stirring and heart searching. “Repent ye, for the Kingdom of heaven is at hand,” and “Prepare ye the way of the Lord, make His paths straight.” The first great revival that we read of in the New Testament times took place under him. (v. 7). In order that all righteousness should be fulfilled, at Christ's own wish, John baptised Him in Jordan, though reluctantly. Christ said, “Suffer it to be so now.”

August 24th.

The Temptation.

There are two striking things about the time of this temptation. One, that it was launched straightway after Christ had been filled with the Holy Spirit, and the other, that it was after forty days and forty nights of fasting.

Appetite was the first thing to be tempted. This was where Eve was tempted and failed. Here is “the lust of the flesh.” Observe that the devil chooses a suitable time to tempt, after forty days and forty nights of fasting. He assails us when we are likely to be susceptible to his temptations. “He was afterward an hungered.” He builds his temptation upon supposition. “If Thou,” “If Thou,” “If Thou,” is mentioned in each case. He adds suggestion to supposition. “If Thou be the Son of God,” making it appear as if He were not the Son of God. He tempts in a subtle manner. “If Thou be the Son of God, command,” implying that if He did not obey He could not be the Son of God. He quoted the Word to give it a Scriptural sanction. “He shall give His angels charge concerning Thee.”
The second temptation was one of glaring presumption, to try and induce our Lord to tempt Providence. At first he tried to create doubt, but now he attempts to suggest fear, and in such a way that he thinks, in order to dispel it, Christ will be compelled to obey him to prove the truth of the Word. Notice the religious aspect and setting he gives it. In *a holy city, on a holy place,* and he even uses *a holy argument.* But he is careful to omit an *important phrase,* “In all thy ways,” in his quotation from Psalm 91: 11. God does not promise to keep us in every foolhardy venture that we undertake. Satan knew also that his temptation was just one of those in which Divine protection was guaranteed. “In all thy ways acknowledge Him, and He shall direct thy paths.”

The third instance was one of pride. When the devil cannot entrap by ordinary methods, he often appeals to the pride of life. “Ye shall be as gods?” This is a dangerous snare. “All these things will I give Thee” – the kingdoms of the world and the glory of them – “if Thou will fall down and worship me.” What an alluring bribe! First, he used an *exhortation,* then a command, and when these failed, he tried this *subtle offer,* and in the making of it left the “if” to the last.

Notice how our Lord meets him with the Word on each occasion. “It is written,” “It is written.” “It is written.” He refuses to comply. He resists the devil, and he fled from Him, and angels ministered unto Him. Temptation is common to us all, but we shall never find one without there is a way of escape, if we only look up to Christ.

**AUGUST 31st.**

**The Sermon on the Mount.**


This chapter introduces us to what is called Christ's Sermon on the Mount. It is one of the most beautiful portions of Holy Writ. Its standard is high, but possible to he lived by faith in Christ. The first section, v. 3-12, enumerates the different classes of people who are blessed. v. 13-16. shows the position God's people occupy in the world. They are “the salt of the earth.” They resemble salt in the way they preserve the world from corruption; in the way they season it with a wholesome savour of the knowledge of Christ; and in the way they assert themselves to maintain what is right. They are also “the light of the world.” A light cannot shine until it is kindled, neither can believers until they are converted. The purpose of a light is to dispel darkness, and it can only do this in proportion to its power. We may regard our lights as very small, but it is wonderful how far they can be seen when all around is darkness. Believers are to “so shine” that the world will see the effect of Christ in their lives. Sometimes people stand in their own light! Let your light shine! Remember Latimer's words to Ridley as they both stood at the stake ready to be burned: “Be of good comfort, Master Ridley, and play the man: we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.” v. 17-20 teaches us the place Christ occupied in relation to the law. He came not to destroy, but to fulfil it. In Him many Old Testament symbols find their reality, many types their anti-types. many prophecies their fulfilment.

**SUBSCRIPTIONS TO THE BIRTHDAY FUND.**

1947.

Mrs. J. Bain, Wauchope, 14/-. Mr. Hector McPherson, Tuckurimba, 20/-. Mrs. Wamsley, Wingham, 10/-. Mrs. H. Marchment, Wauchope, 10/-. Mrs. Tout, Smithtown, Macleay, 4/-.

**JULY BIRTHDAYS.**

**MANY HAPPY RETURNS**

“Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matt. 7: 14. 1947.

**July**

1 – Caroline McKinnon, Kindee.
1 – Daphne Eckersley, Cofts Harbour.
2 – Donald Rinkin, Taree.
3 – Jean McAulay, Chatsworth.
3 – Bryson John Turner, Newcastle.
4 – Gwenneth Clerke, Kendall.
4 – Douglass MacLean, Wherrol Flat.
4 – Evelyn Coombes, Wingham.
4 – Beverley Short, St. Kilda.
4 – Helen Cause, Taree.
6 – Max Rinkin, Maitland.
6 – Angus Kennedy, Forbes River.
7 – Connie McLennan, Taree.
7 – Joan Hammond, Wingham.
8 – Ewan Young, Geelong.
8 – Peter McPherson, Warrambool.
9 – John Hanks, Branxholme.
10 – Joan Cameron, Maitland.
12 – Gordon Layton, Maclean.
12 – Edith Campbell, Wherrol Flat.
12 – Douglas Polson, Pampoolah.
13 – Donald Ellis, Tineonee.
13 – Joy Mackay, Kinhela.
14 – Colin Cowan, Oxley Island.
15 – Norma Murray, Bunyah.
15 – Rhonda Maybury, Forster.
15 – John Robinson, Taree.
15 – Fay Smith, St. Kilda.
17 – Margaret Lyons, Forster North.
19 – Ronald Hamson, Maitland.
19 – Peter Wagner, Sydney.
20 – Robyn Mathias, Maclean.
20 – Margery Long, Grafton.
20 – Barbara Piggott, Hamilton.
20 – Douglas Hinton, Cundletown.
20 – Lynette Robinson, St. Kilda.
22 – Peter McFarlane, Branxholme.
22 – Catherine MacKay, Geelong.
WHITHER POLITICS?

Over the last decade or so there has grown up in our midst an almost childlike belief in the power of parliament to solve our ills. No matter how dire our problem, all that is apparently needed is an act of parliament and, provided there are sufficient clauses and penalties to deal with the unco-operative, all will be well. What is the result? We are surrounded on every hand by regulations, the force of which is rarely realised until someone breaks them.

But why cover this familiar ground in a religious magazine? Perhaps you utter the catch/cry, “Religion and politics won’t mix. True religion will certainly not mix with much of our present day politics, but Christians have no right to leave it at that. The whole truth of the matter is that there are forces at work in our political life which create problems and these problems defy solution save by the impact of Christianity. Perhaps the greatest problem of all is the one to which we have just referred, namely, the omnipotence of parliament.

All power is derived from God, and Jesus reminded Pilate of this, but the tragedy of our political life today is that little acknowledgement of God is given by those who accept positions of trust. We hear a great deal about “sovereign states” and “the sovereignty of the people,” but nothing about the sovereignty of God. Unless the supremacy of God is acknowledged, there is no basis for the much talked of right and wrong. If a
person or institution assumes supreme power, those persons or institutions will become tyrannical unless they acknowledge and obey the King of Kings. Ruined and broken Europe is a mute witness to this self evident truth, but it is doubtful if the real lesson is being learned. United Nation Organisation is an attempt to go beyond the sovereignty of individual nations, but the same tyranny will eventuate if the claims of God's law are ignored.

A little thought on the question must give the Christian a deep realisation of the truth of that very neglected doctrine – the doctrine of original sin. Men start off by belittling original sin largely because it is unpalatable and uncomplimentary, but as attempts are made to frame a philosophy on the assumption that all men are good by nature, a gradual but very definite disillusionment usually sets in. A classical example of this is the case of C.E.M. Joad, the English philosopher. Dr. Joad has been purveying infidelity in a more or less mild form via the B.B.C. for some years, but he feels obliged to pay tribute to this doctrine and has done so in terms that would almost mark him out as a Christian apologist.

The doctrine of original sin is not a doctrine of despair; it is a most healthful corrective to wrong thinking in our private and national life. The growth of power in the sphere of government must be compensated by a sense of dependence upon God. Nothing is more likely to produce this than the acknowledgement of our fallen state by nature and that our moral and spiritual salvation lies alone in the Man who took our place on Calvary's cross.

– H. C. N.

PSYCHOLOGY v. CHRISTIANITY

We do not mean to suggest that there is any real antagonism between scientific Psychology and Christianity. But “science falsely so called” is a weed of perennial growth, and the term Psychology seems to be used at times to do violence to Scripture and to subvert the fundamental truths of Christianity.

In the “Australian Christian World,” of 25th April, 1947, there appeared an article under the title “Psychology In The Old Testament” which indicates the great prevalence of this danger. The article is from the pen of the Rev. Dr. Victor C. Bell, M.A., a prominent minister of the Presbyterian Church of New South Wales. The sub title of the contribution referred to is “An Angry Liberal,” alluding to Cain's deadly rage against his brother Abel.

In his psychological treatment of this early Bible story, Dr. Bell invites his readers to see in Cain, the first spiritually minded saint, while Abel is left amidst the dark shadows of a superstitious age. Passing by some vague references to Cain's lineage and the sacrificial customs of supposed earlier nations, we come to the point at which Dr. Bell gets into grips with his subject. He writes: “Cain found his belief in the bloodless offering opposed by a longstanding practice of slaughtering innocent animals at the altar. The thought was repulsive to his sensitive mind, and with a dash of liberal courage, he took the way of mercy by sparing the dumb ox, or the bleating lamb, from the knife; for he felt that his tribal deity took no delight in needless cruelty.” If the validity of this one paragraph could be sustained, Dr. Bell, with one stroke, would have left the world in a condition of moral and spiritual chaos; the redemptive work of Christ would be rendered null and void, the Bible in its historical and religious aspects would be meaningless, and the human race would be left without God, for Whom Cain's “tribal deity” would be a valueless substitute. Speaking of Cain's “admirable insight and courage,” Dr. Bell finds it difficult to reconcile these qualities with Cain's “irrational anger” against Abel. And so Cain's character falls to pieces rather badly in Dr. Bell's hands, and refuses to take on an heroic mould at the bidding of an earthly potter. The psychologist must try again before he can set Cain upon his feet as one possessed of an angelic soul which moved amongst the realities of God's kingdom, While the indolent and unspiritual soul of Abel remained a victim of cruel precedent and tradition – for such is the position into which Abel is forced by the rantings of a false psychology.

Dr. Bell is none too “sensitive,” though he may display a rude kind of “courage,” when he calls in Byron to support his argument.

“...What was His high pleasure in
The fumes of scorching flesh, or smoking blood,
To the pain of the bleating mothers, which
Still yearn for their dead offspring? Or the pangs
Of the sad ignorant victims underneath
Thy pious knife?”
of honour among those who are saved by grace through faith, while Cain remains a pattern of all who lift themselves up in pride and scorn against the righteousness of the Redeemer.

In another place the Holy Spirit sets His seal upon the acceptableness of Abel's offering and upon the profane character of Cain's. “Not as Cain who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.” (1 John 3: 12.)

Painful as it is to write an unfavourable judgement upon the character of any human being, we feel that the words of the late Rev. Robert A. Candlish, D.D., a former Principal of New College, Edinburgh, are justified: “But Cain went about to establish a righteousness of his own. He brought his offering as one entitled, in his own name, to present it, as one seeking, by means of it, to conciliate or satisfy his God. His was not the guileless simplicity and uprightness of a sinner receiving a free pardon, and, in consequence, rendering a free service, forgiven much, and therefore loving much. It was the cold and calculating homage of contented self confidence, paying, more or less conscientiously, its due to God, with heart unbroken by any true sense of sin, and spirit unsubdued by any melting sight of the riches of redeeming love. Hence, “unto Cain and his offering, the Lord had not respect.” (Sermons on The Book of Genesis, p. 76.)

But even Dr. Bell is constrained by the force of the evidence to turn round upon himself and confess that Cain's character was steeped in sin. In the course of his analysis of Cain's character we find such phrases as these: “The sequel to Cain's brutal intolerance shows clearly that, as we have already indicated, his character was deeply dyed with egotism and arrogance. His answer to the question, 'Where is Abel, thy brother?' was both false and anti-social. 'I know not. Am I my brother's keeper?' Here at last is the evil smelling bloom of his bitter soul suddenly blown in the super tropical heat of his rage.” If so, was there not a very real connection between this bitter and arrogant soul and the kind of offering which he brought to God? Was he not daring God to say that the due reward of sin is death? For Dr. Bell's major concern seems to be to assert that there was no difference between the religious significance of the two offerings in respect to the thing offered. He writes: “In the religious value of the

“Byron,” he says, “clearly depicts the mind of Cain as it revolted against a popular rite. At this distance it is impossible to reconstruct his emotional reaction to that which was sanctioned by universal consent, but his departure from the accepted mode, no doubt, brought down many a curse upon his head. He must have suffered criticism and social dislike, as all other innovators have done since his time. The unorthodox always incurs the hatred of the herd.” Was Cain, then, the unorthodox? Were his views and practices opposed to sound doctrine? But Dr. Bell set out to prove Cain to be in the right in his offering. And was that “unorthodox” and “Angry Liberal” the spiritual progenitor of those modern liberals who scoff at Abel's simple faith and acceptable and accepted offering? In what company does Dr. Bell find himself with Cain on the one side and Byron on the other?

It may seem to many quite unnecessary to call attention to Abel's high place in the history of religion. Still, a brief reference may stimulate the faith and love of many enlightened minds, and help them to a still deeper insight into the mystery of God's gracious work of redemption. Christ has left us in no doubt as to Abel's character and standing in the sight of God, and by implication He has given judgement upon Cain. Speaking to a self righteous generation, which, in heart and practice, was opposed to the Lamb of God graciously pro-vided, Christ made a most solemn announcement, 3

“Wherefore, behold, I send unto you prophets, and wise men, and scribes: And some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.” (Matthew 23: 34-36.)

It was through that faith expressed in his offering “of the firstlings of his flock and of the fat thereof” that Abel was accounted righteous before God. “By faith Abel 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.” (Hebrews 11: 4.) At that early day Abel was acting on the truth of a vicarious atonement through the sacrifice of Christ. “Without shedding of blood is no remission.” (Heb. 9: 22.) So Abel has his place
respective offerings, had the Creator wanted either, corn was as good as a lamb.” And again, “Here the author of the simple drama in Genesis displays remarkable insight. Although it would appear that he himself might have favoured the animal offering, he was broad enough to know that fruit or grain was as good as meat, provided the worshipper was a man of moral integrity.” There is nothing in the passage to suggest that the writer of Genesis thought that “fruit or grain was as good as meat.” The human writer does not allow his personal opinion to obtrude. But how are we to believe that Dr. Bell's Cain with his “sensitive mind,” and “mercy,” and “admirable insight” brought an offering in every way suitable, and was arbitrarily rejected? Surely the rejection of such an ideal character, as Dr. Bell’s fancy pictures in the opening section of his paper must have stamped God as lacking in that gracious quality which Dr. Bell would have us to believe calls not for an atoning sacrifice. Scripture assures us that God's mercy and justice are found sweetly cooperating in the work of the sinner's redemption. “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Romans 6: 23.)

For man is not just lured back to a state of moral rectitude, but is made partaker of a new spiritual life, elevated to heirship With the Eternal Son, and put beyond all danger of relapse. “A regression became not the Majesty of heaven. God's original constitution, that connected sin and the curse, was just, he abides by it, reverses it not. To have reversed it was not to have judged the offenders, but himself; but having a mind to show men mercy, he provides for the expiation of sin, and saving the rights of his government, another way – by transferring guilt and the curse, not nulling them.” (John Howe, “God's Living Temple,” p. 193.) “But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons.” (Galatians 4: 4,5.) The Bible record deals with two momentous facts, sin and grace, and human psychology cannot measure either the one or the other. “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor. 2: 14.)

– H. K. M.

THE LORD'S DAY

By C. P. King, B.A., Hon. Organising Secretary of the Clarence River Lord's Day Observance Society

The way of spiritual religion according to the Scriptural pattern has never been easy, and the upholding of the sanctity of the Lord's Day has always met strong opposition, especially from those who have a form of religion but deny the power thereof.

At various times I have been asked for reasons justifying the use of the term “Sabbath,” when the first day of the week, and not the seventh, is in question.

Now, to be correct, our enquirers should ask, “Why do you term the 'Lord's Day' the Christian Sabbath when the New Testament does not authorise it?” The answer is at least twofold: (1) The principle of Sabbath observance expressly enjoined in the commandments is everlasting, dating from Eden's garden into eternity. “There remaineth therefore a rest (sabbath keeping) to the people of God.” – Hebrews 4: 9.

Sabbath observance with all its attendant blessings was not given for a time, but carries on forever. Our Society stands fast for the observance of the resurrection day as the holy day, but this emphasising of the Lord's Day does not detract from the obligation, binding on all men, to perpetuate in their lives the principles of sabbath keeping as known and practised in Old Testament times; and the chief justification for the use of the term “Christian Sabbath” lies in our conviction as stated above.

Moreover, to revert to Hebrews 4, will any reasonable man argue against the name "Christian Sabbath" applied to a day which is also a reminder and a foretaste of an eternal experience of the saint translated to the rest above?

In other words, these earthly Sabbaths are precursors of the heavenly, and, since we who repent and believe are to be Sabbatarians above and that without ceasing are we to be ashamed of the name while here below?”

Look again at the passage – “a rest (sabbath keeping) for the people of God”; notice once more that the moral law can never cease to bind us, that careful attention to this commandment is bound up with individual and national blessedness; recognise how much our enemies (and they exist in all ages) desire that the day be gone forever.
Witness the plight of those lands where Lord's Day Observance is missing. Recall how necessary, how vitally important, it is for you to withdraw from secular pursuits and spend definite time in worship and meditation.

Do not forget that contenders for seventh day observance can be effectively answered only by spiritual religion evinced by Apostolic doctrine, clear faith and unceasing fervour, by good works, including strict observance of our holy day, and you will agree that the word of God in its unified wholeness does sanction the use of the term “Christian Sabbath,” provided always that the “Lord's Day” is also used, which latter is a perpetual reminder of that day of creation's redemption from sin and death, the central fact of the Christian religion.

Thus each Lord's Day the believer does honour to the God of creation and of creation redeemed.

I have promised a second answer to the query concerning the use of terms. It is simply this: We use the term “Anglican,” “Presbyterian,” etc., as supplied to believers, but the New Testament does not sanction names other than “Disciples,” “Brethren,” and so on.

Note also, the name “Sunday” is of heathen origin and, if it may rightly qualify sport played on this day, it should not be found in your vocabulary as you insist on scriptural warrant for all you say and do, certainly where religion enters.

The plain fact is that good and necessary inference is permitted in all realms of thought, and I think my inferences come under this heading.

A final word to those who are inclined to think our Society of little account in this modern day; remember that truth does not change to suit the whims of succeeding ages. Neither will the inflexible laws of right and wrong be altered to accommodate evil doers at the final assizes.

Far better to heed the words of men like William Wilberforce, who once said: “There is nothing in which I would recommend you to be more strictly conscientious than in keeping the Sabbath holy.”

5

ROMAN CATHOLIC INTOLERANCE

If one straw indicates the direction of the wind, the testimony of more straws is confirmatory.

When Mr. W. W. Campbell, the founder of “The Rock” newspaper visited Taree and district during the month of July, there was the testimony of many straws, for the indications of Roman Catholic intolerance were numerous. Pressure was brought to bear upon the management of the largest picture theatre in Taree so that the contract to make available the theatre for an after church United Protestant service was broken. This action of theirs had, we believe, a rather boomerang effect upon the management. As the Boomerang theatre was not available, the large hall in which the service was held was literally packed.

Also, the Roman Catholics used their influence to induce the proprietor of the two local news agencies in the town to refuse to stock “The Rock.” For some days no “Rocks” were available at these agencies, but soon a wiser and fairer policy prevailed, and the lovers of free speech rejoiced. Once again R.C. intolerance failed in its object.

Further, the local R.C. priest sought to intimidate the proprietress of one of the local newspapers. He intimated that because that newspaper had contained a report, albeit a brief one, of Mr. Campbell's meetings, his subscription to the newspaper would cease at once. Also it was indicated that unless the newspaper ceased publication of an advertisement that “The Rock” was for sale in Taree, the Roman Catholic Church would institute a business boycott of the newspaper. This threat called forth a temperate, dignified and firm reply from the proprietress, who, in a letter to the priest, declared: “I assure you that such action will be fully resisted by me.” The priest's bluff was “called,” and it is doubtful if he has the courage to implement the threat.

One wonders how many journalists in Australia have the courage, insight and love of liberty to make such a spirited reply. Also, one wonders at the lethargy of those Protestants who are not prepared to make a stand for the principles which they enjoy as a result of the definite stand taken by their forebears against Roman Catholic intolerance.

The repeated efforts of the Roman Catholics to suppress “The Rock,” their inability to meet its charges and their unwillingness to institute legal proceedings against Mr. Campbell, who makes most serious and specific accusations, clearly
indicate that that Church is angry and resentful at the searchlight thrown upon it.

Only persistent prayer reinforced by appropriate action can save Australia from the stranglehold of the Roman Catholic Church.

– M. C. R.

6

JEWS

JEWISH SECTS

THE PHARISEES

The Pharisees, or Separatists, as they called themselves, were a numerous and influential section in the time of our Lord. The most distinguished feature of this sect was the zeal with which they propagated their views. They compassed sea and land to make a proselyte and when they got one, made him stricter than they were themselves. They believed in the immortality of the soul, the resurrection and future reward for the righteous, whom they reckoned to be only the Jews. They believed all things, except the fear of God, were subject to fate. They expected the Messiah, but as a temporal prince or deliverer. The Saviour rebuked them for their ostentation and show: their praying to be seen of men; their fastings to appear miserable; their announcement of the fact when they gave something to the poor; their zeal for tithing, their over scrupulous observance of the Sabbath; and their building and garnishing the tombs of the prophets, which their fathers slew to mark them out as more righteous than their parents. Charity, mercy, justice and humility were virtues with which they were not familiar. Under a cloak of religion they could indulge in many wrong and cruel deeds. They were scrupulously careful about the ceremonial law’s outward show and the traditions of the elders.

THE SADDUCEES

This sect derived their name from Zadok or Saddoc, who lived nearly 300 years before Christ. They did not believe in rewards or punishments nor even life in a future state. They held that God was the only immaterial being. According to them there was no created angel or spirit and no such thing as a resurrection of the dead: that man was absolute master of all his actions and needed no assistance to do good or to forbear evil. They were generally men of great opulence and were zealous opposers of Christ and his apostles.

THE ESSENES

This sect seems to have been little else than a party of rigid Pharisees (so says Dr. John Brown), who lived somewhat in the manner of Romish monks and had their rise about 200 years before Christ. They lived in solitary places and seldom came to the temple or public assemblies. They believed in the immortality of the soul, of angels and future rewards and punishments, but scarcely that there would be any resurrection of the dead. Everything to them was ordered by an eternal fatality or chain of courses. They regarded their word as binding as any oath and observed the Sabbath with such strictness as not to move a vessel. They, however, were not strict regarding marriage, fasted much, despised riches and lived simply, some were given much of contemplation and enquired into the cure of diseases.

THE HERODIANS

Opinion is divided as to the origin of these people, some regarding them as the Galileans and Zealots, who regarded it as unlawful to give
tribute to the Roman Empire. Others maintain that they were flatterers of Herod the Great, as if he had been the Messiah. The say that he burned all the genealogical memoirs of the family of David, that there might be no proof against his being a branch of David's line. Others hold that with the Herods, they fled the lawfulness of the Romish government over the Jews, in consequence of which they could comply with many of the customs of the heathenish Romans.

THE WORD

Christ Jesus is called the Word in respect of His person, He being the express image of the Father, as we are told, Heb. 1: 3, as our words are of our thoughts. In respect of His office, because the Father made known His will to the Church in all ages by Him, as we declare our minds one to another by our words. John 3: 34. And because the Messiah was called The Word of God by the Jews. The Chaldee Paraphrasts, the most ancient Jewish writings extant, generally make use of the word Memra, which signifies The Word, in those places where Moses puts the name Jehovah. And it is generally thought that, under this term, the Paraphrasts would intimate the Son of God, the second person of the Trinity. Now their testimony is so much the more considerable, as having lived before Christ, or at the time of Christ, they are irrefragable witnesses of the sentiments of their nation concerning this article, since their Targum or Explication, has always been, and still is, in universal esteem among the Jews. And as they ascribe to Memra all the attributes of the Deity, it is concluded from thence, that they believed in the Divinity of the Word.

7 They say it was Memra or the Word which created the world: which appeared to Moses on Mount Sinai: which gave him the law: which spoke to him face to face: which brought Israel out of Egypt: which marched before the people: which wrought all those miracles which are recorded in the Book of Exodus. It was the same Word that appeared to Abraham in the plain of Memra: that was seen of Jacob at Bethel, to whom Jacob made his vow and acknowledged as God, Gen. 28: 20.

“If God will be with me, and will keep me in this way that I go, etc., then shall the Lord be my God.”

— A. Cruden.

BEHIND THE IRON CURTAIN

Of all the countries in Eastern Europe, Hungary is in as bad a plight as any, and is especially deserving of our sympathy because there is a considerable body of believers there holding the like precious faith with us. The Hungarian Reformed Church has over 1200 congregations and 2,000,000 members. Large sections of Hungary have been assigned to Rumania, Czechoslovakia and Yugoslavia, and this means the cutting off of congregations from the main body of the Church. In Hungary Communism is plotting to get control of the Government and to oust the Small Holders Party which had the support of 60 per cent. of the people at the elections; and the Communists are supported, as in other countries, by Moscow. Most of the members of the Reformed Church belong to the Party of the Small Farmers, and the President of the Republic, Rev. Z. Tildy, is a member of the Reformed Church.

— “Irish Evangelical.”

ADELAIDE

The Sacrament of the Lord's Supper was dispensed at Adelaide during the brief visit of the Rev. J. A. Webster on 4th May last. The occasion we believe was attended with blessing. All present Communicated, and a fine spiritual atmosphere pervaded the service, the hearty singing throughout was a pleasing feature. It was good to see Mr. Leslie, Elder, present, and able to officiate in distributing the elements, he was ably assisted in this duty by Mr. Pridham, Elder. Much thanks are due to Mr. Pridham, who has given so unstintingly of his time and ability in taking services over the years and generally promoting the interest of the Adelaide cause. We missed the presence of Capt. and Mrs. Kerr, due to their absence at sea.

GEELONG

The Communion Season opened at Geelong on Friday, 30th May, and a further preparatory service on Saturday afternoon followed by the Sacrament of the Lord's Supper on Sabbath, 1st June. The Action Sermon was preached from the Song of Solomon, chp. 1, verse 3. The usual thanksgiving service was held on Monday, 2nd June, bringing to an end a service which was felt
to be a blessing. Two new Communicants were admitted into membership.

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OBITUARIES.

Mr. Duncan Graham, of Wauchope, passed away on 13th July, 1947, at his home, after a few weeks of illness, at the age of 90 years. Born of the Hunter River, he came to the Hastings when a child and could recount many interesting events in the early history of the district.

The late Mr. Graham took an active part in public matters, and served his generation well in many activities which were for the good of his fellow man. He was a loyal and devoted member of the Free Presbyterian Church, and the Hastings River Congregation owes him a great debt for his efforts to upbuild the Cause which was so dear to him. It can be truly said that the late Mr. Graham was glad when they said, “Let us go into the house of the Lord.” Even while in indifferent health he was most exemplary in his attendance at Sabbath services and the weekly prayer meeting. He was a man of much prayer, and given to close and intelligent study of the Scriptures.

His like are becoming fewer in our Church, and our prayer is that God may raise up others to take the place in His Church on earth, of those who are being removed to higher service. Our sincere sympathy is extended to the family. “The memory of the just is blessed.”

– J. A. H.

Mrs. E. M. Jackson, of Bunyah, passed away after a very prolonged illness. For years Mrs. Jackson had been confined to bed and suffered very much. Death brought to her relief from intense physical suffering. Appreciative of Bible reading and prayer, she professed faith in the gracious Redeemer. Mrs. Jackson was of a kindly nature and strictly upright. Before her second marriage she was Mrs. Murray and left a large family of that name who are all connected with and interested in the Church. Deep sympathy is extended to the devoted husband and children.

Mrs. F. B. Dingle, who passed away on 25th May, 1947, aged seventy three years, was born at Daylesford, Victoria, but resided in Taree for the past forty years.

As an officer in the Salvation Army, she, in her earlier years, rendered arduous and fruitful service. During her later years, Mrs. Dingle was associated intimately with the Taree Free Presbyterian Church.

Her restful faith, steadfastness and unflagging interest in the work of God made her a great asset to the congregation and community. Her love for the work of missions was demonstrated by her constant liberality. Mrs. Dingle was one who had a broad outlook and who deeply appreciated Divine truth. There were many evidences that prayer held a very important place in her life. To the bereaved husband and daughter deep sympathy is given.

Dr. Campbell Andrews and Rev. M. C. Ramsay conducted the funeral services.

– M. C. R.

Mr. Donald Cameron Kennedy, a resident of Birdwood, Forbes River, passed away in the Hastings District Hospital, after a short illness, on 11th July, at the age of 69 years. The late Mr. Kennedy was a son of the late Mr. and Mrs. Angus Kennedy of Clunes and Beechwood. He followed farming pursuits for the greater part of his life. For a few years he served as a Forest Guard in various parts of the North Coast, but especially at Dorrigo and Coopernook. As a young man he served in the South African War with the 6th Imperial Bushmen.

The late Mr. Kennedy was an ardent worker for the progress of the district. He was a devoted member of his church, and when opportunity offered, he attended the means of Grace. The departed gave good evidence that his trust was in the Lord Jesus Christ. We extend our deepest sympathy to his wife, family and sisters.

– J. A. H.

SUBSCRIPTIONS FOR JULY

NEW SOUTH WALES

Mrs. M. A. Harris, Hornsby, 10/-, 31/12/48; Mrs. L. Bosanquet, Forbes River, 15/-, 31/12/48; Mr. P. McPherson, Penhurst, 10/-, 31/12/47; Miss M. Milligan, Tinonee, 5/-, 30/6/48; Mr. R. Muldoon, Tinonee, 5/-, 30/5/48; Mr, C. P. King, Powell St., Grafton, 10/-, 31/12/50, donation 10/-.
annum, post free. Subscriptions and notices of discontinuance are to be forwarded to the
Rev. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.
All other remittances, money orders and cheques to be sent to the Church Treasurer,
MR. H. NICOLSON,
10 Stirling Street, Kew, E. 4, Melbourne
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
Mr. Oakman, Hampton Park, sub. 5/-, 31/12/48;
donation £1/15/-.
Mr. Norman McInnes, Hamilton, sub. 10/-, 31/12/48.

DONATION
Mrs. C. McLean, Elsmore, N.S.W., £2.

SUNBEAM
Mrs. Stan Kennedy, Birdwood P.O., via Wauchope, 1/-;
Mrs. J. Harris, Birdwood P.O., via Wauchope, 1/-;
Mrs. Angus Bosanquet, Birdwood P.O., via Wauchope, 1/-.

RACHEL'S TOMB

A LAMPLIGHTER
The following was told by Rev. Douglas Brown at a Keswick Convention, England: –
“When I was sitting in my study the other Friday evening – I had just got back from the Midlands – the room nearly dark, and the window open, Jesus was talking to me. Yes, let Jesus talk to you. He is waiting for men who listen when He talks. As He talked I heard footsteps. It was somebody outside, going along the road. I turned, and looked through the window but it was too dark to see who it was. Then with the consciousness of my talk, I went into my little 'lake-land.' Presently I saw something on the wall – a branch with leaves. A tree outside my house in some mystical way was being placed on the wall in front of me. Then I saw that one lamp in Nightingale Square was lighted, and there was a shadow because there was light. I listened, and I could still hear those steps. Who was it? I never saw him. 'Were you quite sure he was there?' Yes, the lamp was lit. In a little while a second was lit, and then a third, and in a few minutes all the lamps were alight. I did not see one being lit. I heard the man's footsteps as he came up the other side of the square and finished his round in the dark road in my hearing. A voice said to me: 'Douglas Brown, learn, be a lamplighter.'

Douglas Brown was wonderfully used of God in a late revival in Scotland.

SEARCH WORK IN NAHUM, HABAKKUK, ZEPHANIAH AND HAGGAI
1. Where is it said, “The Lord is good, a stronghold in the day of trouble?”
2. Where does Habakkuk say, “The just shall live by faith?”
3. Where is it said, “The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea?”
4. Find where the Lord says, “I will search Jerusalem with candles.”
5. Find a verse mentioning four things the Lord says “He will” do.
6. How many times is the word “consider” mentioned in the book of Haggai?
7. Of whom did the Lord say, “I will make thee as a signet?”
All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2, Victoria.

PHYLACTERIES
The Saviour, when reproving the Pharisees said: “All their works they do to be seen of men; they make broad their phylacteries and enlarge the borders of their garments,” etc. This word phylactery comes from the Greek, and signifies “things to be especially observed.” These phylacteries were certain little boxes, or certain rolls of parchment, wherein were written certain words of the law. These the Jews wore upon their foreheads, upon their wrists, and the hem of their garments which custom is founded upon what you read in Exodus 13: 9,16 and Numbers 15: 38,39. The Pharisees affected to have their phylacteries broader than the other Jews wore as a badge of distinction, and through ostentation, which is that our Saviour reprehends them for.

A. Cruden.

CHASTITY
The subject is of supreme importance in every life so we turn to God's thoughts concerning the leading of chaste lives. Notice the high standard He sets before us in His Holy Word.
1. Its importance. 2 Cor. 11: 2.
6. Chaste in body. 1 Cor. 6: 15.
8. Steps toward hell. Prov. 7: 27.

10. God's safe road. 2 Tim. 2: 22.
12. Harvest time scenes; we shall be sure to reap just as we have sown. Rev. 22: 11-15.

—“The Evangel.”

LESSONS FOR SEPTEMBER

NOTES ON LESSONS
By J. Campbell Robinson

7th September
Rules for the Christian Life
Matthew 6: 1-34.

The Sermon on the Mount touches life very deeply. It reveals life in contradistinction to hypocrisy. A hypocrite is one who feigns to be what he is not. In this chapter our Lord exposes such sham in discoursing upon Alms giving, Prayer, Fasting, Treasures, and that we must set the Kingdom first in all things. He shows that the rule of the Kingdom is opposite to the rule of the world.

ALMSGIVING, v. 1-4, should be done in secret, and kept a secret. The world loves the spectacular, “To be seen of men,” or that men should hear about what is given. Grace seeks quietness. Empty instruments make the loudest noise, People who act in this way do it to obtain the glory of men. They have their reward in the pleasure of living their superficial or bubble-like kind of life. Believers, though, give from a sincere desire to help and afford relief, because it is right — and pleasing to God. They give in secret, and the Lord displays their righteousness as noontide of the day. It is the motive of an action determines its value.

PRAYER, v. 5-15, Reality and secrecy are also enjoined here, together with directness of appeal. Prayer does not depend upon whether men see us, hear us, or the amount we say, but upon our acceptance with Christ, conformity to His will, and His good pleasure to give. What a model prayer our Lord's is! It teaches us that our lives must be an
example of what we ask. Study the difference between the Pharisee's and the publican's prayers! Luke 18: 2. The Pharisee prayed with himself.

FASTING, v. 16-18. is very important in connection with prayer. It obviates deception by feeling, which the devil uses so much, and by which so many people are deceived. Judicious fasting enables us to ascertain more clearly the Lord's will. This matter is one of the most difficult and deepest things we meet in the prayer life.

TREASURES, v. 19-21, are things upon which we set the greatest value or esteem the most highly. Earthly treasures become corrupted, and men can deprive us of them; but spiritual ones are eternal, and beyond the power of man to interfere with. Our treasures control our heart. If they are in heaven there will our heart be also. “Keep thy heart with all diligence, for out of it are the issues of life.”

THE KINGDOM must be first in all things (v. 22-24). We can only have one master upon this earth, and His we are, whom we serve. If we put first things first, we shall not need to be over anxious about the future in regard to food, for He Who provides for the birds that neither sow nor reap can easily provide for us.

14th September

Christ ending His Sermon on the Mount
Matthew 7

The further we consider this Sermon, the more we see its wide range and bearing upon life. Five broad principles are here handled; Judging, Giving, Asking, Seeking and Doing.

JUDGING, v. 15: We are commanded not to judge. If we do, it only reacts upon ourselves. Man is never able to take into consideration all the circumstances. Frequently those who have the most to say about the faults of others are the fullest of faults themselves.

GIVING, v. 6: Believers are custodians of holy things, and they must be careful to see that these things are respected. They need great discrimination and discretion.

11

ASKING, v. 7-12: The way to gain the favour of the Lord is by a perfectly simple and plain rule. It begins with asking, is followed up by seeking, and culminates in knocking. The Lord is just as eager to give to His people as an earthly father to his children. How wonderful are all the rules for life that Christ has given to us! Observe the minute knowledge of real life embodied in this one – “All things whatsoever ye would that men should do to you, do ye even so to them.”

SEEKING, v. 13-14: There are only two courses we can take in this life. One leads to heaven, the other to destruction. Two gates form the entrance into these ways. The right one is not easy to find, and is called the straight gate. It is just wide enough to admit a man without his sin. This is the gate of conversion, and only those who believe, or are born again, enter it. The broad gate is wide enough to admit man with all his sins. Forgiveness is not required here. These two gates lead us into two different ways. One is the very opposite of the other. The advantage of the narrow way is that we are soon made conscious when we are off it. The broad way is so broad that we become lost. Energy concentrated means power, but spread out is meaningless. These two ways lead to two goals, one life, the other death. The narrow way is the only one that leads to life everlasting.

DOING, v. 15-29: The fruit of a tree is the best evidence of the nature of the tree. Appearances are deceptive, but fruit is convincing. Whosoever we sow, that we also reap. Only truly converted people seek to win souls for Christ. The great criterion is doing the will of God from the heart. Remember, that is not man's will, and it may mean being despised. But there is a solidity and stability about those whose lives are built upon the eternal rock, Christ Jesus, that the hurricanes of life cannot overthrow.

21st September

Miracles. Matthew 8: 1-34.

This chapter is occupied almost exclusively with miracles. Five different kinds are recorded. Cleansing a leper, healing a servant sick of the palsy, curing fever, stilling a tempest, and driving out devils,

LEPROSY is one of the most loathsome of diseases. All suffering from it are excluded from society. It is a corruption of the flesh, that often affects the extremities of the body, which rot and drop off. The Jews generally regarded it as a punishment from God. Miriam (Numbers 12) was afflicted with it because she reproached Moses, God's servant. Gehazi, because of dishonesty (2 Kings 5: 27), and Uzziah (2 Chron. 26: 20), because he transgressed against the Lord in offering incense. The one affected with it was required to wear a cloth upon the upper lip, and to cry, “Unclean, Unclean,” and reside outside the camp. The law of cleansing (Leviticus 14: 4) is most instructive. Two birds were to be taken alive with cedar wood, scarlet and hyssop. One bird was to be killed over running water, illustrating the streams of blessing that come to God's people from Christ's death, namely, cleansing, refreshing, filling, etc. The live bird was then dipped in the blood of the slain one, and after the leper was pronounced clean, let loose. How symbolic of our deliverance through Christ's death.

PALSY, v. 5-13, was a fairly common disease, wherein the body or some part of it lost its power of motion, and often of feeling. This sufferer was “grievously tormented.” His master was a good man, who sought Christ's aid for him. He was a centurion, that is, a Roman officer, who commanded one hundred soldiers under him. The miracle is distinguished for the faith of the centurion, who
believed that Christ, without coming to him, and in a word, could heal him. Our Lord said his faith was greater than anything in Israelitish history.

28th September

MIRACLES (continued). Matthew 8.

FEVER, v. 14-15: This was another physical complaint. The first miracle was effected by the power of Christ's will, the second by the power of His authority, and this one by the power of His touch. It was Peter's mother in law who was sick. He touched her hand and the fever left her.

STILLING THE TEMPEST, v. 23-27: This miracle manifested Christ's power over material things as well as physical ones. Observe how sincerely men pray when they think that they are likely to be lost. Life's experience is the only field we have for the exercise of faith. In the wildest storm we are safe if Christ is in the ship.

DEVILS, v. 16-17 and 28-34, are evil spirits which people often become possessed of if they do not wholly seek and serve the Lord. Once these evil spirits gain an entrance it is not easy to dislodge them. They can only be driven out by prayer and fasting. Spiritism, wrongly called Spiritualism, is nothing but a doctrine of devils. John in his first epistle, chapter 4, tells how we can only be driven out by prayer and fasting. Spiritism, gain an entrance it is not easy to dislodge them. They wholly seek and serve the Lord. One...
POSITIVE CHRISTIANITY

It is easy to be a critic of present day Christianity; it is difficult to be an earnest Christian. A religion which is a mere negation is ineffective and unsatisfying.
Christianity is the most positive of all religions. There were many positive interventions of God in human history in pre-Christian days. The incarnation, vicarious obedience and death of the Son of God were most outstanding interventions. The Lord Jesus enunciated the great positive principles of Christianity. His followers were men of definite beliefs, whose trust was not in negations but in the living Redeemer. Those early Christians, like all true believers, experienced the power of the Holy Spirit in their lives. Christ was to them a present reality and the Holy Spirit was, likewise, a living Person. The definiteness of their doctrinal beliefs which centred in the glorious Person and work of the Lord Jesus was their greatest defence against the tenets of heathenism; their fixed faith in the Son of God was a shield against the seductions of heathen philosophers; the reality of the spiritual change which they had undergone gave them a distinct assurance that the Christian faith was Divinely true, for each could say: “One thing I know that where as I was blind, now I see”; the faith which led them to plead the merits of the glorious Redeemer, and thus obtain blessings for themselves and for others, they regarded as indispensable; their personal experience of the veracity of God's Word was a potent antidote against infidelity; and their sacrifice lives were their most powerful apologetic.

*        *         *         *         *

A revival of the spirituality and orthodoxy of Apostolic Christianity is needed greatly now. In family, church and state there is no adequate substitute for those who have had a personal experience of the saving power and love of the Lord Jesus. That evaluation of the benefits of Christianity which leads to a profitable spiritual employment of the Lord's Day and the setting apart of a portion of every day for family worship is most desirable. Trenchant criticism of the shifting sands of modernism has value, but can never take the place of positive personal religion. Hence this need for definite spiritual experiences which are given to those who believe, obey, pray and reverently read the Holy Scriptures.

– M. C. R.

THE MISSIONS REPORT OF THE FREE CHURCH OF SCOTLAND

The Report of the Missions Committee of the Free Church of Scotland as submitted to the General Assembly of 1947 has come to hand. As in
previous years this annual report makes interesting reading and is calculated to evoke more intelligent prayer for the work of making known the glad tidings of salvation.

I.

The Committee pay tribute to the loyalty and self-sacrifice of those in the field and acknowledge the hand of God in definite evidences of the regenerating work of the Holy Spirit. They express gratitude to all helpers, commend the Women's Missionary Associations, and intimate that congregational givings for 1946 totalled £5,635. They mention with deep appreciation the gift from an anonymous donor of £5,000 for the General Fund, and £1,000 each for Jewish and Colonial missions. High appreciation is expressed for the co-operation of the Irish Evangelical Church, soon to have a fourth missionary in the field, and of the Free Presbyterian Church of Australia, which has accepted financial responsibility for their medical missionary recently appointed to South Africa.

In connection with South Africa the Committee mention the laudable devotion and diligence of Rev. J. McCracken and the blessing which has followed the preaching of the Gospel in that field. Approval has been given to the recommendation that a church be erected at Mdina in the Pirie district as a memorial to the Rev. Gregor and Mrs. Macleod and as a place of worship for the native people “whom they loved but never lived to see”. Mr. Huite Sliep is to be ordained by the Edinburgh Presbytery for work in South Africa and will probably reach the field before the end of this year. Recent news from Scotland mentions the return of the Deputies, Rev. Prof. Finlayson and Rev. Leitch, from South Africa. As a result of their report a reallocation of workers may be made early in 1948, viz., Rev. Sliep to the Transkei, Rev. McCracken to the Burnshill district, and our medical missionary to the Pirie district adjacent to King William Town.

The prospects on the Indian field are difficult to assess owing to transfer of responsibility of Government to the Indian peoples. It appears that foreign missionary work may be strictly curtailed. The present position in our Indian Mission is described as unsatisfactory owing to shortage of staff, especially male. For a while Dr. Mackay and Nurse Dunlop were alone, but have now been encouraged by the return of Miss Macleod, our most senior missionary, and the arrival of Miss Rounsfell Brown, M.A., a trained nurse highly qualified in public health, daughter of Lieutenant Colonel Rounsfell Brown, the first convener of the Free Church Missions Committee following the Union of 1900. Rev. Murray Macleod's outgoing has been delayed but his services will be available only for two years more. Miss Mackenzie who reached the field last year owing to severe illness had to relinquish the work and return home. A lay preacher has offered his services and may go to India as an Artisan Missionary, but an ordained missionary and doctor are urgently needed.

On furlough from the South American field are Mrs. Lindsay and her children and Nurses Macdonald and Macmillan. Dr. Lindsay has remained at his post in order to establish Nurse Fraser, who recently reached the field.

Reports from the fields give more details of the work done.

II.

In a general statement Rev. J. McCracken comments on the degrading effects of social “beer drinkers” among the Kaffirs and contrasts these practices with the fellowship provided in the Christian Church for which natives are prepared to walk ten, twenty and even forty miles. Economically the native is in a sorry plight. Only in recent times have some sections of native workers received anything approximating the high cost of living obtaining for both natives and Europeans in South Africa. It would appear that much poverty with consequent malnutrition and disease prevails in the native reserves. Natives who are becoming increasingly politically minded are showing an unreasonable anti white attitude which does not distinguish between friend and foe. Educational facilities for natives are still inadequate and even the very few who reach University suffer grave disabilities because of the colour bar. The need is for Christian education combined with the preaching of the Gospel.

The Mission staff during 1946 comprised two native Pastors, two full time Evangelists, two part time Evangelists and two honorary Evangelists. Numerous conversions were reported by Evangelist Langa in the Transkei and a number have professed faith under the preaching of Elder Tshoni at Emnyameni. Blessing followed special services held in Knox Church by Mr. Kabo. The nett gain in members in the Pirie and Burnshill districts for 1946 was fifty; Thirty are new members were added to two of the Transkeian
churches under the ministry of the aged Pastor Mazuri. Baptisms numbered about 150 adults and children.

From India Dr. Annie Macleay reports that Rev. McNeil of the Original Secession Mission at Seoni has given valued help in the absence of Rev. Murray Macleod. 1,755 new patients were seen in 1946, 138 patients were treated in hospital there being 82 operations. Total attendances were 13,062. The orphanage now contains 12 children, 4 being added during the year. Alone or with Tara-bai Dr. Mackay visited over 100 villages. Nurse Dunlop in Chhapara mentions with gratitude the growth in grace and evangelistic zeal of Tiwara the converted Brahmin, who was baptised by Mr. Macleod before he left India. Both of these devoted women workers welcomed the arrival of Miss Macleod and Miss Rounsfell Brown.

From South America Rev. J. Calvin Mackay reports another difficult but successful year at the Colegio San Andres, Lima. Two Peruvian teachers on the staff have died. The school won the Diploma of Honour for correct presentation and bearing at the National Anniversary Parade before the President of the Republic. Further distinction came to the school in the request of the Minister of Education that the teachers of the College prepare the questions for examinations in all subjects but religion for the final year of Primary in all the schools of Lima, Collas etc. Dr. John A. Mackay, founder of the College, and now President of Princeton, visited Lima in the course of a two months. Nurse Fraser reached Moyobamba from Scotland by air via Lisbon and Dakar. From Natal in Brazil she crossed South America to Moodybamba district is described by Dr. Harold C. Lindsay, now long overdue for furlough. In Moyobamba eight new members were received into full communion, 13 children baptised and 12 people made profession of faith in Christ. Many new people attended the services who first became interested through the hospital. A plague of locusts caused much loss and suffering during the year. Nurse Christina Macdonald left for furlough and because of her great surgical and maternity experience was greatly missed. A new wing was added to the hospital, the expense being met from hospital profits. Nurse Fraser reached Moyobamba from Scotland by air via Lisbon and Dakar. From Natal in Brazil she crossed South America to Moyobamba by land, river and air, and is busy acquiring both the language and knowledge of the work she will be required to do when Dr. Lindsay leaves for the Homeland.

Rev. Malcolm Macrae of Cajamarca reports three major journeys of evangelization. One to Chacapozas on which he preached nearly every night for two months. One toward the coast through fertile valleys of sugarcane. The third to Moyobamba and Lamos. The last was made by air and in the course of a fortnight Mr. Macrae addressed many meetings at one of which in Moyobamba twelve young people confessed Christ publicly, and at another place in Lamos eight people professed faith in the Saviour. As a result of emphasis on personal evangelism in the Young People's Religious Society among the congregations, three new members were added to the church and several new members to the Society. Rev. Calvin Mackay, who founded the Mission in Cajamarca, visited the area to celebrate the semi-jubilee of the mission, and during his visit dedicated the new Mission House and Meeting Hall in Celendin. The question of the organization of the Native Church in our Peruvian Mission is becoming acute. While the present state of the Church in regard to native pastors does not permit of setting up a Presbytery, it is felt that the Cajamarca group of churches should at least be organised with ordained native pastors under supervision of the Missionary.

Nurse Sarah McDougall who, following a serious illness, is expected to return to Scotland, states that for 24 years the nursing service she initiated in Cajamarca has been carried on with the aim of bringing the good news of salvation to the people by personal witness, distribution of evangelical literature and sale of Scriptures. Attendances at the Mission Station numbered 3,072 in 1946. 822 visits were made to homes and 105 maternity cases handled.

Continued growth of the work in the Moyobamba district is described by Dr. Harold C. Lindsay, now long overdue for furlough. In Moyobamba eight new members were received into full communion, 13 children baptised and 12 people made profession of faith in Christ. Many new people attended the services who first became interested through the hospital. A plague of locusts caused much loss and suffering during the year. Nurse Christina Macdonald left for furlough and because of her great surgical and maternity experience was greatly missed. A new wing was added to the hospital, the expense being met from hospital profits. Nurse Fraser reached Moyobamba from Scotland by air via Lisbon and Dakar. From Natal in Brazil she crossed South America to Moyobamba by land, river and air, and is busy acquiring both the language and knowledge of the work she will be required to do when Dr. Lindsay leaves for the Homeland.

Noteworthy in this modest report of widespread evangelical, educational and medical activity are these two facts. First the blessing of God has rested on the work as additions to the Native Church testifies. Second, the Free Church is prepared to extend and intensify her missionary work in further ventures of faith. Our prayers and support will surely strengthen her in this task. — J. C. A.
HOW TO PRAY FOR MISSIONARIES
by Carol Allison

The blacksmith in an Ohio village found a letter from India at his supper plate on Saturday evening. With eager anticipation he opened and read it, for he expected news of the girl whom he and his wife were supporting in a mission school in India. Eagerness quickly changed to sorrow, however, as the blacksmith told his wife that “their” girl was about to be dismissed from the school because she seemed incorrigible, not only flatly rejecting the gospel but influencing her schoolmates against it also.

Supper was impossible now, and with a great burden upon his heart, the blacksmith went to be alone to talk to his Lord about this trouble. He prayed until assurance of victory brought peace.

A Sunday school class of bright eyed, brown skinned girls met for their lesson at the mission school in India. Suddenly one of the girls flung herself at the teacher’s feet and with a tear filled voice confessed her sins and found the Saviour. One after another the members of the class followed her example and soon the whole group was united in Christ. The girl who had led the way was the one for whom the blacksmith had prayed.

Stories like this one renew our vision of the power that prayer can be. The Chinese literal translation of James 5: 16 describes this: “The energy put forth by the prayer of a righteous man issues in mighty results.” Certain that this is true and that what is needed is this sort of prayer, we set about to pray for missions.

But something happens, for after a time the glow leaves and the promise to pray, which our consciences will not let us forget, has become a deadening responsibility. Where is the burden of need and the assurance of accomplishment which were so real when we started? Perhaps if we looked carefully we could find them hidden under the weight of generalization.

When the blacksmith prayed that Saturday night, he did not say, “Lord, bless the missionaries who are working in India tonight.” Neither did he pray for the mission school, nor for the students in the school. He prayed for one girl, in one school, in one country. And he prayed for one definite need, her soul’s salvation.

A missionary from a fever ridden tropical station told with deep emotion how he had been absolutely free from any touch of fever. He said that when he was bidding farewell to his friends before leaving for the field, one elderly lady had told him that she was going to ask God to save him from the fever in order that he might devote all his strength to the work. Her specific prayer for this one missionary's health had been gloriously answered.

Our prayers for missions and missionaries are too often vague and general, apt to become rote phrases which we repeat out of a sense of duty and from which we expect and receive no results.

The greatest difficulty in praying specifically for missions and missionaries is the lack of knowledge. For most of us the obstacles of distance, strange climates, people, and customs make it impossible for us to understand the missionaries problems and to pray intelligently and concretely for them. Generalities become almost necessary when we do not know what to pray for.

However, this obstacle need not stand in the way of the blessings which come from a vital prayer partnership in the missionary endeavours of our day. There are many means at hand which will help give us who are at home a vicarious taste of a missionary's life.

Mission prayer groups will find it helpful to spend part of their time in an organized study of missions. Many mission societies prepare material to be used in just this way. Both denominational and non-denominational groups usually publish a monthly, bi-monthly or quarterly magazine about the work being done in the field, the future plans for advancement, and the news of the individual missionaries. Besides these publications there is also generally a regular prayer letter which contains specific items for both praise and prayer in connection with the work of the mission.

For many people, interest in missionaries begins when a close friend or relative goes to serve Christ on the frontiers. Personal letters help to make the details of the missionary activity seem real and close, and it is then possible to labour in prayer side by side with those who are away.

Another method of obtaining missionary information is through returned or furloughed missionaries. Almost all of them spend some of their time in the homeland in deputation work, and personal contact with them will revitalize a mission prayer meeting. Write to mission headquarters for a speaker. Boards are particularly glad to contact groups of interested students. If the speaker can show movies or slides of his work, they will prove a great help in your education.
Perhaps one of the best ways to make prayers for missions vital is to give regularly to the missionary enterprise. Pounds follow prayers, and prayers follow pounds quite naturally. Giving makes one feel a vital, integral part of the missionary programme.

One of the greatest dangers in starting out to acquire a knowledge of missions is diffusion. A broad background is essential; but if we stop there, our prayers will still be generalised. At the same time, when starting to become acquainted with the more specific details of missions, it is easy to become confused by the many mission boards, fields, stations and missionaries. We see the need in all of them; and if we try to spread our prayer interest over all, our purpose will have defeated itself.

When – either as a group or an individual – you start to study missions, ask the Lord to show you that particular field, that particular mission board, and those stations and missionaries which He would have you support with your prayers and financial help. He will show these to you just as surely as He sends others out to a specific field. If every Christian in the homeland conscientiously sought the Lord's guidance as to his place in the labour of prayer, there would be no mission or missionary who lacked adequate support.

— “His” (an I.V.C.F. Publication.)

A GREAT WORK

“I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?” Nehemiah 6: 5.

We do not know a great deal about Nehemiah, but we gather sufficient from the portion of Scripture that records his work to warrant us in saying that, he was a great and good man. It is quite true that he had his weaknesses, like all men, but no one can deny that he was obedient to the commands of God, and much used of the Lord.

Nehemiah was appointed cupbearer to King Nebuchadnezzar: an office which carried with it both trust and honour, and one which brought him into close and constant contact with the King, with whom he appears to have been a great favourite. We find him, therefore, comfortably settled, and desiring nothing more, it would seem, than to enjoy the wealth and peace of his office. The Lord, however, had a great work for this man to do, and he was being trained for high and difficult duties.

News reached him from Jerusalem concerning the plight of his brethren and the condition of the wall of that city. This news was quite sufficient to make any patriotic and righteous man lament, but Nehemiah did much more than sorrow. There was a great work to be done, and this work must be done.

There is a tendency today for men and women to give way to what we might call useless lamentation over the spiritual life of our land. There is much room, it is true for lamentation, when we think of the godlessness and indifference around us, but the condition demands something more from us than sorrow. Perhaps it would be helpful to call to mind the words of a Chinese professor to a company of nurses who were greatly vexed at the cruel work of the Japanese soldiers. “Ladies,” said he, “it is better to light a candle than curse the darkness.” We shall be “doing a great work” if we assist in lighting a “candle.”

Nehemiah commenced a great work when he undertook to rebuild the wall at Jerusalem. It is interesting to note how long he had to wait even for an opportunity to speak to the King about what was in his heart. “They also serve who only stand and wait.” But this man commenced this great work and carried it on by prayer, and a work thus preceded and followed by prayer must be successful. This work was a most formidable undertaking, but Nehemiah was a courageous man. Martin Luther used to say, “That God needs strong men just as much as strong men need God.”

Let us apply the words, “I am doing a great work” to those things which concern the souls of men. If we turn to the Old and New Testament Scriptures, we shall find that there were many, who, in their day, did a great work. History informs us of a great work being carried on throughout the years. But while it may be helpful to consider the labours of the Reformers and others of their day or even that which has been accomplished in more recent times, we would direct our thoughts to some facts which we must heed.

(I) It is a great work to strive to enter into the kingdom of God. “Seek ye first the kingdom of God”. Matt. 6: 33. We are well employed when we were attending to our spiritual needs. But when concerned about spiritual matters, we shall always find Sandballats and Tobiahs to hinder and discourage. We must say to these, however, “I am doing a great work.”
(II) We are doing a great work when we obey the command, “Come out from among them, and be ye separate,” saith the Lord. 2 Cor. 6: 17. We are the Lord's people, we must show that we are “a peculiar people”. The Lord intended His people to be both separate and useful.

(III) We have a great work to do in searching the scriptures. “Search the scriptures . . ., and they are they which testify of me” John 5: 39. We cannot afford to neglect the Word. If we are to grow we must “desire the sincere milk of the Word.” 1 Peter 2: 2. There must be a constant and systematic searching of the scriptures. It is the food above all other for the hearts of men.

(IV) We have a great work to do in prayer. “That men ought always to pray and not to faint” Luke 18: 1. We have a great and powerful weapon in prayer. It is both offensive and defensive. “The effectual fervent prayer of a righteous man availeth much” James 5: 16.

(V) We have a great work to do in carrying the Gospel to others. “Go ye into all the world and preach the Gospel to every creature” Mark 16: 15. While sinners remain away from the Lord Jesus Christ there will be work for His people to do.

Let us make our contribution to the great work to be done. Let us say to all who would hinder or discourage, “I am doing a great work, so that I cannot come down.”


FELLOWSHIP RALLY I 947

The Free Church Fellowship Rally was held this year, early in April, at Wauchope. On Saturday, 6th April, the Fellowshippers gathered in the Davis Memorial Church to read and to discuss the various subjects. The meeting was opened with prayer and singing a portion of Psalm 121, and throughout the day various Fellowships lead in prayers of the thanksgiving and request for Divine assistance.

Seven papers were received dealing with four subjects. (An eighth was to be prepared by St. Kilda Fellowship but it was not received). Fellowshippers showed their interest in various subjects and in other church matters by asking questions and supporting discussions, which followed the reading of each paper.

Before considering any of the subjects set down on the programme Ted Huckett read a suitable portion of Scripture and the Fellowshippers engaged in singing from a Psalm.

The various papers were read by representatives from the branches which prepared the papers. Taree paper was read by Walter Pleasant and the Huntingdon paper, which also considered “The Free Church contributions to the Cause of Christ,” was read by Kath Lindsay. St. George's and Wau-chope Fellowships presented papers giving suggestions for creating a live missionary interest in our church and the papers were read by Stewart Ramsay of St. George's and Mr. H. Blythe from Wauchope, Following the lunch period papers from Grafton and Tinonee Fellowships were read, giving the Fellowships answer to the vital question of lack of students for our ministry. The papers were read by Doug. McKinnon for Grafton and Nina Milligan for Tinonee Fellowship. The final paper was prepared and read by Ted Huckett for Kindee and presented a very keen and stirring call, in the name of Christ, for Fellowshippers to “remember our creator in the days of our youth.”

Revs. J. Harman, I. Graham, M.A., and J. C. Robinson were able to attend and give us assistance. The Rev. J. C. Andrews, M.A., M.B., Ch.B., also attended and was of great help to us when the subject of increase in missionary interest was being discussed. Our ministers were able to give words of advice on Spiritual matters and information regarding the Church’s activities. Fellowshippers took the opportunity of expressing their ideas regarding such subjects as the teaching of Scripture in schools, both day and Sabbath schools, and the standard of education required by our Church from students for the ministry. Among the Fellowshippers there were several Sabbath school and day school teachers, students for the ministry and students of both schools and University. So that the topics were discussed from a number of angles. – Les McKinnon.

(Papers read at the Rally will be published in the magazine as space permits.)

“OUTSIDE THE CAMP”

Considerable interest has been aroused in Canada by the trial in the Halifax-Lunenberg Presbytery of the Presbyterian Church, which includes all Western Nova Scotia, of the Rev. Perry F. Rockwood of Truro, Nova Scotia. Mr. Rockwood began last August a series of sermons under the general title of “Protestants, Awake,” in which he spoke of the activities, the errors and the attitude of the Church of Rome. In November he
began another series of sermons on the Protestant Church, in which he spoke of the Protestant Church as sick unto death doctrinally and educationally. In this series he spoke to a full house on the unbelief in the Presbyterian Colleges and the entangling alliances into which the Presbyterian Church in Canada was entering at home and on the Mission Field.

The Presbytery demanded of Mr. Rockwood that he would

(1) withdraw all supplies of sermons dealing with the Church, which are not sold.
(2) refrain from printing sermons of a destructive nature which are undermining confidence in the Presbyterian Church in Canada.
(3) refrain from all publicity in the Press.
(4) show due repentance and humility for statements made against fellow ministers in the printed sermons.
(5) do all in my power in Truro to bring my people to a new attitude toward the Church and her policies.
(6) do all in my power to understand the policies of the Presbyterian Church in Canada and approve them if possible. This would mean the missionary policies, etc.

Mr. Rockwood's reply was immediate. Like Luther, he would not recant. He has resigned from the ministry of the Presbyterian Church in Canada and is organising a new congregation at Truro, Nova Scotia.

It may be argued that Mr. Rockwood should have carried his case right to the General Assembly. We agree. If the Presbytery's verdict should be the verdict of the Assembly, then there would be no freedom to preach the full Gospel of the grace of God in the Presbyterian Church in Canada.

Dr. Shields has given good publicity to the Rockwood case in his paper “The Gospel Witness.” He has printed in full Mr. Rockwood's excellent sermons. – Irish Evangelical)

Have You Paid Your Magazine Subscription?
There is a large deficit on the Publications Account and costs continue to rise. Renewals, new subscriptions and donations to clear the debt will be gratefully received by the Rev. J. A. Webster, 8 Myers St., Geelong.

CHURCH NEWS
The Moderator, the Rev. M. C. Ramsay, M.A., is to spend a month (D.V.) visiting the Victorian congregations, from 21st September. The Rev. J. C. Robinson is to supply on the Manning during the absence of the Moderator.

On Sabbath, 31st August, Alasdair Webster, youngest son of our minister at Geelong, was hurried away to hospital with a burst, gangrenous appendix. As we go to press we are pleased to report that he is doing well.

* * *

We have to report the passing of Mrs. G. Morris of Tomago, her sister, Mrs. W. J. Anderson of Anna Bay, and Mrs. G. Dennes of Sydney. Obituaries will appear later.

OBITUARIES
Miss Mary Stevenson, passed away 15th June, 1947, in a private hospital at Dulwich Hill at the age of 84 years. Miss Stevenson was a loyal member of the Free Church and a worthy upholder of Protestant principles. Arriving in Australia at the turn of the century, she joined her brother, Mr. John Stevenson on the Hunter River, where she sat under the ministry of the late Rev. J. S. MacPherson and also the late Rev. W. N. Wilson.

Mr. and Miss Stevenson disposed of their interests in the Hunter River district twenty three years ago and came to retire in Sydney. Miss Stevenson immediately associated herself with St. George's congregation, and so far as her health permitted, she was regular in her attendance at the Church services. During her last illness, her faith in Christ proved to be a tower of strength unto her.

To Mr. John Stevenson, brother of the deceased, and to her nephews and nieces we extend our sincere sympathy.

– A. A.

Mrs. C. MacKay, passed away in a private hospital at Coogee July, 1947, at the age of 76 years. Mrs. MacKay was the wife of our revered elder, Mr. Colin Mackay. Mrs. Mackay was a woman of faith and prayer, indeed, she was a mother in Israel, who by testimony and example always sought to witness for her Lord and Saviour Jesus Christ, zealous for “the old paths and the good ways.”

Mrs. MacKay's last illness was an example of faith and courage; as she awaited the full enjoyment of joining the Church triumphant in the immortal habitations prepared from the foundations of the world.

We extend our deep sympathy to Mr. Colin MacKay, and her son James, also to two sons in
the U.S.A.

“The memory of the just is blessed.”

– A. A.

Mrs. Ann Fuller. Another vacant place in the membership of the Grafton-Brushgrove Congregation has been left by the death of Mrs. Ann Fuller, at the age of 82 years, widow of the late esteemed elder, Mr. Harry Fuller.

The late Mrs. Fuller's parents, Hugh and Mary Cameron, migrated from Scotland in the early days and resided at Copmanhurst, where deceased was born in 1865. She was trained in the nurture and admonition of the Lord, and while yet unconverted was diligent in the use of the outward means of grace. While still a young woman she was brought to a saving knowledge of Christ, the circumstances of which she delighted to relate, being always ready to give a reason for the hope that was in her. A visiting minister came to her home to intimate his intention of conducting services in the neighbourhood. Before he left the house, while in conversation with the family, he inquired of the young woman's hope of salvation. She could only reply that she had no assurance, but regularly attended the Public Worship, read her Bible daily and prayed morning and evening. The minister quoted numerous passages of Scripture which she said she knew, but which made no difference to her. When all his endeavour to help her failed, as he rose to go he said abruptly yet with conscience piercing sharpness, “Then you do not believe in God, and you call him a liar; I would not like to be you!” The arrow had pierced her heart and very soon after the messenger had gone, she was enabled by faith to embrace those very promises which so recently seemed to be for anyone but her. In her own very descriptive phrase, it was then that she was “let out into the light.”

For fifty years she walked the “King's Highway” with increasing delight. It was to her a “way of pleasantness and a path of peace,” in which by “beholding the glory of the Lord she was changed into the same image from glory to glory.” Her last wish was granted, in which she longed to be with Christ and, if it were His will, to be given an easy passing, for on the 6th August when the Lord took her it could be truly said, “Her latter end was peace.”

To the bereaved family and other relatives we extend our sincere sympathy. A. McI.

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Taree Sabbath School, per favour Miss L. Dingle, £1/1/6.
further question, "How wide do you think the sea is, water in silence, until the former broke the silence by a captain and the little boy looked across the great stretch of ocean. T
All that could be seen before them was a great expanse of the sky is?" As he gazed up into the blue sky above him, me how far you can see," adding, "How
eyes searching the deep.

David replied again, as before, "I don't know that either." the big ship.

And the gain of our church would be

First he carried him to the bows of the great ship. Then the captain said, "Look up into the sky, and tell me how far you can see," adding, "How high do you think the sky is?" As he gazed up into the blue sky above him, David replied again, as before, "I don't know that either."

Finally he carried him to the bows of the great ship. All that could be seen before them was a great expanse of ocean. There was not a sign of land. For a moment or so, the captain and the little boy looked across the great stretch of water in silence, until the former broke the silence by a further question, "How wide do you think the sea is, David?" Of course, he did not know.

Taking him on his knee again, the kind man told him that all those things he had been showing him were like God's love. It could not be measured. It was deep, high and broad.

David listened to his words with silent wonder. Then, looking up smilingly into the face of his friend, he exclaimed, "Then I'm precious near the middle of it!"

Every night after that, as David knelt to pray, he would thank God for His great love, and that He had put him "precious near the middle of it." He never forgot his lesson on the ship.

Boys Own Magazine  

ACROSTIC  

Righteousness – Rom. 4: 5; 1 Cor. 1: 30.  
Indweller – John 14: 20; Col. 1: 27.  
Sin Bearer – I Peter 2: 24; Isa. 5: 3; 5: 6.  

R. W. J.

"SAY NO"  

'Tis sometimes very hard to say that little word called “No”, when you are tempted every day by such a subtle foe. Say “No” to him when he would make you think wrong things within; for evil acts their roots do take in thoughts defiled by sin. Say “No” to him when he would try to make you speak some ill; unkindly words take long to die and oft times never will. Say “No” to him when he would urge you do some wicked thing; else conscience, acting as a scourge, will judgement on you bring. Whenever you are tempted say that little word called “No,” and as you utter it, you'll claim a victory o'er your foe.

— R. W. J.

LIKE ME  

"What sort of a church would our church be  
If every member were just like me?  
Better or worse would our church be  
If every member were just like me?  
Were every member of our church to be  
Just such a member as Christ would see,  
What changes would come to you and me,  
And the gain of our church – what would that be?"

— Selected.

RALLY PAPER  

What do you consider have been the chief contributions made to the Cause of Christ by the Free Presbyterian Church during the past century?  
Perhaps to learn aright of any contribution to Christianity by any Church it is well to learn of the beginning of that Church. What are the principles of its birth? What was the reason for her beginning?

Now as far as we are concerned 1846 in
N.S.W. is most closely related with 1843 in Scotland. What the Free Church stood for in 1843 the 10 founders of the Presbyterian Church of Eastern Australia stood for in 1846. Christ as Head of the Church was being challenged in Scotland. The Spiritual Independence of the Church was at stake. The watch words at that time were: The sole Headship of Christ, His Crown Rights as Redeemer, and the duty of undivided allegiance to him. The Church had no right to meddle with civil matters, but she protested against the Civil Courts meddling with Spiritual matters. The Church of Scotland Free had a spectacular beginning. It was a moving scene as Dr. Welsh, after laying the protest on the table, bowed respectfully to the Commissioner, moved towards the door, followed by many of the outstanding men of the Church. The march to the neighbouring hall was witnessed by great crowds where the opening of the new Assembly was a scene not easily forgotten. The Church life of Scotland was stirred as never before.

The commencement of our Church in Australia had no such spectacular beginning. Naturally the question arose in N.S.W., from which Church they to draw their future ministers, and with what Church were they to be associated.

Only three ministers and two elders decided in favour of the Church of Scotland Free, so on 10th October, 1846, these five men formed The Presbyterian Church of Eastern Australia; and as they stood with the Free Church of Scotland, they naturally stood for the same principles.

As the Free Presbyterian Church of Australia has existed for 100 years it is quite a natural question when we ask what contribution has she made to Christianity during that time?

This is an important question for if we have made no worth while contribution as a Church then we have forfeited the right to exist as a separate body.

Perhaps one could answer the question before us with a single sentence. We have made a great contribution because they have no desire to have their doctrines and practices tested by a creed. But to have a creed is a Spiritual thing. The Divine Word speaks, “To the law and to the testimony.” Paul says, writing to Timothy, “Nourished up in the words of faith and of good doctrine,” again, “Take good heed unto thyself and to the doctrine, continue in them.”

Concerning our creed, we make a high claim. We have a creed of Apostolic days, and of Disruption and Reformation clearness and definiteness. For instance the doctrines of man being created upright, of his fall by sin, his redemption by Christ, of his regeneration by the Holy Spirit, the truths of man's inability to save himself, of the electing decrees of God, of the doctrines of Divine Grace, all these are held by the Free Church with a peculiar tenacity.

1. Our Church has made a contribution to Christianity by making the salvation of souls her great aim in the world. A Church with this aim cannot fail to make a contribution to the Cause of Christ. It is true that we should aim at a ministry of comfort, and endeavour to be helpful to, all around us, but if we fail to be concerned about the salvation of the soul, we have missed the great business of any church.

2. Another contribution made by our Church is the fact that she has a definite creed, and she has adhered to it. For a number of years now, there has been the tendency throughout our land to decry creeds, as though it were a yoke of bondage, and an ill to be endured. Spurgeon has well said, “A church without a creed is like a man without a principle.”

Generally speaking those who would decry creeds will do so because they have no desire to have their doctrines and practices tested by a creed. But to have a creed is a Spiritual thing. The Divine Word speaks, “To the law and to the testimony.” Paul says, writing to Timothy, “Nourished up in the words of faith and of good doctrine,” again, “Take good heed unto thyself and to the doctrine, continue in them.” Now concerning our creed, we make a high claim. We have a creed of Apostolic days, and of Disruption and Reformation clearness and definiteness. For instance the doctrines of man being created upright, of his fall by sin, his redemption by Christ, of his regeneration by the Holy Spirit, the truths of man's inability to save himself, of the electing decrees of God, of the doctrines of Divine Grace, all these are held by the Free Church with a peculiar tenacity.

3. The doctrinal teaching and preaching of our Church especially in days gone by has been a contribution, the worth of which would be difficult to estimate. When we say this we would not for a moment look down on Evangelism as it has been known from time to time in our land.

The Church, however, which specialises in doctrinal teaching, will make a contribution all of her own. The spiritual life of the land is all the richer because the majesty and sovereignty of God, and the weakness and depravity of human nature have been declared from our pulpits.

Sinners need to learn why they need
salvation. They need to learn that by nature they are guilty before God, and wherein the guilt consists. 11 The believer in the Lord Jesus Christ is all the more qualified for service if he or she knows all that one can know about the work of the Spirit and the power of grace. This doctrinal teaching and preaching may at times appear very dry, but it is most useful and extremely helpful.

4. Perhaps it should have been mentioned earlier our loyalty to the Word, or at least our effort to be so. If one is to be loyal to the Word then the Word must be given its rightful place. This we endeavour to do; not only in the life of the individual, but also in the home and in the Church.

The Word, we must remember, is the sword of the Spirit. It is the part of the armour. The armour is altogether incomplete without it. If we fight without the Word we are fighting without any arms, or weapons of offence or defence.

5. We have made a contribution by taking a keen interest in missions. “Go ye,” was the command and no church can afford to neglect that command. The command to preach the glad tidings of salvation embraces “every creature in all the world.” The completeness of the remedy is equalled only by its freeness. “Whosoever will” is invited to take the water of life freely.

Catherine Lindsay,
Huntingdon Free Kirk Fellowship

LESONS FOR OCTOBER

The Gospel According to Matthew

TINY TOTS TEXT
“Blessed is he, whosoever shall not be offended in Me.”
Matthew 11: 6.

1947 Bible Study Memory Work
Oct. Subject For Reading Text Psalm Catech.

LESSON NOTES
By J. Campbell Robinson

CHRIST THE GREAT PHYSICIAN
5th OCTOBER

Our Lord having crossed over to Capernaum, still continues His gracious ministry as prophesied of Him by Isaiah 61. The crowds throng Him. Many are gathered together. There was no room to receive them, not even about the door. Such was the condition when four men came carrying one sick of the palsy. It was impossible to get through the crowd. An old divine has said, “Love will creep, but faith will climb.” So they mounted the roof, uncovered it, and let him down. The most successful way of meeting our difficulties is from above. Jesus soon recognized their faith with a word of cheer, besides silencing the mourners with adequate proof that He had power on earth as well as in heaven to forgive sins. The calling of Matthew (5: 9) was simple, plain and direct, but effective. “Follow me,” and he arose and followed Him. A Great Lesson (v. 10-13) was taught here to the Pharisees, who were constantly taking exception to our Lord's words and actions. There are two ways of being in evil company, either to do good, or to associate with evil doers. The Lord was about His Father's business. His answer to the Pharisees was searching, and left them food for meditation. “I will have mercy and not sacrifice, for I am not come to call the righteous, but sinners to repentance.” Go ye and learn what that meaneth. That was a lesson in grace to them with which they were not familiar.

THE SENDING FORTH OF THE APOSTLES
Matt. 10: 1-31
12th OCTOBER

Christ chose twelve disciples, whom He sent forth to preach the Gospel, to heal the sick and to raise the dead. These twelve were called Apostles, or “Sent ones.” They were not to take either clothing or food with them but were to receive whatever was given to them, for “the workman is worthy of his meat.” Christ said that the cities which should refuse to hear their words would at the judgement day receive greater punishment than Sodom and Gomorrah. The reason of this was because the Children of Israel had far better opportunities of knowing the truth than did the inhabitants of the cities of the plain.

The punishment of unbelievers will be proportionate to the measure of their privileges. Christ informed His Apostles that they would be persecuted; men would hate and falsely accuse them. But the Apostles were to look to God to guide them as to what they should say when brought before councils. They were to preach fearlessly, not caring how man might treat them. God was caring for them, and knew even the number of hairs of each head, and would keep the Apostles from all harm. God is the same today as He was then. He expects all who believe in Him to be brave and to stand up for the right. The Apostles were hated of all men (v. 22) because they held to what they knew to be true. God wants boys and girls, as well as men and women, to be strong for the truth. The more we trust God, the more we shall be ready to serve Him. If we find it hard to do the right we should not be surprised but
look to God to help us to be faithful to Him. Read carefully the promise in v. 32 and the warning in v. 33.

JOHN THE BAPTIST'S QUESTION
Matthew 11: 1-19
19th OCTOBER

John the Baptist endured much hardship because of his faithful preaching. He was now in prison, and hearing of the great works of Christ, he sent two of his disciples to ascertain whether He really was the Christ or not. The Saviour's answer was beautiful. Whilst the men were there He seems to have given sight to the blind, made the lame to walk, the deaf to hear and the dead to live and preached the Gospel to the poor. “Now,” He says, “Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.” This would be convincing to John who was familiar with the Old Testament prophecy in Isaiah 61 that the Spirit of the Lord was given Him to accomplish these miracles. There is nothing confirms the faith of God's people like the fulfilment of prophecy. We should all take great notice to the Scriptures, for what God says comes to pass. Heaven and earth will pass away, but His Word will not pass away. We can stake our whole life on what the Bible says.

CHRIST CONDEMS THE UNREPENTANT CITIES
Matthew 11: 200-30.
26th OCTOBER

Jesus spoke strong words regarding the fate which awaits the people of Bethsaida, Chorazin and Capernaum, because they heeded not his words, and therefore repented not. He foretold the awful punishment which would fall upon those peoples at the day of judgement, and added that if Sodom had had opportunities so great as they had, Sodom would have repented, the people of these cities “repented not.” They were self righteous and self satisfied. They thought that they could be saved without trusting in Jesus Christ, To repent is not merely to regret what we have done, but to change one's course. A person may discover and regret that he has taken a wrong road, yet still pursue that way. When we repent we turn from our evil way.

Verse 28 is a very gracious invitation issued by the Saviour. He invites all burdened and troubled ones to go to Him, for He promised to give them rest. Boys and girls as well as men and women have troubles. So Jesus says to all, “Come unto Me.” If any one is troubled about his sins, let him come to the Saviour, Who died on the cross for sinners. If anyone feels he has no strength to resist temptation, Jesus says unto him “Come unto Me,” and I will give you strength to overcome. If you wish to live a happy and useful life you must accept this invitation because as long as you keep from the Saviour your sins will not be forgiven and you will not have Christ as your Saviour, Friend and Guide. But if you come to Him you shall find rest unto your souls.

SEPTEMBER BIRTHDAYS
Many Happy Returns

“He that trusteth in the Lord, mercy shall compass him about.”
Psalm 32: 10.

1947
Sept. 1 – Laurie Freestone, Bob's Farm.
  2 – Beryl Hamson, Maitland.
  3 – Shirley Dare, Barrington.
  4 – Joan Albert, Maclean.
  5 – David Jones, Maclean.
  6 – Alex Steel, Wauchope.
  7 – Jan Crispin, Graford.
  8 – Robert Allen, Sydney.
  9 – Wendy Nisbit, Sydney.
 10 – Janet Harris, Wingham.
11 – Lawrence Hank, Branxholme.
12 – Betty Atkins, Barrington.
13 – June Milligan, Dyer's Crossing.
14 – Lachlan Ramsay, Aberdeen.
15 – Dorothy McKinnon, Kindee.
16 – Norma Hammond, Wingham.
17 – Rita Mullard, Comboyne.
18 – Colin Watters, Graford.
19 – Gwendeth Sheather, Wauchope.
20 – Graeme Gratian, Geelong.
21 – Dorothy Walmsley, Wingham.
22 – Kevin Layton, Maclean.
23 – Helen Campbell, Mullumbimby.
24 – Mary Arrowsmith, Barrington.
25 – James Small, Cangai.
26 – Ronald Lisle, Graford.
27 – Kay Kidd, Nabiac.
28 – Joy Woodall, Branxholme.
29 – Lorraine Paterson, Bunyah.
30 – Douglas Plunket, Hamilton.
  1 – Margaret Cameron, Illawill.
  2 – Janice Maurer, Tinonee.
  3 – Elizabeth McKay, Macleay.
  4 – Geoffery Anderson, Chatsworth Island.
  5 – Shirley Anderson, Harwood Island.
  6 – Joseph McKinnon, Kindee.
  7 – Margaret Brown, Graford.
  8 – Alistair Richards, Canberra.
  9 – David Jones, Maclean.
 10 – Margaret Brown, Graford.
 11 – Alistair Richards, Canberra.
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 30 – Alistair Richards, Canberra.

Search Work in Zechariah

1. Find the statement “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”
2. Where is the question asked, “Who hath despised the day of small things?”
3. Find a prophecy describing a city “Full of boys and girls playing in the streets thereof?”
4. Find mention of one city saying to another “Let us go speedily to pray before the Lord?”
5. How does the Lord say He delivered prisoners out of the pit?
6. Write out the verse where mention is made of a fountain being opened to the House of David.
7. Where is it prophesied that the Lord will stand upon
the Mount of Olives?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S2., Melbourne, Victoria.

A BRIEF REVIEW

A sad and tragic feature of our day and generation is the widespread disinterest in the Bible. It is true the Bible can claim to be the world's best seller, but it can by no means claim to be the world's best read book. I suppose one could reasonably say that 70 per cent. of the homes in our land have Bibles, the percentage may even be greater, and yet how many really value this Book of Books. To the average man in the street its teachings are foreign, and, sad to say, many regular church people know very little of the plain teachings of the Word of God. Hundreds of children who have been attending Sabbath schools for years know little or nothing of the elementary principles of Scripture truth; this is largely due to the lack of any religious background in the home. Dearth of Bibles is no excuse for this widespread ignorance, for there are Bibles enough and to spare in this land of ours for those who really want them.

The Bible tells us, many false prophets are gone out into the world. In order to try the spirits whether they are of God, a knowledge of God's Word is essential. “To the law and to the testimony: if they speak not according to this Word it is because there is no light in them.” (Isa. 9: 20.) Is there any real need to study the Word of God? I humbly state that there never was a
more urgent need to “Search the Scriptures” than this present time, for many conflicting sounds are heard in the earth, and without a reasonable knowledge of God's Word one becomes a prey to every kind of doctrine. One of the most subtle teachings of our day is Modernism with its host of negations. For instance, Modernism states that many of the Old Testament teachings are mythical and legendary. The fall of man was a fall upward, not downward. This error finds its basis in the Evolutionary Theory. Miracles are discounted, and Christ is robbed of His Deity. Belief in one's personality rather than faith in the person of Our Lord Jesus Christ is the key to a good life, God is a God of love so benign in character as to admit all, whether believers or unbelievers, into the Kingdom of Heaven. The plain teaching of God's Word states clearly enough, That except a man be born again he cannot see the Kingdom of God. Modernists also forget that whilst God is a God of love, He is also a God of Justice, Who, in order to be just, permitted His wrath to strike the bosom of His own Son, the Son in whom 2 He was well pleased, in order that He might be just and the Justifier of all who receive and believe on Him for their salvation. James M. Gray, D.D., says, “Modernism is a revolt against the God of Christianity, a revolt against the Bible of Christianity, and a revolt against the Christ of Christianity.”

Then we have Romanism spreading its tentacles over this fair land, Romanism with its love of the sensuous, its pomp and ceremony, its mystery and superstition, its idolatry in worship of images, etc., its confessional, its monstrous doctrine of the Mass, in which mere man, the creature of God's hand, claims the power to command Christ to come down from heaven and permit Himself to be sacrificed afresh on the Romish altar as a sacrifice for sin. In the “Blessed Sacrament Booklet,” No. V, entitled “Prayers at Mass” we find on page 36: “While the priest surrounded by an army of angels is bowing profoundly through respect for the divine action he is performing; while divinely operating and speaking in the person of Jesus Christ, he is consecrating the bread and wine into the body and blood of God made man, thus renewing the mystery of the Last Supper, magnify the unprecedented power given him for your benefit. Then when Jesus has come down upon the altar if the word of the priest, adore the Sacred Host and the Chalice of Christ's blood which is imploiring mercy for you. Offer Him again to God's goodness that the fruits of light and peace may be applied to the suffering souls in purgatory, that His blood may quench the flames and render the sufferers worthy of paradise by finishing their purification.” Truly this teaching has been designated a blasphemous fable and a dangerous deceit. The following passages give the lie to the doctrine of the Mass. (Romans 6: 9-14), (Hebrews 7: 26-28, 9: 24-28, 9: 14). The most effective way to stem the growth of this teaching is not only to study the Bible, but spread the Word far and wide. These and many other erroneous teachings of our day show the need for definite Bible teaching, and study, not only in Church and Sabbath School, but in the home. We are commanded to prove all things, may our trying of the spirits to prove their validity spring, not only from an acquaintance with the letter, but the Spirit of the Living Word.

It has been aptly stated under the heading “The Bible,” that “This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is given you in life, will be opened at the Judgement, and be remembered for ever. It involves the highest responsibility, will
reward the greatest labour, and condemn all who trifle with its sacred contents.”

J. A. W.

WHY SMALL CONGREGATIONS?

The Christian church has but one objective. That objective is to bear witness to the truth of God in a world of darkness, sin, and indifference. The truth of God finds its centre in the Person and work of Jesus Christ our Lord. And so we are told of John the Baptist that his coming was for the purpose of bearing witness to the Light which was Jesus. The Lord himself declared, “To this end was I born, and for this cause came I into the world, that I might bear witness to the truth. Everyone that is of the truth heareth my voice.” And He commissioned the church to make disciples of all nations, “teaching them whatsoever things I have commanded you.”

Now it may seem that whenever an individual or a church bears faithful testimony to the truth of God, there will surely be a large and attentive audience to hear the message. May not God be expected in this way to honour His truth? But such is very far from the case. There are times when the public mind is more or less interested in and receptive to the orthodox Christian message. Audiences then will be large. But there are also times when the public is completely indifferent, and the professing church largely so, to the word of truth. Then audiences for those who are determined to know only Jesus Christ and Him crucified will be small, perhaps mere handfuls.

History testifies to the truth of this. Surely no one was more faithful in declaring the truth than our Lord Himself. And, at times, He had large audiences. But as the fullness of His message was unfolded, they left. These were indeed hard sayings. Presently we have the pathetic spectacle of the eternal Son of God turning to the little group of disciples and asking, “Will ye go away also?” And at the last, though perhaps not because of His teaching, they did go away, every one of them, and He was crucified – a man who spoke only the truth.

Certainly Paul was a faithful minister of the Word. He knew something of the cross the Christian must bear. He suffered for the gospel. He bore in his body the marks of the Lord. And yet we find him writing, near the close of his life, “All they which are in Asia have turned away from me,” and again, “At my first answer no man stood with me, but all forsook me.” And so Paul died, a martyr, forsaken – a man who spoke the truth in love.

It may be that, at the beginning of our work in The Orthodox Presbyterian Church, we expected that because we were preaching the truth crowds would soon be flocking to our churches. In so far as we had such an expectation, we have been disappointed, for the crowds have not come. And now, worshipping Sunday after Sunday with our small congregations, it may be that we are becoming disquieted. It may be that we are feeling that there must be some grave sin within the camp, some lack of spirituality in our own lives or the lives of our brethren, because of which God is withholding the blessing that would otherwise surely come. And it may even be that, having such a feeling, we are becoming critical of this one or that, this organization or that, as being the reason for the seeming failure of our movement to advance by leaps and bounds.

If by any chance such thoughts have entered our minds, let us rid ourselves of them once and for all. Not that there is no sin among us – we are not perfectionists – but that our reasoning is at fault. It is not our sins that have rendered the cause unpopular, but rather the opposite. It is just precisely our faithfulness. It is because men are preaching the gospel, the very truth of God, that people will not come. We are in a time when darkness prevails rather than light, when people have itching ears that want to be tickled. The truth of God does not sit well in a self satisfied, ungodly world. And it may even be that, as the truth we preach becomes better known, more will go away from us than will come to us.

Let us face these facts. This is the particular cross that we are called upon to bear in these days. In seed time one sees nothing but the ground, the earth. And even the seed which is sown is buried there, and dies. But in its proper order, under the providence of God, the plant appears and the fruit matures. We are bearing and, by God’s grace, sowing precious seed. It will yield the fruit. We hope the harvest will come soon, perhaps before we expect it. But in the meantime let us not give ourselves over to a dangerous and morbid introspection, to an erroneous sense of failure based on our “little strength”, and especially let us not assume an attitude of judgement and criticism toward our fellows.
Rather let us rejoice in tribulations for the sake of the gospel. Let us run with patience the race set before us. The truth of God we will believe and proclaim. And if the whole world turn away and ridicule, we will stand fast. For God's truth will prevail.

– L. W. S.
“The Presbyterian Guardian”

FELLOWSHIP

Sydney. Attendances have been encouraging at our fortnightly meetings. We are greatly indebted to Mrs. F. McLean for her leadership of the psalmody practice each meeting. Two outstanding addresses to the branch were those by the Rev. Sykes, who is associated with the Rev. Gordon Miller, in the work in the New Hebrides, on the mission work and progress in those islands, and an address on the message of Paul to the churches of Laodicia and Smyrna, by the Rev. Marcus Loane, vice principal of Moore Theological College.

– E. J. NISBET.

MONEY

by “Pecunia”

This subject has an attraction for all. Missionary societies as well as commercial institutions have some interest in money. A Diogenes inhabiting a tub may profess disregard for monetary matters, but even he needs that which money purchases.

Nevertheless, there are the widest differences in the values set on money. Judas Iscariot lived for it – all the years he accompanied with the Lord Jesus he was a thief – and his selfishness and greed had, as their logical result, the betrayal of the Master for thirty pieces of silver. But see Judas in his last day on earth! Conscience smitten and remorseful he found out at last, the comparative worthlessness of money, for it could not ease an accusing conscience. Flinging down money in the temple court, as he recognised the insufficiency of that for which he had lived, Judas hanged himself.

The Lord Jesus marvelled at the faith of the Roman captain (Lev. 7: 9) and at the unbelief of the inhabitants of Nazareth (Mark 6: 6). Methinks He marvels at the liberality of some who profess His name and at the stinginess of others who, likewise profess His name. Do not some of us persistently wonder where certain devoted souls find the money they give to good causes? And, do we not wonder how some persons can be as persistently mean as they are in their givings? The difference in the measure of giving is not, primarily, a difference in the amount of wealth, but is fundamentally a difference in the condition of the heart. Does not Holy Scripture declare that hearts are changed and the illiberal made liberal by the Divine grace? A Zacchaeus declares not to men, but to His Lord: “The half of my goods I give to the poor.” And he made that declaration out of a grateful heart and thought not of any reward. Nevertheless the words of Psalm 41: 1 are a benediction for such: “Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.”

Have not persons who have been helped wonderfully in their monetary troubles been able to trace their deliverances to the fact that their parents were liberal givers and helpers of the poor? And such have seen a fulfilment of the Divine Word of Psalm 37: 26: “He is ever merciful and lendeth (i.e. giveth), and his seed is blessed.” It must be a grief to the Lord to see those, who say they serve Him, valuing money as much as the poor worldling does. Many professing Christians, by their lives, reveal that money is as much to them as it is to those who know not God, Cases are rare (but praised be God we know of such cases!) where Christians have set little store on worldly wealth, and have sought, above all else, for themselves and for their children, heavenly wealth.

When we are asked to contribute to a cause in which we are not much interested, our response is usually indicative of the small measure of our interest; but when a cause which grips our hearts is before us, there is a hearty and liberal response. Truly “God loveth a cheerful giver.” Therefore we are not illogical in
concluding that when people habitually give little to the cause of Christ, the Christ is little to them.

Then, there are those objectionable souls who do little and give little for the cause of Christ, but who speak and act as if they were accomplishing much. A Zacchaeus like experience of Christ's love and power would revolutionise their giving as well as every other feature of their lives. Such need to be told that generous souls engaged in most difficult missionary work, do not speak of it, in its hardest phases, as sacrifice.

A godly mother, who had prayed and laboured for the conversion of her son and whose heart was doubly gladdened by his conversion and call to the mission field, was spending some hours with him prior to his departure for Central China. Feeling acutely the impending separation, the doubt came: “Is it, after all, worth while?” Then came the God given answer: – “God so loved . . . that He gave . . . His Son.” Yet I have heard of church members who attended church services in expensive cars whose contributions to the cause of Christ never exceeded sixpence per week.

Niggardliness has a detrimental effect upon the family life. Numbers who should read these lines, will not, because they grudge the small annual subscription to our church paper. Into every home should come a virile Protestant paper and a devotional magazine week by week. These would provide most helpful spiritual light and food for the family. But, alas! An evening's pleasure is regarded as more important, and so the money is devoted to amusement.

When William Borden, a millionaire, was asked, at the age of twenty four why he did not purchase a motor car, he replied: “I cannot afford it.” Yet Borden at that early age made large provision in his will for aged and infirm missionaries. A great worldwide missionary leader asked: “Who is there tonight who can always see the shadow of the Cross falling upon his banking account?” Many who have no dependants, yea and many who have dependants, yea, even all, would act wisely and well by heeding these challenging words of Dr. Samuel Zwemer, D.D. A much greater One said: “Where your treasure is, there will your heart be also.”

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MOSES AND PAUL

By the Rev. J. C. ANDREWS, M.A., M.B., Ch.B.

Over 3000 years ago, a remarkable man made a choice which largely determined the destinies of two nations and the future history of the world.

In line to the throne of a great nation, highly educated, a leading statesman and great military leader, Moses in the full maturity of manhood renounced the brilliant prospects offering and “refused to be called the son of Pharaoh's daughter . . . esteeming the reproach of Christ greater riches than the treasures of Egypt.”

His name lives for ever though he lies buried not beneath a mighty pyramid but on “Nebo's lonely mountain,” for God's own finger wrote his epitaph – “There arose not another like unto Moses . . .”

Fifteen hundred years later a small, dark, intense man was given an important mission by the leaders of his nation. His had been a successful career, “first at the university in his native city, then at the highest centre of learning established by the nation. Pride of race and purity of religion were paramount in his life until the glory of Christ, revealed on the road to Damascus, led to such transformation of life and purpose that he thereafter declared, But what things were gain to me there I counted less for Christ.”

“For Christ,” Paul said, “I have suffered the loss of all things.”

Or one may think of the early disciples of Christ, called to leave the quiet of their humble lives, to endure persecution, exile and even martyrdom. To such men as these there had come a compelling claim greater than all others. They had heard from the lips of Christ the terms of discipleship enunciated so often, so clearly, so compellingly, that they were evermore impressed on their hearts and observed in their lives.

“Lo,” said Peter simply and without boasting, “we have left all and have followed
Thee,” thinking as he spoke of Christ's words, “Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”

It was the voluntary and unconditional acceptance of such a standard of service which made these early Christians so powerful in their work and witness that within one generation, the Christian faith was spread more widely than in any one subsequent generation.

Today it seems a different standard of discipleship obtains. The original has been whittled away in compromise to the demands of those who are often indifferent or even hostile to Christianity. If the Christian Church be weak today this is the cause. The remedy lies in a return to the old standard.

The average pagan sets a varying standard of conduct for the Christian. It varies from low to high, according to mood or circumstance. To the devout Christian whose life of high spiritual endeavour is a rebuke to the other's sin and selfishness, the appeal is to lower the standard, to compromise and condone and be more as other men are.

Yet to the person who, out of consideration for such an appeal, moves so freely with the world as to be indistinguishable from it, the question may be asked, “How can you, as a Christian, do this?”

It is impossible to please all men especially if we strive to please God. One recalls how the people reacted to the ministry of John Baptist, austere, aloof, condemnatory. “He hath a devil.” And of Christ, who came so close to men and spoke so graciously to them they said “Behold a man glutinous and a wine-bibber, a friend of publicans and sinners.” The relation of the Christian to the world is not easy to define. Not isolation from others nor yet identification with them, but rather separation from them, is needed. A clean break from some questionable activities and avoidance of questionable places of amusement may be the only language some can understand. Except when he wants to justify his own wayward conduct the average pagan requires a higher standard from the Christian than the latter often realises. His highest commendation is the simple statement, “He is a Christian.”

The non Christian often reveals remarkable insight into the standard required of Christ's disciples. Indeed, what often deters him from professing faith is the cost of confessing Christ as Saviour and Lord.

A man may sometimes scorn or ridicule Christianity as a refuge for the weak, a religion for frustrated and craven souls. Don't believe him. He knows in his own heart that what daunts him is not the fear of being ranked with weak and petty people, but the fear of meeting fully Christ's demands. His own moral weakness is betrayed. His criticism is a defensive attempt to cover his own cowardice for he knows that sincere confession of Christ may mean the loss of many things.

There are some things in life to be set right, some activities dropped, some ambitions renounced, some friendships broken or readjusted on a higher plane, misunderstanding and perhaps ridicule to be borne. Above all he realises that God's will, not his own, must be done, and that holiness rather than pleasure must be his goal.

The hearts of men have not changed. Nor have the claims of Christ. To the enquiry, “What must I give up for Christ?” the terse and uncompromising reply is, “Everything!” The actual loss may never be suffered, though undoubtedly it was suffered almost without exception by the early disciples for whom Peter spoke, and of whom Paul was an example, and suffered also by the martyrs of the following centuries.

Moreover, their experience has been duplicated not only by Christians in some parts of the world during the recent brutal years, but through the centuries of Christian reform and missions. In the heart of the true disciple must be the willingness, if required, to renounce anything, go anywhere, and do any work for his Lord.

Conditional consecration is widespread today, and also much mock piety. “Lord, I will follow Thee, but . . . we echo the cry of the half hearted. “Lord save me but not yet,” prayed Augustine, and many voice his plea.

Their desire is to be saved but not sanctified, delivered from the results but not the
power of their sin. “Deliver me from hell and take me to heaven, but let me lead my own life on earth” would seem a suitable petition for multitudes.

The standard of discipleship generally shown by church members today is not calculated to gain for this generation of Christians the reputation of those who “turned the world upside down.” “Oh for a thousand tongues to sing” and we fail to use the one we have. Too glibly we say, “All I have is Thine” and perhaps place sixpence in the plate once or twice a week or toss a shilling to some charity in return, all too often, for a ticket in some raffle. The time has surely come for us to cease to play at being Christians and accept afresh Christ's terms of discipleship.

For to us poised on the threshold of the atomic age the alternatives are Christ – or chaos!

How foolish we are to think of and cling to the precious things of a life without Christ as if they were the only precious things, to act as if He who claims all gives naught.

Moses expressed no regrets for the choice which cost him a crown, and Paul does not weep the loss of all things. Rather he counts them but dung that he may win Christ. And their experience has been confirmed by all who have learned to say, “For me life is Christ, and death is gain.”

Costly living is fruitful living. Take up the cross and Christ will give the crown. Love your life and you shall find it.

FELLOWSHIP NEWS

Grafton. Since the induction of the Rev. A. McIntosh, Fellowship meetings are held regularly. Our meetings include prayer and Bible Study, questionnaires on set passages and psalmody practice. Our most recent studies have been the early lives of David and Samuel and 6th Chapter of Romans. Mr. D. McPherson was leader during the absence of our minister on holidays. We have just commenced a study of the life of Paul, which is proving to be very interesting. Mr. McIntosh stresses the necessity of personal application of the lessons drawn from these studies and of an early surrender of our hearts and lives to our Lord Jesus Christ and being: Willing to say with Paul: “Lord; What will Thou have me to do?”

WELLS.

– O.

Manning River. The work of the Manning River Fellowship was reorganised by the inauguration of a United Fellowship for the district. The first meeting was held at Wingham, 12th June, when Fellows were present from Taree, Tinonee and Bunyah, as well as Wingham. Alan Murray presided and Audrey McKay was elected secretary. The meetings are to be held monthly at Wingham, Tinonee and Taree, in rotation. These meetings have been well attended and have the advantage of bringing our young people in closer fellowship. Subjects such as “Can a Saved Person become Unsaved?” and “The Doctrine of Justification,” have been dealt with, whilst the whole of August meeting was devoted to the answering of questions, which proved so interesting as to become even exciting at times.

Kindee. At our fortnightly meetings this year we have been studying the Gospel of John, but, recently we have been examining the Romish dogma of purgatory. This left us with a pity for the poor, deluded followers of this system, which through covetousness – with feigned words – make merchandise of them. One R.C. authority stated that a man who had served God and man with all his heart and strength but had committed one mortal sin would have to stay in purgatory for 123 years 3 months and 15 days! How he worked that out he did not explain. We were not attracted to a church which could offer nothing better than that. We came to the conclusion that purgatory was the fire that kept Rome's pot boiling and was the secret of her hold over her people.

On 28th May, two of our Fellowshippers were wed; one of our foundation members, Duncan McKinnon and Dorothy Clerke. A Social Evening was held at their home on 4th July, when a presentation was made on behalf of the Fellowship. The Rev. J. A. Harman and members of our branch paid tribute to the Christian worth of the young couple. Mention was made of the fact that Duncan was largely responsible for the
branch being confined to her bed for some weeks by illness. She was
McLean, first of Branxholme then of more recent years of the
church and was a helper in the cause at Mt. Eccles. A family of
was served in the hall followed by a happy games period and then supper. On Sabbath morning, the
Fellowshippers journeyed to Wingham, where Rev.

Audrey McKay.

OBITUARY

Mrs. HUGHINA McINNES, of the Mount Eccles congregation and widow of the late Alexander McInnes, passed away on the 28th July. She had been in poor health for a considerable time and was tenderly cared for in her own home by members of her family. Brought up under
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FREE PRESBYTERIAN

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EXTRA SALES.
Rev. H. K. Mack, Geelong, Vic. (Donation) 5/-

SUBSCRIPTIONS FOR AUGUST
New South Wales
The General Treasurer has pleasure in acknowledging the following amounts:
St. George's Congregation –
Welfare of Youth ... ... ... £4 7 9
Church Extension... ... ... 6 15 0
Students Fund ... ... ... 8 2 6
Grafton Congregation –
Missions ... ... ... £23 14 0
Publications ... ... ... 3 1 0
Assembly General Fund ... ... ... 4 0

WHAT IS THE CHIEF END OF MAN?
The answer to this very important question is “Man's chief end is to glorify God, and to enjoy Him for ever.” “Man's chief end,” as one has put it, “is the fulfilment of God's design in his creation.” We should all ponder why we were made. The real purpose of our being in the world is to glorify God. We can glorify God by believing in the Lord Jesus Christ as our Saviour. God is well pleased when people think well of Jesus – His Son. We are also to enjoy God, Loving God is the most pleasant thing in life. It is the highest and best enjoyment. The acquisition of the knowledge of God is also a great enjoyment. We cannot know too much about the One we love.

That sagacious and learned philosopher, Thomas Carlyle, when an old man, said, “The older I grow (and I now stand on the brink of eternity), the more comes back to me the first sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes, “What is the chief end of man? To glorify God, and to enjoy Him for ever.”

PSALM 136.

Dr. Andrew A. Bonar gives this division of Psalm 136 which is so full of praise to God.
Praise Him for what He is. (Ver. 1-3.)
Praise Him for what He is able to do, (Ver. 4.)
Praise Him for what He has done in Creation. (Ver. 5-9.)
Praise Him for what He did in redeeming Israel from bondage. (Ver. 10-15.)
Praise Him for what He did in His providence toward them. (Ver. 16-22.)
Praise Him for grace in times of calamity. (Ver. 23, 24.)
Praise Him for His grace to the world at large. (Ver. 25.)
Praise Him at the remembrance that this God is the God of Heaven. (Ver. 26.)

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TRANSUBSTANTIATION,
Transubstantiation is a very big word. It is the word the Roman Catholics use to describe the action of consecration in the Lord's Supper. They maintain that when a priest utters the five Latin words “Hoc est enim corpus meum (for this is my body) over the bread, or wafer which they use, the substance of the bread is changed and it becomes the very body of Christ containing all that constitutes a human body, even the bones, sinews and nerves. We repudiate such a view as being not only ridiculous but dishonouring to God. Such a view makes the creature greater than the Creator; in other words, Mass greater than God. It is really too mild to describe a sinful human being presuming to create a sinless God as absurd – it is blasphemous. When the Lord Jesus said “I am the vine,” or “I am the door,” He did not mean that He was an actual vine or door, but was like unto these in the benefits which He offered unto sinners.

The Lord bless thee, and keep thee:
The Lord make His face shine upon thee, and be gracious unto thee:
The Lord lift up His countenance upon thee, and give thee peace.

SINGING THE PSALMS.
To the singing of Psalms the sails of the “Mayflower” were set to catch the winds that wafted the Pilgrim Fathers to the white sandbanks of Cape Cod; to their music were laid the foundations of the United States of America. At Salem in His Tabernacle.” (Psalm 76: 2) were the words which suggested to John Endicott's company the name of their first settlement. The desire for the liberty of “singing Psalms and praying without a book” drove Francis Higginson, the first appointed teacher at Salem, to exchange the old world for the new. At the Sabbath services, in Salem and in Plymouth, the Psalms were sung without music, from the version of Henry Ainsworth, of Amsterdam. But it was not long before the Puritan divines had prepared their own version, and the third book printed in America was the “Pay Psalm Book” (1639-1640). Till the end of the eighteenth century the Psalms were exclusively sung in the churches and chapels of America.

– Roland S. Prothero.

SHEEP KNOW THE VOICE OF STRANGERS
Peter came to the foot of the stairs, and shouted, “Would you like to come and see the sheep taken in for the night?”
His sister Jane answered from her room, “Sure, I'll come down.”
The two of them were on holiday at Applegate

A wise man once said, “The Bible is among books what the diamond is among precious stones.”
“This holy book I'd rather own
Than all the gold and gems
That e'er in monarch's coffers shone,
Than all their diadems.
Nay, were the sea one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book is worth them all.”

FAITHFUL UNTO DEATH.
In January, 1681, two “honest, worthy lassies,” as Peden calls them – Isabel Alison and Marion Harvie – were hanged at Edinburgh. On the scaffold they sang together, to the tune of “Martyr,” Psalm 84. “Marion,” said Bishop Paterson, “you would never hear a curate; now you shall hear one,” and he called upon one of his clergy to pray. “Come, Isabel,” was the girl's answer – she was but twenty years of age – “let us sing the 23rd Psalm.” And thus they drowned the voice of the curate.

– “The Psalms in Human Life.”

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“This holy book I'd rather own
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Farm. They had only arrived that afternoon, and were feeling very excited at being in the country.

Mr. Spence, who owned the farm, took them out with him into the fields. The sheep, about three hundred of them, were grazing in the largest field of all, known as Twenty Acre Meadow. When the gate was closed he shouted, “Ho-o-oop!” and all the sheep lifted their heads, and looked in the direction of the sound. The farmer called to them again, and from every part of the meadow the sheep came trotting towards him. But when they had got within about twenty yards of him they suddenly stopped short, and stood staring, quite motionless.

“What’s up with them?” asked Peter. “Why don’t they come on?”

“You’re ‘up with’ them,” laughed the farmer. “They see you, so they won’t come. If you go over there they’ll come.”

“Really!” said Jane, “do you mean to say they know strangers? I never thought sheep had that much sense!”

“I’ll prove it to you,” said Mr. Spence. “You go right away from me, and stand over in that far corner by the chestnut tree. Then I’ll call them again.”

Peter and Jane obeyed, and were astonished to see how at once the flock ran to their master, and followed him.

“That's awfully odd,” said Peter to Mr. Spence, when, later on that evening, they had joined him. “I shall look more respectfully at sheep in future!”

Mr. Spence smiled down at the boy. “Ever read the Bible?” he asked. “It’s in the tenth chapter of John. “A stranger will they not follow . . . for they know not the voice of strangers.” That’s a good illustration for all of us to remember, Peter. All your life through, listen for the voice of Jesus. He is the Good Shepherd, and there is none other Name under Heaven, . . whereby we must be saved.”

— Selected

11

VERY WARMING

A patient was arguing with his doctor on the necessity of his taking a stimulant.

“But doctor, I must have some kind of stimulant; I am cold, and it warms me.”

“Precisely,” came the doctor’s answer; “see here, this stick is cold,” taking up a stick of wood from the box beside the hearth, and tossing it into the fire. “Now it is warm, but is the stick benefited?”

The man watched the wood first send out little puffs of smoke and then burst into a flame, and replied, “Of course not; it’s burning.”

“And so are you, when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain.”

— Boys Magazine.

SELF-EFFACEMENT

It is not always easy to be humble, but true humility is a priceless possession.

C. H. Spurgeon once wrote, “It takes more grace than I can tell To play the second fiddle well.”

— Boys Magazine.

Lesson Notes

TINY TOTS TEXT

“In His Name shall the Gentiles Trust.” Matt. 12: 21.

1947

Nov. Subject Reading Memory Psalms Catech. Text
9 Day.

LESSONS FOR NOVEMBER.

By J. Campbell Robinson.

2nd November.

THE SABBATH DAY.

One Sabbath Day as Christ and His disciples were walking through a cornfield, the disciples plucked some corn and ate it. The Pharisees alleged that they had broken God’s command. Christ in answering them referred them to two passages of scripture to prove that certain special circumstances make it permissible on some occasions to do that which would be wrong on ordinary occasions. He reminded them that God required mercy rather than sacrifice. The Pharisees were legalists. The strict keeping of the law was that which mattered with them. They could not see that Salvation is by grace through faith. God knows the motive which lies behind actions. He desires truth in the inward part, and has no pleasure in sacrifices of the heart that is not right with Him. They would pull a sheep out of a pit on the Sabbath Day. Surely then man was of more value than the lower creatures. It is right to do good on the Sabbath Day.

9th November.

BELIEVERS AND UNBELIEVERS.

The more miracles Christ performed, the more
enraged became His enemies. They declared that He was not the Son of God, and that it was by the power of Beelzebub, the prince of the devils, that He cast out devils, Christ refuted their statements and showed that Satan must have a divided household if the prince of the devils gave Him power to cast out devils. Then He uttered those memorable words, “He that is not for Me is against Me.” Everyone who is not for Christ is against Him. There is no neutral ground. Where do you stand? We are either for the Saviour or against Him. There are only two classes of people – the saved and the unsaved – believers and unbelievers. At the day of judgement there will be only two classes, namely, those who inherit eternal life, and those who go away into everlasting punishment.

Some of the Pharisees desired Christ to show them a sign. The only sign He would give them was the sign of the prophet Jonah, who was three days and three nights in the great fish. He Himself would be three days and three nights in the heart of the earth. Some people do not believe the story of Jonah and the large fish, but the Saviour referred to it as a fact.

16th November.

THE SOWER.


Christ now begins to teach His people by parables. A parable is “a comparison or representation of something real in life, or nature, from which a moral is drawn for instruction.” The reason Christ spoke in parables was because it was given to the disciples to know the mysteries of the Kingdom. God had revealed these wonders to them. But to the multitude it was not so. He was simplifying what God wished man to know, so that perhaps some would seek after salvation. We cannot understand the spiritual meaning of God’s Word unless the Holy Spirit reveals it to us. So we should always pray that He would guide us into all truth. It was true of many of these people to whom Our Lord was speaking, what Isaiah had said of them, that they heard but understood not, and saw but did not perceive. They refused to allow the Word of God, to enter their hearts and convert them. Many prophets and righteous men would have esteemed it an unspeakable joy to have seen the things which they saw, and to hear the things which they heard, but were not privileged.

12

23rd November.

PARABLES


In the earlier chapters of Matthew we had a group of miracles; now we have a cluster of parables, and each one is as sweet ripe fruit to our souls. We learn from the parable of the tares that good people must always be on their guard against the evil one. We sometimes wonder how evil has sprung up in the midst of our good work. But he who designs all mischief has sown the tares whilst we were sleeping. We can never get away from mixing with the ungodly in this world; but living close to them does not mean that we are to be identified with them and become partakers of their evil deeds. We must just go on faithfully serving Christ. It is no use trying by “physical force” to uproot the tares because we might injure some of God’s precious plants. The harvest day will come when the reapers will do the separating, gathering the tares in bundles to burn them, and bringing the wheat into the garner.

The parable of the mustard seed reveals how great things often have small beginnings, and that of the leaven, the penetrating power of the Word of God.

30th November.

MORE PARABLES.


Our Lord still continues to address the people by parables. With the exception of the first of these parables they are all intended to illustrate the Kingdom of Heaven. The treasure hid in the field, and the pearl of great price, closely resemble each other. We learn from them, among other things, that we should always be on the lookout for the precious things of life. What is more valuable than a saving interest in Christ? O, boys and girls, be ever looking for Christ! Search for Him as for hidden treasures. Ask how you might find Him. Rest not until you have found Him – that precious jewel of God’s love. How important His death must have been when it was the only thing God the Father would accept as the price of our redemption. We are bought with a price, and that price was the precious blood of Christ. He is the pearl of great price. The parable of the net cast into the sea reveals the line clearly drawn between good and bad. Some day believers will be separated from the unbelievers.

OCTOBER BIRTHDAYS

Many Happy Returns

“I have longed for Thy salvation, O Lord; and Thy law is my delight.” – Psalm 119:174.

1947.

" 3 – John McQueen, Raymond Terrace.
" 3 – Margaret Blakemore, Roseville.
" 4 – Grant Harman, Wauchope.
" 5 – Richard McKinnon, Ellenborough.
" 6 – Wm. John McFarlane, Hamilton.
" 6 – Neil Wilmen, Tuncurry.
" 7 – Audrey Warrall, Comboyne.
" 7 – Raymond Murray, Bunyah.
" 8 – Ken Kerr, Sydney.
" 8 – Bruce McIntosh, Forster.
" 9 – Wm. Chandler, Brunswick Heads.
" 9 – Barbara Sheather, Wauchope.
10 – Ian McPherson, Maclean.
10 – Joan Trotter, St. Kilda.
SEARCH WORK IN MALACHI

1. Write out a verse which speaks of a son honouring his father.
2. Quote a verse showing that the people became so mercenary that they would not even shut the doors of God's house without being paid for it.
3. Quote a text which reveals that weak and defective sacrifices were offered to God.
4. What does the Lord say He would do if the people would not lay it to heart to give glory to His name?
5. Of what does God say that He was robbed?
6. For whom was the Book of Remembrance written?
7. Where is mention made of “The sun of Righteousness?”

JACARANDA TIME

Jacaranda time! The thoughts of many turn to the gaiety of the festival and the beauty of the Avenue. A thing of beauty it is – more beautiful than a photograph can depict – to anyone who has an eye for beauty. That suggests a thought which we want you to consider. Whether Jacaranda Avenue is a lovely sight, or not, is of very little consequence, but whether you love the Lord Jesus Christ or not decides your eternal destiny. That could not be made clearer than the Scripture declares it, “If any man love not the Lord Jesus Christ, let him be accursed at His coming.” 1 Corinthians 16: 22. Now, we do not believe that any one makes deliberate choice of hell, any more than the murderer chooses the gallows, but he must endure it as a consequence of violating the law.
Failure to love God is a violation of the first and great commandment – “Thou shalt love the Lord thy God with all thy heart and soul and strength and mind.”

Since it is God's commandment, and of eternal consequence, that you love the Lord Jesus, it is all important to know that you do. Just as you know by experience that sugar tastes sweet and fire burns, so, by the effect produced in your life, you know whether you love God or not. Christ says, “If ye love me, keep my commandments.” John 14: 15. That is one test. Here is another, “Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him” 1 John 2: 15. Again if you love God you love His house, the Church, and it will be your delight to go there as it was to the Psalmist, David, when he said, “I was glad when they said unto me, “Let us go into the house of the Lord.” Psalm 122: 1. Since that is the truth from God's word, perhaps some reader has come to this dreadful conclusion, “I do not love God! I have violated His law and therefore am under His wrath and curse! What can I do about it.” Most miserable condition it would be if nothing had been done for you, but therein lies the perfect remedy. Though you cannot force a slave to love his cruel master, yet a son, worthy of the name, will love his father who has done everything for him. “We love Christ because He first loved us.” 1 John 4: 19. He so loved you, my friend, that He did everything for you. He kept the law perfectly, fulfilling every command, and paid the whole debt of eternal woe, which you have incurred, for “He bore our sins in His own body on the tree,” enduring the pains of hell that you might never taste the slightest drop from the cup of eternal misery. He asks only this, believe that He died for your sins, and by receiving Him as your Saviour and Lord. He first loved us.

Take another look along the Avenue carpeted and canopied with its rich soft beautiful blue. Is it not a delightfully pleasant way? It illustrates a fact considered by few and tried by fewer still. The ways of godliness are “ways of pleasantness” Proverbs 3: 17. Indeed it is a way of pleasantness because it is a way of peace. A guilty conscience is a bad companion, but the believer in Christ has his sin forgiven and his guilt wiped out – he is at peace with God and his own conscience. No unsatisfied longing gnaws at the root of his pleasure, for his Redeemer “satisfies the longing soul and fills the hungry soul with good things,” Psalm 107: 9. It is a very present, practical pleasure, for the Christian man basks in the sunshine of God's love, and knows by happy experience that “all things work together for good to them that love God,” Romans 8: 28. To crown all this his present experience of peace, love, and joy in believing is one that will never end. “The path of the just is a a shining light that shineth more and more unto the perfect day,” Proverbs 4: 18.

How unlike all this are the pleasures of sin. Like the Jacaranda Festival its programme is soon over; its gaiety lasts but a few days. Like the fading flower hardly in bloom until it droops and falls away, the pleasures of this world last only for a season. Once over, they are gone forever. There is no dance, no song, no pleasure in hell. But listen! Of the way of the believer it is said, “The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away,” Isaiah 35: 10.

When Jacaranda festivities are over, what satisfaction have they yielded? True picture of all sinful indulgence! When the devil leads to sin he says, “Stolen waters are sweet.” But let me ask you, dear reader, is there not something wanting in every godless pleasure? Is there not some trace of bitterness in the pill with the heaviest sugar coating? That trace of bitterness is the poison so skilfully concealed that will ere long bring death, eternal death, the price of sinful indulgence. “There is a way that seemeth right unto man, but the end thereof is death.” Proverbs 14: 12. The devil is still achieving notorious success in convincing souls that the Christian life is a joyless, miserable, profitless existence, whereas the truth declares and actual experience confirms, that “we rejoice with joy unspeakable and full of glory.”

We can direct you to many who can testify from personal experience, that through faith in Jesus Christ, they know that their sins are forgiven, they have a present satisfaction which the world can not give, nor take away, and, best of all, they have “an inheritance incorruptible and undefiled and that fadeth not away reserved in heaven,” 1 Peter 1: 4.

That may be yours, too, by believing that Christ died for your sins, and by receiving Him as your Saviour and Lord.

– A. D. McIntosh.
**CHURCH NEWS**

Our missionary's services have been greatly in demand prior to his sailing for the South African field. He assisted at Communions at Wauchope, Sydney, Grafton and Maclean. Dr. and Mrs. Andrews and Elspeth have passages booked on the Nestor, which is expected to leave Sydney on 6th December.

The Rev. Arthur Allen, whose health has somewhat improved, has moved into his new residence at 30 Warwilla Ave., Wahroonga.

The Rev. J. Campbell Robinson has returned to St. Kilda from the Manning, and the Rev. M. C. Ramsay has resumed his work on the Manning after supplying St. Kilda for a month. Mrs. Ramsay accompanied her husband.

Alisdair Webster, son of our Geelong minister, has quite recovered from his serious operation.

The Rev. M. M. Macdonald, M.A., has sailed for Australia, accompanied by Mrs. Macdonald and his two daughters.

**MISSION NEWS**

The Rev. Murray Macleod, together with his wife and family, has returned to India, arriving at Bombay two days after Independence Day. After exciting experiences of rioting in various towns, by the grace of God, they arrived safely at the Mission House in Chhapara.

Nurse Annie Wilkinson, of the Irish Evangelical Church, was sailing in October to take up work at Moyobamba, Peru. Rev. James MacIntosh was booked on the same ship. He is to be Principal of the Anglo-Peruvian College. After an absence of 10 years Dr. Harold Lindsay arrived home on furlough from Peru.

3

**THE MYSTERY OF SUFFERING**

By Rev. H. K. Mack, B.A., Geelong

There are many who ask some such question as, why is there so much suffering in the world? In attempting to answer such a question the philosopher would probably begin from one point of view and the theologian from another. The former would regard it as a matter for patient scientific investigation and study, the latter would expect to find the answer in the Word of God. At some points the two lines of enquiry might touch, but in the end the theologian would leave the philosopher on the lower level.

One starting the enquiry at the present stage of human history, and looking back as far as human historians can take us, might readily conclude that suffering is a necessary element in human life, and that scientific study does not seem to promise an immediate or early cessation of the evil, if it be an evil. That it serves some useful ends may be admitted even on a low view of the question, but that it seems to mock human efforts to eradicate it from human experience is unfortunately true. The solution of the problem, we believe, is to be found only in the Word of God, and there in the record of Christ's redeeming work.

Suffering is not a primary element in human experience. Had it been a natural part of man's experience in his state of innocence, could it have been said, “And God saw everything that He had made, and, behold, it was very good?” Surely God did not set a principle of death in the heart of His creation. The term, suffering, seems out of harmony with the happy conditions under which man was placed in Eden. Suffering which comes in such varying degrees and such diverse circumstances seems to be a breaking in upon the natural order. The poor in this world may be contented and happy, the rich may be daily exercised with sorrow and anguish.

The philosopher may tell us that suffering awakens feelings of pity and sympathy, but this can scarcely be regarded as a sufficient explanation. Suffering itself is an effect and we must seek for its causal antecedence. But do sufferings always awaken feelings of pity and sympathy in the person who witnesses and the person who endures sufferings, for the supposition is that they work in both ways. There are some in whose case suffering seems to harden the nature. Some become more discontented with what life offers to them, more bitter against their fellowmen, more defiant towards God.

On the other hand, do not many witness, many suffer, without being sensibly affected by any deep feeling of sympathy? We suppose none of us can recall a time when so much sorrow and
distress and tragedy was presented to the contemplation of the human mind. What is the effect upon the hearts of those who look upon this mass of suffering? The answer cannot be given wholly in terms of the number of food parcels and clothing parcels that have been sent to distressed countries. The situation demands something more spiritual. We cannot by material gifts purchase for ourselves exemption from the duty of exhibiting sincere sympathy by humbling ourselves before God for our sins and for the sins of a suffering world.

The problem of human suffering is the problem of human guilt. This is indicated by those words in Hebrews 2:10, “For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”

Why was it necessary for Christ thus to equip Himself for the work of our redemption? Did His sufferings add anything to the perfection of His character or the worth of His Person? Was there any weakness or imperfection which required to be corrected and strengthened by the discipline? If not, why His sufferings? The answer may be found briefly stated in Hebrews 2:17, “Wherefore in all things it behoved Him to be made like unto His brethren, 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. 18, for in that He Himself hath suffered being tempted; and again in ch. 5:15, “For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.”

The answer lies, in the last resort, in the mind of God. “It became Him . . . . to make the captain of their salvation perfect through sufferings.” It was worthy of the high character and gracious purpose of God so to ordain. “What is to be deemed best is that which He appoints, whose will and glory is the right end of all things” (Calvin). It became God, not only to send His Son in the flesh, but to require His Son to become acquainted through His flesh with those temptations, sorrows and sufferings which the believer meets with in his pilgrimage through this world. And this Christ did willingly, it was an important part of the humiliation to which He submitted for the redemption of His people. He could apply to Himself the language of the prophet, “The Lord 4
God hath opened mine ear, and I was not rebellious, neither turned back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting,” Isa. 50:56. Christ did not ask His disciples to face greater sorrows than He had endured, but He did ask them to reckon on meeting with tribulation, and He assured them of a successful issue. And in this He spoke as one Who had overcome, and He also promised them His abiding interest and help in their spiritual warfare. “Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with Me. These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world,” John 16:32-33. Under such a Captain discouragement would be turned into courage, and seeming defeat would be transformed into victory.

Some may think that Christ's sufferings were of short duration – His public ministry extended to about three years – but they were intense and varied. He met with practically every feature of vexation from professed friends and open enemies. Patience and courage were thoroughly tested in His contact with the people during those years. The contemplation of an evil world in its wretchedness awoke the anguish of sympathy of His soul. His tears flowed at the thought of human folly and sin.

The final hours were filled with terror and trembling. “This is your hour and the power of darkness,” He said, as the officers and chief priests stood near, ready to seize Him. What His sufferings were in those final moments we cannot conceive. Death, the king of terrors, was taking on his most terrifying aspect. Death, the separation of the soul from God's fellowship, was that which Christ experienced? “My God, My God, why hast Thou forsaken Me?” It became Him, for Whom are all things . . . . to make the Captain of their salvation perfect through sufferings.” In that hour the claim of Divine justice was satisfied, the love of God was most adequately expressed, and that was done which can give peace to the most guilt-stricken conscience. There is nothing wanting here to satisfy the most exacting intelligence, to engage the most ardent affections, to answer every plaint of an accusing conscience, and to bend the will to the highest moral endeavour. “For as much as Christ has suffered for us in the flesh, arm yourselves likewise, with the same mind: for He that hath suffered in the flesh hath ceased from sin,” 1 Peter 3:1.

**THE BLESSING OF REPENTANCE**
Repentance works: it affects the active powers; it touches the Will. The awakened sinner, finding himself in the path of transgressors, stops, and turns his face towards the way of life. He hears the voice which speaks from heaven, “Break off thy sins by righteousness”; he endeavours to keep the law of God. Pharnacea, while still in revolt against Caesar, sent to him a golden crown. Caesar sternly refused the gift. “Let Pharnacea,” said he, “return to his obedience.”

The war between the Northern and Southern States of America was not ended until General Lee laid his sword down on the grass at General Grant's feet, in the orchard at Appomattox, saying, as he looked up to the banner of the stars and stripes floating overhead, “We will never take up arms against the old flag again.” And the long controversy between the soul and God cannot be brought to a termination until the soul, subdued and penitent, exclaims. “I have sinned and perverted that which was right, and it profited me not.” “You say that you have come to Christ,” says Bunyan; “then, tell me what you have come from?”

Repentance, if it be true, seeks also to repair the wrong done, to undo the past, to make restitution, to “cut off the entail of sin.” Claud Harms, contrasting the penitential exercises of the Middle Ages with the easy indifference to wrongdoing displayed by many in his time, says somewhere, almost with bitterness, “In earlier times, at any rate, forgiveness cost something; now men simply forgive themselves.” “Go in peace,” said the Lord to an awakened sinner. Then He added, “Go, and sin no more.”

When the path of repentance is once entered on, the sinner is surprised to find how easy it is, and how pleasant. He thought that it was a perilous ascent to where the storm winds raged unceasingly; a sharp, cruel road strewn with branching thorns, and filled with stones like knives; a painful progress with bleeding feet and toiling breath. Instead, he finds it a calm and peaceful way. Luther confessed to Staupitz that the word repentance, which he formerly thought the most terrifying word in the Bible, was now the most gracious. And Bengel says, “Repentance is a joyful gift.” The waters of Marah have been sweetened by the tree of healing.

– The late Rev. Principal D. M. McIntyre, D.D.

FROM THE MISSION FIELD

14 Frere Street, Hospital Hill, C.P.
King William's Town, South Africa.
1947.

Dear Praying Friends,
The Rev. Prof. R. A. Finlayson, M.A., and the Rev. Duncan Leitch, M.A., are now back in Scotland, having covered the whole mission field, with the exception of the Springs congregation.

During the eleven weeks of their visit they travelled 3,000 miles and addressed 31 meetings, so that they had ample opportunity of seeing the manifold activities of the mission, and the reports which they have rendered to the Commission of Assembly, reveal the fact that they were deeply impressed with the things seen and heard.

Their visit has newly inspired and greatly encouraged the church members, and the messages which they brought from the Word of God were not without signs following, and, incidentally, the visit provided a glorious outlet for feasting on a large scale, which was also greatly relished by both heathen and Christian alike.

The Commission of Assembly has received their reports and in the light thereof has instructed the Foreign Missions Committee to make the following disposition of missionaries: The Rev. J. Campbell Andrews, M.A., M.B., Ch.B., to the Pirie district, the Rev. Huite Sliep to the Transkei, and myself to the Burnshill district.

I learned on Saturday that the Rev. Campbell Andrews will leave Australia at the end of October. The Rev. Huite Sliep has had no definite word of sailing as yet.

A fortnight ago I returned from another visit to the Transkei. In the ten days I addressed twelve meetings and attended two Kirk Sessions, besides travelling over 600 miles. The people were overjoyed at the prospect of an early settlement of a missionary amongst them. It was my sad duty to suspend from the office of deacon the teacher of one of our schools. For some time he has been in the grip of strong drink.

A short time ago we were rejoicing that Burnshill, a weak congregation, had been strengthened by the addition of two men, but within the space of a few weeks, we lost both our elders through death.

At Ndevana, two Sabbaths ago, 68 men, women and children crowded into a hut 15 feet in
The mother of Paramount Chief Sandile was present. At the close of the service a young married woman professed faith in Christ. The people of Ndevana are being moved from this place, owing to the proximity of the new dam that will supply East London with additional water, and they desire that we should follow them to their new location.

Yesterday was very hot and so travelling and preaching were quite a burden. However, leaving King William's Town at 8.45 a.m., we arrived at Gqumahashe at 10.15 a.m. At the Kirk Session an old blind man of some 75 years came forward as a candidate to be examined for church membership. Until a little over two months ago, he was a heathen, but when sickness overtook him, the elder visited him and had the joy of pointing him to the Saviour. I feel sure that although he is blind physically he can see spiritually. I was amazed at his knowledge of spiritual things. At the afternoon service he was baptised in the name of the Lord and partook of the Lord's Supper for the first time.

The first service commenced at 11.30 a.m. and finished at 1.15 p.m. Three young men and one young married woman expressed their desire to become Christians. They all professed to receive light from the Word of God.

When the Deputies preached at Mxaxo, a witchdoctor came to the service. On Friday last he appeared at my back door. He had walked eight miles for a copy of the photograph which had been taken at the church. (This photograph appeared in the “Monthly Record”) His visit afforded me another opportunity of pressing on him the claims of the Great Physician. It may be that he is seeking light.

Evangelist Kobo continues his good work. At recent meetings at Djafta, some professed faith, among them a young woman who had been taken by force to a young man's kraal. Having found the Saviour she is now desirous of Christian marriage. I hope to perform the ceremony next week.

Three houses are needed for the missionaries of the South African mission field, to say nothing of the clinics that must be built for Dr. Andrews' work. This will entail a big expenditure by the Foreign Missions Committee. Pray that God will supply all the need.

Many thanks for your continued interest and especially your prayers.

Yours sincerely,

In Christ for Africa,

JOSEPH McCracken.

FREE KIRK FELLOWSHIP

SYDNEY. – Great interest was displayed at the recent meetings of Sydney Fellowship, when discussion took place on the two sacraments, “Baptism” and “The Lord's Supper,” all members taking part in the discussions and our minister giving us guidance on various points raised. We were also fortunate in having to address us Rev. Gordon Riley, of the London Missionary Society, who is at present home on furlough from Africa. Rev. Riley told us of the usual (and unusual) routine of a day on the Mission Station, with much to give him encouragement and amusement. At our last meeting, held on 23rd October, Mr. N. McPherson, on behalf of the congregation of St. George's and the Fellowship, formally presented to Rev. Allen a wallet of notes, as a token of appreciation from his congregation, for use in his new home. Rev. Allen, completely taken by surprise, suitably responded, and an extremely interesting address on “The Bible and Its Inspiration” followed.

A party held at the home of Miss T. McDonald early in September was rather a triple event. To celebrate the birthdays of Miss McDonald and young Robert Allen, and to whom presentations were made. We are indeed indebted to Miss McDonald for her great kindness in opening her home and grounds to us so often for our Fellowship Afternoons. A cordial welcome was also extended to Mr. Roderick MacKillop, who has recently arrived in Australia from Scotland to join his fiancee, Miss Margaret Nisbet.

MANNING RIVER FELLOWSHIP. –

The last combined meeting of this branch was held in Tinonee, when they were fortunate to have Rev. J. C. Robinson to address them. Our congratulations are extended towards Mr. Kenneth McKay and Miss Olive Murray on the announcement of their engagement and we wish them every happiness.

E. J. Nisbet.

NEXT FREE KIRK RALLY

The following are the subjects which have been selected for the next Free Kirk Rally, to be held (D.V.) at Taree, from March 26th to March 29th, 1948.

1. Evidences of True Conversion and How to Aid Growth in Grace. Papers to be prepared by Grafton and Sydney Fellowships.

2. Joshua, as a Leader, as a Soldier, and as
a Man of God. Papers to be prepared by Wauchope and Taree Fellowships.

3. A Great Problem for the Unsaved: No Escape! Papers to be prepared by Huntingdon and Tinonee Fellowships.

4. How and When Were People First Called Protestants? Papers to be prepared by Kindee and St. Kilda Fellowships.

GIRLS LIFE BRIGADE HOUSE PARTY AT GEELONG

On the 4th October, 1883, the 1st Boys Brigade Co. was formed in the Mission School of a Free Church in Glasgow.

And in “The Instructor” (Aug., 1933) is the following report: “For two years the Boys Brigade in connection with the West Free Church, Coatbridge, . . . . has won the Thomas Smith Shield, as the best all round company in Coatbridge, Airdrie and district.”

Free Church interest and co-operation in the work of the Life Brigade has again been shown by the House Party held at 8 Myers Street, Geelong, for members of the Girls Brigade, 4th to 9th April.

With Mrs. Webster as commandant, about 20 girls from the Geelong and St. Kilda Companies attended the camp, as well as the captain of the St. Kilda Company, Mrs. Harris, and three study leaders. A full and varied programme made the weekend a very happy one.

Activities included: – Study circles held each morning in groups and then concluded with an illustrated talk by Mrs. Webster. A hike to Queens Park, and a bus trip around Geelong, P.T. and games. Outside speakers at meals – these included Rev. Barkley, of the Reformed Presbyterian Church in Geelong, a student from the Melbourne Bible Institute, and speakers in connection with the Upwey Extension Convention. Attending Sabbath services at Free Church – girls leading in the singing of the psalms.

A time of happy fellowship was experienced by all, with very definite Christian blessing. It was a time in which we felt the strengthening of the ties between us as children of one Heavenly Father, and for some, it was the means of entering into that fellowship for the first time, with the consequent thrill of recognising their oneness in Christ Jesus.

We can say with thankfulness that this camp was a very successful venture, and it is our hope that it will provide the stimulus for more active work amongst the young people of the church.

7

ROME'S LOSSES AND GAINS

Dr. Lehmann, the well known convert from Romanism, Editor of the “Converted Catholic,” of New York, and for many years a priest of the Church of Rome, told a Glasgow audience, on his first visit to that city a few months ago, that Christ's mission in New York, in whose work he was interested, had in fifty or sixty years of its evangelism amongst Roman Catholics been the means of drawing 300 priests, as well as hundreds of ordinary members, out of the Roman Church. The R.C. Church and authorities keep very quiet about these serious losses to their Communion, but now and then a Romanist spokesman or writer publishes the naked truth regarding the constant leakage from the Church, which, according to its own dogma, is the One, Holy, Catholic and Apostolic Church.

Roman Catholics in the United States were shocked some time ago when their own news service published the statement made by the R.C. Archbishop of New Orleans, Dr. Joseph Rummel, to the following effect: “It is estimated that 4,000,000 Roman Catholics in the United States are drifting toward religious indifference and that approximately as many lost their faith annually. This represents 20 per cent. of the Roman Catholic population of our country. Against this we can boast only of an annual increase of between 60,000 and 70,000 persons.”

The testimony of the Archbishop of New Orleans cannot be discredited. The figures are startling, not only to Roman Catholics in the U.S.A., but to their co-religionists everywhere who are acquainted with these figures, the facts revealed must be an astonishment, a humiliation, and a staggering blow to that “implicit faith” which their church and priests demand of them.

Some Roman Catholic apologists today have adopted a disarming sort of meekness in argument when attempting to win converts from Protestants. They used the emotional approach, expressing wonder that anyone could resist the Roman creed and claims. For example, an American Roman Catholic priest, writing in the American magazine “Time,” says: “Must Protestant sects make it so difficult for us Catholics to win them to the one True Church? There can be no freedom for error, and we are right and they are wrong. Why must they expect that they have any right to religious freedom?”

The Emporer Napoleon once sent this message to a French general: “Tell Dangier that I can never
respect an officer who resigns in time of war." We who believe in the Lord Jesus Christ may have a hard fight in this world, but we have a glorious Captain of Salvation and we must put far from us the thought of resigning. Let us keep looking unto Jesus, the Author and Finisher of our faith. He will make us conquerors and more than conquerors.

Miss Monica Farrell is leading a Mission to Roman Catholics at the Baptist Tabernacle, Darlinghurst. She requests prayerful interest in this venture to bring light to these people. Starting 7th December.

OBITUARIES

MISS MARGARET McKenzie. – The passing of Miss Margaret McKenzie, of Bolwara Heights, West Maitland, leaves a sore blank in our East Maitland congregation, with which she had a life-long association. A daughter of the well known family of McKenzie, of pioneering fame, she lived a long and useful life. Bright and genial in character, loyal and steadfast in her Christian witness, Miss McKenzie reminded one of that delightful Christian character, Martha, sister of Lazarus, who was noted for her diligence in business as well as her fervency in spirit.

To her sorrowing husband, our Ann Anderson was never at a loss to give a reason for the hope which was the Anna Bay district, at Bob's Farm, where she spent most of her life, she wielded a powerful influence for good. A keen witness, Miss McKenzie reminded one of that delightful Christian character, Martha, sister of Lazarus, who was noted for her kindness and qualities, ever attentive to the needs of others, she went about doing good. Quiet and humble in her Christian demeanour, she evinced in life what she experienced by grace in her heart.

Mrs. J. C. R. McMillan, of Tomago, was a lady of a most generous and lovable disposition who always saw the best in people, and who delighted in showing kindness to everyone with whom she came in contact. Toward the end, her memory became somewhat impaired, but it was noticeable that however her condition, she always responded to the mention of the Saviour's name. Her kind and friendly smile is much missed in the congregation.

To her sorrowing family and relatives we extend our warm sympathy.

Mrs. CHRISTINA MORRIS (widow of the late Levi Morris, of Bob's Farm) who, at the time of her decease was residing with her daughter, Mrs. H. Cleary, of Tomago, was a daughter of the well known and highly respected family of Cromarty, one of Australia's earliest pioneering families. Mrs. Morris was noted for her kindly qualities, ever attentive to the needs of others, she went about doing good. Quiet and humble in her Christian demeanour, she evinced in life what she experienced by grace in her heart. She was a loyal and devoted member of the Free Presbyterian Church at Raymond Terrace, where her presence will be sadly missed.

To her sorrowing sister and niece, also other relatives, we extend our sympathy.

Mrs. W. J. ANDERSON, a sister of Mrs. Morris (who predeceased her by a fortnight) was a loyal and devout member of our Anna Bay congregation. Born and reared in the Anna Bay district, at Bob's Farm, where she spent most of her life, she wielded a powerful influence for good. A keen Bible student, as well as a woman of much prayer, Mrs. Anderson was never at a loss to give a reason for the hope that was in her. She was noted for her kindly hospitality, which was most graciously dispensed to all who loved the Lord. Her passing leaves a great blank in the church and district. The writer will ever remember the stimulus which fellowship with this devout servant of God brought to him.

To her sorrowing husband, our Anna Bay elder, and daughter, Mrs. D. G. C. Trotter, also brothers and sisters, we extend our deepest sympathy. – J. A. W.

Mr. DONALD MCKINNON, of Barrington, quietly passed away, in June last, into that rest that remaineth to the people of God. Afflicted with lingering and distressing sickness towards the end, Mr. McKinnon longed to be taken and gave evidence, ere he departed, of his unshaken confidence in Christ, and repeatedly quoted the Apostle's triumphant shout of victory, “O Death, where is thy sting? O Grave, where is thy victory?” (1 Cor. 17: 55-57). Quiet and humble in his manner, Mr. McKinnon was beloved by all who knew him. To his sorrowing relatives we extend our deep sympathy.

ISABELLA ROSS DENNES, passed away 17th August, 1947, at her residence, 67 Livingstone Road, Petersham. Mrs. Dennes was associated with St. George's congregation ever since coming from Scotland to Australia, and was regular in her attendance at the means of Grace. During her long and trying illness she frequently gave expression of her faith in God, and of her submission to His will. We extend our sincere sympathy to Mr. Dennes, who gave devoted attention to his wife during the long months of her illness, also to Mrs. Sinclair, mother of Mrs. Dennes. “The Lord gave, and the Lord taketh away!” – A. A.

Mrs. MARGARET ISABEL CAMERON, of 94 Alma Road, St. Kilda, an esteemed and highly respected member of the St. Kilda Congregation, was called home on September 13th, 1947, at the age of 76 years.

The late Mrs. Cameron was a Christian lady of a most generous and lovable disposition who always saw the best in people, and who delighted in showing kindness to everyone with whom she came in contact. Toward the end, her memory became somewhat impaired, but it was noticeable that however weak her condition, she always responded to the mention of the Saviour's name. Her kind and friendly smile is much missed in the congregation. – J. C. R.

The GENERAL TREASURER has pleasure in acknowledging the following amounts:

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SUBSCRIPTIONS FOR OCTOBER

NEW SOUTH WALES

Mrs. Margaret McSwan, Maclean, £1, 1/10/50; Mrs. C. M. Murray, Earlwood, 10/-, 31/10/49; Miss J. M. Lobban, Burwood, 10/-, 30/9/49; Mr. R. J. McDonald, Maclean, 10/-, 12/12/51; Mrs. E. J. Stewart, Taree, £1, 31/7/53; Mr. H. D. Andrews, Wauchope, 5/-, 31/12/47; Mrs. Alec Steele, Ennis, 10/-, 10/10/49; Mrs. Mary Cromarty, Punchbowl, 15/-, 30/5/49; Mrs. E. Upton, Bob's Farm, 10/-, 31/7/53; Mrs. R. Beaton, Saltash, 10/-, 31/10/47; Mr. M. Cromarty, Anna Bay, 10/-, 31/10/47; Mr. A. Cromarty, Saltash, 5/-, 31/10/48; Miss H. Beaton, Georgetown, 5/-, 31/10/48; Mrs. L. McMillan, Tomago, 5/-, 30/9/48; Mr. A. A. Cameron, Harwood Island, £1, 31/11/51; Mr. D. A. Cameron, James Creek, 10/-, 31/3/48; Mr. F. Groves, Grafton, 5/-, 31/12/48; Mrs. D. Anderson, Grafton, 5/-, 31/12/48; Mrs. A. McDonald, Grafton, 5/-,
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260 Harris Street, Pyrmont, N.S.W.

CHILDREN'S SERMON

“MY JEWELS” – Malachi 3: 17.

This is what God calls His people. He is speaking of all true Christians – of all persons who really learn to love and serve Jesus – When He uses this language. It is wonderful to notice how many different kinds of things God compares His people to in the Bible. In one place they are compared to trees, as the cedar, or the palm tree. In another place they are compared to flowers, like the rose and the lily. Again they are compared to the stars, and to the sun. In one place they are compared to the sparkling dew drops that stand so thick on the flowers of the garden, on a fine summer morning, and make the whole garden look so fresh and beautiful. In other places they are compared to the light which the sun is pouring forth all the time, and which enables us to see the many wonderful things with which God has filled
the world around us. They are compared to the dove, because it is harmless; to the lamb, because it is gentle; to the lion, because it is bold; and to the eagle, because it is a noble bird that tries to get above the world, and to rise far away up toward the sun. But, in this passage from the prophet Malachi, God compares his people to jewels. He says, “They shall be Mine in that day when I make up My jewels.” Jewels are considered to be the most valuable

The Princess Elizabeth selected the 23rd Psalm to be sung on the occasion of her marriage to Lieut. Philip Mountbatten, on 20th November, 1947.

...things that a person can have. Sometimes they are made of gold and silver, and sometimes of pearls, or diamonds, or other precious stones. Kings and queens, lords and ladies, and other great and rich people put jewels on their fingers, round their necks, or in their bosoms, and wear them for ornaments. And just in the same way God says His people shall be to Him for “a crown of glory and a diadem of beauty.” What a blessed thing it will be to be one of the jewels in the crown that Jesus wears, or to lie in His bosom shining like a diamond! And yet, if we really love and serve Him, He tells us in this text that we shall be His jewels.

– Richard Newton.

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WHY WE SHOULD REMEMBER OUR CREATOR IN THE DAYS OF OUR YOUTH

Read by J. E. Hucket, Kindee, at the Rally, 1947.

We should remember our Creator in the days of our youth because the Word of God commands us to do so. Whenever we are commanded in Holy Scripture to do a certain thing, we may be sure that there are wise reasons for so doing. Whenever we follow scriptural commands we are on safe grounds, so, when we read Ecclesiastes 12: 1, “Remember now thy Creator in the days of thy youth,” we should heed it as the very voice of God.

We should remember our Creator because he is worthy to be remembered for He is also our Saviour, for the Hebrew word is “Creators,” implying plurality of persons, as in Genesis 1: 26, where God says, “Let US make man in OUR image, after OUR likeness,” and again in John 1: 3, “All things were made by Him; and without Him was not anything made that was made.” This shows Him in the work of creation; but of Him also it is written, “There is none other name under Heaven, given among men whereby we must be saved,” Acts 4: 12. We must, then, do more than remember Him as our Creator. We must accept Him as our Saviour, otherwise we will not be remembering Him in the right way.

Youth is the time for service. That is not to say that we cannot serve the Lord in old age. Many have been converted late in life, and in the short time left to them have distinguished themselves in Christ's service. But think of the wasted years! How much they might have done if only they had been converted early in life. Mr. Edward Studd is a case in point. Converted fairly late in life, he threw himself into Christian work, and, no doubt, did much good; but his years of service were few. Contrast this with his famous son, C. T. Studd, Test match cricketer and missionary, who was converted while still at Eton College. From his going out to China in 1885, until
his death 46 years later, on the mission field in the heart of Africa, he laboured most abundantly in the service of the Lord Jesus Christ. Robert Moffat, who was converted young, gave over 50 years of missionary service to South Africa. One could go on multiplying witnesses indefinitely, but time would fail to tell of Hudson Taylor, of Livingstone, Carey, Mary Slessor and many others who laboured long and successfully in the service of the Lord. If they had not been converted when young, not only would they have suffered loss, but thousands upon thousands of others may not have heard of the Gospel of Christ Jesus. Their deeds live after them, too, as in the case of Hudson Taylor, who left behind the C.I.M. which has, and still is, sending forth hundreds of missionaries to the teeming millions of China, who still live in darkness.

There should be no need to speak of the activities of C. H. Spurgeon, the prince of preachers. From the pulpit, by the printed word, through the Training College, he preached to millions. This was possible because he remembered his Creator in the right way when only 15 years of age. Coming nearer home to our own denomination, we can speak of the Rev. John Sinclair, who was ordained when only 17 years of age, and was for 63 years a preacher of the Gospel. The Rev. S. P. Stewart spent over half a century in the ministry. Then there were others who died young and their Christian work had to be fulfilled before they departed. Three of such, who died about the age of 30, were Robert Murray McCheyne, of Scotland, David Brainerd, missionary to the Red Indians, and Henry Martyn, the lonely apostle to the Moslems of India and Persia. These three, of whom personal holiness was an outstanding characteristic, had a great love of souls and laboured with a zeal seldom seen since apostolic times. All made such a name for themselves and accomplished so much that it comes with something of a shock to learn that all three died at such an early age. The great service which they rendered to their Lord, could not have been theirs, had they waited until later in life.

The apostle, Paul, is yet another example of the wisdom of remembering the Creator in the days of youth. Converted while a young man, he laboured more abundantly than all the others. The wonderful missionary journeys which took the Gospel to so many “sitting in darkness” would not have been possible had Paul been converted in his old age. Again, had Paul been converted while still a youth, he would have avoided mistakes which were to him, a source of continual regret in later life. Paul never forgot that he had been a persecutor of the Church of God. And so it will be with all young people, if not converted when very young, they will fall into ways that will bring regret and sorrow in their train. It is important to remember that there is no middle course. Failure to remember our Creator is to be in the service of Satan. Failure to remember in the days of youth, means great and irretrievable loss, for conversion in later years will not bring back the opportunities missed in a youth spent in sin.

11 Youth is the time for enjoyment, but, unfortunately, unconverted youth, indeed all unregenerated hearts have a false sense of values. They cannot see that there is no true and lasting enjoyment apart from Christ. They look eagerly after the pleasures which this world has to offer, and fondly and falsely imagine that this is the ideal way to spend their youth. But many believers have the one regret, that they spent their youth following such enjoyments. They count them all but loss for Christ. They realize that the world's enjoyments were only for the enjoyment of rejoicing in sins forgiven, and a life of faith in Christ. Every believer should be able to testify that this world's pleasures are nothing compared with the joy that is to be found in Christ.

While countless others regret that they did not remember their Creator in the days of their youth, none can be found who regret that they did remember Him early in life.

LESSON NOTES
TINY TOTS TEXT

“By their fruits ye shall know them.” Matt. 7: 20.

1947

Dec. | Subject | Reading | Memory | Psalms
--- | --- | --- | --- | ---
28 | Great Faith | Matt. 15: 21-29 Matt. 15: 24 133 22

LESSIONS FOR DECEMBER

By J. Campbell Robinson
7th December – Herod's Birthday
Matt. 14: 1-14

It is sad indeed when the only thing by which some people are remembered is their wickedness. Sadder still is it when the advent of any such into this world is celebrated or marked by the murder of one of the holiest
of men. This was true of Herod the Tetrach – Tetrach means the ruler of a fourth part – who had John the Baptist beheaded on his birthday. Sinners do not like to be reproved for their sin. John had faithfully reminded Herod that by marrying Herodias, his brother Philip's wife, he was, according to the Levitical law committing sin. Such was not permitted whilst the husband was still alive. So in order to soothe a troubled conscience, at the instigation of his wicked wife, he “added yet this above all, that he shut up John in prison.” But sin, if it is not rooted out straightway, will soon produce a crop of other sins. Thus we have hatred developing until murder is the result. Herodias would have killed John herself, but “she could not,” and Herod, who would have welcomed his death, was afraid to command it, because he knew John to be a just man and a prophet. Moreover, he feared the multitude – but not God. Many never have a convenient day to listen to the Gospel, but will readily set apart time to gratify their lust. Better never to have been born than to make the day of one's birth to be the day of another's death. Herod's birthday afforded all the opportunities for the foul deed. “Touch not Mine anointed, nor do My prophets any harm,” might often have struck terror into his soul, and restrained his hand, but when his heart is full of wine, and seated at his supper with his companions around him, his lords, high captains, and chief estates, wickedness is sure to seize its opportunity. Salome, the wanton daughter of her wicked mother, pleases Herod with her dancing, and he in his weakness offers, with an oath, to give her whatever she should ask, even to half the kingdom. She, before primed by her mother, requested the head of John the Baptist in a charger. Herod saw his mistake, and was sorry, but was too weak to undo his sin. Alas, the deed was carried out, and the wish gratified. But that was not the end, as we see from Mark 6: 16. John was silenced, but his testimony still rang out, and particularly that part, “One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose.” It was not long before Herod heard of the fame of Jesus, and when he did his conscience troubled him. This is John, he concluded, risen from the dead, and therefore mighty works do show forth themselves in him. He at any rate had no doubt about the resurrection. Men may delude themselves into thinking that they can act with impunity, but some day they must stand before the bar of Divine justice. Then what can they say to God?

14th December – Peter's Prayer
Matt. 14: 22-36

In this passage we would draw your attention particularly to Peter's prayer. We trust that every boy and girl will make it their prayer also. “Lord, save me.” How your minister would rejoice if you were saved! How your parents would rejoice! But there is no one who would rejoice like Christ, Salvation is a very precious thing, and the very thing we require. Peter was praying, of course, to be saved from the waves, but we require to be saved from our sins. Will you not let the Lord save you, and answer this prayer again, so that double honour will be ascribed to Him.

Observe it was the PRAYER OF A SINKING MAN. Peter offered it as he felt himself being enveloped by the waves. So long as he kept his eyes upon Jesus, he was all right. “But when he saw the wind boisterous he was afraid,” and began to sink. This was the last rocket that he could send up. “Lord, save me.” It was a MOST SINCERE PRAYER. When a person is sinking, and realises his end is near, he does not make fair speeches, but cries mightily unto God, Peter did not wait to say, “O Lord, I am a good man,” “I have followed Thee,” but “Lord, save me.” IT WAS A BRIEF PRAYER. The Lord does not answer us according to our much speaking, but according to our acceptance with Him, The great thing in prayer is to gain His favour, and when we do, we shall 12

soon get what we ask, or something better. Three words is the limit of this prayer, but it was abundantly answered.

IT WAS ALSO AN ORDERLY PRAYER. He gave the Lord pre-eminence, putting Him first. Christ alone can save. It was a good prayer also in this respect, because it put self last. Lord, save ME. The one who prays most acceptably, is the one who is the most humble. It is good, again, because it emphasises the one thing needful – salvation. That is the golden link that unites the Saviour to the guilty sinner.

21st December – Hypocrites
Matt. 15: 1-20

The Scribes and Pharisees paid more attention to what was said by man than they did to the Commandments of God. Man's words may be very good, but it is God's Word by which we are judged. They disapproved of our Lord's disciples neglecting to wash their hands before eating – which was an old Jewish custom – and spoke as if they regarded eating bread with unwashed hands as a grievous sin. But Christ pointed out to the Scribes and Pharisees how they transgressed the Commandment of God by their tradition. They turned the fifth Commandment about to suit their own purposes, so as to be free from its obligations. But He knew the falsity of their lives, and termed them hypocrites, who taught for doctrines, the commandments of men, or who set their own ideas before God's word. This led our Lord to point out by a parable that what a man eats does not affect his spiritual life. It is not what enters in, but what comes out, defiles a man. Notice the long list of evil things that can come out of an evil heart (Ver. 19). These are the things that defile a man. Washing is very necessary, but it cannot cleanse the heart.

29th December – Great Faith
Matt. 15: 21-29

We are told that without faith it is impossible to please God. The case of this Canaanitish woman is one of the greatest that we have in the New Testament. Even our Lord seems to have been surprised at her faith, He exclaimed, “O woman,” and described it with that commendable term of “great.” Let us see if we can discover why it was so great. She pleaded the mercy of
God. There is no hope for us except that is extended to us. She acknowledged Christ as Jehovah, and as the Messiah. She was not daunted by discouragements, but kept on believing. In the words of another, “Under utterly hopeless conditions, she hopefully believed.” How persistent she was. Like Jacob, she would not leave until she got her request. “Send her away,” said the disciples; but she worshipped, crying, “Lord, help me.” True faith, the greater the difficulty, the closer it clings to Christ. There was once a lady in Ireland, whose little girl asked her for some bread and butter. The mother paid no attention, and by and by the child ran away to play. She was asked why she did not attend to the child’s request. “Ah,” said she, “when she really wants it, she pulls me by the gown, and won’t give up till she gets it!” Those obtain who know their need, and are in downright earnest.

**NOVEMBER BIRTHDAYS**

**MANY HAPPY RETURNS**

1947

Nov.  1 – Donald McLean, Wherrol Flat.
    1 – Alan MacKay, Maclean.
    1 – Lesley Ray, Doubtful Creek.
    1 – Ronald Watts, Grafton.
    2 – Connie Martin, Tinonee.
    3 – Ken Fort, Hamilton.
    3 – Jeanette Calvert, Wingham.
    4 – Patricia Jones, Maclean.
    4 – Betty Wells, Geelong.
    5 – Claude Lovett, Hamilton.
    6 – John Murray, Browns Creek.
    7 – Audrey Lisle, Grafton.
    8 – Ronald McPherson, Maclean.
    9 – Aileen Beaton, Bob’s Farm.
   10 – Janet McDonald, Chatsworth Island.
   10 – Edie McQueen, Grafton.
   11 – Elizabeth Robinson, Mullumbimby.
   11 – Heather Brain, St. Kilda.
   11 – Edith Chapman, Wingham.
   12 – Eunice Foster, Hamilton.
   12 – Donald MacAskill, Sydney.
   14 – Janice McFarlane, Hamilton.
   14 – Euphemia Lovett, Hamilton.
   14 – Russell Murray, Bunyah.
   16 – Desmond Ralston, Tuncurry.
   16 – Robert Steel, Wauchope.
   17 – Jock Graham, Wauchope.
   17 – Laurie Brown, Wauchope.
   18 – Kevin Woodall, Branxholme.
   18 – Paul Pledger, North Bexley.
   18 – Nan Pledger, North Bexley.
   20 – Marjorie Polley, Tinonee.
   21 – Nancy Williams, Grafton.
   22 – Marslaidd Harman, Wauchope.
   22 – Ann Margaret Sykes, Wollongong.
   23 – Beverley McSwan, Maclean.
   23 – Alex, McKinnon, Kindee.
   25 – Allan Bain, Wauchope.
   25 – Colin Marr, Wycheproof.
   25 – Bruce Campbell, Chatsworth.

...and then there is a list of names and dates which are not fully legible but seem to include birthdays. There is also a section titled "Search Work in Matthew 1-10" with questions to be answered, but the text is not fully legible. The full text is not provided here due to the quality of the image and the legibility issues.
PERFECT THROUGH SUFFERING
By the Rev. H. K. Mack, B.A., Geelong

“For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” – Heb. 2: 10.

Twice in the opening chapters of the Epistle to the Hebrews Christ is spoken of as being perfected through suffering for the work of salvation. “For it became Him, for whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” Ch. 2: 10. “Though he were a son, yet learned he obedience by the things which he suffered; And being made perfect he became the author of eternal salvation unto all them that obey him.” Ch. 5: 8,9.

Commenting on the words, “Yet learned he obedience,” Calvin says, “The proximate end of Christ's sufferings was thus to habituate himself to obedience; not that he was driven to this by force, or that he had need of being thus exercised, as the case is with oxen or horses when their ferocity is to be tamed, for he was abundantly willing to render to his Father the obedience which he owed. But this was done from a regard to our benefit, that he might exhibit to us an instance and an example of subjection even to death itself. It may at the same time be truly said that Christ by his death learned fully what it was to obey God, since he was then led in a special manner to deny himself; for renouncing his own will, he so far gave himself up to his Father that of his own accord and willingly he underwent that death which he greatly dreaded. The meaning then is that Christ was by his sufferings taught how far God ought to be submitted to and obeyed.“ (Com. on Hebrews.)

Christ's sufferings had respect to the claims of God's righteous law upon guilty man, and they are fitted to assure the suffering believer that he has in Christ one who understands his sorrows. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Heb. 4: 15.

Christ suffered as the devoted and faithful servant. In this character He had to advance in face of the misunderstanding of friends and the opposition of enemies. We may not impute petulance to Christ, but was there no strain upon His eager spirit when he felt that his parents were slow to discern his high sense of duty? “Wist ye not that I must be about my Father's business?” Spirits destined for noble service are often misunderstood. Joseph's brethren could not recognise the spirit that was stirring in him. Moses was beyond the comprehension of many of the Hebrews. It is a tax upon a teacher's patience to
deal with dull, inattentive, or sophisticated scholars. Sometimes Christ's disciples thought they knew much better than He what was appropriate, Peter would not have Christ to take the way of suffering and death; and James and John would have had him call down fire from heaven on some who failed to welcome him. While during his whole public ministry he had to meet the opposition of avowed enemies in witnessing for the truth.

Christ suffered in contemplating man's sad and helpless state. The crowds drew out his pity. “But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.” Matt. 9: 36. In such cases, we may think, Christ's sufferings were mitigated by his joy in feeding their weary bodies with loaves and fishes. But may there not have been a large remnant of sorrow as he saw many of them depart satisfied with the earthly bread while indifferent to the heavenly manna? Christ's sufferings were peculiarly intense as he looked upon the beloved city. Jerusalem, ripe for judgement. In this case he poured forth the agony of his soul in a very piercing cry, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” Matt. 23: 37-39.

Had Christ suffered never so intensely as he strove to live a sinless and God honouring life in the face of indifference and hostility, he had agonised with melting heart over the wretchedness and sin of mankind, yet he had not been perfect as the Captain of Our Salvation if he had not suffered in another capacity.

Christ suffered as the sinner's Surety. He was the sin bearer. As our Surety in the Covenant of Grace, Christ was committed to answer for the sin of his people. No doubt in the purity of his nature Christ could see the terrible aggravations of human sin as done against a Being of infinite holiness and love, and so his heart was moved with pity for a race that had ruined itself by its unspeakable folly and perversity. But how could Christ take the sinner's place and see coming down upon himself that dark and deadly judgement of a holy God against the ill desert of man? While he was pursuing his public ministry, teaching the people and healing their diseases, he might, humanly speaking, be able to ward off for a time the full perception of the dreadful nature of the curse impending, though at times the darkness would cloud his soul. But an hour had been fixed for death to strike its final blow. In the Garden of Gethsemane and on the cross his sufferings would reach their painful consummation, If with divine compassion he wept over doomed Jerusalem, in the Garden he would begin to receive the sword of divine justice in his soul. On reaching the Mount of Olives Christ reminded the disciples of the prophetic words of Zechariah 13: 7: “All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.” Matt. 26: 31. In the garden and on the cross he tasted death. He knew what it was to submit himself to the dread sentence of the broken law. There was all the repugnance of human nature to such a thing as death. “My soul is exceeding sorrowful even unto death.” But there was still the will to endure all in furtherance of Gods purpose. “O my father, if this cup may not pass away from me, except I drink it, thy will be done.” Matt. 26: 42. “His soul was not wrung and torn from him, but he rendered his spirit into the hand of his Father, and cried with a loud voice before the last act; so that he died not by a defect of strength, but by an ardency of will.” (Charnock.) “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost.” Luke 23: 46. “Here is the ultimate or the remoter end, as they call it, why it was necessary for Christ to suffer: it was that he might thus become initiated into his priesthood, as though the Apostle had said that the enduring of the cross and death were to Christ a solemn kind of consecration, by which he intimates that all his sufferings had a regard to our salvation . . . He became then the cause of salvation, because he obtained righteousness for us before God, having removed the disobedience of Adam by an act of the opposite kind, even obedience.” (Calvin.)

The crowning glory of the Redeemer is in that he became obedient unto death, even the death of the cross. He stood in the depths of humiliation, derided by the self righteous, even if sometimes he seemed to reach the perilous heights of popular acclaim. John 6: 15. He explored all the valleys and hills on the way to the Celestial City. As an
experienced captain he knows all the enemies to be met with and all the difficulties to be encountered by his followers contending for the faith, and so is fitted to lead them to a glorious victory.

“Come then, and added to thy many crowns, Receive yet one, the crown of all the earth, Thou who alone art worthy! It was thine By ancient covenant, ere Nature's birth; And thou hast made it thine by purchase since, And overpaid its value with thy blood.”

– (Cowper)

MISSION INTEREST

MISSIONARY interest in our Church has been given an appreciable impetus by the fact that we now have a Medical Missionary of our own waiting to take the field in South Africa. Our people as a whole are at last able to feel that they have a direct and personal interest in this particular field of missionary labour, and it will now be essential to keep our folk reminded constantly of the responsibilities incurred in supporting our representative both spiritually and materially.

An important suggestion to our question is to find those whose hearts are set on the furtherance of the Gospel in the darkened parts of the earth; those who are moved by the Spirit of God to take an active though indirect part in preaching the Gospel to every creature and let them unite in a concentrated effort to foster the live interest they already possess, to encourage one another in regular Missionary Meetings, and especially to endeavour to fire with missionary zeal those particularly who are taking no special interest in any of the Church's many other activities. These Meetings could achieve this result, too, if personal contact with one of our returned missionaries was made. The missionary could then illustrate, by visual and verbal means, the work that was done in particular spheres, thus greatly assisting to arouse a live interest in the activities of mission work.

We should also take a keen interest in our Church by encouraging others to attend divine worship, prayer meetings, and Fellowship, and by regular attendance ourselves. By the display of a Christian Spirit at all times and by a desire to seek the Glory of God in all our undertakings, for “Man's chief end is to glorify God and to enjoy him forever.” We should examine ourselves then and see if we have within us that spiritual enlightenment or saving grace, and if so, then apply it to a Missionary effort, so that by the grace of God we may feel drawn to a deep concern for the spiritual well being of our fellowmen.

We should therefore go on seeking to create a live missionary interest, ever seek the help of God to aid our undertakings, so that, as Christ's presence conferred success on His disciples efforts as they cast their nets by the sea shore, and he commanded that they “Cast out into the deep and cast their nets for a draught” . . . so should we in our work of “soul fishing” look up in faith and around us in solemn anxiety and seek Christ's presence, that we shall not labour in vain, for He who bids us let down the net, will fill it with fishes.

We must, however, bear in mind “Unless the Lord build the house they labour in vain that build it,” and the most effective implement we can use in creating a live interest in anything worthwhile is the instrument of Prayer, and if we are to seek a true missionary movement in our Church, we must be diligent in seeking God's blessing on all our labours.

(Prepared by the Sydney Branch.)

VALEDICTORY

A very large and s representative gathering assembled at the Bible House, Sydney, when the Missionary Gift Afternoon was combined with a farewell to Dr. and Mrs. Andrews and Elspeth. The proceedings were opened by the Rev. Arthur Allen with devotional exercises, after which presentations were made. First, on behalf of the Women's Missionary Society, Mrs. Gillies presented a cheque, being the balance of the Instrument Fund; second, on behalf of the St. George's congregation, suitable farewell gifts were presented to Dr. and Mrs. Andrews by Mrs. Allen and little Anne McClean made the presentation to Elspeth; and, third, Mr. S. Ramsay handed over a special Fellowship gift of bank notes to the doctor. Various speakers, including the Rev. Marcus Loane, M.A., Vice Principal of Moore Theological College, Mr. J. Silversides, Mr. R. N. Shaw, Mr. L. McKinnon and Mr. R. Allen, expressed the feelings of the gathering in farewelling our missionaries on the eve of their departure for Africa. Both Mrs. Andrews and the Doctor expressed their gratitude to the congregation and their determination to serve Christ in Africa. A period of happy fellowship followed when many old friends and relations of the missionaries had the opportunity of personally greeting them. We
were happy to have present Dr. Andrews' father and mother and Mrs. Andrews' mother, Mrs. Elvery.

THE SAVIOUR

“Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Acts 5:31.

The distinctive character of our Lord is that of Saviour. Saviour, because He saves His people from their sins, and is therefore called their Salvation. This was the supreme aim of our Lord's coming into the World. He came to seek and to save that which was lost, and when we call Him Saviour, we call Him by His name. How gracious is His condescension, for, He who thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant, and being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the Cross, to die for our sins. Think of the ignominy and the shame of that accursed death, for it is said, “Cursed is everyone that hangeth on a tree.” “He bore our sins in His own body on the tree.” He is our Saviour because, “He hath made peace by the blood of the Cross.”

The Lord Jesus Christ, our Saviour, a name that is as amiable, that of Lord is high and majestic, Our Saviour, a name, that is to the weary and heavy laden above every name, and which to believing souls is fragrant, reviving and refreshing, as ointment poured forth. Even His very garments give off a goodly smell, of myrrh and aloes, and cassia. Not only the Lord Jesus Christ, a Saviour, but the Lord Jesus Christ, the Anointed One. “Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” He was divinely commissioned of God for this great work of salvation. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” He is a Saviour of God's appointing, for, “when there was no eye to pity, nor no arm to save, thine eye pitied, and thine arm wrought salvation.” He is our Mediator, the only Mediator between God and man, the Man Christ Jesus. There is no other way of approach to God but through Him. Jesus says, “I am the way, the truth and the life, no man cometh unto the Father but by me. Neither is there Salvation in any other, for there is none other name given under heaven, among men, whereby we must be saved. All we like sheep have turned astray, we have turned every one to his own Way, and the Lord hath laid on Him, the iniquity of us all.”

In Him, therefore, every need of the sinner is met. for in Him all fullness dwells, no matter how deep one's guilt, how depraved one's heart and life. In Him, there is a fountain opened for sin and uncleanness to which we, as sinners, may repair, and have our hearts sprinkled from an evil conscience, and our bodies washed with pure water. He is able to save to the uttermost all who come unto God by Him. “Come now let us reason together, saith the Lord, though your sins be as scarlet; they shall be white as snow; though they be red like crimson, they shall be as wool.” We are bought with a price, even the precious blood of Jesus, and this wonderful salvation is freely offered to us in the Gospel. Without money, and without price, “Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come buy wine and milk without money and without price.” For ye were not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish, and without spot.” No other Saviour is necessary, no other can be found. God, out of His Free, Sovereign, Infinite Love, beheld the misery of poor sinners and in infinite wisdom devised a plan for their Salvation, by the obedience and sufferings of a Surety, He laid help on one that was mighty, one chosen from among the people, God spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things.

A Saviour infinitely suitable, a Saviour infinitely willing, in whom we have redemption through His blood even the forgiveness of sins. Think of these precious truths, “The blood of Jesus Christ cleanseth us from all sin.” “My God shall supply all your needs according to His riches in glory by Christ Jesus.” All spiritual blessings which flow to us were purchased at no less cost than the sufferings and death of Christ.

“When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear and open rivers of water in a dry place, and fountains in the midst of the valleys.” What think ye of Christ? Will you not prove Him today?

I pray in the words of the apostle, “that He would grant you according to His riches in glory to be strengthened with might by His Spirit in the inner man: That Christ may dwell in your hearts by faith; that ye be rooted and grounded in love; may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passes knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in
us. Unto Him be glory in the Church, by Christ Jesus, throughout all ages, World without end, Amen.

“He hath God exalted with His right hand, to be a Prince and a Saviour.”

— J. A. W.

A RALLY PAPER

“The harvest truly is plenteous, but the labourers are few.” — Matthew 9:37.

It is clearly stated in that text that labourers are sent into the field by the Lord. To His will, therefore, we must look for the reason that so few are at present called to the work of the ministry. This is fundamental to a right understanding of the whole subject, for only those called, as was Aaron, are sent to do the Lord’s work. He acts sovereignly and effectively in choosing his servants. Just as the effectual call makes “a willing people” come to Christ, so all those whom He calls to this work will respond to that call. God is revealed as absolutely sovereign and not as awaiting the will of his subjects before making His plans, or engaging workmen who apply to Him. As in the case of Paul, the Apostle, Gal. 1:15-16; “Being called by the grace of God to reveal His Son in me, that I might preach him to the heathen.”

Another cause must be inferred from the same truth that the Lord calls just the number of ministers to His service which He pleases, viz., that until the present He has not permitted to save many souls in this generation. It remains true that it “hath pleased God by the foolishness of preaching to save them that believe” and so, that few are called to preach surely implies that comparatively few will hear and believe. “How shall they hear without a preacher?” We recognise, however, that much blessing on few ministries may achieve very much, but much blessing on more ministries would achieve much more.

Looking at the subject now from the human side, the side which bears on our responsibility, we find that there are some questions which relate to the reason why so few students offer for the ministry. First, it might be asked, do all of our male members, especially our young men, ask themselves whether they are where God would have them be? Is He not addressing to them the question addressed Isaiah long ago, “Whom shall I send and who will go for me?”

Again, we might ask, are all of God’s people seeking “the Spirit of grace and supplications” that they might call effectively upon God? There, the whole subject of devotion and consecration to Christ must be taken into account, for it is “the effectual fervent prayer of a righteous man that availeth much.” Hence the question is one which touches the spirituality of our lives. Are we as deeply spiritually minded as we ought to be? Especially is Godliness or piety a necessary preparation and qualification for all prospective ministers of the gospel, for the New Testament, no less than the Old, requires that they who bear the vessels of the Lord must be clean. We should perhaps probe a little deeper, this evidently low standard of spiritual life, and ask, “Are we using the means to correct this sinful state?” That is to say, are we diligently meditating upon and searching the Scriptures as the means whereby our lives will be made more Godly and Christlike? “And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” Acts 20:32. Is our attendance on the means of grace both regular and frequent? Is it prayerful and expectant? This is a means of promoting spiritual growth for there the sheep are fed, there the Bread of Life is broken to hungry souls.

So recognising that we must submit to God’s sovereign, wise and merciful, as well as just, choice of the number of ministers He calls, we see several secondary possible causes why not more are offering themselves for the work.

We do not hold with the suggestion of some that the high standard of training required by our church hinders students from entering the ministry, but rather maintain that our students should be thoroughly equipped for the great task before them, so be the better enabled to preach the Gospel in all its fullness, to those to whom they are sent.

It has been said that lack of financial assistance is an obstacle to the appeal for young men to fill the ranks of the ministry. Should not we, who pray for an increase, be prepared to accept the responsibility of providing for their temporal needs. 2 Cor. 8:14. “But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality.” Can we say with Jacob, “Of all that thou shalt give me I will surely give the tenth unto Thee.”

We should always keep before us the great need of our generation. Christ said to the disciples, “Behold I say unto you, Lift up your eyes and look upon the fields: for they are white already to harvest.” Think of the millions who are perishing for want of the gospel. Millions who are strangers from the covenants of promise, having no hope, without God in the world.” How can they hear without a preacher?

Therefore, let us watchfully maintain our position, and prevent any lowering of the standard, and by God’s grace fulfil, as far as possible, our
WHERE CHRIST IS NOT EXPECTED


“And the Word was made flesh, and dwelt among us” (John 1:14).

St. John, the author of this gospel, is writing many years after the event, perhaps eighty or ninety years afterwards, and that is a long time. He certainly was not present to witness the happening about which he writes. That Holy Nativity was witnessed only by the faithful Joseph, perhaps a few cattle, and certainly by the angels of God. In that happening the Word of God became flesh; Jesus, son of Mary, Son of God, was born. It was no ordinary event, if the record is true.

As the tale unfolds, and as we read this sacred story, we begin to understand the kind of place where Christ is not expected.

AN INDIFERENT WORLD

He was not expected at the inn. The hostelry was full to overflowing with travellers. This woman “great with child,” was a possible nuisance. The innkeeper may have been quite a kindly, friendly man. It may have been out of the kindness of his heart that he allowed these two weary travellers to make themselves a shakedown in one of the outhouses. And that night the Son of God was born, in his outhouse attached to his hostelry. That was the very night when Salvation was made possible for all men. He allowed them in the outhouse because there was no room for them in the inn. The good innkeeper was the last to expect the Christ of God that night. Certainly the Messiah was not expected by the careless revellers in the public room, noisy and carefree. And still Christ will not be expected. Nevertheless, He is born among them; in an outhouse, may be, just on the circle of their activity. The Word was made flesh and dwells among them.

Think of any of man's activities this December, 1947, of the great international conferences, of pending peace treaties. Is Christ expected? Or will the many activities of the inn of Mansoul go on, while Christ is there, unheeded, unwanted, kept in the outhouse.

Many Christians round the world will be coming out of the great inn of life's manifold activity in order to worship Him who was not allowed in the inn, but was given the stable; but the great world goes on and never comes into the blessing of Christ’s peace. Think of the wonderful fascinating world of books, think of the countries of the mind. In how many of them will Christ be found?

AWAKENED SOULS

The story of the Holy Nativity tells of another place where Christ was not expected; but how different was the outcome. The hillside shepherds drowsily fulfilled their routine duties. Suddenly there came a message of angels: “There is born to you this day in the city of David a Saviour which is Christ the Lord.” Up, let us go even unto Bethlehem and see this great thing which is come to pass. No waiting, no hesitation, no doubting. Off they go. And they entered into the blessing. Joy was given to them that day.

The shepherds too, are nameless in the sacred story. Their very hillside is unknown to history. But for them Christ was not just kept to the outside of their activity. They gathered round to wonder and adore.

When the shepherds arrived at that inn, we may ask if they saw the revellers there. I don't know. At any rate they saw the Christ Child. They entered into the blessing and the joy.
It is often a source of amazement to us who by faith know Christ as Saviour and Lord that so many revellers remain heedless in the inn and never come outside to the outhouse to wonder and adore the Word made flesh Who dwells among us. It is often a source of great perplexity that so few worship God in spirit and in truth in the fellowship of His Church. We travel fascinated through the world of man's mind and marvel at his many enterprises and achievements. We see Christ all the time kept to the outhouse.

The folk in the inn had just to step next door and they did not go. The folk on the hillside had a long journey, and obedient to the message they went. Many of us may have come a long journey through doubt and mistrust, sorrow and sinning. But let us not blame the others who ought to have come. Let us kneel in the outhouse and receive blessing and peace. Let us return to the great inn of the unthinking world, there to tell the message of life and peace that the Word was made flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth.

"Evangelical Action."

CHURCH NEWS

Wauchope. – The sacrament of the Lord's Supper was dispensed at Wauchope on 12th October. The congregation was favoured in having the services of Dr. Andrews and Rev. A. McIntosh.

The services were well attended, and the season was a most helpful one, and blessed to many.

The Manse, Wauchope.

Dear friends,

The Missions committee of our Church rejoice to inform you that our Missionary, Dr. Andrews, along with his wife and daughter, sailed on 6th December, by the "Nestor" for Africa.

As a Church, we should give thanks to God that Dr. Andrews is now travelling to the field to which our Lord has called him. We would like to inform all friends that our representative in the Mission Field of Africa, is one whose labours have been owned and blessed of the Lord. There are, therefore, great possibilities in our missionary undertaking. We believe that in this branch of our work there are great things ahead. We desire every person within the Church to have a deep and personal interest in Dr. Andrews and his work. Uphold our Missionary and his loved ones with prayer, and daily remember those to whom he goes.

"If ye abide in me, and my words abide in you, you shall ask what ye will, and it shall be done unto you." John 15: 7.

"Wherefore shew ye to them, and before the churches, the proof of your love, and our boasting on your behalf." 2 Cor. 8: 4.

Yours in the Master's service,

J. A. HARMAN,
Convener of Missions Committee.

MARY'S MEMORIAL

By the late Rev, Alexander Smellie, D.D.

“She hath done what she could.” – Mark 14: 8.

1. Let me consider the act of Mary. It was a meditated act: she had kept the precious ointment that she might lavish it on her Saviour. It was a woman's act: delicacy and tenderness were in it, and there was an utter absence of the cold and calculating and utilitarian temper. It was a humble and devoted act: she was ready to break her heart and to give her life, and that was why Christ had such joy in her offering; her consecration resembled His own. Can I crave anything better for myself than that I should reproduce Mary of Bethany?

2. Let me consider the censure of the twelve. Matthew says that the disciples found fault; Mark narrows it to some; John fixes it on Judas, and this is the key, this the root of the trouble. It is the covetous traitor who infects the others with his unholy spirit. And still there are such cavillers. Let me give myself to the lost and outcast, and they sneer at my enthusiasm. Let me go to the heathen abroad, and they tell me of the poor at home, while they do not touch the burden with one of their fingers. But I must not be moved by them.

3. And let me consider the verdict of Christ. He understood Mary all along. She had wrought a beautiful work, He said; for He saw the heart behind the deed. She had strengthened and helped Himself, anointing Him graciously and richly for His burial. And she had built a monument, and set an example, which would continue to the end of time. Ah! let me serve to the very limit and verge of my power a Master Who comprehends and Who rewards. Mary's gift was valuable because it bore a near resemblance to Christ's.

1. Love prompted both her and Him. Her heart was surrendered to Jesus in gratitude and reverence and affection before her alabaster box was broken and her spikenard poured out. And His heart compassionated me and my lost world, and therefore He dedicated Himself to the task of redemption. I, too, must love ere I give. There is no fragrance in an offering which is loveless. I must get beyond custom and duty and the sense of right. I must infuse my life blood and my very self into the service I render.
2. **Sacrifice tested** both her and Him. She shattered a precious vase; she flung away a costly ointment, which might have been sold for three hundred pence. And He, when He came to redeem us, came by the humiliation of Bethlehem and the agony of Gethsemane, and the bitter death of the cross; He destroyed the alabaster of His body and poured forth the ointment of His soul. I, too, must learn the worthlessness of the gift which costs me nothing. For Christ's sake and the world's I must renounce and crucify myself.

3. **Magnificence distinguished** both her and Him. She did what she could, as much as in her lay, her uttermost, her best. And He – He bestows such a wealth of treasure on the poor and sinful heart; pardon, and holiness and rest, and new potencies and capacities, and fellowship with God, and the assurance of glory. He gives me Himself, Himself in all His communicable perfections. I, too, must copy such overflowing charity. Not a little but much, not something but everything. I must devote and consecrate. Else I fail and fall.

**OBITUARY**

Mrs. Catherine Lindsay, Huntingdon, passed away on 16th October, at the advanced age of 95 years. The late Mrs. Lindsay was a charming and gracious lady, clothed with humility, and greatly beloved. She will be remembered for her kindly interest in the welfare of others, and her never failing hospitality. Many will cherish pleasant memories of the home at Huntingdon where such a sincere welcome awaited them. In her sorrows and trials, which in her long life she had no small measure, she always manifested a remarkable spirit of patience and resignation. In the latter years of her life she was unable to attend services in the House of God, and this was a deep trial to her. Especially at Communion Seasons she felt her loss when not able to gather with others around the Lord's Table. With her death began a Sabbath and a communion which shall never end. “The memory of the just is blessed.” The sorrowing relatives have the sympathy of the congregation. – J. A. H.

**SUBSCRIPTIONS FOR NOVEMBER**

New South Wales

Mr. Bert Ramsay, Lismore, 10/-, 31/12/47; Mrs. P. M. McKenzie, Brombin, £1, 30/4/50; Mrs. D. Robinson, Wauchope, 5/-, 30/4/48; Miss Winifred Williams, 5/-, 30/4/48; Mrs. M. Gray, Palmer's Island, £1/10/-, 28/2/52; Misses C. & J. McKay, Taree, 15/-, 31/3/48; Mr. H. Grant, Barrington, £1, 30/6/59; Mr. J. Graham, Wauchope, £2, 19/51; Mrs. A. Latta, Wauchope, 10/-, 30/11/47; Mrs. A. E. Kennedy, Pt. Macquarie, 10/-, 31/3/49; Mrs. A. Suters, Wauchope, 15/-, 28/2/48; Mrs. C. Collins, Wauchope, 10/-, 28/2/48; Mr. Len Steel, Wauchope, £1, 30/11/48; Mrs. S. R. Andrews, Wauchope, 10/-, 1/11/47; Mr. I. Bain, Wauchope, 15/-, 31/12/49; Mr. K. Heaton, Beverley Hills, 5/-, 31/7/48.

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Victoria

Mrs. D. G. Fort, Hamilton, £1/5/-, 21/12/49; Miss C. McDonald, Hamilton, 5/-, 31/12/48; Misses Constley, Pimpinio, 5/-, 30/11/48.

Queensland

Mr. G. Findlay, Dalby, 5/-, 30/11/48.

Donations for Magazine

Misses Constley, Pimpinio, Victoria, 15/-; Misses C. & J. McKay, Taree, N.S.W., 5/-.
THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Vic.

THE LORD GOD OMNIPOTENT REIGNETH
Rev. 19:8.
“Though the cause of evil prosper,
Yet the truth alone is strong;
Though his portion be the scaffold,
And upon the throne be wrong –
Yet that scaffold sways the future,
And behind the din unknown,
Standeth God within the shadow,
Keeping watch above His own.”
– JAMES R. LOWELL

PSALM 119
George Wishart, the chaplain and biographer of “the great Marquis of Montrose,” as he was called, would have shared the fate of his illustrious patron but for the following singular expedient. When upon the scaffold he availed himself of the custom of the times, which permitted the condemned to choose a Psalm to be sung. He selected the 119th Psalm, and before two thirds of the Psalm had been sung, a pardon arrived and his life was preserved. It may not be out of place to add the George Wishart, Bishop of Edinburgh, above referred to, has been too often confounded with the godly martyr of the same name, who lived and died a century previously. We only mention the incident because it has often been quoted as a singular instance of the providential escape of a saintly personage; whereas it was the very ingenious device of the person who, according to Woodrow, was more renowned for shrewdness than for sanctity. The length of this Psalm was sagaciously employed as the means of gaining time, and, happily, the expedient succeeded. – C. H. S.

STIRRING WORDS
These are the words uttered by Latimer to Ridley as they were being burned at the stake for their faith in Christ Jesus and their refusal to embrace the errors of the Roman Catholic Church. “Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God’s grace, in England, as I trust shall never be put out.”

HOW PROPHECY IS FULFILLED
Dr. Cyrus Hamlin tells the following story. While he was in Constantinople, a colonel in the Turkish Army called to see him, and said: “I want to ask you one question. What proof can you give me that the Bible is what you claim it to be – the Word of God?”
Dr. Hamlin evaded the question, and drew him into conversation, during which he learned that his visitor had travelled a great deal, especially in the East, in the region of the Euphrates.

“Were you ever in Babylon?” asked the doctor.

“Yes, and that reminds me of a curious experience I had there. I am very fond of sport, and having heard that the ruins of Babylon abound in game I determined to go there for a week’s shooting. Knowing that it was not considered safe for a man to be there except in the company of several others, and money being no object to me, I engaged a sheikh with his followers to accompany me for a large sum. We reached Babylon and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds which cover the ruins are infested with game, which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set. What was my surprise to find the men striking the tents! I went to the sheik and protested most strongly. I had engaged him for a week, and was paying him handsomely, and here he was starting off before our contract had scarcely begun. Nothing I could say, however, would induce him to remain. ‘It isn't safe,’ he said. ‘No mortal flesh dare stay here after sunset. In the dark, ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them and becomes one of themselves.’ Finding that I could not persuade him, I said, ‘Well, as it is, I'm paying you more than I ought to; but, if you stay, I'll double it.’ ‘No,’ he said, ‘I wouldn't stay for all the money in the world. No Arab has ever seen the sun go down on Babylon. But I want to do what is right by you. We'll go off to a place about an hour distant and come back at daybreak.’ And go they did, And my sport had to be given up.”

“As soon as he had finished,” said Dr. Hamlin, “I took my Bible and read from it the 13th chapter of Isaiah: 'And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.'”

“That's it exactly,” said the Turk, when I had finished, “but that's history you've been reading.”

“No,” answered Dr. Hamlin, “it's prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about three hundred years before Christ.”

He acknowledged that it was. “And the Hebrew was given at least two hundred years before that?”

“Yes.”

“Well, wasn't this written when Babylon was in its glory, and isn't it prophecy?”

“I'm not prepared to give you an answer now,” he
replied. “I must have time to think it over.”

“Very well,” Dr. Hamlin said, “Do so, and come back when you're ready and give me your answer.”

From that day to this he has never seen him; but what an unexpected testimony to the truth of the Bible did that Turkish officer give!

– (Golden Grain.)

10

BRITISH BATTLESHIP IN ACTION

In his description of the Atlantic Meeting between the British Prime Minister and the President of the United States of America, H. V. Morton narrates the experience, as given him by one of the Marines, in the naval battle between the “Prince of Wales” and the “Bismarck,” when the latter was destroyed.

“We were waiting the order to fire,” said one young man. “We knew it would come at any moment and we were ready. Then, instead of the order, we heard the Padre reading a Prayer. But we got the order to fire soon after.” I had already heard that story from the Chaplain, the Rev. W. G. Parker. Just before action was joined he was called to the bridge by Captain Leach. “Padre, we are going into action,” said the Captain, “and we shall need help. I want you to read a prayer to the ship's company. Can you remember that prayer which begins, “O God, Thou knowest how busy I am . . .”

“Yes, Sir,” replied the Padre. “It's called Sir Jacob Astley's prayer before Edgehill, and I have the words in my cabin.” “Go, then, and fetch it quickly,” said the Captain, “there's not much time.”

“While the battleship, steaming into action, was taut with expectancy, every nerve stretched to meet the explosion of the fourteen-inch guns, instead of the order to fire there came to every corner of the ship, from engine room to crow's nest, the sound of the Chaplain's voice saying: O Lord, Thou knowest how busy we must be today, if we forget Thee, do not Thou forget us; for Christ's sake. Amen.”

Then the guns fired.

– (“Atlantic Meeting.” H. V. Morton.)

QUEEN ELIZABETH

Speaking at the 27th Anniversary celebration of the Bible Reading Fellowship, of which she is a member, Her Majesty told the crowded audience how she read the Bible, and what riches she found enshrined in its pages. It was, she said, in reading God's Word that one learned to live in the strength and power of God. Quoting Queen Victoria as saying, “The Bible is the secret of England's greatness,” she declared, “It is my prayer and hope that these words may become true again in our generation.” Britain was now being called to give a moral lead to the world, but she could only do that as she was true to her great Christian tradition. These are challenging days, but if our inspiration is drawn from the Bible, we might well go forward in confidence and hope. – “The Bible in the World.”

GAMBLING

Gambling is one of the greatest curses of our country today. Many fortunes have been lost and won, and the average man estimates the evil in proportion to his loss or gain financially. That side of gambling is a mere item compared with the dreadful moral effect upon participants. Today the Church is up against the worst form of this evil in the State Lottery, legalised by the Governments, selected by the people, and should therefore, as the representatives of the State, be to some extent the custodians of the morals of that State committed by ballot to their control. Many young people see in the Lottery the one chance in 100,000 of getting rich quickly, and they will risk their money, and worst of all, their moral character, their influence for good on others. One of the saddest features of life today is to see these people expending money on lottery tickets that should be spent on necessities for members of the family. Because the Government has legalised this form of gambling, some people regard it as quite within the limits of their Christian profession. The chance of winning is very meagre, but the grasping, selfish urge to get rich at the expense of the loser, who may be much worse off than he himself is certainly not Christian. The desire for easy wealth in this fashion grows rapidly and destroys all the finer Christian feelings. It robs man of his manhood, and takes from him the sincere desire to live unto God for Christ's sake, and the sake of his fellow men. Imagine the fearful influence on those who know them to be professors of Christianity, and to see them striving for wealth in this non-Christian way.

I was utterly astounded recently to find some who would be least suspected of such an offence, naming the order of winners in the Melbourne Cup, and giving tips whereby success may be assured of large gambling prizes. One was delighted to find the suggestions were well astray and therefore should at once be a warning to a weak one tempted to secure wealth in this immoral, non-Christian fashion. I trust that people will awake to a sense of the State Lottery as a growing and prevailing evil, and avoid any form of securing money but by straight-forward, decent and Christian methods, so that any gains made, any prosperity that may be ours, may be because of our faith and trust in the Living God, and in Christ, our Saviour.

The Church stands for the highest standards of living. The ideals of Christ's life and teaching should be our only principle of imitation. Raffles, drawings, guessing competition, spinning jennies, chocolate
wheels, dances, etc., are entirely contrary to the Spirit of Christ, and contrary to anything the Church should permit as a means of raising finance. “The silver and the gold are mine saith the Lord.” Let our blessings of wealth be only from His Hands.

— St. Andrew's Church News.

11

BRAVE FREE CHURCH BOY

The Rev. R. A. Finlayson, Senior Chaplain to His Majesty's Forces, and the present Moderator of the Free Church of Scotland, when writing of the faithfulness of many of our young men, records this interesting incident: “I am glad to be able to report from personal knowledge that many of them have not only been found faithful, but have done good service for the Redeemer's Kingdom.”

“One such lad I know was cast adrift in an open boat in mid Atlantic for eleven days, and though he was only an ordinary seaman he did as Paul did on the cornship from Alexandria when caught in the storm—he took charge of the ship and piloted her to the place of rescue! He confessed that the Bible was his daily comfort during those eleven days of fearful exposure, biting hunger, and, most unendurable of all, torturing thirst. The King has rewarded his magnificent courage and skill with a decoration, and he, in turn, asked for one favour. It was that henceforth every lifeboat of the Royal Merchant Service should be equipped with a Bible! The authorities readily granted the request, and now every British lifeboat that is set afloat on the seven seas is equipped with a copy of the Scriptures—a tribute to the faith and loyalty of a Free Church boy!”

— (The Instructor.)

LESSON NOTES.

TINY TOTS TEXT:

“Set you affection on things above, not on things on the earth.” Colossians 3: 2.

LESSON FOR JANUARY

Jan. Subject Reading Memory Text

1948

4 The Sword of the Lord Judges 7 Judges 7: 18
11 A Few Victorious Judges 8 Judges 8: 23
18 A Promised Deliverer Judges 13 Judges 13: 24
25 Self Will Judges 14 Judges 14: 6

EXPOSITIONS

By Rev. M. C. RAMSAY, M.A.

4th JANUARY – THE SWORD OF THE LORD

Judges 7. Memorise v. 18.

This chapter records that God said to Gideon that his army was too numerous, for when victory came to them they would be disposed to think that by their own power they had won. Twenty two thousand fearful ones returned their homes, leaving Gideon with ten thousand. But God asserted that the army was still too large. Of these then, only three hundred lapped as a dog laps.

That night, Gideon and his servant went down to the encampment of the enemy, and there they heard a dream and its interpretation, which greatly increased Gideon's confidence and courage. God was exceedingly gracious to Gideon in giving him repeated tokens of His favour. God often acts similarly with His people in these days.

At a given signal that night, the three hundred men did as they had been bidden, and consternation seized the enemy, who slew each other in the darkness and confusion. Gideon's men did not then need to draw their swords, for “the Lord set every man's sword against his fellow.

Thus once again God gave to His people deliverance in their enemies. May we trust so great and gracious a God.

11th JANUARY – A FEW VICTORIOUS


This chapter tells of further victories achieved by Gideon. God had used but three hundred men to defeat the hosts of Midian. Thus Israel saw clearly that the victory was achieved by God. In all ages, God has frequently worked through few people to accomplish great things. God sometimes used but one person to accomplish much. God, in Gideon's day, found Gideon to be the man through whom He could work. God, today, is looking for boys and girls, and men and women, whom He will employ in His service.

We probably will misunderstand that record in this chapter of the slaughter of the enemy, unless we recognise that Gideon was the Divinely chosen agent to visit the enemy with Divine judgement.

Gideon refused to accede to the popular desire that he be made king. He reminded the people that God was their rightful sovereign, After judging Israel for forty years, Gideon died. He is honoured as one of the greatest of the judges. Again we behold the power of faith to mould human lives, to strengthen, purify and beautify them.

18th JANUARY – A PROMISED DELIVERER


This chapter opens with the statement that again the Israelites did evil, and God delivered them into the hands of the Philistines.

But brighter days were at hand. An angel was sent to announce to the wife of Manoah that she should bear a son who would “begin to deliver” Israel out of the hands of the Philistines. The boy
was to be a Nazarite – wholly separated to the service of God.

When the husband and wife offered a kid as a sacrifice to God, the angel who had appeared this second time ascended in the flame which was on the altar. Manoah said: “We shall surely die, because we have seen the Lord.” But his wife, with deeper discernment, replied that if God had purposed to kill them, He would not have received their sacrifice, nor promise them great things.

The boy was called Samson, and the Lord blessed him (v. 23). The Spirit of the Lord “began to move him at times,” probably thus intimating to him that he was to be Israel's deliverer.

So the Spirit of God often has moved boys and girls, and has given them intimations in their youth of what God would have them do later in life. May we listen to God speaking to us through His Word and His dealings with us.

25th JANUARY – SELF-WILL

Samson acted contrary to the Divine law in marrying a Philistine woman. The godly should not marry the ungodly. Samson gave early indication of being very self willed, and this brought much sin and many failures into his life. He who was a Nazarite should have been exceedingly careful of his conduct, We see in verse 6 that it was the Spirit of God Who gave Samson his great strength, and in the power of the Spirit he rent the young lion. In the 19th verse, it is recorded again that it was under the influence of and in the power of the Holy Spirit that Samson slew thirty Philistines.

How promising was Samson's life! Before his birth he was set apart for a great work, and was endued with that remarkable strength which would have enabled him to free Israel from the dominion of the Philistines had he walked in God's ways and used His strength in God's service.

Today many young people of ability, whom God might use greatly in His service, are forgetful of God, and largely ruin their usefulness by self will, even as Samson did.

SEARCH WORK IN MATTHEW 11 TO 18
1. Where does the Saviour say “Blessed is he, whosoever shall not be offended in Me?”
2. Find the statement “Jesus knew their thoughts.”
3. How many kinds of soil are mentioned in the parable of the sower?
4. How many parables are mentioned in Chapter 13?
5. What good man was beheaded on Herod's birthday?
6. What message did Peter, James and John hear spoken from heaven?
7. Who does Jesus say is the greatest in the Kingdom of Heaven?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2., Victoria.

DECEMBER BIRTHDAYS
MANY HAPPY RETURNS
1947
      2 – Brian James Gordon, Barrington.
      3 – Roma Eagleton, Maclean.
      2 – Wallace Lamborn, Willena.
      3 – Margarett Marchrment, Wauchope.
      4 – George Gollan, Tinonee.
      5 – Reginald McKinnon, Kindee.
      6 – Joy Kidd, Nabiac.
      7 – Helen Robinson, Taree.
      8 – Barry K. McKay, Kincnела.
      9 – Warwick Lamborn, Willena.
     10 – Frances Neil Robinson, Marlee.
     11 – Frank Bain, Wauchope.
     12 – Thomas Clerk, Wauchope.
     13 – Earnest Donald Munro, Maclean.
     14 – Kenneth Murray, Bunyah.
     15 – Judith Black, Eastwood.
     16 – Noreen Lyons, Forster North.
     17 – Graeme King, Grafton.
     18 – John Green, Maclean.
     19 – Margaret Oakley, Failford.
     20 – Betty Chapman, Wauchope.
     21 – Graham Ross Kidd, Nabiac.
     22 – Donald Atkinson, Wingham.
     23 – Marion Broden, Armidale.
     24 – Helena Breckenridge, Haberfield.
     25 – Christina Marchrment, Wauchope.
     26 – Graeme Nisbit, Sydney.
     27 – Heather Long, Grafton.
     28 – Rosemary Turner, Bunyah.
     29 – Valetta Foster, Hamilton.
     30 – Graeme Weber, Taree.
     31 – Elsie Rees, Hamilton.
     33 – Catherine Bain, Wauchope.
     34 – Pearl Mullard, Comboyne.
     35 – Margaret Wilkinson, Pampoolah.
     36 – Frederick Sheather, Wauchope.
     37 – Colin Albert, Ashby.
     38 – Stanley Murray, Krambach.
     39 – Hugh Turner, Bunyah.
     40 – Eunice Kennedy, Comboyne.
     41 – Hedley Darcy, Ruthven.
     42 – Peter Child, Maclean.
     43 – Bertie Chapman, Taree.
     44 – David Murray, Kundibahk.
     45 – Daryl Murray, Kundibahk.
THE CALENDAR

A new calendar has replaced the old one on our desk, our books have been balanced and we know the credit and loss of 1947, and now we endeavour to shape the ideas we will employ and the principles that shall be embodied in our undertakings for 1948. It is of the utmost importance that we should remember that the ideas we employ and the principles embodied in our projects, whether it be to frame treaties for world peace or social organisations, farming or engineering, business or pleasure, are the forces of hidden power which is irresistible. The end, therefore, is determined at the beginning.

The ultimate end does not rest in a good crop or a poor one, a successful engineering achievement or a failure. A good season may pave the way to destruction as in the case of the farmer of old, who pulled down his barns to build greater, or an achievement in engineering or physics producing an atomic force that may spread anguish and destruction throughout the world. To no spiritual truth does the Bible give more emphasis to than this, “Whatsoever a man soweth, that shall he also reap.” The ideas and principles embodied in all your plans and ventures is the determining factor in their ultimate success or failure.

As you stand on the threshold of 1948 seeking to shape the form of things to come, you are in a place of grave danger. Danger of incomprehensible dimensions threatens if you stop short of the noblest ideas and the highest principles. From childhood you have been taught, and those possessed of average intelligence know, that if the ideas and principles embodied in Christianity are understood and applied they will solve the problems in all spheres of human activity. There has been no statement in history that has set forth so purely, so rigidly, the principles and laws of exact justice and of love and charity than Christ's sermon on the
mount, and if these ideals are not embraced by you in your hopes and plans for the future, in short, if you seek less than to do the will of God, the ultimate end will be disaster. You will labour under no delusions with regards to your limitations, but the inspired writer would remind you, “Like a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.”

In our international relationships the same principle applies. “For righteousness will exalt a nation but sin is a reproach to any people.” We are told that progress will set man increasingly free, and so it should, if the ideas and principles embodied were in line with the will of God, but they are not. Therefore, man is in fetters. The solution of problems only brings us face to face with greater problems until the nations have neither the mental or moral capacity to deal with them, progress has only increased the difficulties and complexities of international relationships. Man's achievement in releasing the forces to produce atomic energy has placed in his hands forces of undreamed of destructive power; this terrific inescapable destructive power produces a problem of desperate moment. The veriest clown with a hammer can destroy in half an hour, the work of art which have cost genius the slow labour of centuries.”

If the will of God and love for men does not occupy a central place in the ideas and principles of those who sit in places of authority, those who are appointed to settle our present world problems, the ultimate end will be disaster. It may be averted in part by later reforms, but an acceptance of ideas and principles less perfect than those set forth in the Holy Scriptures will inevitably produce evil consequences, for the ideas employed and the principles embodied will always triumph, determining the shape and form of every venture. “For whatsoever a man soweth that shall he also reap.”

As you see the new calendar replace the old, whether it be in the farm house or the suburban cottage, ponder over the grave responsibilities that are upon you; remember that the government of the nation will reflect the ideas and principles of its people.

The past is beyond recall but, thanks be to God, not beyond His power and grace to forgive and forget its sins and failures. He has made provision to meet such a need through the sacrificial death of the Lord Jesus Christ. The future is before you, what are the ideas and principles embodied in your plans and schemes? If they fall short of this, “Seek ye first the kingdom of God and His righteousness,” then failure, or perhaps everlasting destruction is already written on the page of destiny; but if the Word of God be your guiding rule, your end, your aim, then your home will be the gate of heaven and all who cross its threshold will know that it is none other than the house of God. No greater contribution can you make to your family, your home, your church, your nation, and the world, than when you seek to do the will of God.

– A. A.

FAITH HIDING THE CHILD
Exod. 2: 2; Heb. 11: 23.

The story of Moses will lead us in the way in which the faith of parents will manifest itself in dealing with their children. It was by faith the parents of Moses saw that he was a godly child – God opened their eyes, and there was the consciousness of something special, of a spiritual beauty that made their babe doubly precious. And so the eye of faith (in believing parents) sees in each little one a Divine godliness. Is it not a being created in God's image, with the faint light of a Divine glory, of an immortal life shining from it? Is it not an object of the great redemption, destined to be a partaker of the precious blood, and the Holy Spirit of Jesus, to be the object of the joy of angels, and God's everlasting love and pleasure? A child, whose worth exceeds that of the whole world? A child, that even in this life can be a brother of Jesus, a servant of God, a blessing for the immortal spirits of fellow men? Surely faith may
call the little one unspeakably fair, for it sees it shining as a jewel in the crown of the Lamb – His joy and His glory.

It is faith that sees, but fears not the danger. Our children are exposed to the same danger. The prince of this world pursues Pharaoh’s policy. When parents take a decided stand for God, the world may despise or hate them; it soon learns that it is of little use to attempt to conquer them. But it knows another way. The spirit of the world claims possession, and too often, alas, Christian parents give their children a prey to the world. Children are allowed to grow up in comparative ignorance about the blessed Saviour, are entrusted to the care of Godless or worldly teachers, and are allowed to associate with those whose spirit and influence is altogether worldly. And in many a Christian home, where at one time all was earnest and decided, as they grew up the tone became changed, and the power of Christianity was far less to be seen. To what a large extent the education of the young has been left to the State and the secular school, and the spirit of the age, until the youthful heart has lost the simplicity and tenderness of which the Master spake when He said, "Of such is the Kingdom of Heaven." Oh! what thousands on thousands of the children are thus drowned in the mighty Nile of this world – the fruitful stream of its pleasures and profits.

– Andrew Murray.

THE CHURCH.

The late Rev. H. W. Ramsay, of Grafton, addressing a gathering at Ruthven, on the above subject, said: –

"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 I 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 her 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 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 is preached that denies or excludes the doctrine of atonement through the blood of Christ is not the Gospel of the Saviour, but another and a 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? Can we conceive of it? With no Bible, no Sabbath day, no ordinances of grace, no godly men or holy women, it would surely be in a fearful condition, one of utter darkness and devoid of any true hope.

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 in regard to our children, in labouring to bring those around us to a saving knowledge of the truth as it is in Christ, and in 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.'

FAREWELL

A large crowd assembled at the Free Presbyterian Church on Tuesday morning, 11th November, to farewell Dr. and Mrs. Andrews and their daughter, Elspeth, who are to leave shortly to carry on missionary work in South Africa.

The gathering was presided over by Rev. J. A. Harman, and the proceedings were opened by singing, Bible reading and prayer.

At this stage dress sprays were given to Mrs. J. C. Andrews, Mrs. S. R. Andrews and Mrs. Elvery by Mrs. Harman and Mrs. H. D. Andrews. Little Ruth Steel presented Elspeth with a posy.

The chairman remarked that it was not necessary to explain the reason of the gathering as all present knew that the guests were about to leave for work in the Foreign Mission Field. He added that it was with mixed feelings that friends had gathered to say farewell to Dr. and Mrs. Andrews. The Lord had called them to Africa; their hearts were set on rendering service there; therefore, local friends rejoiced with them in that the way had opened up for their going to that field. Rev. Harman assured them that his congregation would ever take a deep interest in their work.

Others who spoke in eulogistic terms of the guests were: Rev; M. C. Ramsey (Taree), Rev. A. McIntosh (Grafton), Rev. Eipper and Rev. J. Walker (Port Macquarie), Messrs. Donald McLeod (Comboyne), H. D. Andrews, J. E. Huckett, P. H. Secombe (on behalf of Methodist Church), F. Robinson, J. Graham, James Wallace and the Shire President (Cr. H. A. Rose).

Rev. Harman, in making a presentation of a wallet containing a cheque for £109, to Dr. and Mrs. Andrews said that the present was not merely a token of their esteem but an expression of their love. He assured the guests that their friends would travel constantly, by prayer, to South Africa.

Ruth Steel then presented Elspeth with a leather suit case.

“Mr. Harman and friends,” said Dr. Andrews in responding, “it is difficult for me to speak at this hour. That so many should come, some from so far away on this occasion, I take not so much as a tribute to my wife and myself as a token of your deep interest in the cause of the Lord Jesus Christ. Many of you have kindly referred to our qualifications of mind and soul for the work to which we go. But whatever qualifications there be they are all of grace. I would remind you that in my own case there was nothing of either mental or spiritual resources to suggest I was fitted for the task until the Saviour in grace laid hold of me. Whatever was accomplished; whatever qualifications were afterwards obtained were all of grace given in answer to the prayers of you all, and of many others. I would emphasise that without your constant prayer and interest and financial support a long, expensive and exacting, course of study would have been impossible. To magnify His grace Christ took me of the weak things of the world and in answer to prayer gave me strength to complete in less than 10 years courses of study which normally occupy at least 15 years.

We shall both need your interest and prayers in days to come, but we feel sure that you will not forget us. We did not require this handsome gift to remind us of your esteem and affection for us, but we thank you from the depths of our hearts. It would be impossible for us to record the kindness and regard shown toward us in all places since we set our faces towards the mission field.

Perhaps I should outline some of the steps which have led to this hour. My manner of life from my youth is known to you all. Until almost the age of 20 it was void of grace. Perhaps the first thing which caused me much serious thought was reading a short life of Abraham Lincoln. In the light of what he did by the common grace of God I realised how futile and barren my own life was. Had it ceased then tears doubtless would have been shed by my relatives, but as far as the general good and spiritual welfare of the community was concerned there would have been no loss. That knowledge drove me to my knees. Then during the autumn and winter of 1929 all love for pictures, dancing, card parties, etc.,
simply left me. I knew not why and I began to read good books. This was associated with a deep sense of sin and failure and unworthiness. Then when spring came it seemed that the springtime of God had begun in my soul. The Bible became precious to me. I carried a Testament and read while I spelt the horses and thought on what I read as I worked scarifying the corn. I began to attend the prayer meeting and Bible class on nights which I had previously given to other pursuits. The end of the year found me praying in cornfield and barn and any quiet spot, and now the presence of Christ became as real to me as that of those with whom I lived, and it was clear that acceptance of Christ as Saviour in my case meant full time service in the ministry of the Gospel.

The call to the mission field came after twelve months study in Sydney. By that time I knew something of what absence from home and loved ones meant. I had spent many an hour at the weekends in Sydney walking paved streets and thinking of green fields with waves of loneliness almost overwhelming me. Thus the separation and exile of foreign missionary work were realised. But the Lord's constraint could not be resisted. I had read the lives of Moffat and Mackay, both missionaries to Africa, and then one weekend I heard a missionary sermon and read a short biography of Hudson Taylor of the C.I.M. I closed the book at 9 p.m. but could not rest with the sense of crisis and of call in my mind so went out into a park near my lodgings and thought and prayed the matter through until at midnight I was able to say “Here am I, send me.” A great peace flooded my soul from that hour.

I could say more but will forbear. That was over 15 years ago. Through the years, and at times, the almost insurmountable difficulties the vision had not faded and the resolve then formed has been kept by your prayers and interest, by the prayers and encouragement of one who goes forth at my side by the grace of Christ imparted in answer to prayer, and now the fulfilment is now at hand.

This has been for us both the best of all farewells, for here in this building over the past few weeks we have seen the power and grace of God manifested in the salvation of souls. This we regard as a token from God of His confirmation of our call, and of His blessing in store for our work in Africa. To have some of one's own flesh and blood won for the Lord Jesus Christ on the very eve of departure means more than words can say. The Gospel which is obviously the power of God unto salvation here will, we are sure, be the same power in Africa. We hope that the work seen here will grow and extend until, perhaps, the very influence of it will reach the ends of the earth.

This place is dear to me, its people are dear to me above all places and all people on earth. I feel for it and for its people something of what Samuel Rutherford felt for his beloved parish of An-woth . . .

“And if one soul from Anwoth,
Meet me at God's right hand,
My heaven will be two heavens,
In Immanuel's land.”

The gathering was brought to a close by singing Psalm 121, and the Benediction.

— “Hastings Shire Gazette.”

The Editor,

Dear Sir,

Now that our son, Campbell, his wife and little Elspeth have sailed for the African Mission Field, to which work God had called them, my wife and I would like to express our sincere and lasting gratitude to the various congregations for the gracious words spoken and the help given not only in gifts of money and instruments, but also through the prayers which we know that the Free Church people have offered up on his behalf throughout the whole of his period of preparation till the present.

We would like to include those good people in Scotland who helped by their many kindnesses during the long years of preparation.

Our hearts are sad at this time of parting, but we are assured that God in His infinite love is watching over them, and we humbly thank Him for calling Campbell from our home to serve Him. Great is the power of prayer and we ask that you keep praying that the Word may go forth with power.

Yours in deep gratitude,

S. R. ANDREWS.
THINK!
By the Right Rev. J. C. Ryle, D.D.

Do you ever think? You have got a soul as well as a body. You must die one day. After death comes the judgement. Do you ever think?

Want of thought is one simple reason why thousands lose their souls for ever. They will not consider. They will not look forward. They will not reflect on their latter end, and the certain consequences of their present ways. And at last they find they are damned for want of thinking.

Believe me, this world is not a world in which we can do well without thinking. Least of all can we do well in the matter of our souls. “Don't think,” whispers Satan: he knows that the unconverted heart is like a dishonest tradesman's books, – it will not bear close inspection. “Consider your ways,” says the Word of God; “stop and think – consider, and be wise,”

Well says the Spanish proverb, “Hurry comes of the devil.” Just as men sometimes marry in haste and repent at leisure, so they make mistakes about their souls in a minute, and then suffer for it for years. Just as a bad servant does wrong, and then says, “I never gave it a thought,” so men run into sin, and then say, “I did not think about it – it did not look like sin.“ Not look like sin! What would you have? Sin will not come to you saying, “I am sin: it would do little harm if it did. Sin always seems “good and pleasant, and desirable,” at the time of commission. Oh! get wisdom, get discretion. Remember the words of Solomon, “Ponder the path of thy feet, and let all thy ways be established“ (Prov. 4: 26). It is a wise saying of Lord Bacon, “Do nothing rashly. Stay a little, that you may make an end the sooner.”

LIVE IN LOVE

Be not harsh and unforgiving,
Live in love: ‘tis pleasant living.
If an angry man should meet thee,
And assail thee indiscreetly,
Turn not thou again and rend him,
Lest thou needlessly offend him:
Show him Love hath been thy Teacher,
Kindness is a potent preacher:
Gentleness is e'er forgiving –
Live in love, 'tis pleasant living.

THE PROMISE OF THE HOLY SPIRIT
John 16: 7-14.

The Crucified Christ was to be glorified on the Throne of Heaven, and out of that glory He would send down the Holy Spirit into the hearts of His disciples to glorify Him in them. The Spirit of the Crucified and Glorified Christ would be their life in fellowship with Him, and their power for His service. The Spirit comes to us, as the Spirit of the Divine Glory; as such we are to welcome Him, and yield ourselves to Him absolutely to lead us. – “The Secret of the Faith Life,” by Andrew Murray.
BOOK REVIEWS


We infer that the sermon notes which comprise this volume served the author as a basis of preparation for extempore preaching. There are thirty outlines. The evenness of the work is impressive and presents an excellent example of sermon construction. The method adopted is to divide the subject under three heads, each head being treated under sub-heads. The above method is by no means original, but the substance of these outlines are attractive and forceful. This volume give an impression of a personality that is symmetrical and virile in thought.


A similar method is adopted in construction. The author follows a sound exergetical rule; he does not venture into the realms of imagination nor does he give place to speculation. He interprets Scripture by Scripture. The work is well done and would be a valuable addition to the library.


We heartily recommend this booklet and give our amen to what Prof. Haultain L. Brown has to say in the Foreword. “I hope that the booklet will be widely read, and feel that it may be particularly useful for study in Bible Classes. Unfortunately, the great reformers are too little known today, and Mr. Ramsay will certainly have achieved something if his treatment of the subject stimulates his readers to further investigation.” The author has admirably succeeded in presenting the outstanding facts and the movements in history that bear directly upon the subjects of his sketches.

– John Wycliffe, John Huss, Martin Luther, Ulric Zwingle, John Knox, John Calvin – in a concise yet comprehensive form. The work is clearly outlined and well proportioned, and it is to be hoped that Mr. Ramsay will see his way clear to continuing the series of sketches.

– A.

SYNOD AND ASSEMBLY 1948

The Synod of Eastern Australia will meet (D.V.) in St. George's Church, Sydney on 16th March 1948 at 7: 30p.m.

The Assembly of Eastern Australia will meet (D.V.) on 18th. March. 1948.

J A. HARMAN
CLERK

OBITUARY

When Mr. James Campbell Duff, of Somerset, near Mount George, passed away on July 31, 1947, this district lost an upright and beloved citizen, and our local church a fine exemplary Christian.

For many years Mr. Duff's health was indifferent, but whenever he was able to rowed across the river to attend the services of his church. His faith is God and liberality to the cause of God was very marked. He was a man who was ever unassuming, with a deep love for the simpler things of life. His interest in the things of nature was maintained throughout his life, and the way he entered into the experiences of children endeared him to them. They never doubted that he was fond of them. Although never strong physically, Mr. Duff was a man of deep feeling with a keen interest in all good things, and his natural simplicity won him the deep respect and love of many.

On November 7, 1869, Mr. Duff married Annie, daughter of the late Mr. David John Lobban, of “Parkhaugh,” Wingham, who for many years was a most honoured elder of the church – one who
unreservedly devoted his time, talents, strength and money to the cause of Christ. As was to be expected, Mrs. Duff was like-minded, and the home constituted by Mr. and Mrs. Duff was noted for its godliness, simplicity, hospitality and happiness. Their love for their church and friends was very great, and many were made better and happier by partaking of their hospitality, and experiencing their friendship.

In a day when many are scrambling for wealth or seeking illusory pleasures, it is refreshing to have fellowship with those who live godly lives – lives apparently untouched by the troubled waters of discontentment.

Mr. Duff's life was clearly a preparation for everlasting fellowship with the Triune God.

To Mrs. Duff, son and daughters, sympathy is extended.

M. C. R.

Mrs. Alfred Woodward, of Nabiac, who passed away on December 9th, 1947, at the age of forty-six years was a daughter of the late Mr. and Mrs. James Cowan, of Firefly Creek. For a long period prior to her death Mrs. Woodward had suffered from ill health. Nevertheless she maintained at deep interest in her church, greatly rejoicing whenever circumstances enabled her to attend the services, and acting as local collector for her church, despite the disadvantages incidental to her state of health.

As a church member Mrs. Woodward will be greatly missed; also the community has lost one who took a practical interest in many good local activities.

To the sorrowing husband and only son deep sympathy is extended.

M. C. R.

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SPECIAL APPEAL FROM THE TREASURER

The General Treasurer would be particularly grateful if all contributions for the current year could be forwarded to him at the earliest possible date.

GENERAL TREASURER'S ACKNOWLEDGMENTS

The General Treasurer has pleasure in acknowledging the following amounts: –

The Misses E, and R. Courtley, Pimpinio, Victoria, for Dr. Andrews' Mission in Pirie district, £5.

St. George's Congregation, Sydney, Publications Fund, £4/16/3.

SUBSCRIPTIONS FOR DECEMBER

New South Wales

Mr. S. J. Bennett, Grafton, 5/-, 31/12/48; Mr. D. D. Campbell, Mullumbimby, 10/-, 30/6/48; Mrs. C. Nesbit, Canterbury, 10/-, 30/4/49; Misses Cameron, James Creek, 10/-, 31/12/48; Mr. J. W. Berry, Taree, 10/-, 31/12/70; Miss L. D. Cannon, Maclean, 5/-, 31/12/48; Mrs. G. McInnes, Woodford Leigh, 5/-, 31/12/48; Mrs. C. C. Campbell, Lane Cove, £1, 30/9/48; Miss M. McSwan, Leura, £1, 31/12/47; Mr. A. Hogg, Forest Lodge, 5/-, 31/10/47; Miss R. Earea, Pampoolah, 5/-, 28/2/48; Rev. Hugh Paton, Drummoyne, 5/-, 31/1/49; Mrs. A. Anderson, Grafton, 5/-, 31/12/48; Mrs. A. Anderson, Chatsworth Island, 5/-, 31/12/48.

Victoria

Mrs. C. Hanks, Branxholme, 10/-, 30/6/48.

Donations

Mrs. A. Anderson, Chatsworth Island, 15/-; Mr. D. D. Campbell, Mullumbimby, 5/-.

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Rev. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.

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MR. H. NICOLSON,
10 Stirling Street, Kew, E. 4, Melbourne

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 CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda,
Melbourne, Vic.

GET MISSIONARY MINDED
The departure of Dr. and Mrs. Andrews and their little daughter Elspeth, to the South African Mission field should make us all missionary minded. We would like to see the children of all our congregation organised to help in this good work. There are two things we must attend to very closely, they are prayer and giving. Be always praying and follow up prayer by giving.

The sun gives ever: so the earth —
What it can give so much 'tis worth.
The ocean gives in many ways —
Gives paths, gives fishes, rivers, bays;
So, too, the air it gives us breath;
When it stops giving, comes in Death.
Give, give, be always giving;
Who gives not is not living,
The more you give
The more you live.
God's path hath in us wealth unheaped;
Only by giving is it reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give self,
Give love, give, tears, give yourself;
Give, give, be always giving;
Who gives not, is not living.
The more we give

KATHLEEN
There was once a little Irish girl whose name was Kathleen. A very useful little girl she was, too; in fact, I really do not know what her mother would have done without little Kathleen — whenever Mother wanted help, there was her little daughter ready and waiting. Little Kathleen had what very few Irish girls had — an Irish Bible all her own. She used to read it, too. And, as she went about the house helping Mother she used to repeat over to herself passages from her Irish Bible, until at last her memory box was filled with different texts. And, better even than that, the Bible had made her “wise unto salvation.”

But one day the parish priest heard that she had a Bible, and it was not long before he called upon Kathleen's mother and demanded that the Bible should be given up to him. And poor little Kathleen had to give it to him, too, and as she placed it in his hand, she said, with tears in her eyes: “You can take the Bible out of my hand, but you can't take it out of here (pointing to her forehead), and you can't take it out of here,” and she placed her hand on her heart. She meant she had the Bible in her memory, and better even than that, she had it stored in her heart. That is the best place to keep the Bible — not at the bottom of a box, not on a high bookshelf far out of reach, but in the memory and in the heart. “Thy Word have I hid in my heart that I may not sin against Thee.”

BIBLE READING MOST IMPORTANT
During a time of persecution a Christian man was put in prison. It was a dungeon in which he was confined; no light ever visited his dark cell, except what came through the door when the gaoler brought him his meals; but, instead of employing that light to eat his meals by, he employed it in reading his Bible. And when he was asked why he did so, his reply was, “I can find the way to my mouth in the dark, but I cannot read the Bible in the dark.”


BIBLE COMFORT
An English vessel was once wrecked at sea. A Christian sailor on board that vessel had to choose between trying to save his money or his Bible. He took his Bible and left his money. He clung to the wreck till all but himself had perished. Then, tying his Bible round his neck with a handkerchief, he floated off on a broken piece of the wreck till he was picked up. While drifting about on that fragment of the wreck, he found a comfort in reading his Bible, which all the gold and silver in the world could not have given him.

— “Bible Wonders.”
**NEXT TIME**

Next time Giant Lazy bids you lie abed, prove that you are master still, and get up instead. And when Giant Grumble wants you to complain, tell him to be off at once, and not come again. Next time Giant Selfish seeks his way with you, show him you're quite unprepared greedy things to do. And when Giant Anger wants to spoil your play, tell him you'd be glad if he hurried on his way. Next time Giant Falsehood tries to use your lips, close them tightly right away safe against any slips. And when Giant Stealing knocks upon your door, tell him you won't let him in, now or evermore.

– “Our Own Magazine.”

**FAITH, HOPE AND LOVE**

Faith, Hope and Love, now dwell on earth,
And earth by them is blest:
But Faith and Hope must yield to Love
Of all the graces best.
Hope shall to full fruition rise,
And Faith be sight, above:
These are the means, but this the end
For saints, for ever, LOVE.

**THE LAW OF LOVE**

Pour forth the oil; pour boldly forth;
It will not fail until
Thou failest vessels to provide,
Which it may largely fill.
But then when such are found no more,
Though flowing broad and free,
Till then, and nourished from on high,
It straightaway staunched shall be.
Dig channels for the streams of Love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.
But if at any time thou cease
Such channels to provide,
The very founts of Love for thee
Will soon be parched and dried.
For we must share, if we would keep,
That good thing from above;
Ceasing to give, we cease to have –
Such is the Law of Love.

**LOVE**

May I rejoice to show
That I feel the love I owe!
Singing, till Thy face I see,
Of His love Who first loved me.

**DEATHLESS LOVE**

O Love that will not let me go,
see that it is right before we believe it.

8th February

**A TEST QUESTION**

Our Lord was now in the coasts of Caesarea. The Lord was now in the coasts of Caesarea. There were two cities in Judea. Called Caesarea, one situated on the borders of the Mediterranean, and the other – the one mentioned here – near Mount Lebanon, in the most northerly part of Judea. Whilst there our Lord asked His disciples, “Whom do men say that I, the Son of Man, am?” Various were the opinions expressed. Some, including Herod, said that He was John the Baptist. Some Elias, others Jeremias, or one of the prophets. He then makes the question more pointed. “But Whom say ye that I am?” This is the great test question of all. It is not what we think of others or of ourselves, or what others think of Christ, but what do we think of Christ. Peter's answer was, “Thou art the Christ, the Son of the living God.” Then the Saviour remarked, “Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father, which is in heaven.” We can only come to know Christ by a revelation of Him within us. This is something beyond the power of man to effect. Christ is the Rock upon which His church is built. “Behold I lay in Zion for a foundation.” He says His disciples must be prepared to give up everything to serve Him. He says, “If any man will come after Me, let him deny himself.” That means not the giving up of things – some can give up things until they are proud of it – but the giving up of self. We must take up our cross – that is whatever is laid upon us by God – and follow Christ. When Christ denied Himself and shouldered His cross, it meant the climbing of Calvary's hill, and the offering of Himself for us. This might mean a big sacrifice to us, but it is worth it.

15th February

**THE TRANSFIGURATION**
Matthew 17: 1-13

Prior to the transfiguration the Lord never spake much about what was to befall Him. The time for this had not arrived, as He was occupied almost exclusively in setting forth teaching concerning the kingdom. The transfiguration teaches us that the great sight in glory is Jesus Christ. This was just a little glimpse of heaven given to these three privileged Apostles in order to comfort and assure them of our Lord's nearness when taken up into heaven. He took them apart into a high mountain and in the act of prayer was transfigured before them. It also teaches us that the great topic of conversation in heaven is the death of Christ. Moses and Elias, the types of the saint who dies, and the one caught up into heaven without dying, both speak of His decease. They knew that it was to be accomplished at Jerusalem. The greatest joy also in heaven is Christ Jesus. Our heavenly Father describes Him as His beloved Son – the dearest of His heart – in Whom He is well pleased. God was well pleased with Christ because He offered Himself so willingly to die for us. This incident teaches us also that the great business of our lives is just to try and glorify Christ. We are told that after the transfiguration the disciples saw no man save Jesus only. When one has been alone with Christ in this way there is not desire to see any one but Christ.

22nd February

**UNBELIEF**
Matthew 17: 14-27

The failure to heal the child possessed of the devil by the disciples was due to lack of faith. They had tried hard to cast the devil out, but had not succeeded. “Why could not we cast him out?” they said. “Because of your unbelief,” replied the Saviour. Unbelief is at the bottom of most of the failures in the world. Christ shows that great things can be accomplished by even a small measure of faith. This was a case which required much prayer and fasting. Our Lord now begins to prepare his people for the terrible crucifixion. He speaks more frequently about His betrayal, and that he would be killed and rise again the third day.

Those who had charge of the tribute in Capernaum saw well to their business. After our Lord came there they soon asked Peter, “Dost not your Master pay tribute?” He said, “Yes.” And when he came into the house to tell Jesus about it Jesus anticipated him, saying, “What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children or strangers?” “Of strangers,” replied Peter. “Then are the children free,” said the Saviour. The temple was the Lord's house, therefore He ought to have been free. But He would fulfil all righteousness, and set an example to everyone, rendering to all their due tribute to whom tribute is due. Matthew Henry says the tribute demanded was not civil payment to the Roman powers, but Church dues – about fifteen pence – required of everyone for the service of the temple. In Exodus 30: 12, it is called “a ransom for the soul.” How free is the gift of God in comparison – without money and without price!
29th February

TRUE GREATNESS
Matthew 18: 7-14

It is a common fault with people to seek to be considered the greatest. The disciples even were not free from it. They had a little dispute amongst themselves over this very thing. When it became evident that they could not agree, they brought the matter to our Lord, and asked him, “Who is the greatest in the Kingdom of Heaven.” He answered them by taking a little boy and setting him in the midst of them, saying, “Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” Proud people do not like to be told this because it humbles them. They would like to be able to save themselves but they cannot. The person who is humbled and whose trust in Christ is freest from unbelief is the greatest. The less we think of our worthiness, the more Christ esteems us. The heavier a branch is laden with fruit, the nearer it bends to the earth. Christ is our outstanding example both of humility and greatness.

JANUARY BIRTHDAYS, 1948

“Let the beauty of the Lord our God be upon us – Psalm 90: 17.

1948

Jan.  1 – Sandra Pyart, St. Kilda.
    "  2 – Burnley Woodall, Branxholme.
    "  4 – Margaret Wilson, St. Kilda.
    "  4 – Gloria Foster, Hamilton.
    "  6 – Phillip Brain, St. Kilda.
    "  6 – James Eckersley, Coff's Harbour.
    "  6 – Robert Wallace, Taree.
    "  6 – William Wallace, Taree.
    "  6 – Allan Atkinson, Wingham.
    "  7 – Mary Catherine Nicolson, St. Kilda.
    " 10 – Rodney Fuller, Grafton.
    " 10 – Brian Stewart, Lismore.
    " 11 – Norma Cox, Wherrol Flat.
    " 11 – Beverley Turner, Bunyah.
    " 12 – Ruth Cowan, Firefly Creek.
    " 12 – Ivan Rees, Hamilton.
    " 12 – Albert Sheather, Wauchope.
    " 13 – Lorraine Baker, Maclean.
    " 13 – Winifred Martin, Tinonee.
    " 14 – Neville Ferguson, St. Kilda.
    " 16 – Graham Anderson, Chatsworth Island.
    " 17 – Jill Stewart, Taree.
    " 17 – Rosemary Haig, Taree.
    " 18 – Stanley Milliken, Nabiac.
    " 19 – Maxwell Alford, Clarenza.
    " 19 – John Chapman, Taree.
    " 20 – Wilma McKinnon, Kindee.
    " 20 – Lindsay Bird, Beechwood.
    " 20 – Patricia Paterson, Bunyah.
    " 21 – Valerie Murray, Brown's Creek.
    " 21 – Janice Bell, Maitland.
    " 22 – Dawn Steele, Wauchope.
    " 23 – Norma Worrall, Geelong.
    " 23 – Laurie Marchment, Wauchope.
    " 25 – Janet Matthewson, Tomago.
    " 26 – John Anderson, Harwood Island.
    " 26 – Nita McDonald, Nelson's Plains.
    " 27 – Ian McRae, St. Kilda.
    " 28 – Gloria Murray, Bunyah.
    " 29 – Jeanette Colville, Bob's Farm.
    " 30 – Arthur A. Upton, Birdwood.
    " 30 – Ruth Steele, Wauchope.
    " 30 – John Denham Franklin, Tinonee.

SEARCH WORK IN MATTHEW 19-26

1. Where does Jesus say, “Suffer little children and forbid them not, to come unto Me?”
2. Where does Jesus say, “My house shall be called the house of prayer?”
3. When the King came in to see the guests, what did he see?
4. What three things did Jesus speak of as “the weightier matters of the law?”
5. Find where Jesus says, “the end is not yet,” and “then shall the end come.”
6. Where is the Saviour spoken of as “coming in the clouds of heaven?”
7. Find mention of (1) “A scarlet robe”; (2) Golgotha; (3) a rich man of Arimathaea.

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2, Victoria.
THE RED DEAN

The grim fact must be recognised that there is little or no stability in our international relationships. The foundation and rule of life, as interpreted by the various nations, come in conflict as their representatives meet in Conference to prepare ways and means to establish peace on earth. This discord is also manifest in our national life.

This period of opportunity, “to win the peace,” was purchased at a tremendous cost in blood and tears, and it would be well for us to consider how we are using this opportunity. Certain union leaders are using this opportunity to foment strikes and demand conditions and wages that would undermine the economic position of the community. Certain business enterprises exploit this opportunity to make exorbitant profits and certain politicians are taking advantage of this opportunity to juggle with issues for party power. The words of the ancient Roman poet, Horace, expresses a common sentiment, “I know the better course, I follow the worse.”

The Red Dean of Canterbury suggests Communism, a system born and developed in the depraved mind of man, as the only solution for the present crisis in ethics and economics, and is ready to sacrifice what liberties remain in society for the sake of a few of its individuals who would hold the reins of power. While repudiating National Socialism of the Hitler type the Dean embraces the same philosophy and ignores the fact that the prevailing conditions in the world today reveal that human nature cannot create a
foundation and rule of life. Sin has so perverted and distorted the whole being of man that whatever foundation and rule of life he may seek to establish will only present avenues for the expression of his own sinful nature. The Red Dean would gild the husks in the swine's pen and invite us to join in the repast with the prodigal.

The need of the individual and society can only be found in Christianity. History and experience has proved a thousand times over that nothing, save a supernatural foundation and rule of life, will meet our needs. Yet the Red Dean would set aside the Holy Scriptures and establish in their place the works of Karl Marx and Engels with additions by Lenin and Stalin. Neither the works of Karl Marx nor the eloquence of the Red Dean can change human nature, the supernatural power of God alone can do this. As Thornton has said, “Christianity is the manifestation in the world of a life which draws its power from a supernatural religious experience.”

It is only as an individual is raised from a state of spiritual death by the power of Christ's resurrection that he is “renewed in the spirit of the mind.” The Word of God then becomes the foundation and rule of life, which extends his vision beyond the horizons of time into the realms of immortality. His enlightened understanding continually reminds him that he is a citizen of heaven and that his life should reflect his citizenship. Such an experience is wholly dependent on the resurrection of our Lord Jesus Christ. As He has said, “Because I live ye shall live also.” It is only as we share His life that we can know it and realise it. If the consciousness of this new life was carried into our world conferences and domestic government we could look forward with anticipation to a period of peace and prosperity, for “Righteousness will exalt a nation, but sin is a reproach to any people.” And if you have the consciousness of this new life it will reveal itself in your adoration of the Christ, whom the hosts of heaven worship, and you will “seek first the kingdom of God and His righteousness” knowing that all other things shall be added unto you.

– A. A.

The Hesitation of Moses

By the REV. EDWARD J. YOUNG,
Professor of Old Testament in
Westminster Theological Seminary

Humility in a servant of God is an admirable quality. Indeed, when God has commanded one to serve Him, how can one help but be humble? To serve the living and true God is the most exalted of tasks, and one may very well regard himself as unworthy. To Moses God had appeared in the burning bush. This revelation was of an unusual nature, for it was accompanied by a miracle of stupendous majesty and meaning. From the bush came forth the words, “I am the God of thy Father.” And Moses realised that the sovereign Creator of heaven and earth was before him, speaking to him alone.

A HUMBLE HEART

The thought was indeed sobering. In the lonely vastness of the Sinaitic wilderness, God had sought out Moses. Others were following their accustomed tasks, but Moses was face to face with God. It is well to pause and consider how greatly the man was thus honoured. The Lord was ready to unite His people into a nation. Hitherto they had existed as families, but they had not yet received the outward form which would set them apart as the theocratic people. A new administration of the covenant of grace was about to be revealed. The Lord would take up His abode among His people, dwelling in their midst in the Holy of Holies. It is almost impossible to conceive of the vast importance of this step.

As the human leader in this work, Moses was chosen. Very rightly did he hesitate, for he knew his own weaknesses. “Who am I,” he asks the Lord, “that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” (Exodus 3: 11). The question is simply an acknowledgement of the fact that Moses felt himself unworthy and unequal to the performance of so great a task. Are there not others, he might have reasoned, who have better qualities of leadership than I? Are there not others to whom the people would listen? I am not such a one as is able to gather people about myself. Who am I a mere shepherd, that I should undertake such a task?

The question was well put. All of God's tasks are tremendous. No work of His is unimportant, and when He calls, one may well
hesitate as he contemplates his own weaknesses. Yet Moses had been well prepared for the work to which God was now was calling him. He had lived among his own people in Egypt for many years. Well did he know the severe affliction to which they were subjected. Well also did he know their crying and groaning by reason of their bondage. He had also lived alone in the desert for many years. The desert is an excellent school. It shuts men out from the noisy crowds, and compels them to meditate. Many of the great leaders in the church have spent years of meditation alone. It is a preparation the importance of which cannot be minimised.

There is a tendency today to place a premium upon activity. We are interested in men who do things. We want action. All too often, however, such mere action is ill advised. We need more time for reflection and meditation. Great things are accomplished for God not alone by constant action, but as the result of long prayer and thought. Moses had been schooled in the desert, and great indeed was the importance of such schooling.

Such was the man whom the Lord chose to lead forth His people from Egypt. Such was the man who felt himself too unimportant to accomplish the task. The Lord however answers his question. “I will be with thee.” That is all that is needed. Every difficult will be met, and every obstacle will be overcome. Moses now should have been content. The Lord is with me. Whom then shall I fear? Pharaoh and his hosts could be no obstacle at all, for with God man can do all things.

An assurance such as this should have been enough. If the Lord is to be with one, nothing more is needed. Every difficulty will be met, and every obstacle will be overcome. Moses now should have been content. The Lord is with me. Whom then shall I fear? Pharaoh and his hosts could be no obstacle at all, for with God man can do all things.

THE CLIMAX OF DOUBT

But Moses is hesitant. He begins to envision difficulties in the proposed task. We need not condemn him, for we too would doubtless have done the same. But we must not say that it was natural for him to doubt. It was not natural. Doubt is sin, and sin is not natural. It was wrong to doubt, since God’s assurance had already been given. “Surely, I will be with thee.” There is then no room for doubt and hesitation. If God is present, the obstacles will all be overcome. It is sad, therefore, that Moses hesitates. He presents an objection, an objection which is not very weighty. “Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you: and they shall say unto me, What is his name? what shall I say unto them?” (Exodus 3: 13).

It is not likely that the Israelites merely wanted to know the word by which their God was addressed. Without doubt many of them knew His Name, and there is no reason why they should think that Moses could not have known it. More likely, the truly pious among the Israelites would have desired to know the nature of this God whom Moses was proclaiming. Was this the God who had actually guided the patriarchs? Was He the one who could deliver His people out of difficulty? Was He the true Creator of heaven and earth? What kind of God, in other words, was He?

And this was the question that God answered. It is not our purpose to discuss at this point the Name which God revealed to Moses. Suffice it to say, however, that God did make it clear that He was the eternal One, Who could deliver His people from bondage. When Moses told his people of this revelation, they would indeed have recognised Him. And such was actually the case. “And the people believed: and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped” (Exodus 4: 31).

THE SEED OF DOUBT

The wondrous revelation of the Lord was not received by Moses. Strange indeed was his attitude. The Lord had not only made known to Moses His Name but He had declared what the outcome of the mission would be. He even said, “And they shall hearken to thy voice” (Exodus 3: 18a). Moses, however, will not believe. “But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee” (Exodus 4: 1). We read these words with astonishment, for this is a flat denial of what God
had said. Moses expressly claims that he disbelieves the Lord. God is not telling the truth. God is ignorant. He does not know the outcome. The people will not believe.

Humility is no longer present. There is a very fine line between humility and pride, and a man may easily deceive himself. It is often possible to become quite proud of one's humility. When a person begins to doubt the truth of what God has spoken, he is no longer humble. He is proud and arrogant. For that reason, it is impossible for an unbeliever to be humble. A man who disbelieves the truth of God thereby declares that he is wiser than God. Moses is no longer humble; he is proud.

One marvels at the patience of the Lord. How can God use a man who has thus denied Him? Will not God cast him aside? The Lord apparently overlooks the insult upon Moses' part, and seeks to convince His rebellious servant that He will fulfil His Word. To do this He performs two miracles, and this fact enables us to behold the tremendous importance of that which the Lord desired to do in Egypt.

Surely these miracles will convince Moses. But no, he is yet rebellious. And his objections have little merit. He is not eloquent, he claims, as though he himself were to speak words of his own devising. But the Lord replies, “Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?” (Exodus 4: 11). Moses, however, does not want to go, “Send I pray thee, by the hand of him whom thou wilt send” (Exodus 4: 13). This was tantamount to saying, Send, Lord, thy mission is good and necessary. By all means carry out Thy grand purpose of redemption. But do not use me. Send someone else to do Thy work. Here was stubborn refusal to follow the command of the Lord. Here was the setting up of one's judgement above that of God. Here was an evaluation of self that was flatly contrary to that of the Lord. This was Moses, blind, stubborn, rebellious.

“And the anger of the Lord was kindled against Moses.” And because God became angered at him, Moses was not to be His spokesman before Pharaoh and the people. Moses thus forfeited the great opportunity which God had given him.

Why, oh! why, we ask, would Moses do such a foolish thing? The answer is plain. The Lord was to send Moses upon a difficult and unpopular mission. Moses did not want to be unpopular and he did not want to do anything dangerous. He would serve the Lord, apparently, in easy places. There are many like him. To serve God often costs much. It means very often the loss of friends; it means misunderstanding; it means that men will revile and blaspheme and say all manner of evil against us falsely. Every true servant of the Lord can testify to that. But there is a blessed comfort in the midst of all misunderstanding and persecution. The Lord is with us. The Lord has never forsaken His people, nor will He ever do so. May we never seem to resist Him as did Moses. When He sets before us the Way, let us walk therein, sure in the confidence that He is ever with us.

– “The Presbyterian Guardian”

A MESSAGE FROM THE GENERAL TREASURER

It is unlikely that I shall be able to attend Synod and Assembly this year. In view of this would church treasurers who have not already forwarded their contributions for 1947 please do so not later than 28th February. By so doing you will help me to get the reports and accounts ready for presentation to Assembly.

I am always glad to receive money for the church in whatever form you care to send it, but you would all help me considerably if you kept the following points in mind:

1. Avoid as far as possible sending money in notes. Our bank arrangements are all in Sydney, and it means that the notes must make a double journey.

2. When you send cheques kindly make
them payable to “THE FREE PRESBYTERIAN CHURCH OF AUSTRALIA,” not to me personally.

(3) When you send postal notes or money orders will you make them payable at BROADWAY, N.S.W. If you do this you will save all concerned, including the bank, a great deal of trouble.

Many thanks for all your support during the past year and I trust that the above appeal will be accepted in the right spirit.

H. C. NICOLSON, Treasurer.

5

MISSIONS

T.S.S. Nestor,
At Sea, 13/12/47.

The Editor,
“The Australian Free Presbyterian,”
Dear Sir,

Through your columns, on behalf of my wife and myself I would like to address a final word of farewell and of appreciation to our church people.

It was not easy for either of us to take farewell of loved ones, some of whom we may not see again on earth. Nor was it easy to leave the scenes of earlier years and turn our faces toward a foreign strand, to live among an alien race, speaking a strange tongue. Had personal inclinations moved us, we should have sought and perhaps have found excuse to remain at home. But the call of Christ compels us and the love of Christ constrains us, the need of perishing souls draws us and the prayers of God's people support us.

Was it presumption on our part to read in the rich blessing received at Wauchope prior to our farewell God's seal of approval on our going to Africa? Is it presumption to expect that the Word of God so powerful here should likewise be the power of God unto salvation out there? In answer to your prayers it may yet be that the blessing granted at home on our departure may be exceeded by the blessing outpoured in Africa on our arrival. God grant it.

We should like to mention the following subjects for specific prayer:

(1) That your missionaries hearts be filled with the love of Christ for the people whom they seek to serve.

(2) That special grace be given to labour consistently at and speedily attain effective knowledge of the difficult Xora language and the customs of the people among whom we shall work.

(3) That suitable accommodation and a suitable means of transport be readily obtained.

(4) That guidance be granted in organizing the medical work, in selecting suitable sites and establishing clinics, in negotiating where necessary with Government and local authorities.

For both Mrs. Andrews and myself the recent weeks have been full of the activity of packing and saying goodbyes. They have also been full of rich blessing in receiving so many tokens and assurances of esteem and affection. With kindness shown at every stage of the way so far traversed we have by you been brought on our way. We feel somewhat as Paul must have felt, “I leave all and abound.” We would rejoice with him in the assurance of a spiritual recompense to you all – “But my God shall supply all your need according to His riches in glory by Christ Jesus.”

Yours in Christ,
J. C. ANDREWS.

(Editor: Word has been received of the safe arrival of Dr. Andrews, his wife and daughter on the field.)

The Convener of the Missions Committee, the Rev. J. A. Harman, has forwarded the following information.

“The Missions Committee is now in the position to state that the approximate amount required yearly to maintain our missionary, Dr. J. C. Andrews, in the field is as follows:

<table>
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<th>Description</th>
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**FREE KIRK FELLOWSHIP**

**TAREE.** Subjects discussed at recent meetings of our branch have been “The Ten Commandments,” “Temperance,” and “The Lord’s Supper” and have been both interesting and helpful.

We were very pleased to have with us for a while Rev. J. C. Robinson to help us in our discussions. Following our minister’s return from Victoria, he gave an interesting talk on his trip.

At our last meeting for 1947, which was held at the home of Mr. and Mrs. Ronald McKay, we heard papers on “The Fulfilment of Prophecy in the Destruction of Tyre,” prepared by Miss Audrey McKay and Mr. Rex Webster, both of which were of a high class. Following supper, Mr. R. Weber and Miss Dingle moved a vote of thanks to Mr. and Mrs. McKay for the very enjoyable evening held, both spiritually and physically.

We are now looking forward to 1948, which, we trust, will be a prosperous and fruitful New Year.

**SYDNEY.** At our last meeting for 1947 we were very fortunate in having Dr. J. C. Andrews present, who showed us some reels of films he had taken, to give us an idea of how effective a means films can be for a returning missionary, and we all enjoyed having Dr. Andrews, and do wish both he and Mrs. Andrews every success in their new field of work.

The Officers for the following year were elected, and are as follows:—

- President: Mr. M. Ramsay.
- Secretary: Miss M. Dick (whose address is “Kelso,” 76 Thomas Street, Croydon, Secretaries of other branches please note.)
- Treasurer: Miss Emily Nisbet.

A “Breaking Up” Party was held at the home of Miss S. McDonald, Killara, on the 13th December, when a most enjoyable time was had by all.

**MANNING RIVER UNITED FELLOWSHIPS.** Officially, the Manning River United Fellowships are in recess until February. However, we are busy unofficially organising the Easter Rally, for which we are responsible this year. We have booked a house and tents if needed at Old Bar so that all Fellowshippers will be together.

Our final meeting for 1947 was held at Wingham on December 18th. Floods and heavy rain perhaps interfered with the attendance, which was lower than usual. Nevertheless, we had a very helpful meeting. Rev. M. C. Ramsay briefly spoke to us on “What is a Real Christian?” His remarks led to much thoughtful and profitable discussion, when many difficulties were discussed. We feel that this discussion was of great benefit to all.

We feel very proud of one of our Wingham Fellowshippers, Ian Stewart, who had a very successful year at Taree High School. Not only was Ian Captain of the School, but he was Dux of the School for 1947. He also gained the most coveted award of the School – a cup awarded for “good citizenship, sportsmanship and school spirit.” At our December meeting, Mr. Ramsay congratulated Ian on behalf of us all. Ian's younger brother, Ross, maintained the family's honour by gaining the highest place in second year.

A. M. McKay
Secretaries of all Branches, please note that all news for publication should be forwarded direct to Miss Elgin Nisbet, 203 Holden St., Ashbury, on or before the 15th of each month.

COLLOQUIA PERIPATETICA

The rather formidable caption to this article is the name given to notes of conversations by the late Dr. John Duncan, Professor of Hebrew in New College, Edinburgh. These notes were made by the Rev. William Knight, who, as a student, spent holidays under the same roof as Dr. Duncan in the years 1859 and 1860.

In a foreword Mr. Knight says:

There was so much of the philosophical sceptic in Dr. Duncan, along with the tenderest religious faith and humblest love (a union in which he resembled Pascal), that he had almost a disinclination to try to exhaust a speculative problem; and, after sounding here and sounding there, he turned from it to where he found secure footing – the revelation which God has made to us in history, and in His Son.

Colloquia Peripatetica or Deep sea Soundings may have been relegated to our readers' top shelves and the object of this article is to bring to memory some of the treasures in this unique collection.

In speaking of the calmness of divine power Dr. Duncan says:

I've sometimes thought that God's greatest power is best seen in the most silent awakenings of the spirit of man. So it is in natural things; the daily course of the earth, silent and sure, with no jolt, or start forwards; –

why should it be otherwise in the spiritual sphere, when the soul often awakens quietly at the touch of God? Let us never imagine that the tumultuous changes, stormy upheavals of the will, reveal His presence more markedly than the gentle whispers of His voice.

While our church recognises the Roman Church as Babylon, we often forget that the evils embodied in Romish practice can stain our own religious life. Dr. Duncan emphasises this point.

I insist very strongly on Christian teaching in the household, and on the necessity of stated family worship. We are Romish if we substitute the church service for the altar.

Brevity and forthrightness characterise many parts of the book, and the following item demonstrates this.

The Plymouth Brethren assert that there should be no sects, because there is no visible church; nevertheless they add one.

The book often lays bare false attitudes. Many religious and political leaders today could peruse the following quotation with profit.

“He's at least sincere,” is a common saying, in defence of a man whose opinions or actions may be very far astray, and it exonerates the man from the charge of hypocrisy. . . . But that he has acted conscientiously does not prove that a man has done his duty. In other matters, sincerity is not held to be the equivalent of duty. If a man is sincere in his debts, that won't exonerate him. Now, if a man misconstrues what God reveals, though he is sincere in a measure, he is blameworthy to the extent of his light. God has spoken to men in His word.

In speaking of the controversy between Arminianism and Calvinism this unique thought is expressed.

The fact is, however, that the Calvinist affirms a grace of God towards his own children which the Arminian denies towards any creature.

Among the last is this one on memory.

The marvels of the faculty of memory are inexhaustible. But it is as wonderful that we should ever forget anything, as that we should remember some things. . . . I think that both future reward and future punishment will be largely accomplished by the opening of the floodgates of memory. It is a terrible thought that a man might be left to the agony of his own reminiscence for ever,

A solemn thought.

– H. C. N.

OBITUARY

The passing of Mrs. Barbara Ann McLean, late of 92 Alma Road, East St. Kilda, at the age of 97 years (relict of the late Donald McLean, for many years an excellent Deacon of the Braxholme congregation), removes one of the oldest and most faithful members of our denomination. If our calculations are correct, she must have been a member for seventy years, or more. Born in the Island of Coll, Scotland, Mrs. McLean came, with her parents, to the Hamilton district when only two years of age – the journey being made from Portland to Hamilton in a bullock dray. She was only a child of seven when the famous revivals in Scotland and in Ireland occurred. The stories of these remarkable happenings of men and women, and boys and girls, being saved, made a lasting impression upon her mind, and remained with her right through life. The greater part of her early days was spent at Camp Creek, where most of her large family of twelve children were reared. There she sat under the fervid ministrations of the late Rev. Alexander McIntyre and Rev. Arthur Paul, who made periodical visits to the
district, and the Rev. William McDonald, the first settled minister in the district after the Union, and cherished many precious truths that fell from the lips of these eminent ministers. The Gaelic language was her mother tongue. She loved it, and was never happier than when hearing public worship being conducted in Gaelic, and the Psalms sung in that language. Her familiarity with the old Gaelic writers was remarkable; many of Dugald Buchanans's and Peter Grant's poems she could repeat by heart. When Dr. John McLeod, of Edinburgh, visited St. Kilda, it was most interesting to hear them repeat, verse about, many of these old and now forgotten gems of Gaelic literature. The last 23 years of Mrs. McLean's life were spent in St. Kilda, where she was most attentive upon the Means of Grace. During this period she only missed one Communion season, and then only because she was too weak to attend the services.

It was not difficult for her to read her title to the mansions in the skies. Christ's righteousness and His finished work were all her hope and expectation. This was evidenced in many ways. Her faithfulness in maintaining family worship, regular attendance upon the Means of Grace; strict observance of the Sabbath Day; resolute and intelligent maintenance of Free Presbyterian principles, and constant and earnest presentation of the claims of Christ to old and young, even to the baker boy and Chinaman, were outstanding.

She held her Pastor, the Minister of St. Kilda, in high esteem and valued his ministrations. Grace is not in the blood, but it is often in the line. Mrs. McLean came of godly parents and has left a fragrant and pious memory, worthy of emulation. She was a real "Mother in Israel."

Miss J. McDonald, daughter of the late Rev. William McDonald, was suddenly called home on the 10th February. An Obituary will be published later.

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**SUBSCRIPTIONS TO MAGAZINE FOR JANUARY, 1948**

**NEW SOUTH WALES**

Mrs. A. McKenzie, Saltash, 5/-, 31/12/48; Mrs. T. E. Shaw, Gloucester, £1, 30/9/53; Mr. Hector Cowan, Krarnbach, 5/-, 31/1/49; Mr. Ross Milligan, Dyer's Crossing, 5/-, 31/1/49; Mr. Colin MacKay, Randwick, 10/-, 31/1/50; Miss E. Smith, Bondi, 5/-, 31/12/48; Miss A. Robertson, Narrabeen, 5/-, 28/2/49; Mr. James Murray, Bunyah, 5/-, 31/1/49; Mrs. M. McKenzie, Maclean, 10/-, 31/12/48; Miss Clive Murray, Taree, 5/-, 31/12/49; Mrs. N. Berry, Harrington, 5/-, 30/9/48; Mr. Ross Shaw, Darlington, 5/-, 31/1/49; Miss A. Law, Grafton, £1, 31/10/49; Mr. Duncan McKinnon, Kindee, £1/5/-, 31/12/48; Mr. Alex McKinnon, Kindee, 10/-, 31/12/48; Mr. Ted Huckett, Kindee, 5/-, 31/12/49.

**VICTORIA**

Mrs. A. W. Campbell Stawell, 5/-, 31/1/50; Mr. A. K. Campbell, Marnoo, 5/-, 31/12/48; Mr. R. W. Johnston, Brighton, 5/-, 31/12/49; Mrs. E. W. McFarlane, Prahran, 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, 21 Brunswick Parade, Ashfield.

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. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.

All other remittances, money orders and cheques to be sent to the Church Treasurer,
MR. H. NICOLSON,
10 Stirling Street, Kew, E. 4, Melbourne

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.

SOUTH AUSTRALIA
Mr. Hugh Sinclair, Adelaide, 5/-, 31/12/47.

DONATIONS

SUNBEAM
Miss B. McDonald, Chatsworth, 5/-.

ACCOUNTS FOR ETERNITY
An infidel once remarked jestingly to a clergyman, “I always spend the Sunday in settling my accounts.”

“You may find, sir, that the Day of Judgement is to be spent in exactly the same manner,” was the minister's apt reply.

FOUR PRESENT, ONLY ONE VISIBLE
When it was decided to close the prayer meeting in a certain village, a good woman declared that she would be there if no one else was. She was true to her word, and when the next morning came someone said to her rather jestingly: “Did you have a prayer meeting last night?”

“Ah, that we did,” she replied.
“How many were present?”
“Four,” she said.
“Why,” said he, “I heard that you were there all alone.”
“No,” she said, “I was the only one visible;
but the Father was there, and the Son was there, and
the Holy Spirit was there, and we were all agreed in
prayer." – Sel.

GOODLY PEARLS

Christ may be compared to a pearl, because He
is such an adornment to the soul that seeks Him.
Christ may be compared to a pearl because of its
value.

– Dr. Talmage

ADYING DAUGHTER

As a little girl of four lay dying, the following
conversation took place between her father and
herself. “Papa, does the doctor think I am going to
die?”

With a bursting heart the father told her the
truth.

“Papa, the grave looks very dark. Won't you go
down into it with me?”

“I cannot go until the Lord
calls me.”

“Papa, then won't you let Mamma go with
me?”

It almost broke the father's heart to utter the
same truth as before. Turning her face to the wall,
she wept; but then, having before this been taught of
God, prayed. Soon, therefore, she looked up with a
joyful face and said: “Papa, the grave is not dark
now. Jesus will go with me.” – Biblical Illustrator.

THE INFLUENCE OF A CHRISTIAN WIFE

There was a company of rough men together
at one o'clock one night, and a man said: “My wife
is a Christian, and if I should go home at this hour
and ask her to get us an entertainment, she would
get it with good cheer, and without one word of
censure. “They laughed at him and said she would
not. They laid a wager and started for his home, and
they knocked at one or two o'clock in the morning.
The Christian wife came to the door and her
husband said, “Get us something to eat; get it right
away!”

She said, “What shall I get?”

And he ordered the bill of fare, and it was
provided without one word of censure. After his
roystering companions had gone out of the house he
knelt down and said: “Oh! Forgive me! I am wicked,
I am most wicked. Get down and pray for me!” And
before the morning dawned on the earth, the pardon
of God had dawned on that man. Why? His wife was
a thorough Christian. He could not resist the
power of her Christian influence. – Biblical
Illustrator.

SIGNIFICANCE OF SMALL CRIES

The pennant at the masthead is a small thing,
yet it shows plainly which way the wind blows. A
cloud no bigger than a man's hand is a small thing,
yet it may show the approach of a mighty storm.
The swallow is a little bird, and yet it shows that
summer is come. So it is with man. A look, a sigh,
a half uttered word, a broken sentence, may show
more of what is passing within than a long speech.
So it was with the dying Saviour. These few
troubled words, “Eloi, Eloi, lama sabacthani,” tell
more than volumes of divinity. – R. M. McCheyne.

MY FATHER'S WILL

A pious old man was one day walking to the
church with the New Testament in his hand, when
a friend who met him said, “Good morning,
neighbour.”

“Ah, good morning,” replied he. “I am
reading my Father's will as I walk along.”

“Well, what has He left you?” said his friend.

“Why He has bequeathed me a hundredfold
more in this present life and, in the world to come,
life everlasting.” It was a word in season; his
Christian friend was in circumstances of affliction,
but he went home comforted. – Sel.

WELFARE OF YOUTH WORK FOR 1948

Awards will be given for successful work in the
following Departments as stated in each section.

SEARCH WORK

Junior: 9 years and under, first and second prize.
Intermediate: 10 years to 11, first and second prize.
Senior: 12 years and over, first and second prize.

SHORTER CATECHISM

Infants: A certificate for the child who can repeat
correctly answers to questions 1-10.
Junior: A certificate for the child who can repeat
correctly answers to questions 11-30.
Intermediate: A certificate for the child who can repeat
correctly answers to questions 31-62.
Sister, that she may begin to read the Bible."

prayer meeting you would ask the people to pray for my

got to read the Bible, she never reads it."

Teacher, I wish my sister could be

had attended the prayer meetings, said to h

conducted the meeting, "Teacher, I wish my sister could be

Sister: A certificate for the child who can repeat

correctly questions 63-107.

Word Perfect Repetition. A certificate for the child

who can repeat word perfect all the questions of the Shorter

Catechism.

ESSAY

A prize for the best essay on the Parable of the

Prodigal Son and his brother.

METRICAL PSALMS

Infants: A certificate for the child 7 years and under

who can repeat correctly Psalms 23 and 121.

Junior: A certificate for the child who can repeat

correctly Psalm 50: 1-12.

Senior: A certificate for the child who can repeat

correctly Psalm 50: 1-12 and Psalm 122.

SCRIPTURE PORTIONS

Junior: A certificate for the child who can repeat

correctly Isaiah 41: 10-20.

Senior: A certificate for the child who can repeat

correctly Isaiah 41: 10-20 and Proverbs 3:1-17.

SINGING

Junior: A certificate for the child under 12 years who

can sing correctly the following tunes without musical

accompaniment: “Palestrina,” “Rest,” “Glencairn” and

“Leuchars.”

Senior: A certificate for the child who can sing

correctly the following tunes without musical

accompaniment: “Palestrina,” “Rest,” “Glencairn,”

“Leuchars,” “Crimond,” “St. Magnus,” “Invocation” and

“Old 124th.”

All these tunes are to be found in “The Scottish

Psalmody” of the Free Church of Scotland.

FRAGMENT

He that provides food for his family, and

fodder for his cattle, in the harvest, shall eat the fruit

of it, and enjoy the comfort of his labours, when

others are exposed to shifts and straits. And he that

provides for eternity, and lays up i

foundation against the time to come, shall eat when

others are hungry, and sing when others howl. – Flavel.

BLESSED IS HE THAT READETH

A little boy in one of the schools in Edinburgh, who

had attended the prayer meetings, said to his teacher, who

conducted the meeting, “Teacher, I wish my sister could be

got to read the Bible, she never reads it.”

“Why, Johnny, should your sister read the Bible?”

“Because if she once read it I am sure it would do her

good, and she would be converted, and be saved.”

“Do you think so, Johnny?”

“Yes, I do, sir, and I wish that the next time there is a

prayer meeting you would ask the people to pray for my

sister, that she may begin to read the Bible.”

“Well, well, it shall be done, John.”

So the teacher gave out that a little boy was very

anxious that prayers should be offered that his sister

should begin to read the Bible. John was observed to get

up and go out. The teacher thought it was very unkind of

the boy to disturb the people in a crowded room, and go

out like that, and so the next day when the lad came he

said, “John, I thought it was very rude of you to get up in

the prayer meeting and go out. You ought not to have

done it.”

“Oh, sir,” said the boy, “I did not mean to be rude,

but I thought I should just like to go home and see my

sister reading the Bible for the first time.”

That is how we ought to believe, and wait with

expectation to see the answer to prayer. The girl was

reading the Bible when the boy went home. God had been

pleased to hear the prayer; and if we could but trust God

after that fashion we should often see similar things

accomplished. – C. H. Spurgeon.

LESSON NOTES

TINY TOTS TEXT

“Watch therefore, for ye know not what hour

your Lord doth come.” Matthew 24: 42.

1948

Mar. Subject For Reading Memory Psalm

Cat. Text


14 Forgiveness Matt. 18: 15-22 Matt. 18: 20 37: 3-5


31 Merited

LESSON NOTES FOR MARCH

By Rev. J. Campbell Robinson

7th MARCH:

Matthew 18: 1-14

It is a common failing with adults as well as with

children, to seek to be considered the greatest. The

Disciples even were not free from this weakness. They

had a little dispute over this very thing. When it

became evident that they could not agree, they brought

the matter to our Lord, asking, “Who is the greatest in

the Kingdom of Heaven?” He answered them by taking

a little boy and setting him in the midst of them, and

telling them that everyone who would be saved must

come to Him as a little child. Proud people don't like

this, because it humbles them. They would like to save

themselves, but they are not able to do this. The person

who is the humblest, and whose trust in Christ is most

free from unbelief, is the greatest. The less we think of

our own worthiness the more Christ esteems us. Did

you ever notice that the heavier a branch is laden with
fruit, the nearer it bends to the earth. Christ is our great example both in humility and true greatness. He left His throne of glory, came down to this earth, was born as a little child, laid in a manger, was crucified, died, and was buried in order that we might have a Saviour. No one could go lower than He went, and certainly there is no one greater than He is. Those alone are truly great who can do the humble things.

14th MARCH
Matthew 18: 15-22

One of the hardest things for people to do is to forgive a wrong done to them by others. We should all be of a forgiving spirit. Our Lord says: “If ye do not forgive, neither will your Father which is in Heaven forgive your trespasses.” His teaching in this passage is in reference to those who do not ask forgiveness and the frequency we are to forgive those who do request it. Our first duty in the former case is to go and tell the person his fault who has trespassed against us. If the person will not hear us we are then to take two or three witnesses with us, so that every word will be established. If he still refuses to hear us, we are to tell it to the Church, and if he refuses to hear the Church we are to regard him as a heathen man and a publican. In our Lord’s day the publicans were tax gatherers and were hated because of their unreasonableness in exacting tribute. God will honour those who act aright. He hears their cry. He has promised to hear, if only two or three agree about a request. The great thing in our working and praying is to have Christ with us. Peter raised the other question: How many times or how often are we called upon to forgive a person who trespassed against us? He thought seven times was enough. But Christ taught him that it was to be as often as there was true repentance.

21st MARCH:
Matthew 18: 23-35

Our Lord shows here, by way of illustration, that true forgiveness springs from the heart. Unless it comes from the heart it is not real. It is, as someone has expressed it, “perfect from its birth.” To be real it must be thorough. We have met some people who have been wronged, yet in spite of their profession that they have forgiven, their minds never seemed to get away from the fact of their wrong, and the more they thought of it, the more it became magnified in their sight. The case before us here is one of debt. Boys and girls, we say to you, hate debt. Learn to live by paying your way as you go along. No matter how poor you are, keep yourselves clean and tidy, and pay your way, and you will be respected. We learn here that compassion having been extended to us we should be compassionate to others. We are to do unto others as we would have others do unto us. The same kind of treatment we mete out to others is the kind of treatment the Lord will mete out to us. With what measure we mete, it will be measured to us again. The Lord forgives us as we forgive others. We are taught to pray this in the Lord’s prayer. “Forgive us our trespasses as we forgive them that trespass against us.”

28th MARCH:
Matthew 19:13-22

How nice it is to see people anxious that children should be blessed. There were some in our Lord’s day like this. They brought the little ones to Christ, and asked Him to bless them, and pray for them. No greater blessing can come to the soul than the one Christ gives. Boys and girls should seek to become acquainted with Christ, as their Saviour, as soon as possible. This matter cannot be attended to too soon. The longer it is left the harder it is to break with evil. We urge you, if you have not yet accepted Christ as your Saviour, go straight to your knees when you have read this and ask Him to save you. The Disciples did not want our Lord to be troubled, as they thought, with little ones. But Jesus loved them too much to turn them away. It is not His will that any should perish. He said, “Suffer little children, and forbid them not, to come unto Me.” Don’t hinder anyone bringing them to Me.

The rich young man mentioned in this chapter reminds us that we are not saved by our own goodness. This was a very good young man. In fact he was so good that he didn't think he could be much better. “What lack I yet?” When our Lord pointed out to him some more things he could do, he became offended. Jesus told him to sell his possessions and give to the poor, and then he would have some treasure in Heaven. Hitherto all his treasure was upon earth. The Lord wants us to prepare for eternity. This was too much for the young man. “He went away very sorrowful, for he had great possessions.” Beware, we say, lest the deceitfulness of riches chokes the Word and destroys any desire we may have toward Christ.

FEBRUARY BIRTHDAYS
MANY HAPPY RETURNS

1948

Feb.  1 – Leith John Taylor, Barrington.
    2 – Lilian Dick, Koree Island.
    2 – Alison Maurer, Tinonee.
    2 – Allan Polley, Tinonee.
    2 – Bruce Polley, Tinonee.
    3 – Flora MacRae, Clunes.
    3 – Judith Farmer, Newcastle.
    6 – Barry Alberts, Maclean.
    6 – Judith Wadsworth, Wherrol Flat.
    8 – Margaret Beaton, Bob’s Farm.
    9 – Hugh Murray, Bunyah.
    9 – Joan Noble, Grafton.
    9 – Margaret Bain, Wauchope.
    9 – Donald Donelly, Taree.
   10 – Heather Hodges, Maitland.

Bruce Polley, Tinonee.
Alison Maurer, Tinonee.
Margaret Bain, Bob’s Farm.
Judy Farmer, Newcastle.
Flora MacRae, Clunes.
Judith Farmer, Newcastle.
Barry Alberts, Maclean.
Judith Wadsworth, Wherrol Flat.
Margaret Beaton, Bob’s Farm.
Hugh Murray, Bunyah.
Joan Noble, Grafton.
Margaret Bain, Wauchope.
Donald Donelly, Taree.
Heather Hodges, Maitland.
The Official Organ of the Free Presbyterian Church of Australia.

A SEARCH WORK IN MARK 1-8

1. What answer did Jesus give to the question, If Thou wilt Thou canst make Me clean?”
2. Give the name of a follower of Jesus who appeared to be a custom's officer.
3. Find mention of a girl 12 years of age to whom Jesus said, “Talitha Cumi.”
4. Find where it is said of Jesus, “He marvelled at their unbelief.”
5. What wicked thing did Herod do on his birthday?
6. What did Jesus say to the deaf and dumb man?
7. What answer did Peter give to the Saviour's question, “Whom say ye that I am?”

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2, Victoria.

“LET NOT YOUR HEART BE TROUBLED”

JOHN, an apostle of the Lord Jesus Christ, Bishop of Ephesus, inspired by the Holy Spirit, takes up his pen and guides us to what may be considered a holy of holies. He, like the priests of old, holds back the veil to gaze into the sanctuary. It is the record of the last moments spent with our Lord by the disciples ere “he went out to Gethsemane.

The supper was over in the upper room, the disciples were still seated round the table, when the discourse as we have it in the 14th, 15th and 16th chapters of St. John commenced. Words full of heavenly thought flow from the Master's lips,
all that His heart, burning with an unquenchable love, had still to say to His friends was impressed into that short time, whilst they lingered round the table. The supper was finished and their intercourse seemed to take the form of conversation. This is one of the most touching scenes that the Apostle John opens up for us. It is the farewell message of Christ to His disciples, encouraging them for what shortly awaited to test and try them.

“Let not your heart be troubled: ye believe in God, believe also in me... I go to prepare a place for you.”

1. The Promise. “In my Father's house are many mansions.” Christ had emphasised throughout His ministry that His kingdom was not of this world; but that His kingdom was spiritual and that the kingdoms of this world are subordinate to it. Because God permits things that are wrong we must not conclude that the world is independent of Him. He can create an empire or crush a nation to powder as He wills. God has ordained and set limits in space and time beyond which the created universe cannot go. But the Lord when speaking with His friends at the table lifts their thoughts to loftier realms. To the kingdom that knows no time, limitless in the vastness of its unexplored regions of glory, and where there are pleasures evermore at the right hand of the Throne of the Eternal. Christ assures His followers, His friends, that He is going to prepare a place for them in the mansions of the Father’s house, a place where every longing of the soul shall be satisfied, every faculty shall be responsive to the environments of glory, and every emotion shall find its holy satisfaction.

Heaven is a prepared place, and the Lord Christ does not commission any of the innumerable number of angels that inhabit eternity to prepare that place. But He, Who is the brightness of the Father's glory, etc., in wondrous grace takes it upon Himself to prepare. “I go to prepare a place for you.” Why does the King of Glory undertake this preparation Himself? I will tell you, O child of God, because heaven would be incomplete without you. If the less than the least of all saints were missing, Calvary would have been a tragic mistake, a colossal failure. The Apostle Paul likens the preparation to a temple being built, where all the stones are fitly framed together, Christ being the chief corner stone, and you, who are in Christ, are stones for that temple. We should also remember that it is God who determines the time and place when we shall enter into His mansions, and we shall not feel it an embarrassing or strange experience as we enter in to the dazzling splendour of its lofty halls, prepared for our fellow citizens who have also been redeemed from the earth.

2. The Evidence of the Promise. Men are victims of the tomb hastening on to the end of the road beyond which the carnal mind cannot penetrate. But not so the friends of Christ as he is preparing for them a place in the mansions above. “I will pray the Father and He will send you another Comforter that He may abide with you forever.” The regenerating power of the Holy Spirit quickens man's spiritual life, and brings within the range of consciousness, not only the fact of immortality, but the limitless expansion of all his faculties. His capacity for knowledge and the exercise of his intellectual powers, are immediately increased. Before him lies the unexplored fields of God’s purpose in the universe. The problems that have baffled the pagan philosophers and the atheistic scientists are unfolded to him. By the exercise of an enlightened understanding and the performance of the true function of reason. “Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.”

The child of God catches a glimpse of heaven, as the place and scene of his everlasting habitations. This is not the superficialities of sense supplying material for the human imagination, nor the airy enchantments of self deception. The environments of the heavenly Jerusalem, and the mansions of the Father's house described by the pen of inspiration supplies the only congenial, logical and satisfactory condition for that man who is being conformed to the image of the Son of God.

Heaven is not a fabulous spirit world or a dream land of fancy, but “A city that has foundations, whose builder and maker is God.” Heaven is the only place where the longing for permanency that fills the soul of every man will find its fulfilment. Heaven supplies the only reasonable solution for the harmonious function of man's intellect and heart, conscience and will. In the mansions of the Father's house is found the unrestrained development of the mind, the unrestricted flow of the affections. A conscience that is clear and a will that is free. And where every occupation and interest fulfils the great
end of man's being, “To glorify God.”

Christ said: “Because I live ye shall live also,” and again, “I came that they might have life, and may have it more abundantly.” Thus in the redeemed's experience, life means much more than it does to the unregenerate. As we have seen a man, who is born of the Spirit of God, touches a vaster and more extensive world, which reveals mightier forces for good and for evil than other men ever think of. Life widens and grows more intense; the infinite and eternal are about him as he moves.

“Lo, I am with you alway.”

The more he advances spiritually the more he becomes conscious of the limitations that this material world imposes upon him, and this is quite easy to understand; he is a new creature in Christ, but he is still in the old environment. He is still closely implicated with the unredeemed world, and while he is a spiritual child of God, the bondage on the physical side still remains. As Paul said, “Who shall deliver me, etc.” (Romans 7: 24). The Christian does not desire to be deprived of his material nature, but that it should also be delivered from the bondage of corruption. And he waits with confidence the fulfilment of the promise, that “He who raised Christ from the dead shall also quicken your mortal body.”

Thus the child of God goes on his predetermined course through “the valley of the shadow” to the dawning of the everlasting day, to loftier realms to the mansions of the Father's house, to wider experiences of the riches of God's grace and the boundless oceans of his love.

— A. A.

I do maintain that the Shorter Catechism, with its marvellous comprehensiveness and its faithfulness to the Scriptures, with its solemnity and its tenderness, is the truest and noblest summary of what the Bible teaches that I have ever seen.

— J. Gresham Machen

MEMORISE THE CATECHISM

By the REV. ROBERT L. ATWELL.

Happy indeed is the Christian who, with David, can say, “Thy word have I hid in my heart.” Twice happy is the man who not only has stored in his mind and heart the precious texts of Scripture, but has also laid up the teachings of Scripture in such form that the light of all the Scripture is ready to be focused on any question or problem. Such a person is the one who has added to his memorisation of Bible texts the memorisation of the Catechism. Our Shorter Catechism (the same applies to our Catechism for Young Children, our larger Catechism, and the Heidelberg Catechism) is worthy of memorisation just because it is systematised Scripture – it presents Biblical truth with Biblical emphasis and in Biblical proportion. Allow me to present three reasons for memorising the Catechism.

It brings you great blessing. That you might find ready comfort in the face of discouragement I would urge you to memorise Romans 8: 28 – “All things work together for good to them that love God, to them who are the called according to His purpose.” For the same reason I would urge you to memorise the comprehensive summary of Scripture teaching on the same subject, which is found in Catechism Answer 7: “The decrees of God are His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.”

Who could, in the shaping of his life and the solving of his problems, have a better guide than a command like that of Matthew 6: 33, “Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you” Many such commands are accurately summarised in the very first Catechism answer, “Man's chief end is to glorify God and to enjoy Him forever.”

What greater inducement to thankfulness and joyful service could a man have than the assurance involved in the words: “Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God”? We would be sure that here, in Answer 34, our Catechism had erred, were it not, as elsewhere, on the solid rock of revealed truth, for Paul tells us (Romans 8: 17) that we who are believers are “joint-heirs” with Christ.

Where find a better rule for life than already in the “Catechism for Young Children”: “How can you glorify God? By loving Him and doing what He commands.” Or where a better rule to present duty than “The duty which God requireth of man is, obedience to His revealed will . . . The moral law is summarily comprehended in the ten commandments” (Answers 39, 41)? What better garrison to Christian humility than the reminder in
Memorising the Catechism will not only bring you a blessing, but will make you a blessing. Finally I would urge you to memorise the Catechism for the power of discernment which it will give you. How greatly we need true discernment today.

I know of nothing which will go so far toward equipping a man for detecting error on the one hand, and for accurately stating truth on the other, as will a grasp of the system of truth taught in the Word. And this is just what comes through a thorough acquaintance with the Catechism. Not only is this the case in the realm of theology, but it applies also in every other realm of life.

To think clearly and to speak accurately is indeed a luxury. Or perhaps, we ought to consider it a necessity. In either event it is nurtured by memorising the Catechism.

Christian nurture is the heritage of the child entrusted to Christian parents. That child is robbed of a rich portion of that heritage, who is not taught to memorise the Catechism.

Perhaps I should close with a confession – no small part of my zeal for parents teaching children the Catechism is due to the knowledge that to do so most effectively, the parents must also memorise it themselves!

– “The Presbyterian Guardian”

AN ANOINTING OF GRACE & POWER

By F. MITCHELL, C.I.M. Home Director.

1 John 2: 20, 27.

We have sometimes, perhaps all too rarely, heard the most ordinary message clothed with the most extraordinary power. The thoughts expressed, and the words used to express them, were devoid of special brilliance, but the message came home to us with such grace and quiet strength that we knew instinctively that God had spoken. The treasure was in an earthen vessel, but it was a treasure, and possessed an excellency. “Deep calleth unto deep,” and as the truth came home to the depths of our spirit, we realised it had come from God through the deep experiences of His servant who had communed with Him. What was it which man and message possessed that, had it been absent, would have left the word cold and formal, or, at best, merely clever and interesting, but devoid of power? What is it which, all too often, is lacking, and leaves a sermon or address like a sounding brass and a tinkling cymbal? The simple answer is – holy unction.

1. It has often been observed by those who knew the men of God a generation or two ago, that, though in many cases they were not more scholarly than their successors today, one thing characterised them which is not evident today – they had an
anointing of grace and power. We need not enter into controversy as to the superiority of one generation to another in this or that, but the fact remains that we lack in these days

“Thy blessed function from above
Is comfort, light and fire of love.”

In Apostolic days it is recorded, “Our Gospel came not unto us in word only (showing the possibility of its doing so), but also in power, and in the HOLY GHOST, and in much assurance.” In these, our days, we preach the Gospel with Biblical accuracy and Evangelical precision, but sinners are not converted.

We declare the truth of the Bible to saints, and they are, perhaps, interested and say that it was a “good word,” but the conscience was not, stirred and little fruit abides. Within the limits of one's own observation, and judging from reports of those whom one meets, this is indisputably the case – we lack anunction.

2. If, then, this blessing is so much lacking, and so much to be desired, let us observe that it is a Divine blessing. “Ye have an anunction from the HOLY ONE.” Training is not to be despised, education is most desirable, experience is most valuable, but neither one nor all of these will, in themselves, produce anunction. It comes from GOD, and, if we are to know this power which will make our messages mighty and effective, we must “wait only upon God.” Indeed, is it not because there is so little waiting on God that we lack the Divine anointing? We are busy here and there, engaged in many enterprises, but the price to be paid for this Divine anointing is stillness before God. The gift is only bestowed in quiet, and to the silent. “My soul, be thou silent before the Lord.” The anunction is marked by quiet power, and comes through quiet waiting.

Then it is an Inward Blessing. “The anointing . . . abideth in you.” The anointing of kings and priests, in Old Testament days, was external, though doubtless to all who received it by faith, “an outward and visible sign of an inward and spiritual grace.” The anointing we need, and of which our fathers knew so much more, is an inward blessing. It is the effusion of the Holy Spirit into the whole of our inner being, making God's presence manifest, and giving freshness and fragrance to both public ministry and private conversation, and adding, its benediction to the very presence of the man of God who possesses it. It is from GOD and by the HOLY SPIRIT within. It is the quality of inwardness which distinguishes it from its terrible caricature, namely, unctuousness. The former is essentially inward and spiritual and concerns character, and the latter is unnatural and assumed, affecting only the behaviour.

3. Again, it is an Abiding Blessing. “The anointing . . . abideth.” Our lives are at present so marked with change. We are up, then down, “sometimes trusting, sometimes doubting, sometimes joyful, sometimes sad.” The anunction gives a blessed constancy and progress which is ever the mark of the man of GOD. Our witness is not to be an occasional firework display, but a steady, clear shining all the time, everywhere. The anointed life is the same wherever you meet it; as much in the street or the shop as in the church or prayer meeting. From such a life the river of blessing flows out in a steady stream; such a life “bears twelve manner of fruits and yields her fruit every month.” The south wind of prosperity blows upon it, and the spices flow out; and the same is true when the biting north wind of adversity blows most bitterly.

Finally it is an Individual Blessing. “Ye need not that any teach you.” That does not mean that we are to despise others and helps. The ministry of GOD'S servants, the counsel of GOD'S friends, the Writings of GOD'S saints are never more precious than when we live in the power of this anointing, for the teaching of the SPIRIT makes us humble and teachable. We realise that the love of CHRIST is so variegated and has so many expressions, that we can only ever expect to know it as, together with all the saints, we learn each his own lesson and make that a contribution to the whole.

4. It does mean, however, that if we are robbed of all help man can give us in any, or indeed, in every way, we have in the presence of the Divine Guest, the Teacher, and His anointing . . . the teaching. Surely, we need, as never before, men and women who are taught of the Spirit, and have that inner personal knowledge which is so easily distinguished from the theoretical and purely intellectual.

As we face the tremendous days ahead, when nothing less than the display of GOD'S own power will arrest the tide of sin and bring in a time of righteousness, let us each one for ourselves first, and then for others who are engaged in public ministry for GOD, seek the anointing which makes the life to glow and the word to burn.

– The Christian

MISSION NEWS

In a circular letter from the Rev. J. McCracken, we read of serious trouble among the
natives of the district.

The Free Church, at the request of the headman of Mxaxo, opened a private school with an enrolment of 45. Mr. McCracken is hoping for a government grant for this and Lower Emnyameri school. The Government Feeding Scheme will operate at both schools. “Permission to occupy” has been received in connection with the site of the proposed Macleod Memorial Church and the site is being prepared. In connection with this, the following is the final paragraph of the circular.

“For nearly three years these circular letters have been written and sent out by me. I have never made an appeal for money in them, but I wish to avail myself of this opportunity on behalf of the Macleod Memorial Church. As most of my readers know, the Rev. Gregor and Mrs. Macleod were drowned at sea as a result of enemy action, when on their way to our South African Mission Field. The General Assembly of the Free Church of Scotland has sponsored this memorial church and I have been authorised to appeal for help. As some have asked for details, I give the following list of approximate prices of articles needed: –

“Memorial Pulpit, including platform, £50; 12 windows, £6 each; 6 doors, with frames, £7; 40 seats, at £6 each; ceiling boards, £20; flooring boards, £65; rafters, etc., £50; stones (thousands needed), at 5/- each; cement (many packets needed), at 4/3 each; 3 pulpit chairs, £10 for 3; 24 ordinary chairs, at 24/- each; 6 lamps, at £6 each.

Yours in Christ,
Joseph McCracken

14 Frere St., Hospital Hill,
King Williams Town,
South Africa.

P.S. – All subscriptions will be personally acknowledged by me.

MISSION CIRCULAR

It is the intention of Dr. Andrews to send circulars from the field from time to time. The first circular is to hand and will be forwarded to all the Women's Missionary Societies attached to the various congregations. Should anyone, not connected with one of the Societies, wish to have a copy of each circular forwarded to them personally, please forward name and address to Miss M. Davis, 8 Drynan St., Summer Hill, N.S.W.

When the Lord Jesus said, “I am the Way,” He announced the most comprehensive truth; He gave the key of all creation and history.

The Lord Jesus is not only God's way to the sinner, but, in the most absolute sense of the word, He is the way of God. When God the Infinite, Who in Himself is perfect and blessed, passes out of Himself into manifestation by creation or redemption, His way is Christ. Hence all things, visible and invisible, were created by Him. He is before all things, and by Him all things consist.

The Lord Jesus Christ was appointed in the eternal purpose to be the Heir of all things, as Head of the Church – hence the intimate connection between His resurrection and His inheritance. Thus the Apostle writes to the Ephesians:

“God's mighty power, which He wrought in Christ, when He raised Him from the dead and set Him at His own right hand in the heavenly places . . . and hath put all things under His feet, and gave Him to be the Head over all things to the Church.”

Likewise to the Colossians, after speaking of Christ as the Image of the invisible God, by Whom all things were made, and Who is before all things, he adds:

“And He is the Head of the Body, the Church, Who is the beginning, the firstborn from the dead.”

And this leads us to the union between Christ and the Church. God beheld Christ as the Head of the Body. When the Father, according to the good pleasures of His will, with the free accord and consent of the Son, and the delight of the Holy Ghost, appointed Him to be Jesus Christ crucified, Heir of all things, Lord of all, Image of the invisible, Head and Consummation of all the creation of God – then He appointed us also in Christ Jesus.

We are chosen in Christ. In Him we are redeemed; in Him we are adopted and blessed with all spiritual blessings in heavenly places. God has given us eternal life in Christ Jesus, before the foundation of the world was laid.

Look at it in another light, in which it is easier for us to realise this great truth.

We look away from eternity, and consider the dealings of God with man in time.

First, with man in innocence, purity and happiness; man placed in the most favourable circumstances in the Garden of Eden, surrounded with everything that was attractive, prosperous and
beautiful. God tried him – man fell. According to man's thought, the fall would have been the end; communion between God and man would have ceased; but God in His wonderful wisdom and grace continued.

God then dealt with fallen man without law. What was the consequence? Man became so wicked that it was necessary for God to destroy the whole race. He sent the flood. Now, we think that again we have arrived at an end. But God continued. He took out Noah, according to His own sovereignty and goodness, to begin a new dispensation. This was again brought to conclusion by the rebellion of men at Babel.

God then dealt with Israel, not with humanity at large; but He selected one family of the race, and enclosed them in His garden. Good and loving to all, He was specially gracious and favourable to this chosen people,

He gave them His law, which was holy and just and good; His commandments, which were full of peace and light; His beautiful precepts and statutes, promises and encouragements; His manifold and great blessings. What was the consequence? They rejected the prophets; they stoned and killed those that were sent unto them.

God still continued in His patience and long suffering love. He sent unto them His own Son. “Peradventure they will reverence My Son.” What greater love could God show? God came unto them in the greatest love, in the greatest kindness, in the greatest meekness, in the greatest beauty. Who more lovely, more attractive than the Lord Jesus? What more blessed than His acts?

Yet Israel received Him not; they rejected, they crucified Jesus Christ. Surely then the awful end arrived. Can you show any way out of this climax of Israel's failure and sin – any escape? God dealt with man in time according to responsibility. Dealing with man in perfect kindness, truth, love, patience, faithfulness, we find that the more God reveals Himself in love, the more man reveals his sinfulness and opposition to God.

Both the law and the Gospel bring out man's evil. The greater love God manifests, the greater is the opposition of man; till at last, when He Himself came in the Person of His Son, men hated Him and did unto Him the worst they could.

For how could hatred be more bitter more fierce, more profound, than that hatred which nailed Him to the Cross, preferring to Him Barabbas, who was a robber; crucifying Him as an outcast – One that was not worthy to live upon the earth, or to die within the camp, within the beloved city.

They nailed Him upon the accursed tree. Surely man's sin has abounded unto death. He has destroyed himself. There is no way of escape except one.

God can retreat into His own sovereignty. He can say, “Although everything has failed, and although they are full of sin and rebelliousness against Me, I can go back into My eternal counsel. I will not deal with them according to their works; but I will deal with them according to My infinite love, which I have purposed in Myself before they were called into existence – before the foundations of the world were laid.”

And when Israel thus rebelled against Him in the wilderness, God went back into the recesses of His will, and said, “I will have mercy on whom I will have mercy,” or again, “For My own sake will I do this,” or, as it is expressed in the New Testament, “in Christ.”

“According to the promise of life which God gave us in Christ Jesus before the world began.” There is no consolation except in that eternal counsel of God, in that purpose which He purposed in Himself, when the Lord Jesus was appointed Saviour of the lost.

As Staupitz wrote to Martin Luther, when he was greatly troubled and overwhelmed with the thought of the eternal predestination and sovereignty of God, “Brother Martin, in the wounds of Jesus Christ upon the Cross, you must read your election.” Christ crucified for the guilty – this alone is music in the ear of a poor sinner. “I will have mercy upon whom I will have mercy.

– “The Scattered Nation”

True evangelism, as distinguished from counterfeit evangelism, preaches only the Christ presented to us in the Bible. . . . It preaches only the Christ Who was conceived by the Holy Ghost and born the Virgin Mary; only the Christ Who said to the winds and the waves with the sovereign voice of the Maker and Ruler of all nature, “Peace be still”; only the Christ Who died on the Cross as a sacrifice to satisfy divine justice and reconcile us to God; only the Christ Who rose triumphantly from the tomb and showed to His doubting disciple the print of the nails.

– J. Gresham Machen
OBITUARY

JEAN McIntyre McDonald passed away at her residence, North Sydney, during the early hours of Tuesday morning, 10th February, 1948. Miss McDonald was the elder daughter of the late Rev. William McDonald, minister of St. George’s, 1901 to 1930. The death of Miss McDonald touched the hearts of all who knew her, especially the members and adherents of St. George's congregation, with a consciousness of loss. While we “sorrow not even as others who have no hope” for we know “that those who sleep in Jesus, God will bring with Him when He comes” yet we shall hear her voice no more in words of encouragement and hope; her faith, which established her as “a living epistle known and read of men” than she had been with Jesus, and her labours so unstintedly given, have been withdrawn from the Church Militant.

There are few who have given nobler and more effective service to the Church than Miss McDonald, her warm hearted and sincere devotion to the cause of Jesus Christ was manifest in her interest and work in the various spheres of the church's activities.

The Church as a whole has sustained a great loss in the death of Miss McDonald, her attainments and special abilities made her services invaluable, and her qualifications she placed at the disposal of the Church she loved. Much of her service is unrecorded and shall not be known in time, but it is recorded in the “Book of Remembrance” and shall be revealed when time is no more. The minutes of the Synod and General Assembly show that for many years she assisted the General Treasurer and received the heartfelt thanks for services rendered.

Miss McDonald was also the Treasurer of St. George’s Ladies Missionary Society and sought at all times to promote the interest and expansion of the Foreign Mission enterprises of the Church, both in Australia and in Scotland.

We extend our deep sympathy to the bereaved brother and sister, Susan (Trixie) and Gordon McDonald.

– A. A.

A TRIBUTE

The calling away from this world of Miss Jean McDonald, elder daughter of the late Rev. William McDonald, for many years minister of St. George's Church, Sydney, has occasioned widespread sorrow.

This sorrow is evoked by the thought that one who possessed very outstanding abilities which were consecrated to the cause of the Redeemer, and who for many years performed work of almost incalculable value to her church, is no longer with us and her activities on earth have ceased.

But profound thankfulness is occasioned by the remembrance of a fine Christian lady beautified by Divine grace ever ready to perform good works. As we call to mind her gracious personality and her achievements for Christ we are deeply grateful for what she was and what she did. As we recognise that death opened to her the door to the Eternal Home, and that she has passed into the presence of Him Whom she loved and served, in Whose presence is fullness of joy, our feelings of loss are assuaged. Also as we remember that the influences for good of such a life are perpetuated, we recognise how deeply thankful we should be.

For many years Miss McDonald ungrudgingly assisted her father in his work. Her keen insight, remarkable executive ability and tact made her services very valuable. No doubt other pens will write of her congregational activities in later years, and of her sustained interest in the work of foreign missions.

To our Synod and Assembly Miss McDonald, over the course of many years, rendered highly valued services in many ways, and thus has placed the whole of our Church under a debt of gratitude to her.

What this grace of God has wrought in the past, it can accomplish in the present and in the future. In this confidence we go onward. Also we look forward humbly to that perfection of the communion of saints which will characterise God's people when they are reunited eternally in glory.

– M. C. R.

“Only of Calvinism can it be said that it has consistently and logically followed out the lines of the Reformation, has established not only churches but also states, has set its stamp upon social and public life, and has thus, in the full sense of the word, created for the whole life of man a world of thought entirely its own.” – Abraham Kuyper.

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THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Vic.

A MIRACULOUS DELIVERANCE THROUGH PRAYER
REV. ROBERT K. SMITH

One afternoon as we journeyed by truck, through the game infested area in Equatorial East Africa, toward a tribe of people who had never yet had the true Gospel preached to them, we were halted by the tremendous downpour of a tropical rain. In the midst of the rain, and drenched to the skin, we set up camp for we knew darkness would fall a bit earlier than usual and our party needed rest.

After our supper was over and all had retired and the kiddies were fast asleep, we were disturbed by a spotted hyena which seemed to want to get into our meagre food supply. I got up, went out into the rain, and with a shout and a stick thrown at him he was frightened out of camp. I thought we would then have a night of rest. But about that time, in the distance, came the roar of a lion. We had not been in the jungle country for long and were not acquainted with the ways of these monsters of the brush. We were fearful that the lion was coming our way, so lay in our beds waiting through the intervals between his roars, and hoping to determine whether or not he was coming toward our camp. While we waited for the next roar we both slipped off to sleep, never to know which way that lion went that night.

But as we slept the rain ceased and the tropical moon came out in all its glory. About fifteen minutes before midnight we were suddenly awakened by a strange motion of the ground and tent. It seemed to be rising and lowering under us, and in perfect rhythm with this was a swish, swish of the ground and tent. It seemed to be rising and lowering midway through the tall, wet, elephant grass which was all about us. We knew that the rhino were very numerous in this area, as well as elephants and lions, and I supposed that a large rhino was approaching our tent. Knowing that it might pass right through our tent and kill us all, I slipped quietly from my cot, took my rifle in my hand and slipped quietly through the flaps of our tent. Seeing that there was nothing directly in front I peeked around the corner, all the time with my finger on the trigger of my rifle, expecting to see the large brute near at hand. But to my amazement just twenty three normal steps away stood fifteen elephants. They had been travelling single file, head to tail. Seeing our camp they had stopped to look it over. They undoubtedly saw me even though I had come into the scene as quietly and as cautiously as I could, for immediately their trunks went into the air in a trumpet, as is customary before a stampede of these brutes. My first thought was to fire but good judgement checked me for knew that if I were to fire every shot in the magazine there would yet be enough of them left to utterly destroy our
were in desperate circumstances and in grave danger. She knelt down where she was by the window and poured out her heart to God that He might spare our lives and deliver us from this danger. God lifted her burden. It was so unusual with her that she wrote down the time on her Scripture calendar. This she brought before us. As we checked it with our own diary, taking into account nine and one half hours difference between the time here and the time over there, we were amazed to find this lady was on her knees interceding for our deliverance while the elephants stood outside our tent.

“GRACE & TRUTH.”

FREE KIRK FELLOWSHIP
SYDNEY. The Meetings of our Branch which have been held this year have all concentrated on the preparation of our Paper for the forthcoming Rally, as well as discussing Papers to be prepared by other Branches.

A group of young friends from Sydney spent Anniversary Day down at Wollongong, where we went surfing and also attended the Highland Gathering held there.

On 31st January a party was held at the home of Miss S. McDonald, Killara, and a presentation made to Miss Margaret Nisbet and Mr. Roderick MacKillop on behalf of the Fellowship and Congregation. The marriage of the young couple was celebrated on the 12th February at St. George's Church, and we all wish them every happiness in the future.

The Manning and Hastings River announce several engagements. Miss May McKinnon and Mr. John Milligan being one; Miss Jean McKinnon and Mr. Jim Lindsay; Miss Betty Hart and Mr. Don Stewart being others. Our best wishes are extended to them all, and also to Miss Noreen McKay, who has also announced her engagement.

– ELGIN J. NISBET.

A FREE PARDON

I was preaching in the Southern States a few years ago, and the minister called my attention to one of the elders in the church. He said: “When the Civil War broke out, that man was in one of the Southern States, and he enlisted into the Southern Army. He was selected by the Southern General as a spy, and sent to spy out the Northern Army. As you know, armies have no mercy on spies, if they can catch them. This man was caught. He was tried by court martial, and was ordered to be shot. While he was in the guard-room prior to the time of execution, the Northern soldiers used to bring him his rations. Every time they came to his cell, he would call Abraham Lincoln by every idle name he could think of. It seemed as though he lay awake nights trying to study such names. At last the soldiers got so angry that they said they would be glad when the bullet went through his heart. Some of them even said they would like to put a bullet through him, and if they were not obliged by military authority to feed him, they would let him starve in the prison. They thought that was what he deserved for talking so unjustly of Lincoln.

One day, when he was in the prison waiting to be led out to execution, a Northern officer came to the cell. The prisoner, full of rage, thought his time had come to be shot. The officer opened the prison door, and handed him a free pardon from Abraham Lincoln. He told him he was at liberty; he could go to his wife and children! The man, who had before been so full of bitterness, malice and rage, suddenly quietened down and said, “What! Has Abraham Lincoln pardoned me? For what? I never said a go...

The officer opened the prison door, and handed him a free pardon from Abraham Lincoln. He told him he was at liberty; he could go to his wife and children! The man, who had before been so full of bitterness, malice and rage, suddenly quietened down and said, “What! Has Abraham Lincoln pardoned me? For what? I never said a good word about him.” The officer said: “If you had what you deserved, you would be shot. But someone interceded for you at Washington and obtained your pardon; you are now at liberty.” The minister, as he told me, said that this act of undeserved kindness quite broke the man's heart, and led to his conversion. Said the minister: “You let any man speak one word against Abraham Lincoln now in the hearing of that man, and see what will happen. There is not a man in all the Republic of America, I believe, who has a kinder feeling towards our late President than he.”

Now that is grace. The man did not deserve a pardon. But that is exactly what grace is – undeserved mercy. You may have been a rebel against God up to this very hour, but if you acknowledge your rebellion, and are willing to take the mercy that God offers, you can have it freely. It is there for every soul on the face of the earth. “The grace of God that bringeth salvation to all men hath appeared.” If we are lost, it will not be because God has not provided a Saviour; but because we spurn the gift of God – because we dash the cup of salvation from us.

D. L. MOODY.

A HEBREW PROVERB

Hear thou, my son, and be wise, and guide thine heart in the way. Be not among wine bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to...

STEADFASTNESS OF PURPOSE
And Abram took Sarai his wife, and Lot his brother's son, and all the substance that they had gathered, and the souls they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

THE FIRST BATTLE
The first battle ever fought took place in the vale of Siddim, where the Salt Sea now is. Four kings fought against five. On the one side there was Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of nations. On the other side there was Bera, king of Sodom, Birsha, king of Gomorrah, Shinab, king of Admah, Shemeber, king of Zeboiim, and Bela, king of Zoar. The vale of Siddim at the time was full of slime-pits.

Chedorlaomer and those with him, after harassing the nations around him, seem to have turned their attention upon Sodom and Gomorrah, with the result that the kings of those wicked cities fled, and Lot and his family were taken captives. Abraham, hearing of the disaster to his nephew, immediately armed three hundred and eighteen of his servants and pursued the enemy to the valley of Shaveh where he was able to overcome them and recover Lot and his family.

A SOLDIER'S CONVERSION
A weary and discouraged Missionary was returning to his poor lodging one night with a heavy heart. He had laboured all day with unflagging energy, and now his strength was gone.

As he trudged along in the mud he happened to look up and noticed the stars shining calmly in the clear sky. Instinctively his weary heart mounted Heavenward in sweet thoughts of the “rest that remaineth for the people of God,” and he began to sing aloud,

“How bright these glorious spirits shine!
Whence all their white array?”

The next morning he went out and found a soldier taking shelter below the verandah of an old house.

The poor fellow was in rags, and looked miserable enough. Entering into conversation, the soldier said, “I am not what I was yesterday.” Then he went on to tell how last night in his misery, he had come near taking his life, when, as he turned a corner, he heard someone singing, “How bright these glorious spirits shine.”

The hymn carried him back to the days of the Sunday School, and his mother's teaching. He returned to his tent, began to pray, and came back a saved man.

“Thou knowest not which shall prosper, this or that.” – Eccl. 11: 6.

—“GLAD TIDINGS.”

AN ARROW OF CONVICTION
The sainted McCheyne was once riding by a quarry, and stopped to look in at the engine house. The fireman had just opened the door to feed the furnace with fresh oil, when McCheyne, pointing in to the bright hot flame, said mildly to the man, “Does that fire remind you of anything?” The man could not get rid of the solemn question. To him it was an effectual arrow of conviction. It led him to the house of God, and we trust to heaven. – Christian Treasury.

President Edwards once said, “As it is the command of God that all should sing, so all should make conscience of learning to sing; as it is a thing that cannot be decently performed at all without learning. Those, therefore (where there is no natural inability), who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship.”

LESSON NOTES

TINY TOTS TEXT
“Let My Son go that He may serve Me.” – Exod. 4: 23.

April Subject For Reading Memory Psalm Cat.

Text

4 The First Interview Exod. 5: 1-11 Exod. 5: 1 103: 6-7
11 Bricks without Exod. 5: 12-23 Exod. 5: 22 105: 25

Stone
32 Before Pharaoh Exod. 7: 1-12 Exod. 7: 5 105: 26-27
33 Again
25 The First Plague Exod. 7: 13-25 Exod. 7: 17 105: 28-29

LESSONS FOR APRIL

EXPOSITIONS
By Rev. DONALD MACDONALD, M.A.

4th APRIL
The First Interview
Exod. 5: 1-11.

Moses relates the first appearance of Aaron and himself before Pharaoh with a brevity and simplicity that could hardly be surpassed. Only the absolute essentials are set down. Unlike a modern historian describing his own career, he says nothing of the feelings which must have stirred his heart as he stood in those stately halls once so familiar to him. Alien as they were to him, now that he is no longer the son of Pharaoh's daughter, but the prophet of Jehovah, he had spent his boyhood in them, and no man can regard such a place with indifference.

But we have only to look at the narrative to see why he says nothing of his own feelings. It is not the thoughts and sayings and doings of Moses with which it is concerned, but with God's. Moses was but the messenger of the King of kings to one of his subject monarchs. Great as is the power which he wields, so that he is “as a god to Pharaoh,” he does not forget that the power is not his own.

As becomes the ambassador of the King Eternal, his message is a demand. “Let My people go that they may worship Me... that they may serve Me.” This is God's demand to all tyrants and oppressors; to all who in any way hold their fellow creatures in bondage. For those who are enslaved, who are over burdened by toil so that they have no leisure to cultivate mind and soul, cannot properly serve God. There is a deeply pathetic interest in the fact that the Christian negro slaves of America drew the parallel between themselves and Israel in Egypt, and
many of their hymns, expressing their longing for liberty, were based on it.

To all in authority over their fellows, and to all democracies such as our own, God says, “Is not this the fast (i.e., the worship, the service) that I have chosen to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke?” Here is a programme of social reform comprehensive enough to cover every form of injustice. If we tolerate or acquiesce in any such injustice, are we not, in a measure, sharers in Pharaoh’s sin, and all the more guilty because our knowledge is greater than his? The Church has sadly failed in the duty of insisting that God demands the breaking of every yoke; full liberty for all His people to serve Him as His freemen.

The only result of the first demand was increased oppression. This result has its parallel in the spiritual realm. The first result of the attempt to escape from the bondage of sin is a deeper consciousness of slavery to sin, nay, even a deeper slavery, if the attempt to escape is made in our own strength. God’s power was not yet put forth, and Pharaoh was free to use his. The soul that seeks freedom from sin’s yoke, even in its own strength, is acting under the impulse of the Divine command. When the trumpet call of God’s challenge penetrates to the citadel of Man-soul, the principalities and powers that usurp His place there are aroused, like Pharaoh, to assert their dominion more harshly and insistently than ever.

11th APRIL
Bricks Without Straw
Exod. 5: 12-23.

The form which the increased severity of the oppression took was one of those seemingly trifling details which in their ultimate effect are intolerable. They often prove to be “the last straw which breaks the camel’s back” — another proverbial saying in which straw figures. For this new ingenuity of oppression which Pharaoh or his servants devised has passed into a proverb for unreasonable and impossible demands. They exemplify that cunning in evil which in the end defeats itself. The Bible emphasises not only the evil but the folly of sin. For is it not rebellion against the Author of our being, and what could be greater folly than that?

If the oppressor could be satisfied with a modified or mild form of oppression, he might continue to enjoy its fruits, such as they are. But the lust for power and wealth, like every other lust, is never satisfied and so, grasping all, greed loses all. Volumes might be written on the blindness and stupidity of tyrants. It has been shown times without number in the history of mankind. It is thus that his own wickedness brings about the punishment of the wicked man.

Pharaoh ordains that no straw is to be supplied as binding material for the bricks. The Israelites must gather it themselves. Yet they must make the same number of bricks as before. Not believing that Pharaoh is responsible, for this impossible demand, the Israelite overseers appeal to him, only to find that he is pitiless in his determination to crush them. As they are leaving the palace, they meet Moses and Aaron. On them they vent the burning sense of injustice which they dared not express to Pharaoh. How true to life this incident is. The way of freedom is a hard and toilsome one, and the victim is apt to feel that the cure is worse than the disease in the initial stages.

Too often he is apt to show ingratitude to his would be deliverer, and to suspect his motives, finding fault on the smallest excuse. The man who truly seeks to serve his fellows finds public service a thankless task, while the self seeking charlatan is admired and applauded. But as the psalmist says: “Judgement unto righteousness shall yet return again.” “And all shall follow after it that are right hearted men.”

12

The Israelite overseers have their counterpart today in those who condemn Christianity for not preventing war, and in those Communists who echo the parrot-cry, “Religion is the opium of the people.” Christ and His servants have done more for the liberation of humanity than all the infidel Communists who ever lived or shall live, for the simple reason that by their road, liberty is forever impossible.

18th APRIL
Before Pharaoh Again
Exod. 7: 1-12.

Prior to the second interview with Pharaoh, God says some very remarkable words of encouragement to Moses: “I have made thee a god to Pharaoh.” How are we to understand them? Perhaps the clue lies in the words that follow, “And Aaron thy brother shall be thy prophet.” We know already that Aaron was to be Moses’ spokesman. Moses is thus to be like God in that he himself will keep silence and Aaron will speak for him. He carries the rod also — the symbol of power. The presence of this venerable, silent figure, clothed with God’s power, his messages delivered through a subordinate, must have been truly impressive and awe inspiring. Thus God uses Moses’ natural disability to serve a greater end than could have been attained by eloquence. He can turn weakness into strength.

Again, Pharaoh’s refusal is foretold and its futility declared. But the result is also declared: “The Egyptians shall know that I am the Lord (or Jehovah).” The difficulty of the task calls forth the power necessary for its accomplishment. Strength is only revealed by the amount of resistance to be overcome. Had Pharaoh yielded at once, the Egyptians would not have known the power of the true God.

The sign which God gave to Moses for Pharaoh, as previously for Israel, was a strange one to us, but apparently not so to the Egyptians, since the magicians of Egypt were at once able to simulate it. God first meets His enemies on their own ground and defeats them, before He goes on to where they cannot follow. He is the real and only Wonder worker, as the psalmist says (find ref.). The superiority of the true over the false is clearly seen when they are placed side by side. This is much better than argument. Many people cannot follow an argument, but everyone can understand a plain demonstration. “Example is better than precept,” is a truth worth remembering if we wish to prove the superiority of our religion.
25th APRIL

The First Plague
Exod. 7: 13-25.

The hardening of Pharaoh's heart is one of the "things hard to be understood" in the Bible. It is best for us to leave it alone, believing with Abraham that what the Judge of all the earth does is right, though we cannot understand it.

We now come to the first of the judgements upon Egypt. This time, Moses and Aaron meet Pharaoh by the riverside, where, eighty years before, the daughter of the Pharaoh of that day had rescued from death the infant who had now returned to be Egypt's dread. In what strange ways retribution sometimes comes. Pharaoh's cruelty to the helpless Hebrew children and their parents is made the means of training the man who is eventually to deliver the oppressed race.

A modern illustration of God's ways of making His opponents serve His purposes against their wills is to be found in the story of the pioneer of modern Missions, William Carey. The East India Company, then ruling in Bengal, were opposed to any attempt to Christianise the natives, and Carey could only land in the guise of an indigo planter. But in less than two years they were paying him a large salary as Professor of Bengali and principal of the new college at Calcutta for training military and civil officers in the language and customs of the people they had to rule. Thus the chief obstacle to missions in India became their chief support.

The turning of the Nile waters into blood was a terrible judgement on the Egyptians. All the waters of that rainless country are derived from the River Nile, and Egypt's fertility and its very life are therefore dependent upon it. No wonder, then, that, in their ignorance of the true God, the Nile was an object of worship to them. This judgement turned their worship into loathing, and had they heeded its lesson, it would have turned them from their false gods to the only living and true God. Perhaps some did turn, though their ruler did not. Sustained in his resistance to God's command by the apparent repetition of the miracle by the magi, though they could not reverse the process, Pharaoh continued obdurate. The Egyptians were able to get water by digging, for God mingleth His judgements with mercy, and in seven days the plague was removed.

WISE SAYINGS

He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

He that keepeth his mouth and his tongue keepeth his soul from troubles.

The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe.

It is naught, it is naught, said the buyer; but when he is gone his way, then he boasteth.

He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.

If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest him as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.
THE GENERAL ASSEMBLY

The General Assembly of the Free Presbyterian Church of Australia was convened in St. George's Church, Castlereagh Street, Sydney, March 18th, 1948. The opening session included worship conducted by the retiring Moderator, The Rev. M. C. Ramsay, M.A., taking for his text Isaiah 6: 5.

The Assembly then being constituted the roll was called.

The Moderator after making a few retiring remarks called for the election of a Moderator for the ensuing term. The Rev. J. A. Webster was nominated for the office and was elected by the unanimous vote of the Assembly. The retiring Moderator warmly welcomed Mr. Webster to the moderatorial chair. The newly elected Moderator expressed his thanks for the honour that had been conferred upon him and proceeded to address the Assembly on “The Present Need in the Light of World Conditions.” (We hope to publish the Moderator's address in a later issue.)

WELFARE OF YOUTH REPORT

Your Committee reports that 1947 was a fairly successful year in connection with the Welfare of Youth Work. In some sections there was an improvement to that of last year, but on the whole there was a slight decrease. The most outstanding result was in connection with the Word Perfect Repetition of the Shorter Catechism, which was accomplished by eight children. The repetition of the Metrical Psalms continues to be the most popular department of our work. Your Committee feel confident, notwithstanding mitigating forces against spiritual life and development that many of our young people will yet render a useful service in their Church. Some are distinguishing themselves in High Schools and the Universities. It would be gratifying to us if we could arouse a keener interest in Search Work. We are disposed to enquire are we receiving that hearty co-operation and interest from the parents which we might reasonably expect, in a work calculated to be of such great assistance to our young people. The “Birthday project” is still maintaining its popularity. At present we have 627 names on our list. The Free Kirk Fellowship has proved of very great value to a number of our young people. The branches on the Manning, Hastings and Sydney have been most active, and have done well in keeping our young people together and interested in spiritual things. The Rally this year will be held (D.V.) on the Manning, when papers will be read and discussed. The results of the Welfare of Youth Department appear elsewhere.

Recommendations

(1) That all Sabbath School Superintendents, teachers, and any person, who has assisted in any way in connection with the Welfare of Youth Work
during the year, be sincerely thanked.

(2) That the General Treasurer of the Church be authorised to reimburse the Convener to the extent of £14/15/4. Money expended in connection with Welfare of Youth Work.

(3) That the Committee be authorised to offer prizes in a Junior Section (14 years and under) and a Senior Section (14 years and over) for the best set of notes of six Free Presbyterian Church Services attended during the year. The notes are to include the Psalms sung, Scripture passage read, text used with an outline of the exposition given, and any remarks that may have impressed the hearer. Neatness and general setup will be considered.

(4) That the next Rally be held in Grafton, if it can possibly be arranged.

(5) That at least one subject bearing upon the distinctive principles of our Church be discussed at the Rally.

(6) That at least one definite Free Presbyterian young people's organisation be established in each congregation.

(7) That an annual return of the number of children enrolled in each Sabbath School be furnished to the Convener of the Welfare of Youth Committee.

The above recommendations were carried.

Finance Committee

Attention was drawn to the need of the Assembly General Fund. This Fund is to meet the expenses incurred by Assembly in the administrative part of the work of the Church. A recommendation was brought forward to place this fund on a satisfactory basis. The Church Extension Fund should receive earnest consideration, as Mr. Grant is expected from Scotland to labour under the Church Extension Committee. Expenses incurred in bringing Mr. Grant to Australia will deplete this fund considerably. The Training of Ministry Fund is not in a healthy state, when we take into consideration that we now have two students in training for the ministry. The needs of the Missions Fund speaks for itself when we remember that it will take over £500 per year to maintain Dr. Andrews on the field. The Publications Fund gives cause for grave concern. Every effort to wipe out the heavy debt of £139/8/5, accumulated over the years has failed and on last year's figures we incurred a deficit of over £40.

The Convener being absent the Acting Convener submitted the following recommendations:

(1) That the various congregations be asked to contribute the same amount to the General Assembly Fund this year as they were asked to contribute last year. The following amounts were passed for payment.

- Treasurer Honorarium £5/5/-
- Clerk's Honorarium £5/5/-
- Duplications £6/8/9
- Clerks Expenses £1/8/9
- Travelling Expenses to Delegates to be determined later.

(2) That the credit balance of £1/7/- be left to the discretion of the Treasurer.

(3) That the McIntyre Centenary Fund – Interest Account. That in view of the claims of the Widows and Orphans Fund the Attention of Assembly be directed to this credit balance of £88/11/-.

(4) The Richmond and Brunswick Manse Fund. No recommendation.

(5) That the credit balance in the Unallocated Fund, £10/15/-, be left to the discretion of the General Treasurer.

(6) That the Credit balance of £109/8/8 in the James Ross Memorial Fund be transferred to the Assembly's Main Account as requested by the General Treasurer.

(7) James Ross Memorial – Interest Account. No recommendation.

(8) Special Publication Fund. That the debit balance of £5/12/3 be liquidated from the Assembly General Fund.

(9) Bible and Psalm Book Account. That we apply to the Free Bible Society of Victoria for 1,000 copies of the Psalms in metre. Should the Free Bible Society of Victoria be unable to supply that authority be given to secure 500 copies.

(10) That the Assembly's Financial year should be identical with the congregational Financial Year.

(11) That the minimum stipend of our ministers be increased from £275 to £312 per year.

(12) That the Assembly place on record its appreciation of the very valuable services rendered to the Church by Miss Jean McDonald in the capacity of auditor for a long number of years and that this appreciation be conveyed to Mr. Gordon and Miss S. McDonald.

(13) That Mr. C. Mackechnie of St. Kilda congregation be invited to fill the office of auditor rendered vacant through the decease of Miss Jean McDonald.
The above recommendations were carried.

Central Supplementary Sustentation Fund

That attention of congregational treasurers be directed to the terms of the above fund.

Church Extension

The Committee has been active over the past year, endeavouring to secure a passage to Australia for Mr. Grant and his family. We understand that arrangements are now well advanced. The efforts of the Committee to secure the services of two ministers of the Free Church of Scotland has been without success.

The Convener submitted the following recommendations:

(1) That we pay Mr. Grant the sum of £50 to cover personal expenses and that should financial assistance be required in connection with the coming of Miss McDonald with Mr. Grant and family to Australia, then the Assembly is prepared to advance such financial assistance required, to be paid back as convenient.

(2) That we write the Colonial Secretary of the Free Church of Scotland and ask him the possibilities of securing a minister to labour in the Australian field.

The above recommendations were carried.

Training of Ministry

Matters connected with the above Committee received much attention during the sittings of Assembly. The Committee had been authorised to draw up an alternative course of divinity studies to meet special cases when a student would take his theological course in Australia.

Recommendations

(1) That Mr. Stewart Ramsay be trained according to the curriculum approved by Assembly and that Mr. Ramsay be under the Training of Ministry Committee.


(3) That Mr. L. McKinnon be accepted for training for the ministry of the Church and that Mr. McKinnon concentrate on preparing for the matriculation examination. Should he, after matriculation, elect to take his university course in Scotland that he be allowed to take his university and divinity courses concurrently.

(4) That the Training of Ministry Committee be authorised to take whatever steps that may be necessary to finance the training of students until next Assembly.

It was agreed that the curriculum as approved by the Assembly be published in the Australian Free Presbyterian.

Religion and Morals

The Convener read the following report:

A review of the religious and moral conditions which prevail in our land does not warrant us in coming to favourable conclusions. The tendencies which have operated for many years past are still greatly in evidence, with the result that your Committee's report cannot be substantially different from that of recent years.

We view with much satisfaction that quite a number of Christian people are taking a resolute stand on behalf of the inerrancy and supremacy of the Holy Scriptures. We deplore, however, that many Christians fail to perceive the seriousness of the conflict being waged between those who hold to the complete reliability of the Bible and those who do not.

There is a great need that the Churches of our land should turn back to Apostolic and Reformation doctrine, and preach, in the power of the Holy Spirit, the Lord Jesus mighty to save. It is also imperative that the whole conception of Christian worship be revolutionised. One of the most forbidding phases of our religious life is, the present attitude to worship. It can be truthfully declared concerning much of the so-called worship of our day that it is not offered to God. In many cases no such claim is made on its behalf. It is designed to produce a softening influence on the members of the congregation. Having such a purpose it cannot be Divine Worship. Hymns and instrumental music are commonly employed. The music is generally viewed as not offered to God, and frequently the hymn singing is similarly regarded. The so-called worship is sensuous; designed for the special purpose of stirring people's emotions. Consequently, ritualism flourishes in churches which theoretically are opposed to it. So long as worship has its object the congregation and not God, it is not real worship. It fails to reach God. Being designed for the congregation, it does not rise higher.

True worship is the approach to God, in faith, adoration and praise; for man's chief end is to glorify and enjoy God. If church services were rightly viewed – if there were a correct conception
of what constitutes worship – there would disappear from the services that prevailing lightness indicated by jocular remarks, humorous anecdotes and marked deference to the feelings and views of the unconverted. At present ritualism largely nullifies Christian worship and is thriving even in churches which have a traditional and credal opposition to it.

The Reformation brought into the churches not only sound doctrine, but a sound conception of the seriousness and dignity of Divine Worship. People must learn to attend church services with a serious purpose – to learn of God and to meet God. It is a false and very harmful view of worship which leads people to emphasise its purely subjective value.

Seeing that many hold these low and unscriptural views it is not surprising that the churches are often inefficient and that many professing Christians are ready to introduce into the worship that which pleases the congregations, regardless of the Divine requirements. Worship is regarded as for man, and therefore, man feels free to import into this debased worship whatever he chooses.

In most Protestant Churches, fortunately, there is a strong inherited repugnance to the use of incense; but when that traditional opposition is removed, we may expect incense to take a place with the other sensuous elements of present day worship.

Your Committee holds that a sound revival will lead to, as in Reformation days, saner views of what constitutes true worship and a return to purity of worship. The churches today are reaping the baneful fruits of many years of will-worship and an increasing departure from New Testament Worship. We should never be satisfied until there is a return to Reformation Worship as well as doctrine, for these two – worship and doctrine – are interdependent. Sound teaching and healthy worship have been used mightily by the Holy Spirit in the spiritual and moral enrichment of men and nations. We are in no doubt as to the potency today of these two great Scriptural factors. Meanwhile, all who maintain these truths should recognise that they are contending for two very fruitful and fundamental principles.

The Rev. Dr. James Begg, in an address from the Moderator's Chair of the Free Church of Scotland, said: “The worship of God is the most sacred thing with which His creatures have to do. It is more sacred than the government of the church, more sacred even than Christian doctrine, for these are in a sense merely instrumental in bringing us into proper relations with God; and if it be true in anything whatever that God's will must be the only rule, it is especially true of His worship . . . It is most natural that such blind creatures as we are should imagine that what is pleasing to ourselves must necessarily be pleasing to God, and hence have arisen gorgeous cathedrals, the splendid vestments of priests, magnificent images and pictures to gratify the eyes, clouds of incense for the nostrils and peals of instrumental music for the ears. As the Gospel has died out, all this formalism and ritualism have come in . . . Man hates direct spiritual contact with God, and these have become the very trees of the garden amongst which he has hid himself, like Adam, from Jehovah presence.”

We deplore not only the increasing desecration of the Lord's day, but that the churches of our land are failing to stand as barriers against the invasion of desecrating practices. Also, we counsel our people to recognise the importance of the witness of our Church on behalf of the sanctity of the Lord's Day.

Jehovah Witnesses (so-called), Seventh Day Adventists, Romanists and atheistic Communists are propagating assiduously their tenets and need to be resisted strenuously. To each of these, and similar systems, might well be devoted a section of this report; but on this occasion we refer to them for the special purpose of warning our people against giving any countenance directly or indirectly to these false systems of religion.

Recommendations

(1) That our people seek to have a clear conception of the Scriptural principles of pure worship.

(2) That we seek to make our worship partake of Apostolic spirituality as well as of Apostolic mode.

(3) That our people refuse to associate themselves with false religions, and recognise that however sincere their devotees may be, that that is no valid reason for Christian people favouring them.

(4) That we warn our people against the insidious attempts made persistently to lead them from a right observance of the Lord's Day by the specious plea that the end justifies the means. Therefore, we solemnly warn our people to refrain from attending Surf Carnivals, Physical Fitness Camps.

It was agreed that the Convener approach the N.S.W. Director of Education, pointing out that there is a considerable body of Christian people opposed to ballroom dancing being included in the
curriculum of Physical Education, and requesting that consideration be given to the conscientious scruples of these Christian parents.

(5) We counsel our people to seek a fuller understanding of the unscriptural principles and practices of Romanism and not to forget that the Papacy was definitely opposed to Britain in the two world wars, even as she is unrelenting in her opposition to true enlightenment and civil and religious liberty.

(6) We reaffirm that national stability and national well being are conditioned by national godliness.

Missions Committee

In presenting the Missions report the Convener said:

We rejoice, fathers and brethren, to submit our report to you on this occasion, as it largely concerns our missionary who is now in the field. We would like to express our gratitude to God for having opened up the way for Dr. Andrews to sail for Africa and for the safe journey granted to him and his loved ones. The Committee has endeavoured to carry out the instructions of last Assembly. We communicated with the Foreign Missions Committee of the Free Church regarding salary for missionaries in Africa, rent and transport. As you already know the salary for missionaries in Africa is £350 per year, and not more than £80 per year house rent. Consideration of the matter of transport was deferred until the deputies from the Free Church had made their report. Unfortunately, we have little information upon this matter, apart from the statement made in a letter, which I intend to read. I shall also read a report from Dr. Andrews. When it became apparent that Dr. Andrews would not sail as early as expected, the Committee were of the opinion that an allowance for house rent should be made. We, therefore, allowed Dr. Andrews house rent at the rate of £1/10/- per week from 1st April until time of sailing.

(2) That the sum of £33/5/6, being the amount paid for fares and freight from Durban to King William's Town, be paid to Dr. Andrews.

(3) That we endeavour to make arrangements with the Free Church of Scotland for our Treasurer to forward salary and house rent direct to Dr. Andrews and such payment to be made quarterly, and in advance.

(4) That the salary of £350 sterling be paid to Dr. Andrews from 8th January, 1948.

(5) That this Assembly offer a donation of £500 sterling towards the purchase of a residence for Dr. Andrews in Africa.

(6) That we adopt a uniform label for mission boxes.

(7) That we encourage our people to adopt some systematic form of giving.

(8) That we endeavour to secure slides of Dr. Andrews' work in Africa and these be exhibited throughout the congregations.

The above recommendations were carried.

It was agreed that a donation of £50 towards the purchase of a car for the Free Church Indian Mission be given from this Assembly. That the Committee be empowered to spend an amount not exceeding £100 in any one year.

Psalmody Committee

The Committee reports that some congregations have commenced Psalmody Classes and are doing much to improve their praise worship. The Committee would encourage these congregations to continue their good work and urges congregations which have not already established classes to endeavour to do so.

Recommendations

(1) That the Rev. A. D. McIntosh be appointed convener of the Committee.

(2) That we request our Treasurer to make a further effort to obtain ten dozen Psalmodies from Scotland.

HISTORY REPORT

The Author would like to report that the history of our Church, entitled “The Free Presbyterian Church of Australia, has been written, published and all orders despatched.

Many appreciative tributes and references have been made to the volume both by people inside and outside the Church, and some by persons well qualified to assess value.

The unsettled state of the country during the
publication made the production of the work more arduous and costly than it otherwise would have been, but notwithstanding this, owing to some generous donations, we have been able to offer the volume to the public below cost price. The value of the book commercially is several times the price charged for it.

We wish sincerely to thank all who have assisted in any way in the publication of the history, especially those who have supplied valuable information and photographs, secured orders and assisted in the distribution of the volume, as well as the printers, Messrs. W. A. Hamer Pty. Ltd., whom we thought accomplished their part in a very creditable manner.

Yours sincerely,
J. CAMPBELL ROBINSON

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CHURCH EXTENSION COMMITTEE REPORT

It is with gratitude to God that we report that arrangements respecting Mr. and Mrs. Grant and family have been finalised in Australia, and steps can now be taken with Australia House, London, to expedite matters from that end.

It is regretted delay has been caused throughout the past year owing to the volume of detail required to effect a passage to Australia. However, we trust matters will now be expedited.

Mr. Grant, in writing, spoke of his sister and sister in law, both of whom expressed a wish to migrate to Australia with him. We trust this will eventuate, and steps to ensure this have been taken by the committee.

Visits to Adelaide were made every four months, and though the Free Church people of that fair city are few, the response to our visits has been most heartening. We deeply regret the illness of Mr. Leslie, a loyal and faithful Elder, and assure him of our warmest sympathy and prayers in his time of trial.

Communion has been observed twice in the past two years.

The following resolutions were adopted: –
1. That we pay Mr. Grant £50 (sterling) to cover personal expenses from Scotland to Australia.
2. That financial assistance be required in connection with the coming of Miss McDonald with Mr. Grant and family to Australia, that this Assembly is prepared to advance such financial assistance required, to be repaid as convenient.
3. That we write the Colonial Committee Secretary of the Free Church of Scotland and ask him of the possibility of securing a minister to labour in our Australian field.
4. That this Committee in conjunction with the Manning Session explore all possibilities of securing a suitable assistant for the Manning River Congregation, and that the Assembly grant financial assistance as far as funds permit.

PUBLICATIONS COMMITTEE REPORT

In presenting our Publications Committee Report we are happy to say that our editor is sufficiently recovered to resume his editorial duties, for which we thank God.

Regretfully we report a continued deficit this year amounting to £43, bringing our total debit to £159/3/5. Rising costs and the fact that some subscribers are somewhat remiss in forwarding on their subscriptions have contributed to this. Much thanks is due to those loyal friends who rallied to our appeal of last year with donations, renewals, and to those friends who sent in the names of new subscribers.

Various means of reducing the debt were discussed by your committee, and a deputation waited on the Printer to see what could be done, and we are extremely indebted to Mr. Bell for his most kind cooperation and advice. We learnt that the present subscription fee is below the cost of production and, rather than increase the price, we have decided to reduce the copies published from 700 to 600, and the number of Sunbeams from 400 to 150, increasing the numbers as subscribers increase. This, we believe, will effect a saving of between £15 and £20 per year.

We trust a concerted effort will be made to reduce the debt this year.

We would be glad if the friends who receive the Sunbeam would please note that the price per copy is now 1½d.

The following recommendations were moved: –
1. That we make a special appeal to all our people for help to eliminate our debt, and we ask Convener to press appeal and publish results.
2. That we raise the price of the Sunbeam to 1½d. All copies sent out to be paid for in advance, and we request Convener strictly to enforce this rule.
3. That we reduce the number of Australian Free Presbyterians by 100, bringing number published to 600.
4. That we ask the editor to explore the possibility of our Church paper being published in pamphlet form, and authorise the Publications Committee to make the change provided no extra cost is involved.
5. That from 1st January, 1949, one copy of each issue be preserved in volume form.
6. The Clerk of Assembly be instructed to forward a letter of appreciation to Mr. Bell for his cooperation in publishing the Church paper in a time of great difficulty.

7. That we recommend that appreciation be recorded of the very fine service rendered by Mr. R. Allen in connection with the publishing of our Church paper, especially during the editor's illness.

8. That ministers be asked to endeavour to send items of Church news regularly for publication in our magazine.

10. That we record our appreciation of the valuable and voluntary services to the Church of our Editor, and we express our gratitude to God and our pleasure that his health has improved and that he is able to resume his editorial duties.

SYNOD

The Synod of the Presbyterian Church of Eastern Australia was constituted in St. George's Church, Castlereagh St., Sydney, 16th March, 1948 at 7.30 p.m., by the Moderator, Rev. Arthur Allen, after he had preached from the text: “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.”

The Rev. A. D. McIntosh of Grafton was nominated as Moderator for the ensuing year. Mr. McIntosh, after thanking members for the honour conferred upon him, addressed the Synod taking for his subject, “Justification.”

Wednesday, 17th March

The Synod was constituted and devotions were conducted at the call of the Moderator. After the thanks of the Synod was conveyed to the Ex-Moderator for his sermon and the Moderator for his address, correspondence was dealt with.

The Northern Presbytery requested that an assessor be appointed to their Presbytery. In placing the case before the Synod it was pointed out that, in cases of illness or any other unforeseen circumstance preventing any of the members of Presbytery from attending it would not be possible to constitute the Presbytery, therefore, it was desirable that an assessor be appointed. The name of the Rev. M. C. Ramsay was nominated. This was seconded and carried. Mr. Ramsay is now a member of the Northern Presbytery.

The Central Presbytery also requested that an assessor be appointed, basing their request on similar reasons as stated by the Northern Presbytery. The request was granted and the Rev. J. A. Harman was appointed.

An application was received from the Manning River Congregation for permission to subdivide and sell, if deemed desirable, portion of the land not essential for the working and interests of the Church. The representative appearing on behalf of the petition stated that the Congregation would hold sufficient land for the erection of a manse. It was agreed that the permission sought by the Manning Congregation be granted.

The Hunter-Barrington Congregation applied for permission to sell the Church and land at East Maitland and that the proceeds of the sale be used to purchase a motor car for the working of the charge. Speaking in support of the application it was stated that the position in East Maitland has deteriorated over the years, and that the assets now held in East Maitland could be used to greater advantage elsewhere. After due deliberation it was agreed to grant permission to sell the Church and land at East Maitland and Synod recommend that the Church and land be sold separately. The proceeds to be used to erect a manse at Raymond Terrace. The Hunter-Barrington Congregation also sought permission to sell the Manse at East Maitland. It was pointed out that the location of the present manse was not central, also that the building was in a bad state of repair. It was agreed to grant permission and that the proceeds be used in accordance with the Incorporating Act, 1918.

A petition received from the Hastings River Congregation to sell approximately one acre of Church property. This request arose after a communication was received from the Education Department which indicated that the Education Department intended to resume portion of the land owned by the Church in Wauchope to extend the land held by the Public School. After due consideration and communication with the Education Department the congregation agreed that under the circumstances that portion of land behind the manse be sold and the frontage to Campbell Street be retained. The Education Department has agreed to this. Permission was granted.

The Grafton Congregation sought permission to borrow £250 to repair the Church at Brushgrove. The parties appearing on behalf of the petition said that the Church was in a very bad state of repair. Permission granted.

Minimum Stipend Increase

Owing to the increased cost of living over the years the present minimum stipend is wholly inadequate to meet such increases. On the suggestion of the General Treasurer it was agreed
that the minimum stipend be increased from £275 to £312 per year to take effect next year. This information be passed on to the General Assembly.

**Synod Expenses**

Each year there are certain financial obligations on the Synod and it was decided to ask the congregations of our Church to contribute £5 towards Synod Expenses.

**Deacons Courts**

Congregational Treasurers are requested when forwarding cheques to the General Treasurer, to make out separate cheques for Synod Funds. That permission to sell or mortgage Church property be extended from one year to three years. Agreed.

The Synod places on record its high appreciation of the person and work of the late Miss Jean McDonald.

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**OBITUARIES**

**JESSIE LONGWORTH.** – The death of Mrs. Jessie Longworth, of Wynter Street, Taree, on 29th February, 1948, at the age of ninety-two years, removed one who, since her birth, had been associated with our church in the Manning River district. Mrs. Longworth was a daughter of the late Mr. Lachlan McDonald, of The Bight, Wingham. Her vigour of mind, strength of character, breadth of outlook, and sanctified life made her outstanding. Mrs. Longworth had an intelligent grasp of the bearing which Christian principles should have on public life; therefore, she contended for national righteousness, and deplored the gradual lowering of the standards of public life. Although Mrs. Longworth's faith was deep, she refused to restrict the Christian religion to the sphere of the individual, for she held the Scriptural principle, that the influences of Christianity should sanctify all human relationships and beautify all human institutions. Mrs. Longworth clearly recognised that national well being is dependent on national godliness.

Mrs. Longworth's own life was beautified by her trust in God, on Whom she built her hopes, and on Whose promises she rested. To her, the Christian religion was not a matter of sentiment or feeling, but a religion of facts which called for personal acceptance. The increasing debasement of the Lord's Day by devoting it to pleasure and work, grieved her, for she earnestly desired that old and young should be wise to use the day for the glorious purpose for which God gave it. With her late like minded husband, who for many years held the office of the eldership, Mrs. Longworth maintained a consistent testimony on behalf of Biblical truth.

– May the sanctified life exercise an abiding influence. To her sons and daughter deep sympathy is extended. – M. C. R.

**JAMES MURRAY.** – The death of Mr. James Murray, of Bunyah, on 7th March, 1948, at the age of seventy-five years, removed one who was a faithful and honoured member of our Church. Mr. Murray was essentially a good man one whose religious convictions were deep and who received in faith those Biblical truths in which he had been nurtured. He possessed a deep sense of humour and a most kindly nature. With him there was no ostentation, and his quiet manner, consistent life, genuine personal religion and hospitable nature, won him the great respect and affection of many.

Deep sympathy is extended to his devoted wife, also to his brothers and sisters. – M. C. R.

**Mrs. HARRIET MCDONALD,** of Stevenson Street, Taree, passed away on 11th March, 1948, at the age of seventy-six years. Thus another elderly member of the Taree Church has been called home. Mrs. McDonald had been in failing health for years. Unable during the past two years to attend the church services, she found much comfort in the reading of the Holy Scriptures. Her life was marked by strict uprightness, a generous disposition, and a restfulness of spirit.

May the Divine Comfort be afforded richly to the sorrowing relatives. – M. C. R.

**THE AUSTRALIAN FREE PRESBYTERIAN**

Office:
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Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and Rev. Arthur Allen, 21 Brunswick Parade, Ashfield.

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. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.

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

MR. H. NICOLSON,
10 Stirling Street, Kew, E. 4, Melbourne

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.

**SUBSCRIPTIONS FOR MARCH**

New South Wales

Mrs. Leith Robinson, Mt. George, £1, 30/4/51; Mr. J. W,
Warwick, Comboyne, £1, 31/7/49; Mrs. A. Stacheel, Sth. Grafton, 5/-, 31/3/49; Mrs. A. H. Long, Sth. Grafton, 5/-, 31/3/49; Mrs. S. G. Murray, Bunyah, 5/-, 30/11/48; Mr. J. Calman, Raymond Terrace, £1, 1/1/51; Mr. J. Beaton, Kew, 10/-, 31/17/48; Mrs. T. Ramsay, Maclean, 10/-, 31/12/49; Mr. Russell Campbell, Marlee, 5/-, 31/3/49; Mr. M. E. Brook, Mt. George, 5/-, 31/3/49; Mr. Lionel Murray, Bunyah, 5/-, 31/3/49; Mrs. C. Brown, Raymond Terrace, 5/-, 30/4/49;

Victoria
Miss C. McDonald, Pakenham, £1, 31/12/47; Miss S. Price, Geelong, 10/-, 31/3/50; Mr. C. MacKechnie, Moorabbin, 5/-, 31/12/48; Mrs. C. R. Price, Conda Swamp, 10/-, 31/3/40.

Donations
Miss S. Price, Geelong, Vic, 10/-; Wauchope Congregation, £1/2/6.

Extra Sales
Rev. H. K. Mack, Geelong, 3/-

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Vic.

WELFARE OF YOUTH RESULTS. 1948
The results of the Welfare of Youth for 1947 are as follows:

SHORTER CATECHISM
Questions 1-10
(15 competed in this Section)
Pampoolah: Leonard Dearnley.
Branxholme: Lawrence Hanks.
Hamilton: W. John McFarlane.
Kindee: Wilma McKinnon.
Grafton: Rodney Fuller, Janice Fuller, Helen Fuller, Cathryn Fuller, Ian Alford, Ross Alford, Mack Anderson.
Questions 11-30
(14 competed in this section)
Pampoolah: Ruth Bryan, Maureen Bryan.
Maclean: Kathleen McKay, Pauline Green.
Wauchope: Judy Dick.
Grafton: John King, Elizabeth King, Shirley Alford.
Questions 31-62
(6 competed in this section)
Geelong: Margaret McKay.
Pampoolah: Margaret Polson, Dallas Poisson, Gloria Dearnley.
Sydney: John McLachlan.
Grafton: Frances King.
Questions 63-107
(5 competed in this section)
Geelong: Catherine McKay.
Tinonee: June Lambert, Jim Nesbitt.

Word Perfect Repetition
(8 were successful in this section)
Pampoolah: Margaret Wilkinson.
Tinonee: Margaret Lambert (third time), Lucy Muldoon.
Sydney: Morag Kerr, Ken Kerr, Donald Kerr.
Wauchope: Grant Harman.
Grafton: Graeme King.

REPETITION OF CERTAIN METRICAL PSALMS
Infants Section
(11 competed in this section)
Pampoolah: Leonard Dearnley.
Tinonee: Gillian Tagg, Marjorie Polley.
Hamilton: W. John Mcfarlane.
Maclean: Patricia. Fancy, Alan Gilbert, Nancy Munro, Robert Gilbert.
Grafton: Ian Morrison, Mack Anderson, Patricia King.

Junior Section
(76 competed in this section)
Geelong: Karen Webster, Anne McKay, Winifred Young.
Pampoolah Maureen Bryan.
Tinonee: Harry Polley, Nancy Murray.
Taree: Shirley Cause, Helen Cause.
Branxholme: Gladis Pullen, John Hanks, Laurence Hanks, June Munro.
Hamilton: Janice McFarlane.
Maclean: Alan McKay, Kathleen McKay, Robert Law, Ian McPherson, Pauline Green, John Green, Ellen Wallace, John Law, Margaret Cameron, Beverley McSwan, Elwyn Webber, Corinne Webber, Heather Munro, Janice Green, William Wallace, Helen McKay, Donald Wallace, James Ryan, Judy Law, John Ryan.
Wauchope: Allan Collins, Margaret Collins, Laurie Marchment, Margaret Marchment, Thomas Clerke, Manslaidd Harman, Gweneth Clerke, Alan Harman.
Grafton: Rodney Fuller, Donald Fuller, Helen Fuller, Janice Fuller, Hazel Fuller, Beryl Fuller, George Fuller, Ian Alford, Ross Alford, Shirley Alford, Elizabeth King.

Senior Section
(39 competed in this section)
Geelong: Catherine McKay, Margaret McKay, Alasdair Webster.
Pampoolah: Margaret Wilkinson, Margaret Polson, Gloria Dearnley, Ruth Bryan, Dallas Polson.
Tinonee: Lucy Muldoon, Margaret Lambert, June Lambert, Jim Nesbitt, George Gollan, Bruce Lambert.
Sydney: Donald Kerr, Alistair McAskill.
Branxholme: Wyn Munro, Aileen Hanks.
Maclean: Alan McKay, Gorrinne Webber, William Wallace, Ellen Wallace, Margaret Cameron, Kathleen McKay, Pauline Green, Helen McKay, Donald Wallace, Beverley McSwan.

Wauhope: Grant Harman, Alan Harman, Manslaidh Harman, Lilian Clerke, Olive Clerke, Gweneth Clerke, Lindsay Bird, Jennie Lindsay.

Grafton: Frances King, Graeme King, John King.

REPETITION OF CERTAIN SCRIPTURE PORTIONS

Junior Section
(26 competed in this section)

Geelong: Karen Webster, Anne McKay.
Pampoolah: Ruth Bryan, Dallas Polson.
Sydney: Elizabeth McLean, Robert Allen, Donald Kerr, Alister McAskill.

Maclean: Alan McKay, Elwyn Webber, Kathleen McKay.

Wauchope: Grant Harman, Alan Harman, Manslaidh Harman, Lilian Clerke, Olive Clerke, Gweneth Clerke, Lindsay Bird, Jennie Lindsay, Thomas Clerke, Margaret Marchment, Laurie Marchment.

Grafton: Graeme King, Frances King, John King, Elizabeth King, Hazel Fuller, Helen Fuller, Janice Fuller, Cathryn Fuller.

SEARCH WORK RESULTS, 1947

JUNIOR

Archie MacLachlan, Sydney, 1198, 1st Prize; Aileen Beaton, Salt Ash, 1182, 2nd Prize; Janice Blythe, Koree Island, 1177.

INTERMEDIATE

Alex. McLachlan, Sydney, 1198, Commended; John MacLachlan, Sydney, 1198, Commended; Mary Campbell, Mullumbimby, 1195, 1st Prize; Joan McLaren;

Chatsworth Island, 1185, 2nd Prize; Heather Blythe, Koree Island, 1177; John Rees, Hamilton, 1169.

Incomplete: John Ryan, Maclean, 95; Marion Miller, Cargo, 94.

SENIOR

Duncan MacLachlan, Sydney, 1199, Commended; Jean Campbell, Mullumbimby, 1199, 1st Prize; Graeme King, Grafton, 1198, 2nd Prize; Jenny Lindsay, Huntingdon, 1197; Helen Campbell, Mullumbimby, 1195; Lindsay Bird, Beechwood, 1194; Margaret Beaton, Salt Ash, 1192; Morag Kerr, Sydney, 1191; Ross Stewart, Wingham, 1191; John Ramsay, Taree, 1185; Margaret Long, Grafton, 1180; Lucy Lamb, Tinonee, 1180; Elsie Rees, Hamilton, 1169; Max Carey, Taree, 1164; June Lambert, Tinonee, 1156; Margaret Lambert, Tinonee, 1150.

Singing of Psalm Tunes Without Musical Accompaniment

Junior Section
(19 competed in this section)

Geelong: Catherine McKay, Margaret McKay, Alasdair Webster.
Pampoolah: Margaret Wilkinson, Margaret Polson, Gloria Dearnley.

Tinonee: Lucy Muldoon, Margaret Lambert, June Lambert, Jim Nesbitt, George Gollan, Bruce Lambert, Gordon Polley.

Sydney: Donald Kerr, Alister McAskill.

Maclean: Alan McKay, Elwyn Webber, Kathleen McKay.


Taree: Shirley Cause.

Kindee: Neil McKinnon, William McKinnon.

Grafton: Graeme King, Frances King, Shirley Alford.

ESSAY

A special essay on “Faith without Works is dead” was won by Duncan MacLachlan, 53 Nelson Avenue, South Belmore, Sydney.

POSSESSING CHRIST

Christ with bread and water is worth ten thousand worlds: Christ with pain is better than the highest pleasures of sin: Christ with all outward sufferings is matter for present and eternal joy. Surely these are the only happy people living!

– Romaine.
TINY TOTS TEXT


1948 Subject For Reading Memory Psalm Cat. May Text


30 Revision 37: 20-21 39

LESSON NOTES FOR MAY

By Rev. J. Campbell Robinson
2nd May. JUSTICE
Matthew 20: 1-16

The parable of the labourers in the vineyard, we take it, was used by our Lord to show that He is debtor to no man, sovereign in all His ways, and just in all His dealings. The householder here was under no obligation to hire men, but he needed them, and so gave these employment, which, on five different occasions, he found when he went out. The wage agreed upon with all was the usual wage paid at that time, namely, a penny a day. A penny was a Roman silver coin, equivalent to about seven pence halfpenny of our money. When the time for payment came, those who had been engaged early in the day murmured that they should have received the same as those employed at the eleventh hour. But the lord of the vineyard explained that they were not wronged, but received the wage agreed upon. He was perfectly just with them. So it is in Christ's kingdom: some are sent to work early in life, some in midlife, and others at the end of their days. All receive eternal life. Notice how considerate the householder was to those who only became employed late in the day. It cost them just as much to live as the others, so out of the kindness of his heart he gave them as much as he gave to the others. With God there is no respect of persons.

9th May

THE GREATEST – A SERVANT
Matthew 20: 17-29.

Jesus again for the third time, mentioned His sufferings. He speaks more frequently and more publicly about them now. At the transfiguration, Peter, James and John had been taken aside and given to understand more deeply their nature, and the glory that was to follow them. Now the Saviour takes the disciples into His confidence, and intimates to them what was to befall Him. At this time He was on His way to Jerusalem to keep the passover, a feast of commemoration of God's great mercy in causing the destroying angel to pass over the homes of the Children of Israel, while the firstborn in every Egyptian home was slain.

After all the trouble our Lord took with His disciples they do not seem to have yet learned the lesson of humility (cf, Chap. 18: 4). Some of them were still cherishing ideas of being the greatest in the kingdom. In the account given by Mark 10: 35 (if this refers to the same event), it would appear that John and James themselves and not their mother were forward in seeking these two positions; one on His right hand and the other on His left, in His kingdom. However, mothers are often most ambitious for their sons. The Saviour told them that they knew not what they asked: they were not taking sufficiently into consideration the terrible nature of His sufferings which He was to endure. These places were not His to fill, but they would be given to those for whom they were prepared by the Father. A desire of this kind might be expected of the princes of the Gentiles, but it was to be different with them, the chiefest among them was to be the servant of all. His own life was an excellent example of this.

16th May.

PROPHECY FULFILLED

Our Lord was now coming near to Jerusalem. He had arrived at that place from which He, after His resurrection, was to ascend to heaven, and to which He will come again when He appears the second time without sin unto salvation. (Zechariah 14:4). The passover was observed on the fourteenth day of the month. It is thought that this was the tenth day, the day on which the lamb was taken from the fold, to be prepared for the sacrifice. (Exodus 12: 3.) So our Lord, the Lamb of God, was taken to be a sacrifice for men. His riding upon a colt, the foal of an ass, was the fulfilment of a prophecy by Zechariah: “Thy king cometh unto thee, He is just, and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass.” (Zech. 9: 9.) Some think the reason why He rode upon an ass was to enter Jerusalem, not as a Conqueror, but as a Judge. (Cf. Judges 5: 10 and 12: 14.) It was customary for judges to ride upon white asses, and their sons upon ass colts. Our Lord's entry into Jerusalem was not a triumphant one, but a sorrowful one. We are told “when He beheld the city, He wept over it.” Sorrow filled His heart, because he could see the terrible doom which was coming over them because of their wickedness in rejecting Him. That took place later, in the destruction by Titus, when over a million people were slain, many taken captives and thousands either sold as slaves or reserved for sport in gladiatorial shows. There were those, however, who knew the Messiah, welcomed Him, sang their Hosannas to Him and spread their garments and branches of palm trees in His way.

23rd May.

CHILDREN WELCOME JESUS
Matthew 21: 12-22.
Perhaps the greatest reception our Lord received was from the children, when He came into the temple. How glad they were to see Him! They cried, saying, “Hosanna to the Son of David.” Jesus was always the friend of little children. The more the children welcomed Him, the more the chief priests were offended. When His attention was drawn to it, He quoted the eighth Psalm, “Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?” It would seem that some of the sweetest praise that can be offered to Christ is from believing little children. Will you not seek to honour Him in this way? How sad for our Lord to find that the temple, the place He wished should be so holy, had become nothing less than a place of merchandise. No wonder He overthrew the tables of the money-changers, and the seats of them that sold doves, and drove them out. saying “It is written, My house shall be called the House of Prayer, but ye have made it a den of thieves.” He was here quoting a prophecy of Jeremiah. “Is this House which is called by My Name become a den of robbers in your eyes! Behold, even I have seen it, saith the Lord.” (Jeremiah 7: 11.) Many people, no doubt, approved these things because it was for a good cause. Christ showed that it was all wrong and hateful to Him. Beware, we say, of zeal when it outstrips grace. Once at it was all wrong and hateful to He quoted the eighth Psalm, “Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?” It would seem that some of the sweetest praise that can be offered to Christ is from believing little children. Will you not seek to honour Him in this way? How sad for our Lord to find that the temple, the place He wished should be so holy, had become nothing less than a place of merchandise. No wonder He overthrew the tables of the money-changers, and the seats of them that sold doves, and drove them out. saying “It is written, My house shall be called the House of Prayer, but ye have made it a den of thieves.” He was here quoting a prophecy of Jeremiah. “Is this House which is called by My Name become a den of robbers in your eyes! Behold, even I have seen it, saith the Lord.” (Jeremiah 7: 11.) Many people, no doubt, approved these things because it was for a good cause. Christ showed that it was all wrong and hateful to Him. Beware, we say, of zeal when it outstrips grace. Once the commercial spirit gets into a Church Christ is soon pushed out.

12

MARCH BIRTHDAYS
Many Happy Returns

We will shew forth Thy praise unto all generations Psalm 79:13. 1948

March 1 – Edward McDermid, Wingham.
         1 – Joy Robinson, Taree.
         3 – Pauline Murray, Bunyah.
         3 – Allan Anderson, Chatsworth.
         4 – Donald Berry, Wauchope.
         4 – James Bain, Wauchope.
         5 – Ian Bathgate, Maclean.
         5 – Fay Woodall, Branxholme.
         5 – Judith Gollan, Taree.
         6 – Alistair Robinson, Mt. George.
         7 – Rene Millard, Comboyne.
         8 – Peter Cameron, Maclean.
         8 – Roderick Murray, Sydney.
         9 – Jessie Margaret Walter, Hamilton.
         9 – Heather Munro, Maclean.
         9 – Margaret Young, Geelong.
         9 – Frederick Chapman, Taree.
        11 – Gordon McKinnon, Pappinbarra.
        12 – Anne MacKay, Geelong.
        13 – Donald Cromarty, Sydney.
        16 – Helen MacKay, Maclean.
        19 – Jean Campbell, Mullumbimby.
        19 – Helen Bain, Wauchope.
        19 – Graham Woods, St. Kilda.
        19 – Deidre MacLean, Wherrol Flat.
        20 – James Ryan, Chatsworth Island.
        20 – Cathryn Fuller, Grafton.
        21 – Lilian Parkinson, Bunyah.
        22 – Heather Warrall, Wingham.
        22 – Donald Warrall, Wingham.

22 – Dallas Polson, Pampoolah.
23 – Judith Dick, Wauchope.
23 – Olive Clerke, Upsall's Creek.
23 – Eric Murray, Bunyah.
26 – Marion MacRae, Clunes.
26 – Marion MacRae, St. Kilda.
26 – Mary Jackson, Hamilton.
27 – Dorothy Williams, Grafton.
27 – Beryl Fuller, Grafton.
27 – Camell Mary Anderson,
28 – Elaine McIntyre, St. Kilda.
28 – Elizabeth King, Grafton.
29 – Gordon Oakley, Failford.
30 – Penelope Colwell, Forbes River.
31 – Annette Stewart, Lismore.

APRIL BIRTHDAYS
Many Happy Returns

“Be thou in the fear of the Lord all the day long – Proverbs 23:17.

1948

April, 1 – Kenneth Beckman, Harwood Island.
1 – Allan Murray, Wingham.
2 – Ellen Wallace, Maclean.
4 – Graeme Murray, Wingham.
6 – Charles Dewberry, Barrington.
7 – Elizabeth Harman, Kindee.
7 – Alan Goddard, Maitland.
7 – Inez Loret, Hamilton.
8 – Neil Paterson, Bunyah.
9 – Alistair McClachlan, Sydney.
9 – Janette Browne, Geelong.
11 – Robert Murray, Taree.
11 – Malcolm Miles, Forster.
12 – Donald Wallace, Maclean.
12 – Rita McKinnamon, Kindee.
12 – Anne Murray, Sydney.
13 – Judith Benham, Maclean.
13 – Lyle Walter, Hamilton.
13 – George MacAskill, Sydney.
13 – Janice Johnstone, St. Kilda.
13 – William Murray, Willena.
16 – Margaret Hurst, Tinonee.
16 – Fay Bolt, Maitland.
16 – Robert McPherson, Maclean.
17 – Donald McAulay, Chatsworth Island.
17 – Colleen Graham, Wauchope.
19 – Catriona MacLeod, Sydney.
19 – Fred Murray, Kendall.
22 – Keith Reed, Wingham.
23 – Elwyn Webber, Maclean.
23 – Florence Porter, Macarthur.
23 – Walter Tout, Beechwood.
26 – Pamela Groves, Grafton.
26 – Ronald Polly, Tinonee.
27 – John Ryan, Chatsworth Island.
SEARCH WORK IN MARK

1. What words did Peter, James and John hear spoken out of a cloud?
2. Who was it cried out to the Saviour, “Jesus, Thou Son of David, have mercy on me?”
3. Write out Jesus' answer to the scribes about the first Commandment.
4. Fill in the missing words of this text, “They came to a place which ........................ Sit ye here while I shall pray.”
5. Of whom was it said, “Surely thou art one of them: for thou art a Galilaean?”
6. Who was compelled to bear the Saviour's cross?
7. Give the name of the man who craved the body of Jesus from Pilate.

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2, Victoria.

ROME AND MOSCOW

Monsignor Fulton Sheen, reputed to be the orator of Roman Catholicism in the U.S.A., in the course of an address delivered in St. Mary's Cathedral, said, “In future there will be only two capitals in the world, Rome and Moscow.” Monsignor Sheen has not only overstepped the line of good taste, but has shown extremely bad manners, as Bishop Hilliard has rightly said: “Monsignor Sheen has temporarily forgotten that he was a guest in a country that is predominantly British and a great majority of whose people espouse a religious tradition other than his own.” (S.M.H., 26th April.)

In Western Europe Communism has found its bitterest opponent in Roman Catholicism, which, with voluminous propaganda, has ably expounded the dangers of Communism, and her efforts have not been altogether unfruitful, as the recent elections in Italy have shown. Undoubtedly disillusionment and fear has caused many to throw themselves in despair into the hands of Rome. At the same time it seems apparent that the predominant power of Roman Catholicism in Western Europe is over.

Roman Catholicism recognises in Communism a formidable contender for the same worldwide totalitarianism that she herself has schemed and planned for the past three hundred years, and has had to give up much ground over the last five years owing to the Communists tactics of bringing about a change of government by violent or illegal methods, as in the recent coup of Czechoslovakia. Neither Communism nor Catholicism can appreciate the heart and mind
that refuses to embrace an ideology capable of the inhumanity and barbarism as found expression during the Inquisition and the Communistic purges and coups.

The pseudo religious character of Communism is manifest in the worship of the State, or Stalin, or the machine: it does not worship God, but the mummy of Lenin. Article 13 remains on the Communist Constitution, under which every communist is pledged to acknowledge Atheism. Nicolas Berdyave, a Russian, said: “The lie of Communism is its godlessness; here is the source of all evil. This godlessness must avenge itself in all spheres of life. The denial of God is the denial of man himself.” This explains the fanaticism of its devotees; the State or Stalin is their god. The ideology that threatens Europe today is the same as National Socialism of Hitler's Germany, only in a different dress. If Communism comes out victorious we shall witness the reign of the beast and the false prophet working in conjunction. Communism will not exterminate the Church; this was tried and failed in Russia, but the Church will become the handmaid of the State, similar to the paganising of the German Church by the ideology of National Socialism. If Roman Catholicism is successful we shall witness the spectacle of the false prophet and the beast working in conjunction. On the one hand you have the State becoming the tyrant of the Church, and, on the other hand, the Church becoming the tyrant of the State.

With regards to Roman Catholicism it is not necessary to go back to the Inquisition; her present practices in Spain and Latin America is sufficient to warn us what the outcome would be.

The conflict between Communism and Roman Catholicism is not a struggle between light and darkness, but two powers of darkness each seeking to establish their own totalitarianism.

Outside of Europe each are working in a similar manner to achieve their objectives. Communist cells are planted in various Trade Unions, Housewives Associations, Youth Movements, etc., each exercising its influence in whatever direction serves to gain control of the political order. Roman Catholicism efforts were manifest in the election of so many Cardinals outside Europe, undoubtedly with the object to make good abroad what has been lost in Europe. Catholic Action, Catholic Trade Guilds, etc., have the same objectives as the Communist cells. Both systems adhere to the maxim, “The end justifies the means.”

Therefore, we conclude that Roman Catholicism serves its own ends by the present visit of Cardinal Spellman and Monsignor Sheen, whose recent statement caused the present writer to take up his pen. “In the future there will be only two capitals in the world, Rome and Moscow.” This exaggerated and distorted observation seems to be intended to influence those who are concerned by the inroads of Communism, and leave the impression that Roman Catholicism is the only opponent of Communism.

Monsignor Sheen is not ignorant of the fact that all the men and women of the whole world that hold firmly to the Reformed Faith are as strongly opposed to Communism as they are to Roman Catholicism, and are convinced that what the world needs today is a second Reformation similar to that which saved Europe and the world during the Middle Ages. Fearing God and placing out Faith in the finished Work of our Lord and Saviour on the Cross of Calvary, we fear neither Communism nor Roman Catholicism, for we know that the future government of the world is in the hands of God, as F. M. Bradshaw has said, “God who has instituted Government on earth so that sin might be restrained and His name glorified. To this end He has placed His imprimatur on the office of Civil Magistrate, who, whether Jew or Greek, Christian or Infidel, exercises and possesses his authority by virtue solely of the authority of Almighty God.”

O U R  S T U D E N T S'  F U N D

The Editor,
“Australian Free Presbyterian.”

Dear Sir,

The Rev. J. Campbell Robinson, convener of the Training of the Ministry Committee, has been compelled through ill health to lay aside all work for a time and he has asked me to bring to the attention of readers of our Church paper the needs of the Students Fund.

For some years there has not been a heavy drain upon the fund which exists to help students in training, for the ministry of our Church, and consequently the claims of the fund have not been pressed upon those who give so generously for the maintenance of vital church funds.

This state of affairs cannot be allowed to continue any longer, for now we have two students who will be giving all their time to study. This
means that the cost of their maintenance will be great, necessitating the raising of an annual sum of not less than £300. It may be considerably more. This, along with our commitments for oversea mission work and the greatly increased cost of maintaining the work in local congregations, will call for wise and consecrated planning by all who love the Lord and seek the prosperity of His cause. If the Church is to be maintained, not to say extended, and this latter should ever be our aim, we must have a regular supply of students for our ministry, and these must give full time to their studies. Normally, they can only do so when the Students Fund is strong enough to bear the strain of their maintenance and the added cost of fees and fares in connection with their education.

Will readers please have this need in mind and plan to meet it. The particular way in which help can be given will be suggested later.

Yours in the Master's service,
I. L. GRAHAM.

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MISSION NEWS
PERU

Lima. – The Rev. James Mackintosh arrived by plane in Peru on the 20th October last, after a flight of 48 hours. He is making progress with the language. Towards the end of 1947 he spent a few weeks in Cajamarca, where he became familiar with the work of our mission in the town and district. The Rev. James Mackintosh took over the directorship of the Colegio on the 1st January, 1948. Efforts are being made to secure a sailing for his wife and family at an early date.

The Rev. J. Calvin and Mrs. Mackay hope to leave for home by a Dutch ship, in March. They will receive a warm welcome from the home congregations, where their account of the work of the church in Peru will be listened to with deep interest.

Cajamarca. – The Rev. Malcolm Macrae, accompanied by Mr. David Landa, native pastor in the district of Chachapoyas, and Ernest Concha, colporteur of the Bible Society, at present serving with the Cajamarca mission, made a three months (June to September last) missionary tour of Chachapoyas and district. Their work may be summarised as follows: Visited about 50 villages, preached many times, visited nearly all the houses in the villages, distributed many tracts, and sold Bibles, etc.

The children of the church at home have responded magnificently to the appeal for funds for a car for the Cajamarca mission. With the present favourable rate of exchange it should be possible to get a vehicle on the road at an early date.

Nurse Sarah Macdougall, at home on furlough, has been visiting congregations in the North of Scotland, and has succeeded in creating a new interest in the work of the mission.

Moyobamba. – Dr. Lindsay, at present on furlough in Ireland, hopes to visit Scotland soon, where he will carry out an itinerary programme arranged for him by the Foreign Missions Committee.

Africa. – The South African field continues to be divided into three districts. The Rev. Joseph McCracken is in charge of the Burnshill district. Mr. Sliep is to work in the Transkei, with headquarters at Umtata. Dr. Andrews has fallen in with the recommendations made by the deputies to the South African field and approved by the Foreign Missions Committee, including the selection of the Pirie district for his mission work. Dr. Andrews sailed from Australia on the 6th December, 1947, and should be in South Africa now.

Every effort is being made to get a sailing for the Rev. H. Sliep. Mr. Sliep visited congregations in Caithness recently and reported that everywhere he was well received.

The Rev. J. McCracken is making every effort to prepare for the coming of the new missionaries, but in South Africa, as at home, the major problem seems to be the securing of a place of habitation.

India. – The Rev. M. M. Macleod, writing in November last, had to report that the comparative peace of their community had been rudely broken by fierce quarrels between Hindus and Muslims. “I need hardly stress,” he says, “how disturbing all this is to our work, for feelings are so agitated and passions so disturbed that there is little prospect of the people being able to attend our message.” Prices are soaring and the missionaries are finding it increasingly difficult to feed their large family of workers and orphans. Friends of the
mission will keep this in mind when making contributions to the work.

The Rev. John Howe, Convener of the Foreign Missions Committee of the United Original Secession Church, left this country in mid September last for India, to visit that church's mission at Seoni. Mr. Howe was asked to pay a friendly visit to the Free Church Missions at Lakhnadon and Chhapara.

Dr. Annie Mackay, at home on furlough, has been visiting congregations in Inverness and Ross. Her addresses have cast much light on the complicated situation in India at this time.

Canada. – The Rev. John MacSween, M.A., of Tongue Free Church, left Scotland on 26th November, 1947, to visit our congregations in Canada.

REV. J. C. ROBINSON

All Free Church people and very many others beside will regret to know of the serious illness of the Rev. J. Campbell Robinson, of St. Kilda. Shortly after returning from Sydney, where he had a very busy time in connection with the Annual Assembly, he became unwell, and has been ordered complete rest and quiet by his medical attendant. Earnest prayer will be offered by Christian friends, in the will of God, for his speedy recovery.

FREE KIRK FELLOWSHIP

Manning River Fellowship. – The United Fellowships are showing a keen interest in vital problems. We praise God for this and pray that the discussions we have may establish us all more securely.

Our April meeting was held in Wingham. Alan Murray read a paper on “Conversion.” This led to a very interesting discussion in which many difficulties were brought up and members helped. It is obvious that Fellowshippers are not satisfied with a mere intellectual understanding of the subject, their questions and remarks showed a keen desire to know how it all works out in actual experience. There was also some discussion as to whether conversion always occurs at one moment or whether sometimes it is a gradual growth. The differences between the lives of a converted and of an unconverted person were also discussed.

We feel that these combined meetings are well worth the effort of travelling to the various centres.

AUDREY M. MCKAY,
Secretary Combined Fellowships.

Taree Fellowship. – At meetings of our branch recently the Book of Joshua has been studied, which have proved to be of great interest to us all. The annual meeting was held on Thursday, 4th March, 1948, and the members elected to office are as follows:

President, Mr. Rex Webber; Vice Presidents, Mr. John Ramsay and Mr. Walter Pleasant; Secretary, Miss Beatrice Murray, 61 Wynter Street, Taree; Treasurer, Miss Lois Dingle.

BEATRICE MURRAY,
Hon. Secretary.

Sydney Fellowship. – Our last two meetings have been devoted to missionary speakers. Rev. Sykes showed us lantern slides of his work on the mission field in the New Hebrides on the 6th April, all of which were very interesting. At our meeting held on 20th April we heard an account of the work in Syria given by Miss Turner, who gave us a good insight into the position there at the moment. Despite the coolness of the night members of our branch had a very enjoyable time yachting on the Harbour on Tuesday night, 13th April. Our best wishes for the future are extended to Mr. and Mrs. Don Mackenzie, who were married on the 17th April.

ELGIN J. NISBET.

* * * * *

“Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.”

OBITUARIES

W. A. STITT. – When Mrs. W. A. Stitt, of Purfleet, passed away on 13th April, 1948, the Taree Church lost a devoted member who took an active part in the congregational activities, being regular in her attendance at church services and in supporting the work of the congregation. Also the district lost an earnest Christian citizen. Mrs. Stitt had attained to 77 years and the very large gathering in the church and at the graveside testified to the esteem in which she was held. Mrs. Stitt was a member of the well known Allan family, of Oxley Island. During her long illness Mrs. Stitt was tended devotedly by her daughter Clarice. Much sympathy is extended to the bereaved. – M. C. R.

GEORGE ALFRED LONGWORTH, of Elands, passed away on 17th April, 1948, in 113th A.G. Hospital, Concord, at the age of 56 years. The rigours of war undermined his health. He was an original Anzac and later served in Egypt and Palestine. During the second world war Mr. Longworth was attached to the Garrison Battalion at Newcastle.

A son of the late Mr. and Mrs. Frank Longworth, of
Taree, he had been well instructed in Divine truth and had been set Godly examples. Deep sympathy is felt for the relatives, especially his wife and children.

The funeral service, conducted by Rev. M. C. Ramsay, assisted by Rev. J. A. Webster, was very largely attended. – M. C. R.

JOHN COLEMAN. – On 18th April, 1948, Mr. John Coleman passed away, aged 87 years. Mr. Coleman, who never married, resided during the past four years with his sister, Mrs. Carey, of Cedar Party Creek. The late Mr. Coleman really represented a past generation, and like all the members of the large Coleman family, was noted for his uprightness, godliness and devotion to the Holy Scriptures. Mr. John Coleman was a man of few words, who had a deep experience of spiritual realities and who gathered wisdom and comfort from the Bible.

The funeral service was conducted by Rev. M. C. Ramsay, assisted by Rev. J. A. Webster. – M. C. R.

SARAH POLLEY. – Mrs. Sarah Polley, of Taree, widow of the late Mr. William Polley, passed away on 6th April, 1948, having attained to the same age as her late husband, i.e., 92 years. Mrs. Polley, whose maiden name was Gore, resided in the Manning River district for the last 86 years of her life. She toiled hard and set a good example in industry and uprightness, and was ever pleased to help people in need. Mrs. Polley delighted in the Scriptures and prayer, and gave good evidence of possessing saving faith in the Redeemer, and was prepared for the great change which we call death. She was blessed with a remarkable measure of health and her mental powers remained unimpaired.

Deep sympathy is extended to the bereaved son and daughters.

“The Church of Caiaphas praised the prophets and persecuted Jesus. The Church of the Popes praised the Saviour and persecuted the saints. And multitudes now, both in the Church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness and foolishness like faithfulness to truth today.” – (Selected).

5 TRAINING OF MINISTRY

SENATUS

A Senatus, or Board of Tutors, consisting of three Ministers, members of the Training of Ministry Committee, shall be appointed by the General Assembly of the Church. This Senatus shall be responsible in all matters to the General Assembly, but shall work in close co-operation with the Training of Ministry Committee, which is appointed annually by the Assembly.

It is the duty of the Senatus to act as Tutors to the Students, arrange and determine hours of attendance upon classes, delivery of exercises and discourses, maintain discipline, supervise the training of the students, and furnish a yearly report of the progress of the students, and relevant matters, to the General Assembly, whilst their teaching and influence upon the students are expected to be such as are calculated to promote holiness of life and spiritual development, thereby fitting and equipping them to become good, faithful and able ministers of the New Testament.

They shall also make provision for the teaching of Psalmody and Eloquence to the students, and provide a special course of study annually, of two weeks duration, for elders and lay preachers who may wish to improve their preaching ability.

STUDENTS

Students, who are called to the ministry of our Church, are required, first of all, to make application to the Presbytery within whose bounds they reside, giving full particulars of their occupation and previous studies. They shall also supply a certificate of good character from the minister in whose congregation they are members. The Presbytery may ask the Student to supply detailed answers to questions provided by the Assembly.

The Presbytery, if satisfied that a student should proceed to ministerial studies, shall submit his name to the Assembly for acceptance. All students must receive the approval of the Assembly before being finally accepted as students of the Church.

Each student when making application to be received for training, is expected to have experienced a saving change, and be able to profess his faith in the Lord Jesus Christ and obedience to His Will.

ENROLMENT

All students before receiving tuition must enrol with the Senatus, and pay an enrolment fee of ten shillings per annum, and three pounds for each subject taken.

Also they must produce certificates of former study, and a certificate from the Minister of the Congregation which they attended, or in the case of a vacant Congregation, the Interim Moderator of such Congregation, as to their good character and suitability of studying for the Christian ministry.

ARTS COURSE

All students taking a normal Arts course of study are required to pass the matriculation examination, or, an examination equivalent in standard, and to take a full Arts course at some recognised and approved university.

The Senatus shall take into consideration the case of men over 35 years of age or men who have served in the armed forces accepted by the Church as students, who are unable to pass the University matriculation examination, and may make provision for them by selecting a course of study from the subjects prescribed for graduation in Arts.

ENTRANCE EXAMINATION TO DIVINITY STUDIES
Students who have completed their attendance at the University, which is required for graduation, and students who have complied with the requirements of the Senatus, are required to sit for an entrance examination.

Graduates in Arts, Science, Law, and Medicine, are examined in Scripture, also in Hebrew and Greek, except in so far as these languages have been included in their Degree Examination.

Students intending to study for the ministry are advised at the outset to select subjects which are absolutely necessary, and should take a Greek course in both Secondary School and University.

Non-Graduates will be examined in the following subjects, except in so far as they have already passed any Degree Examination therein, or have exemption.

The Entrance Examination shall be in the following subjects:

**Scripture Knowledge:**
- A general knowledge of the matter of the Bible:
  - Genesis to Ruth (inclusive).
  - Hebrews to Revelation (inclusive).

**Hebrew:**
- Davidson – McFadyen's Introductory Hebrew Grammars, Sections I-XXX, except the matter in the small print, but with the exercises from Hebrew into English, and English into Hebrew.
- The translation of Ruth into English.

**Greek:**

**Logic and Metaphysics:**
- W. A. Sinclair's “The Traditional Formal Logic.”

**Theological Curriculum**

The course of Divinity lectures shall include the following subjects:

**Apologetics:**
- Lectures on the defence of the Authority, Adequacy, and Authenticity of Holy Scripture against unsound Theological and Philosophical doctrines, and teachings, in the realm of Natural and Revealed Religion.
- Books recommended for reading: –

**Homiletics:**
- Lectures on the best method of preparing and delivering sermons so as to secure edification, and the salvation of souls.
- Books recommended for reading: –
  - For the Work of the Ministry. Rev. W. G. Blaikie, D.D., LL.D.

**Systematic Theology:**
- Lectures on the facts of Scripture pertaining to God, in relation to His creatures, exhibited in their proper and harmonious order to each other, and to the design of the whole.
- Books recommended for reading: –
  - Systematic Theology (3 vols.). Rev. Charles Hodge, D.D.
  - The Westminster Confession of Faith.
  - A Commentary on the Confession of Faith, Rev. A. A. Hodge, D.D.
  - Scottish Theology. Rev. John MacLeod, D.D.

**Church History:**
- Lectures on the rise and progress of the Christian Church, its persecutions and contensions, showing cause and effect, with special reference to its present status, and the distinctive witness of our own particular denomination.
- Books recommended for reading: –
  - The Free Church of Scotland. Rev. A. Stewart
& Professor J. K. Cameron, M.A.

The Story of the Scottish Church. Rev. Thomas McCrie, D.D.

Church Principles: –
Lectures on those principles inherent in, deduced from, and proved by Holy Scripture, which distinguish the Free Presbyterian Church from other denominations.
Books recommended for reading: –
The Exclusive Claims of David's Psalms. Rev. William Sommerville, A.M.
Scottish Church Union of 1900. Rev. Prof. J. Kennedy Cameron, M.A.

New Testament Exegesis: –
Lectures on the scientific exposition and explanation of the New Testament to “determine the mutual relations and values of the various authorities from which the original text is to be ascertained,” with a consideration of the various problems connected with the Synoptic Gospels and the fourth Gospel, also consideration of the Canon of the New Testament and literature and theology of the Apostles.
Various portions of the Greek New Testament to be read, and translations from Greek into English.
Books recommended to be read: –
Outlines of Textual Criticism. Rev. C. E. Hammond, M.A.
7

Hebrew: –
A knowledge of Davidson's Introductory Grammar (24th Edition), so that the student will be able intelligently to read the original text. Lectures upon Semitic languages; the history of the text; the Versions and Old Testament Theology and Introduction. Translations also from various portions of the Old Testament Text. Books recommended to be read: –

Elocution: –
All students shall take a course of one year's duration under an approved teacher in the science and art of effective public reading and speaking.

Statutory Exercises: –
Five Statutory Exercises shall be prepared by the student during his course of study. The subjects of these discourses shall be set by the Tutor of each particular subject.
These Exercises shall comprise: –
(1) A Critical Hebrew Exercise.
(2) A Critical Greek Exercise.
(3) A Controversial Exercise in Church History.
(4) A Popular Doctrinal Lecture.
(5) A Popular Sermon.

EXIT EXAMINATIONS
An Exit Examination will be set after the completion of each Session.

FIRST EXIT: – For Students who have completed their first Session.

1. Scripture Knowledge:
   - First Samuel to Second Kings (inclusive).
   - Job to Song of Solomon (inclusive).
   - Romans to Galatians (inclusive).

2. Natural Science:
   - The Basis of Evolutionary Faith. Floyd E. Hamilton.

3. Apologetics:

SECOND EXIT: – For Students who have completed their second Session.

1. Scripture Knowledge:
   - First and Second Chronicles (inclusive).
   - Hosea to Malachi (inclusive).
   - Ephesians to Philemon (inclusive).

2. Hebrew:
   - Exodus. Chapters 1 to 10 for translation, Parsing and syntax.
   - Psalms. CXX to CXXXIV, for Translation and Exegesis.
   - Hosea, for Translation and Introduction. Syntax – The Verb as in Davidson's Grammar.
   - Translation into Hebrew.

3. Greek:
   - First John for Introduction, Translation and Exegesis.
   - Elements of the New Testament Greek. H. V. P. Nunn.

4. Church History: –
Gwatkin's Church History, pages 1-370.
Hetherington's History of the Westminster Assembly.
Our Banner and its Battles.

THIRD EXIT. – For Students who have completed their third Session.

1. Scripture Knowledge:
Ezra-Esther (inclusive).
Isaiah-Daniel (inclusive).
The Four Gospels.

2. Systematic Theology:
The Doctrine of Sin, Justification, Sanctification.
What is Faith? Rev. J. Gresham Machen, D.D.
Christian Dogmatics, Rev. John McPherson, M.A.
The Reformed Doctrine of Predestination, Professor Lorraine Boettner.

3. Church Principles: –
The Free Church Principle; Its Character and History.
Chalmer's Lectures, 1883. Sir Henry Wellwood Moncreif, Bart., D.D.
Historical Theology (portion dealing with Arminianism), 2 vols., Rev. W. Cunningham, D.D.

4. Pastoral Theology: –
The Work of the Ministry. Doctrine and Administration of the Sacraments.
The Functions of Church Courts. The Practice of the Free Church of Scotland, pages 1-95.

GENERAL
Students may be examined by their respective Presbyteries during their attendance upon Divinity courses, as to their knowledge of Scripture, practical religion and of the Christian religion in general as exhibited in the catechetical standards of the Church.
All students must attach themselves to some Free Presbyterian Church Congregation.

Students who enter the Church with the desire of studying for the Ministry, and who receive financial aid from the Church, shall sign an agreement to serve in the Free Presbyterian Church of Australia for a period of three years after their licence, or refund to the Church the sum received from it.

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**WHY I GO TO CHURCH ON A RAINY SABBATH DAY**

1. Because God has blessed the Sabbath day and hallowed
it, making no exception for rainy Sabbaths.
2. Because I expect my Minister to be there: I should be
surprised if he were to stay at home for the weather.
3. Because if his hands fall through weakness, I shall have
great reason to blame myself, unless I sustain him by my
prayers and presence.
4. Because by staying away, I may lose the sermon that
would have done me good, and the prayers which bring
God's blessing.
5. Because my presence is more needed on Sabbaths when
there are few than on those days when the Church is
crowded.
6. Because, whatever station I hold in the Church, my
example must influence others; if I stay away, why may
not they?
7. Because on any important business bad weather does
not keep me at home, and Church attendance is, in God's
sight, very important. (See Hebrews 10: 25.)
8. Because, among the crowd of pleasure seekers, I see
that no bad weather keeps even the delicate women from
the dance, the party, or the theatre.
9. Because, among the other blessings, such weather will
show me on what foundation my faith is built. It will
prove how much I love Christ: true love rarely fails to
meet an appointment.
10. Because those who stay away from Church because it
is too warm or cold, or too rainy, frequently absent
themselves on fair Sabbaths.
11. Because, though my excuses satisfy myself, they still
must undergo God's scrutiny; and they must be well
grounded to bear that. (Luke 14: 18.)
12. Because there is a special promise that where two or
three meet together in God's name, He will be in the midst
of them.
13. Because an avoidable absence from Church is an
infallible evidence of spiritual decay. Disciples first
follow Christ at a distance and then, like Peter, do not
know Him.
14. Because my faith is to be known by my self denying
Christian life, and not by the rise or fall of the
A STORY OF CORREGIDOR

Corregidor was an obscure and unknown island in a Pacific harbour until the dramatic days of 1942; then the Japanese, having conquered Bataan, the last fortress on the Philippine mainland, proceeded to besiege and bombard this island fortress which guarded Manila harbour. There was a little missionary chapel on Corregidor, attended largely by the families of the Philippine garrison, one feature of which was the weighty and impressive pulpit Bible – which stood out the more in contrast to the drabness of the poorly furnished House of God.

In the early stages of the terrible siege by the Japanese, a lonely American soldier visited the shell shattered chapel and saw there the Book. He began to read, and was so comforted and sustained by its messages that he went back repeatedly. Sometimes he went alone at night, and there, leaning on the Book, withdrew for a while from the noise and horrors of war, and spoke with God in prayer.

One night, toward the end of the siege, as he was leaving, he heard a voice from the direction of the Book which seemed to say, “Take me, take me.” Immediately objections arose in his mind. It was too big.

He had nowhere to take it. At last, he obeyed the insistent call, and took the Book back to the underground hospital ward where he served.

Finally the Japanese captured Corregidor. The soldier hid the Book under medical supplies; and then came notice that the Americans were to be marched away to internment, and that they would be permitted to carry only their mess gear and one blanket. Running the risk of punishment and of certain inconvenience, the soldier took the Book, wrapped in canvas, in place of his blanket. Then followed an unbelievable series of difficulties, as he persisted in trying to get his precious burden through safely. There was the trip up Manila Bay on a small, foul smelling coastal ship, from which he had to jump into the water up to his armpits when ordered to disembark. There were the long, cold, rainy season nights without any covering as he slept on a stone cell floor in Manila prison. There was the terrible journey when he and ninety nine others were crowded into a small box car and transported half dead with thirst and suffocation. Finally there was the long hike under a broiling sun to the prison camp. Many times he was tempted to leave the Book behind, but he felt that God had entrusted him with this commission, and eventually he brought it safely into camp.

It was there that he learned why he had been compelled to take this strange burden. Services were organised for the prisoners, but they had no Bible. He told one of the chaplains what he had done, and on the following Sunday morning he had the privilege of placing the Book on the crude pulpit then being used in their outdoor place of worship. During the long months of imprisonment which followed, the Book remained open and available. Hundreds of starved men, ravaged by beri-beri, malaria and dysentery, raised their hungry faces to the Book as, Sunday by Sunday, the truth of God was preached from its pages. Never did the Book fail to satisfy the hunger of their hearts. One thousand five hundred prisoners 10 were baptised and received into the fellowship of that Protestant Church, and the Book had, according to the promise of God, borne effective testimony. There are still needy hearts around us, and though we may not be called upon to carry a pulpit Bible in the same way, we can reveal its truths through the things we say and do.

A LITTLE SLAVE GIRL IN MADAGASCAR

Our story – a true one – concerns a little girl and her Bible, and the wonderful results that came through them in Madagascar – I wonder if you know where that is?

On that large island dwelt a woman who had been brought up in heathenism, and who followed all the practices and customs of her tribe, and trusted in the witch doctor. But one day she had a vision, and in her dream she saw a big black book hanging from the sky, and certain letters, the meaning of which she could not tell, not being able to read. She was greatly troubled by her dream, and went off at once to the witch doctor to learn its meaning, and was told to make certain useless sacrifices to prevent evil coming to her. Then a strange thing happened; being rather wealthy, she had bought for 70 dollars a little slave girl, who had been brought up in another part of the island. One day, as the girl was cooking her midday meal, her mistress saw her take something secretly from inside her Bible, and the wonderful results that came through its truths through the things we say and do.

“The Boys Magazine.”

— The Boys Magazine.
A church had grown up in the place, but now the Christians were scattered, and fled for their lives. When the French army had put an end to the rebellion, this woman, when all the others were afraid (for the French were not sympathetic), went boldly to the governor and asked permission to start the church again. This was given, and services were begun, and from that day the church has gone steadily forward, and there are now several other assemblies in the district. So you see that the life and the words of the little Christian slave girl God used to save this woman and many others in that land. I am sure, that you, too — if you are saved — can be the means of bringing others from darkness to light.

THE HOUSEHOLD OF FAITH
Galatians 6: 10
1. Believers are of the same Heavenly family.
2. Believers have the same Heavenly Father.
3. Believers have the same Elder Brother — Christ Jesus.
4. Believers are indwelt by the same Holy Spirit.
5. Believers are citizens of the same celestial city — The New Jerusalem.
6. Believers are soldiers in the same great fight — the Fight of Faith.
7. Believers are travellers to the same better world — Immanuel's Land.
8. Believers are servants of the same blessed Master — Jesus Christ.
9. Believers are fellow-heirs of the same great inheritance — the inheritance of the saints in light — Heaven above.

Romanism has been to the Church what Paganism has been to the world — a spoiler of men's faith and persecutor of men's lives. It has taken human nature as its guide, and, accordingly, has wrought out a religious system of curious and cunning work, incorporating much of the religion of the heathen with the religion of Christ, and striving by piecemeal and development to make religion what man would like it to be, easy to flesh and flood; in a word, a human religion founded on that which is divine; human tradition superadded to revelation; carnal superstition joined to spiritual worship; mortals made mediators; in conjunction with and oft times to the exclusion of, Jesus, the only Mediator between God and man "Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God."

— REV. ROBERT MAGUIRE, M.A.

The believer does not work in order to be saved, but because he is saved.

"There is cleansing and redemption,
There is grateful, joyous praise,
There is sweet increasing nearness,
In the Love Who guides our days.

'Tis the Risen Life of Jesus,
Quicken ing all our Mortal frame,
Giving Life and Life abundant,
Through the Power of His Name.”

— E. H. Johnston.

“We reject with scorn all these learned and laboured myths that Moses was a legendary figure. We believe that the most scientific view, the most up to date and rational conception, will find its fullest satisfaction in taking the Bible literally. We may be sure that all these things happened as they are set down in Holy writ.” — Winston Churchill.

LESSON NOTES FOR JUNE

TINY TOTS TEXT
"They that seek the Lord shall not want any good thing.”
— Psalm 34: 10.

1948 Subject For Reading Memory Psalm
Cat. June Text
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LESSON NOTES

By Rev. J. Campbell Robinson

6th June — A FAITHFUL MASTER
(Matt. 21: 33-46)

There is little doubt but that this parable was designed to show God's mercy in His special dealings with the Jewish nation, their sin and rebellion against Him, their persecution of His prophets, which grew and culminated in the crucifixion of our Lord, His beloved Son: God's vengeance upon them, and the offering of the Gospel to the Gentiles. God is the householder who, with a stretched out arm, brought His people Israel out of Egypt to establish them in the land of Canaan. David in Psalm 80 describes this land as "the vineyard which His own right hand hath planted." "Thou hast brought a vine out of Egypt: Thou hast cast out the heathen and planted it.” He hedged His people in with certain covenants and laws, so that they would not be a prey to the idolatrous nations round about. He entrusted the management of His vineyard to the Priests and Levites. When the season drew near for fruit, and it could reasonably be expected that the people would manifest their trust in God, instead of welcoming the prophets who were sent to call them to repentance, they ill treated them. Jeremiah was imprisoned and put in a dungeon.
Zacharias, the son of Barachias, was slain between the temple and the altar. John the Baptist was beheaded. God then sent His own Son, but Him they crucified and hanged on a tree. He then executed vengeance upon them, scattering them abroad over the earth, and sent the gospel to the Gentiles.

13th June – WEDDING GUESTS
(Matthew 22: 1-14)

The parable of the King who made a marriage for his son clearly resembles in many details that of the householder who planted the vineyard, Matthew Henry says the latter represents the sins of the rulers, and the former the sins of the people generally: Jesus Christ is the heavenly Bridegroom, the King's son, God's only begotten Son; true believers the bride: the day of grace the time of His espousals; and the Gospel covenant the marriage bond. At different times God has sent forth messengers to call upon people to prepare for the marriage, but they only made light of it. Some of His servants they spitefully entreated and slew. How disappointing it is when lavish preparations have been made, and those who were hidden will not come. Such truly are not worthy. Our Lord will have His house full. There will be no vacant seats in Heaven. He will see that His wedding is furnished with guests. The Jews rejected Him, so He turned to the Gentiles. Notice that if it were possible for a sinner to get into Heaven without being saved, he would soon be discovered. His sin would find him out. No one is allowed at the great marriage supper of Christ in heaven except those who are clothed in His spotless righteousness. This man evidently knew that he ought to have been clothed appropriately, for when the King came in and questioned him he was speechless. What a terrible end he had! This is an example of what will happen to all who do not avail themselves of the salvation wrought out by Christ.

20th June – GOD AND CAESAR
(Matthew 22: 15-46)

The Herodians, Sadducees and Pharisees were all anxious to entangle our Lord in His speech in order that they might have grounds for accusation against Him. The question of the Herodians had reference to the paying of tribute. “Is it lawful to pay tribute to Caesar or not?” At this time the Jews were subject to the Romans, and were smarting under the obligation of having to pay tribute. They were endeavouring to draw our Lord into a quarrel, either with the Romans if He said it was not lawful, or with the Jews if He said that it was lawful. He perceived their wickedness, and asked to be shown the tribute money. “Whose is this image and superscription?” He asked. They said “Caesars” Then came an answer that they did not expect: “Render unto Caesar the things that are Caesar's, and unto God the things that are God's.” The Sadducees' question had reference to the resurrection, which they did not believe in. According to the case which they stated, they could not but imagine confusion in heaven they neither marry nor are given in marriage, that they were ignorant of the Word of God, for in heaven they neither marry nor are given in marriage, but are as the angels of God. They were ignorant also of God's power to resurrect, He quoted what was said by God of Abraham, Isaac and Jacob long after they were in their graves. So if He was their God, as He says He was, He must be the God of their resurrected bodies. The Pharisees were always at variance with the Sadducees. They believed in the resurrection, so they enjoyed the discomfiture of their opponents. Their question, which was asked by a lawyer, was about the law, “Which is the great commandment in the law?” Our Lord answered immediately: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

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27th June – HYPOCRITES
(Matthew 23: 1-39)

What a fearful condemnation our Lord gives the Scribes and Pharisees in this chapter. His words are most scathing. No less than seven times He accuses them of being hypocrites. It is perhaps the severest chapter in the whole of the Bible. But every word is just and reveals the holy indignation that was in His pure heart against unrighteousness and pretence. He says: What they tell you to do is all right, but do not take them for an example in what they do, for they do not practice what they preach. All their works are done to be seen of men, and to be regarded as being religious. To this end they made broad their phylacteries. Phylacteries were “little scrolls of paper or parchment wherein were written with great niceness these four paragraphs of the law: Exodus 13: 2-11, 13: 11-16; Deuteronomy 4: 9, 11: 13-21. These were sewn up in leather and worn upon the foreheads and left arms. It was a tradition of the elders which had reference to Exodus 13: 9 (M. Henry). The Scribes and Pharisees in order that they might appear more religious than other people made them broader than was the custom. They also went to the same excess with enlarging the borders of their garments. Appearance was more to them than character and position than reality.

SEARCH WORK IN LUKE 1-8

1. Give the names of a priest and his wife informed by an angel that they would have a son who would turn many of the children of Israel to the Lord.
2. To which city did Joseph and Mary go to be taxed, and why?
3. Find the name of a prophetess which is the same whether spelt backwards or forwards.
4. It is said of Jesus, “as His custom was.” What was His custom?
5. Who was the man that said to the Saviour, “Depart
from me, for I am a sinful man,” and yet followed Him?
6. Give the name of the custom’s officer who left all, rose up, and followed Jesus.
7. Find four different parties in Chapter 8 of whom it is said they “besought Him” (that is, the Saviour).

All answers to be sent to Rev. J. Campbell Robinson, The Manse, 88 Alma Road, St. Kilda, S.2, Victoria.

MAY BIRTHDAYS
MANY HAPPY RETURNS
“Set your affections on things above, not on things on the earth.” (Colossians 3: 2.)

1948
June

1 – Harry Murray, Bunyah.
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" 4 – Harvey Mathias, Forster.
" 5 – James Millikin, Taree.
" 5 – Ann Anderson, Bob’s Farm.
" 6 – Morag Kerr, Sydney.
" 7 – Elizabeth McClean, Sydney.
" 7 – Elspeth Andrews, King Williams Town. S.A.
" 8 – Robert Smith, Russell Island.
" 9 – Rhonda Latimore, Kundibahk.
" 10 – June Lambert, Tinonee.
" 10 – Marie Alford, Grafton.
" 10 – Ray Bain, Wauchope.
" 10 – Donald Fuller, Grafton.
" 12 – Janice Fuller, Grafton.
" 12 – Ross McKinnon, Ellenborough.
" 14 – Joan McAulay, Chatsworth Island.
" 15 – Austin Carey, Dingo Creek.
" 16 – Clifford D. Murray, Bunyah.
" 16 – Alan Porter, Forbes River.
" 16 – Donald Kerr, Sydney.
" 17 – Elizabeth McKenzie, Salt Ash.
" 17 – Helen McIntosh, Forster.
" 17 – Caroline Gollan, Taree.
" 17 – Ian McInnes, Taree.
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" 19 – David Trotter, Chatham.
" 20 – Neville McKinnon, Long Flat.
" 20 – Bruce Wadsworth, Wherrol Flat.
" 20 – Margaret Brooker, Kindee.

  21 – Margaret Harris, Wingham.
  21 – Ina Robinson, Huonbrook.
  21 – Bruce Roper, Maitland.
  21 – Patricia Wadsworth, Wherrol Flat.
  22 – Karin Webster, Geelong.
  22 – David Atkinson, Wingham.
  23 – John Dick, Wauchope.
  24 – Margaret Atkins, Barrington
  24 – Margaret Carey, Dingo Creek.
  26 – Maxwell Thompson, Rollands Plains
  27 – Marcia Mullard, Comboyne.
  27 – Graham Berry, Salt Ash.
  28 – Norma Short, St. Kilda.
  29 – Milton McKinnon, Kindee.
  30 – Maxwell Campbell, Wherrol Flat.
RUINS

Ephesians Chap. 2, v. 1,

A traveller who wanders through the ancient ruins of Athens or Rome will, here and there, see rising from the dust and decay of the passing years, stately columns or some fragment of the sculptors art which once adorned the public squares or pagan temples. They stand as crumbling witnesses to a former greatness, but now everything is abandoned and desolate. The broken parts amidst the heaps of rubbish are useless; the whole scene is a waste.

So with the world, amid its ruins there are fragments which tell of its former grandeur. Thorns and briars now flourish where once the rich plains waved in the evening breeze, and the golden streams of paradise once flowed. The fields of happiness and the meadows of peace have become a wilderness where man, by the toil of his hands and the sweat of his brow, labours for a precarious existence. As the inspired writer has said: “Cursed be the ground for your sake,” the decree of Jehovah. Although we see with our sin dulled eyes so much beauty and loveliness in the world, they are but the records that tell of the matchless splendour of the garden of paradise; and in the last day it all must stand the test of fire: “For the elements shall melt with a fervent heat.”

So with the human soul, amid its crumbling ruins there stands the pillars of witness, and the sculpture that bears the true imprint of the finger of God. “Let us make man in our own image and likeness.” Each pillar bears testimony of the former greatness of the soul of man.

There was a time, when the world was young, that the soul of man lived in perfect peace under the divine government of God. The mind was in harmony with the understanding, and the conscience with the will. But even in such a state man had not developed to his true greatness. What state of immortal grandeur would have been his, we cannot tell. Sin wrecked that paradise and future hopes of immortal happiness. Man rebelled against God's government and His moral administration, bringing upon himself the vengeance of the Almighty. God's love has been scorned, His majesty insulted, His laws broken, so that a gulf was fixed between man and his Creator that no power in the universe can bridge. “The soul that sinneth shall die” condemns a guilty conscience and will ring from many a heart the extreme bitterness of self condemnation as the soul slips from this sin ruined world into the pit of eternal punishment.

When Judas went out into the night, his soul could not measure the distance of that gulf. The iron pen of conscience wrote with burning letters “condemnation” across his soul. Conscience is but one of the fragments that is found amid the ruins of man's soul, and its relentless conviction shall
never be extinguished. Throughout eternity that same conscience will testify of what might have been. Such then is the state of the human soul: from its former greatness it has, by sin, been brought under the curse of God. It is a testimony that speaks every day of your lost condition and the justice of God: a voice that will not be silent.

Another fragment of the Divine image is man's powers of thought. What might have been had he directed his thoughts to the Holiness and Justice of God! Every encouragement was given in the Garden for the development of the mind or man. The law of God was written on his heart and commandment was given unto him, but he preferred the ways of sin, bringing about his own spiritual death. Man now thinks that God should reduce His government and degrade His laws to suit man's fallen state. But God will not stain His character by such an act. God's laws are the same "yesterday, today and forever," and they are just as binding on this sin ruined race as they were on our first parents. This fatal loss, to live and enjoy the fullness to which the soul could aspire, is the result of disobeying and sinning against God, the soul is condemned to a state where it cannot rise to the chief end of man, "To glorify God and enjoy Him forever." The soul of man now sinks deeper and deeper into the darkness. Sin has reversed the powers of the soul and man cannot stop them. You cannot reform, you cannot repair the past or remove the stain of wickedness. "Your thoughts are not my thoughts," saith the Lord.

If we examined each fragment that is to be found in the soul of man, his understanding, his reason, his affections, his emotions, etc., each would remind us of a former greatness, but now they are but ruins in a desolate wilderness; sin hath dominion over them. Do you recognise this soul as your soul? Is it wholly abandoned by God?

God has opened up a new way whereby the potent possibilities of your soul may be realised in His immortal habitations and at this present time will seal His promise by the indwelling of the Holy Spirit. God has not reduced His government nor degraded His laws to meet our need, but God the Son took unto Himself our nature and our responsibility. "He magnified the law and made it honourable," and by His sacrifice on the cross has purchased salvation, which is freely offered in the Gospel.

Do you think that you have something to surrender? What can the ruined fragments of the Divine Image in the barren desolation of man's soul surrender to God? A soul stripped of all its former greatness, a bondslave to sin and death. You have nothing that would merit your recognition by God, but God has something to give, and the gift is life, eternal life through Jesus Christ our Lord.

Christ came to release us from the chains of death and, not only to restore the soul to its former greatness, but to the exalted station of being joint heirs with Himself. Christ Jesus not only satisfied the offended justice of God, but also made provision for rectifying soul of man. By His death God's government is justified, by the gift of the Holy Spirit the sinner's soul is sanctified.

It is only when the sinner is saved by grace that he can realise the chamber of horrors from which he has been rescued. When the ruined soul is recreated by the Holy Spirit, then it can realise the loathsome of sin. When the soul is quickened into life its faculties begin to operate in accordance with the original design. The understanding is enlightened. "The spirit of the mind is renewed," and you are enabled to think God's thoughts after Him.

As the soul develops, by the grace of God, it sees how the brain and affections has been brutalised by sin when it scorned a Father's love and turned a deaf ear to the pleadings of the Saviour. No man will ever know the horrors and misery of sin on this earth till he knows the glory and greatness of the soul which is created anew by the power of the Spirit.

It is true that many a child of God is fully conscious of his own weakness and failures, but it is also true that full sanctification is not reached until we stand within the gates of New Jerusalem. While we are in this earth we have the unpleasant companionship of the old nature, but at the gates of heaven we will part company forever.

In the mansions of the Father's House His government and law is not set down as a condition of life; you will not find such a condition set down in the Gospel. His laws are not obeyed out of a sense of duty, but they are obeyed because it is natural to the soul. Every precept and law of God is made for the supreme happiness of each individual in His celestial Kingdom.

As you consider the broken fragments of the divine Image amid the ruins of your own soul, will you not seek that new creation that God alone can give through the sacrifice of our Lord Jesus Christ on Calvary's Cross?

– A. A
MISSION NEWS

Dr. Andrews, Rev. McCracken and Taho, the interpreter, visited the Transkei during March. On the journey the missionaries negotiated the famous Kei Cuttings, which extend for many miles and would resemble somewhat the Hawkesbury Cuttings in N.S.W. if the latter were denuded of all trees except a few mimosa shrubs. At Umtata, the administrative centre of the Transkei they were able to secure an option on a suitable residence for the Rev. Huite Sliep, but it is necessary to obtain permission to purchase from the Home Committee. The Rev. Huite Sliep and his wife were due to leave Britain in the “Carnarvon Castle” on the 23rd March and were expected to arrive on the mission field in less than three weeks from the above date.

A full day was spent at Esidwadweni with the Kirk Session and among other things, arrangements were made for the welcome of the Rev. and Mrs. Sliep. Communion services and the reception of candidates into full membership. At Tsolo, which is thirty miles north of Umtata the missionaries took the opportunity of visiting an Agricultural College for natives. The natives are taught the principles of contour cultivation which is so necessary in this undulating upland country with its light soils, high altitudes and heavy summer rains. The orchards, gardens and lucerne plots were irrigated by ditch methods.

An outpost of the Free Church in the Transkei is located at Tina Bridge. From the road the missionaries had to walk three miles uphill to the church over a very rough track. Fortunately, two girls were sent to carry the books and communion vessels, it being beneath the dignity of men to carry anything except a stick in this land. The girls set the pace and all were perspiring freely when the hilltop was reached. Dr. Andrews preached at this centre, as in all other centres visited. The following day the missionaries continued their journey to Empqokelweni. Rain had fallen during the night, making the journey rather hazardous, over a rough, hilly, dirt road with many hill and river cuttings. A Session Meeting was held in this centre, after which it was thought wise to continue their journey, as heavy rain could have made the roads impassable. As it was, the car gave trouble eight miles from Tsolo. Dr. Andrews made temporary repairs that enabled him to drive the car into the town garage. While awaiting repairs his attention was drawn to a hand operated brick making machine. A gang of six or seven natives could turn out three hundred bricks an hour. Dr. Andrews’ interest in the manufacture of bricks seems to indicate that he is entertaining some ideas of building later on, as he said that a similar machine would prove very useful to them. Dr. Andrews was shown over the local hospital by Dr. Paterson. In twenty years it has developed from nothing to a well equipped place of 100 beds, with X-rays, etc, largely due to the generosity of Lord Maclay. Dr. Andrews has dreams of a similar hospital being established in the Free Church territory.

The next centre visited was Mbolompo. In crossing a stream the car ran over a boulder washed down by a recent flood. Fortunately the car was travelling slowly and the damage was largely superficial. However, it meant a tow of eight miles and two days in the garage for repairs.

After repairs were effected the missionaries continued their journey to Idutywa, where two Free Church schools were visited. Heavy rain was responsible for the poor attendance at both the Session Meeting and Services. Dr. Andrews preached and the Rev. McCracken administered the Sacraments. Several candidates were refused admission to membership owing to ignorance of the Scriptures. They have been asked to study John 1-10 and appear again.

PUBLICATIONS FUND APPEAL

Dear Christian Friends,

No doubt you will have seen that our Publications Fund is considerably in debt, the amount at last Assembly being £159/3/5. This is a great grief to the Committee, and particularly to the Convener, who feels that it need not be so, but unfortunately increasing indebtedness will continue unless friends vitally interested in the Witness of our Church Paper help us to clear the debt.

The reason for the debt is twofold: –

1. That in the past two years publication costs have increased considerably.

2. That some subscribers are considerably in arrears.

During our Assembly sitting, ways and means to eliminate the debt were discussed. Raising the cost of the Magazine to 7/6 per annum was considered, but was not agreed to, as it might involve hardship to some. It was felt that the remedy lay in the hands of our Church people, hence this appeal warmly soliciting your co-operation, to assist us in removing what we feel to be a stigma on the good name of our Church Paper, but above all, dishonouring to God, whose Word teaches us, “To owe no man anything” (Rom. 13: 8).

Yours in the bonds of Christian affection,

J. A. WEBSTER, Convener.
4

INVESTMENTS ON BEHALF OF ASSEMBLY
AS AT 29/2/48

McIntyre Centenary Fund –
Water Board
Debentures .. £200 4½% Maturing 1/2/52
Commonwealth Loan 100 3½% Maturing 15/11/57
Fixed Deposit Com. Bank 13 1½% Maturing 29/9/48

James Ross Memorial Fund –
Commonwealth Loan £100 3¼% Maturing 15/11/57
Commonwealth Loan 150 3¼% Maturing 15/11/58
Commonwealth Loan 90 3¼% Maturing 15/3/58

Students Fund –
Commonwealth Loan £30 3¼% Maturing 15/3/59

Aged & Infirm Ministers –
Commonwealth Loan £20 3½% Maturing 15/3/59
Fixed Deposit Com. Bank £26 1½% Maturing 29/9/48

Missions –
Commonwealth Loan £30 3½% Maturing 15/10/60

Central Supp. Sustentation Fund –
Commonwealth Loan £20 3¼% Maturing 15/4/60
Richmond Brunswick Manse Fund 290 3¼% Maturing 15/9/59

General Funds at
Commonwealth Savings Bank –
including James Ross Memorial Funds £3080 2 4

ASSEMBLY GENERAL FUND

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Balance b/d. £195 2

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£ s. d. £ s. d.
Balance c/d. 328 15 7

Balance b/f. 301 0 7
Bank Interest 7 5 9
Hastings Congregation 1 2 6
St. George's Congregation 6 15 6
Grafton Congregation 2 8 6
Geelong Congregation 3 18 0
St. Kilda Congregation 0 10 0
Manning River Congregation 3 10 3
A. McDonald and Sisters 0 15 0
Mrs. A. Campbell 0 10 0
Miss J. McRae 1 0 0

£328 15 7 Balance b/d. £328 15 7

CENTRAL SUPPLEMENTARY SUSTENTATION FUND

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Balance b/d, £278 10 8  

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**MISSIONS – GENERAL**  

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**Loan Interest**  

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£2,538 7 5  
Balance b/d. £2,538 7  

3  

**Note:**  
(1) Dr. Andrews Insurance. This is referred to in Treasurer's Report.  
(2) St. George's Women's Missionary Society are forwarding the following amounts:  
- General Fund £175 0 0  
- S. African Mission £5 0 0  
- £180 0 0  

**MISSIONS – SPECIFIED**  

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| Bank Interest | 0 2 6 |
| Balance | 18 2 6 |
| Wauchope L.M.A., Dr. MacKay | 15 0 6 |
| £18 2 6 | £18 2 6 |

**Note:** Arrangements are in hand with the Commonwealth Bank to have the remittance forwarded to Dr MacKay.

**WIDOWS & ORPHANS FUND**  

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<tr>
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| St. George's Congregation | 6 6 3  
| Geelong Congregation | 4 3 8 |
| Manning River Congregation | 4 6 0  
| A. MacDonald and Sisters | 1 10 0 |
| Mrs. Campbell | 0 10 0 |
| Miss McRae | 1 0 0 |
| £30 17 8 | £30 17 8 |

**WELFARE OF YOUTH FUND**  

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<td>s</td>
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**McINTYRE CENTENARY FUND – INTEREST ACCOUNT**

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**PUBLICATIONS FUND**

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**RICHMOND – BRUNSWICK MANSE FUND**

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**BANK INTEREST ACCOUNT**

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**JAMES ROSS MEMORIAL FUND**

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**FOOD PARCELS TO FREE CHURCH PEOPLE IN SCOTTISH CITIES**

Recently, our General Assembly unanimously approved of the proposal submitted by the St. Georges congregation for the establishment of a Fund as a memorial to the late Miss Jean McDonald for the purpose of sending food parcels to Free Church people in Scottish cities.

As the General Assembly commends this Fund to all our congregations for their practical support, the Committee which has been set up to administer the Fund will be deeply grateful to receive from the various congregational representatives regular donations, no matter how small.

All donations should be forwarded, and made out to, the Hon. Treasurer, Miss June Harris, 8 Dural Street, Hornsby, N.S.W.

– A. W. A.

A number of parcels have already been sent and grateful replies received from the recipients. Some of these may be published later. – (Ed.)

**CONGREGATIONAL NEWS**

**REV. J. CAMPBELL ROBINSON**

Word has been received that Rev. J. C. Robinson is steadily regaining strength and that there has been no further recurrence of pain. He has been ordered complete rest.

St. George's, Sydney, has to face the financing of the renewal of the ceiling at a cost of £1,175. The old plaster ceiling was pronounced unsafe and the whole had to come down. Services have been held in the City Mission Hall.

**OBITUARIES**

**BARBARA McLELLAN**

The passing of Miss Barbara McLeLLAN, at the age of 74 years, leaves yet another blank in the Raymond Terrace Congregation, of which she, was a loyal and devout member. Though handicapped for many years by partial deafness and infirmity, Miss McLeLLAN's place in church was rarely vacant. Some three years ago Miss McLeLLAN sustained a broken leg which required lengthy hospital treatment, and finally kept her confined to bed at her home until her death. Of a most bright and genial nature, the fruit of her Christian experience, Miss McLeLLAN was beloved by all who knew her. To her sorrowing brother and sisters we extend our warm sympathy.

**JAMES MCINTYRE**

also of Raymond Terrace Congregation, passed away quietly into the rest that remaineth to the people of God, on 24th March, 1948. A man of sterling character, Mr. McIntyre was esteemed by all who knew him. For many years until his retirement Mr. McIntyre was Headmaster of Barrington School, and by his pupils was always held in affectionate esteem. To his sorrowing wife and daughters we extend our deep sympathy.

**MARGARET MUIR**

daughter of the late Robert Muir, Elder, late of the Wimmera, and sister of Mr. Robert Muir, Elder, Geelong, and the late Mr. Lachlan Muir, Elder, Mt, Eccles, passed to the Home of Many Mansions at Geelong at the ripe old age of 92 years. Her passing removes one who for many years was a most zealous and devoted member of the Geelong Congregation. She was brought to the Lord early in life under the preaching of the late Rev. William McDonald at Hamilton, Victoria. Using her own words, she said she never forgot the way he thundered out Hell. Seven years prior to her departure,
The General Treasurer has pleasure in acknowledging
the following amounts:–

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Copies of this journal may be obtained from the printers, Messrs. J. Bell & Co., 51 William Street, Sydney, and Rev. Arthur Allen, 21 Brunswick Parade, Ashfield.

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. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.

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

MR. H. NICOLSON,
10 Stirling Street, Kew, E. 4, Melbourne

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,
THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Vic.

FREE KIRK FELLOWSHIP
SUBJECTS FOR 1949 RALLY AT GRAFTON (D.V.)

“DO WE HOLD THE PRINCIPLES OF THE DISRUPTION OF 1843?” Papers to be prepared by Mullumbimby, Wauchope and Maclean.

“THE DOCTRINE OF THE ATONEMENT.” Papers to be prepared by St. Kilda, Kindee and St. George's.

“NEHEMIAH: HIS LIFE AND WORK.” Papers to be prepared by Huntingdon, Tinonee and Wingham.

“THE WORK OF THE HOLY SPIRIT” (WITH SPECIAL REFERENCE TO ACTS 9). Papers to be prepared by Taree and Grafton.

SHORT ESSAY ON A BIBLE CHARACTER (for those 16 years and under).

FREE KIRK FELLOWSHIP
TAREE BRANCH. Since the Easter Rally at Old Bar, Fellowship Meetings have been extremely interesting and helpful, with subjects such as "Conversion" and "The Holy Spirit" being discussed. At our meeting, held on 15th April, we were fortunate in having Rev. J. A. Webster, who was visiting the district for the Communion Season, to address us.

On the 19th April, after the conclusion of the Thanksgiving Service at Taree, Mrs. M. C. Ramsay, on behalf of the Congregation and Fellowship, formally presented to Miss Olive Murray, on the eve of her approaching marriage with Mr. Ken Mackay, a beautiful silver cake stand. Prior to which presentation, words of commendation were spoken by Rev. M. C. Ramsay and our Fellowship President, Mr. Rex Webber. Ken being unable to be present on this occasion, Olive suitably responded. Members gathered at the home of Miss L. Dingle on the 25th April for the purpose of expressing their best wishes to Olive and Ken, following which the usual Fellowship meeting social activities were indulged in. The happy couple were married at Taree Free Presbyterian Church on Saturday, 1st May, and their future home will be at Kempsey. – B. Murray

KINDEE BRANCH. Our Branch functioned well during 1947, our meetings being held fortnightly with an average attendance of 11, and the highest was 16. As well as studying last year's Rally subjects, Bible Study was continued in the Gospel of St. John, and many Missionary subjects, such as “John and Betty Stam,” and “The Life of C. T. Studd,” were studied.

The Office Bearers for this year are: Mr. J. E. Huckett (President), Mr. Joe McKinnon and Dorothy McKinnon (Vice-Presidents), Miss Jean McKinnon (Secretary and (Treasurer), Miss Thelma McKinnon (Assistant Secretary and Treasurer).

The most recent meeting set down for Kindee Fellowship was abandoned when word came through just before the meeting hour of the passing of Mr. Neil McKinnon, of Kindee. The late Mr. McKinnon, who was 82 years of age, had a close link with our Branch, as three of his ten sons were Foundation Members, and grandchildren have usually constituted a majority in the members – a fact which must be unique in Fellowship circles.

To the growing list of Fellowship engagements, we must add that of Miss Janet McKinnon, of Kindee, who has announced her engagement to Mr. Allan Keft, of Nambucca Heads.

– J. E. Huckett

SYDNEY BRANCH. At our meeting held on Tuesday night, 4th May, Rev. Arthur Allen gave a very enlightening address regarding the appointment of Elders and Ministers to the Church, emphasising the fact that these were Divine appointments and should always be kept in strict accordance with the Word of God.

The subject for discussion at our meeting held on 18th May was the position women should hold in the Church, based on 1st Timothy, Chapter 5, and following the reading of Papers prepared by a couple of members, brisk discussion ensued.

On Tuesday night, 27th May, a party of us called
on Mr. and Mrs. Don MacKenzie at their home in Concord and took them by surprise – as was our intention. After supper, our President, Mr. M. Ramsay, spoke a few words and called on Mr. G. Dooley, who on behalf of the congregation and Fellowship of St. George's, presented the happy couple with useful gifts. Don suitably responded and assured us that they would be well appreciated by both Hazel and him.

– Elgin J. Nisbet

ANNUAL FELLOWSHIP RALLY
HELD AT OLD BAR, TAREE
MARCH 26 to 29

In reporting this year's Annual Rally, I would like to draw attention to the fact that a Camp System was introduced as an experiment. A large house was obtainable at Old Bar, and proved to be ideally suited, as there were quite a number of bedrooms and a large verandah on which we were able to have our meals, and where all discussions were held. The experiment proved highly successful, as I am sure all who were present will agree, and the Manning River Fellowships are to be congratulated on their work in this direction.

The majority of Fellowships left Taree Station by bus on Friday morning, anticipating an enjoyable time, and from the amount of foodstuffs being transported to the camp, we felt assured of sufficient sustenance during our stay. On arrival at Old Bar, goods and chattels were unpacked, after which morning tea was served and we were given an outline of camp routine, the only item not making a favourable impression being the kitchen fatigue. However, I think I would be safe in saying that everyone managed to enjoy even that necessary aspect of the camp.

Four papers were discussed during the period. On Friday afternoon “A Great Problem for the Unsaved – No Escape,” the papers being read by Tinonee and Huntingdon representatives. On Saturday afternoon, “How and When Were People First Called Protestants?” by the Kindee representative; and on Saturday morning, “Joshua as a Leader, as a Soldier, and as a Man of God,” by Wauchope and Taree representatives. On Monday morning, “Evidences of True Conversion and How to Aid Growth in Grace,” by Sydney representative. The discussion on all subjects was full and varied, usually lasting over an hour and a half, and, being under the counselling guidance of the Ministers present – Revs. J. C. Robinson, J. A. Harman and M. C. Ramsay – proved, I believe, of spiritual benefit to all present.

On Sabbath morning a service was held in the church at Old Bar, being conducted by Rev. J. C. Robinson, whose pertinent remarks to the young people present were fully appreciated. On Sabbath afternoon a Question Time was held. Questions previously submitted were read to the gathering by the Chairman, who then invited discussion. This period proved equally as interesting as the reading of the papers themselves and rarely lagged for lack of someone wishing to express a view or define some point. Sabbath evening saw the whole camp depart by bus to a service in Taree Church, at which Revs. J. A. Harman and J. C. Robinson occupied the pulpit. In both services Fellowshippers took part, leading the praise, reading from the Scriptures and leading in prayer.

As well as the activities mentioned above, Family Worship was held after morning and evening meals, conducted in rotation by various members of the Fellowship.

At intervals between meals and discussion periods, the leisure time was passed as best suite individual tastes. As the beach was only a minute's walk away, quite a few went swimming, and those who did not join in the swimming activities usually found something to discuss amongst themselves, either on the Papers read or in exchange of news from the various Fellowship groups.

Friday and Saturday evening were in the hands of the Social Committee, who entertained us with various games on the spacious verandah.

“Lights Out” was the rule at ten o'clock, although the livelier elements in our midst usually kept activity going, possibly in a subdued manner, until later than this.

In conclusion I would like to thank the willing workers who did such a marvellous job in organising the camp and conducting it in a manner which proved highly profitable and enjoyable to all who were present.

– “A Fellowshipper”

ONLY BELIEVE

Dr. D. L. Moody was one night preaching in Philadelphia. Near the pulpit sat a young lady who listened with eager attention, drinking in every word. After he had done talking, he went to her.

“Are you a Christian?”

“No,” she replied. “I wish I were. I've been seeking Jesus for three years.”

Mr. Moody replied: “There must be some mistake.”

“Don't you believe me?” said the distressed girl.

“Well, no doubt, you think you have been seeking Jesus, but, believe me, it doesn't take three years for a seeking soul to meet a seeking Saviour.”

“What am I to do, then?”

“You have been trying to do long enough; you must just believe on the Lord Jesus Christ.”

“Oh!” said the young lady, “I am tired of that word ‘Believe!' ‘Believe?; ‘Believe!' I do not know what it means.”

“Then we will change the word and say 'Trust.'”

“If I say, 'I'll trust Him', will He save me?”

“I don't say that, for you may say ten thousand things;
but if you do trust Him, He certainly will save you.”

“Well,” said she, “I do trust Him, but I don't feel any better!”

“Ah!” said Mr. Moody, “I see. You've been looking for feelings for three years instead of looking to Jesus!”

If the translators of the Bible had everywhere inserted “feelings” instead of “faith,” what a run there would be on the book. But God does not say a word about feelings from Genesis to Revelation. With men, “seeing is believing,” but with the believer “believing is seeing.”

— Biblical Illustrator.

**“I BELIEVE IN THE HOLY SPIRIT”**

An Australian visiting Paris gives the following account of a preacher he heard one Sabbath evening.

“I went to hear a remarkable man preach to a large company of doctors, lawyers and others of the educated class. His history was a wonder. He was a Roman Catholic, a barrister and Editor of a Republican paper. He came into contact with a good Protestant Minister and received light; but was not converted. He wrote a pamphlet entitled, 'Protestantism Solving All Our Difficulties,' which was scattered all over France. One day, he says, he had been studying the Apostles Creed. He retired to rest and as he slept dreamed that he saw the Creed before him, read it, and when he came to ‘I believe in the Holy Ghost,’ light from Heaven came and he saw the way of Salvation, believed, and was saved.

“Filled with joy he awoke. 'And now,' he added, 'as wide awake as I am now I went over the Creed, and when I came to ‘I believe in the Holy Ghost,’ what had been a dream became a reality. I cast myself on Jesus as my Saviour, and He saved me then and there.' He at once gave up his paper and his profession and has been ever since preaching the Gospel. He is a fine looking man, with a large head and is an eloquent speaker. On the Sabbath evening I heard him, he read a paper on 'The Life of Christ.' When he had finished, the audience cheered and cried, ‘Good, good.’

— John Watsford.

**JESUS, OUR FRIEND**

An orphan child was once asked by her little friend, “What do you do without a mother to tell your troubles to?”

“Mother told me to go to Jesus. He was Mother's Friend, and He's my Friend, too,” was the simple reply.

“But He's a long way off. He won't stop to mind you.”

Her face brightened as she said, “I don't know about that, but I know He says He will, and that's enough for me.”

And should that not be enough for you and me?

— Biblical Illustrator.

**LESSON NOTES FOR JULY**

**TINY TOTS TEXT**

“Believe on the Lord Jesus Christ, and thou shalt be saved.”


1948

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**LENSON NOTES**

**EXPOSITIONS**

By Rev. M. C. RAMSAY, M.A.

4th July

**Sin**

Joshua 7. Memorise v. 4.

Achan's greed led him to hide the property, which should have been destroyed. The result was that Israel was guilty in God's sight and unable to stand against the enemy. Sin always has a weakening effect. The more we overcome sin, the stronger we are. This teaches us that we should resist all enticements to evil. In addition to this, he who sins contracts guilt. Achan's guilt was the result of covetousness.

Joshua felt deeply Israel's defeat, for it was quite unexpected, and indicated that Israel might be overwhelmed. God, Who knew all, revealed Achan's sin. Punishment came upon the transgressor. Also all Israel must be shown how abhorrent sin is to God. The punishment was severe. A monument was erected as a warning to others. God, Who is merciful, is also just.

11th July

**Victory**

Joshua 8. Memorise v. 28.

Now that the sin had been put away, God could speak words of peace to Israel, as recorded in v. 1.

The overthrow of Ai was complete. When the sinner flees to Christ and obtains pardon, then God can speak words of peace to him and bestow rich blessings.

The people of Ai were slain and the city burned, and a heap of stones marked the spot where the King of Ai was hanged. Israel executed Divine judgement on the Canaanites. All this shows that in God's sight “sin is exceedingly sinful.”

We should recognise that our failures, like Israel's, are chiefly due to sin, and our successes due to obedience. To believe and obey is the royal road to true success. The ultimate success of God's people is assured, for God is with them.

18th July

**Counsel Unsought**


This is a particularly interesting story. Should not the guilt of the Gibeonites remind us of the wiles of Satan? Satan is the arch deceiver of mankind. “We are not ignorant of his devices,” wrote the Apostle Paul.

Israel were beguiled not because the Gibeonites used certain stratagems, but because they “asked not counsel at the mouth of the Lord.” We should ask guidance constantly. Some make the mistake of relying
on their own powers of discernment and not asking counsel of God. Others ask God, but are too indolent to investigate matters, and they also err. The right procedure is to use well the faculties God has given us, and use well the privilege of prayer in order that we may be Divinely guided in our investigations. We are not to “lean unto our understanding,” for, as Solomon states: “It is not in man that walketh to direct his steps.” Have we not been given the assurance that if in all our ways we acknowledge God, He will direct our steps?

25th July

Wonders

Joshua 10: 1-27. Memorise v. 9

This chapter records some marvellous happenings. Joshua, by a forced march all night, came upon the confederate kings, “and the Lord discomfited them before Israel.” As the Canaanites fled, God caused large hailstones to fall, which killed more of the enemy than Israel had killed with the sword.

Also God wrought a great wonder in causing the sun and moon to stand still, and so that day was greatly prolonged, which afforded the opportunity to Israel of pursuing the Canaanites for a longer period. Israel were still God’s agents, inflicting on the enemy Divine judgements, for the Canaanites cup of iniquity was now full. We should fear to do wrong and offend God. The sufferings which came on the Canaanites were the penalties of their sins.

THE MOTHER AND THE SNAKE

“I was reading some time ago an account of snake worshipping in India. I thought it was a horrible thing. I read of a mother who saw a snake come into her home and coil itself around her little infant only six months old, and she thought that the reptile was such a sacred thing that she dare not touch it, and she let that snake destroy her child; she heard her little one’s pitiful cries but dare not rescue it. My soul revolted as I read the narrative. But I do not know but we have things at home that are just as bad as that serpent in India – serpents that are coming into many a Christian home, coiling around many a son and binding him hand and foot; and the fathers and mothers seem to be asleep.”

12

These words of D. L. Moody were spoken particularly of strong drink, but can still well be applied, not only to that, but to other dangerous things which parents allow into their homes and even encourage their children to become interested in things that bring disaster to young lives.

– “Golden Grain”

THE WORM – ONE OF MAN’S BEST FRIENDS

Not until recent years have we learnt how valuable a friend we have in the worm. Without this creature, ever busy, much of the earth we live on would be barren and unfruitful. Many parts of lands devastated by war or flood have been made fit for crops again just by the busy little mills which we call worms. They have astonishing appetites and small stones swallowed act as mill – stones whereby their food is crushed. They enrich the soil greatly in this process, besides aerating the soil by burrowing into it. A worm has no eyes, but can tell the difference between light and darkness; it has no nose, but can smell. It breathes through its skin.

Taking down into its long burrows much leaf matter, it makes the ground richer. Moisture goes down into the burrows – seeds find it easier to sprout in the openings. It is estimated that there are about 50,000 worms in each acre of ground and they raise from 14 to 18 tons of soil to the surface each year, adding an inch a year in this way to the depth of the vegetable mould. Indeed, it is to worms we owe the good soil of the earth, and they are the master gardeners, performing, often unnoticed, a great work of preparing the soil for fruitful, pleasant gardens and orchards.

Lowly though they are, these creatures are one of the wise and good provisions of a great God who “reneweth the face of the earth.” Just as He takes grains of sand, ever so weak and small, and places them together as a rampart to resist the powerful waves of the sea which can pound rocks to pieces and overthrow great strong lighthouses. So He has chosen the lowly worm to be a great benefactor of mankind.

– “Golden Grain”

SEARCH WORK IN LUKE 9-24

1. Quote a verse in which “a plough” is mentioned.
2. In what did Jesus say the seventy should rejoice?
3. What kind of guests did the Lord advise His disciples to invite to a dinner or a supper?
4. What did the Lord say about two masters?
5. Write out the prayer of the publican.
6. Where did the people go early in the morning, and for what did they go?
7. Where is it said, “Their eyes were holden” and “their eyes were opened?”

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2, Victoria.

JUNE BIRTHDAYS

MANY HAPPY RETURNS

“He shall feed His flock like a shepherd.” (Isaiah 40: 11.)

1948

June

1 – John Cameron, Maclean.
2 – Darrell McInnes, Barrington.
6 – Coral Lyall, Salt Ash.
4 – Henry J. Brammah, Tuckurimba.
4 – Robert Suters, Wauchope.
4 – Frances King, Grafton.
5 – James Nicol, Sydney.
5 – Fay Bancroft, Maclean.
5 – Jennifer McLean, St. Kilda.
6 – Ross Dick, Koree Island.
6 – Lucy Muldoon, Tinonee.
6 – Beverley Brogden, Armidale.
7 – Margaret Anne MacLeod, Sydney.
7 – Allan Harman, Wauchope.
7 – Ross Campbell, Chatsworth.
7 – Allan Gilbert, Maclean.
7 – Kerry Norris, Taree.
8 – Leslie Allan McKinnon, Kindee.

JUNE BIRTHDAYS

MANY HAPPY RETURNS

“He shall feed His flock like a shepherd.” (Isaiah 40: 11.)
1. What record did John the Baptist bear to the fact that Jesus was the Son of God?
2. Write out the testimonies of John, Andrew, Philip and Nathanael concerning the Saviour.
3. Write out and learn by heart John 3:16.
4. At what hour did the fever leave the nobleman's son?
5. Which were the first two miracles performed by Jesus?
6. How many times is “I am” mentioned in Chapter 6?
7. Where is it said, “Never man spake like this man?”

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2, Victoria.

NO TERMINATION

It is a mighty step that the redeemed soul takes at death; not only does it span the distance between time and eternity but it also involves the rapid expansion of the faculties, sensibilities and endowments. “The infant of an hour is wiser than his parents and the unlearned discovers what the philosopher pants in vain to know.” The mere entrance into the realms of immortality is an immense step of advancement: they mount up, as it were, with the wings of eagles, until they lose their horizons and grasp the reality of eternity, its unfolding wonders and glory that has no horizon or line of termination, but one vast and ever widening expanse of that Glory that excelleth.”

Thus with the accelerating motion of that experience which we call death, the redeemed increase in knowledge, in their capacity of enjoyment and in fitness for higher occupations. Well might the aged Simon say, when his eyes rested upon the Saviour: “Now let thy servant depart in peace for mine eyes have seen thy
salvation.” And does it matter very much if we pass through the door of death or are caught up in a chariot of fire to the many mansioned house of the Father? After all, Christ has destroyed him who had the power of death, that is the Devil, and delivered them who all their lifetime were subject to bondage.

In this earth we are all subject to bondage; not one of us is entirely free from the consciousness of termination. Our earthly happiness and greatest enjoyments are dismissed by the fact that they will not last. Death can, and does, snatch the babe from its mother's arms. Husband from wife and wife from husband. Without warning and often when least expected the future meets the present and our dreams are shattered and our castle broken. There is a postscript added to all life's experiences, and it is this, “Then cometh the end.”

The Lord Jesus Christ came from heaven, took unto Himself our nature and died on the cross of Calvary to deliver us from the bondage of death and reveal to our minds the purpose of God in a new heaven and a new earth wherein dwelleth righteousness. Christ has pledged His word that the redeemed shall occupy the seats of happiness in His own presence, “for at His right hand are pleasures evermore.” No invading foe shall disturb their peace, no casualty or accident shall imperil their security, no tempting agent of hell shall enter paradise, no darkening cloud shall cross the celestial firmament and, there is no termination.

Into these celestial realms the redeemed shall carry their personality and individuality, their thought will not be the echo of another mind, but their own, their choice will arise from a personal free will and their enjoyments will be the true expressions of their soul.

Your friends and dear ones who sleep in Jesus, whose image dwells in your memory, you shall meet and know in the Father's house of many mansions. Death will usher us into an entirely different scene from any that we have experienced or beheld, but death will not create in us a new personality nor deprive us of our individuality. Death is a change but “it will not make you new or strange to your own personality.”

Heaven is not an imaginary paradise, a fabulous spirit world nor a dreamland of fancy but “a city that hath foundations.” Solidity, permanency, “whose builder and maker is God.” It has pleased God to reveal His purpose and also to open up the way that we might enter through the gates into the City of God. It is the Gospel of Christ that calls us to life more abundant.

Alas, the remembrance of God and preparation for eternity is often neglected until the days are few and life is fast ebbing away. What a sudden transformation takes place when a soul feels that the end is near and God and eternity looms up in the mind. Sometimes a great effort is made to compress the devotions of a lifetime into those last fleeting hours before the final termination. But the question arises in such cases. Is it fear or faith? To desire “to die the death of the righteous” may arise from fear and not from faith, as in the case of Balaam. Fear will drive a man to his knees but it will not change his heart.

Can we expect that God, who has been the object of our occasional thoughts, who only bears an influence in our minds when we have nothing more interesting to think of, can I say, we expect that God will become the supreme object of our love and worship in life's last hours? It is true that there are exceptions to the rule, as we have in the case of the thief on the cross, but as a general rule those who will participate in heaven's glory are those who have walked with God on earth, and to walk with God means to have fellowship with Him. We can rest assured that when our friends walk with God and have fellowship with Him in life that death will only be the touch of God's finger to summon them into His presence to receive a crown of righteousness that shall never fade.

If we seek God by faith and walk with Him, the promise is given that we shall never die, that is spiritually; we shall have no part in the second death. It is true that there is no promise given that God will honour us in a similar way as He honoured Enoch but that honour may yet be ours. For when he comes “those who are alive and remain” shall be translated, or changed “in a moment, in the twinkling of an eye.” But the promise is given that though we may discard this body we shall not taste of death in the spiritual sense but shall pass immediately into the presence of God. “He that believeth on me” said Christ. “shall never die, and though we were dead yet shall we live.” At the same time this promise reveals the certainty of the second death where the death shroud is eternal and accompanied with everlasting woe, no termination. The fear of death will not bring salvation but faith in the finished work of our
Lord Jesus Christ, will.

When Enoch was translated he had no control over his translation, he could do nothing to delay it or cause it. God exercised His power and took him. The time was fixed and Enoch's horizons were lost in eternity. The same applies in your case and mine, we cannot determine the time of our departure, for that rests in the hands of God. To His people Christ said: “I will come again and receive you unto myself.” We must abide His favour and pleasure, we cannot hasten Christ.

He may call soon, who knows? What is of the most importance so far as we are concerned is not when He will call us to appear before Him, but shall we be ready when He does call to enter into the realms where there is no termination to the glory that excelleth, or, shall you be banished to that place where there is no termination to remorse and woe?

— A. A.

“We find that the world upon which we are looking out today is a world of disillusionment, of spiritual impotence, of moral exhaustion, of fear. Fear is writ large over the souls of men today. At one time it was fear of actual bombs that rained out of the sky. Now every civilised nation is filled with fear for potential bombs, more terrible than ever before, that may sometime rain destruction upon them. Twice we have fought a war to save democracy, but in doing so we seem to have lost something inexpressibly precious. Mankind today, though not every nation in the same degree, is marked by disillusionment, moral exhaustion and plain fear. . . . We have glorified the achievements of man. We have integrated man in the forces of nature. Now man lies buried beneath the rubble of his own civilisation and those who are still living are filled with terror for the things still to come. We must stop fearing the atom bomb and begin to 'fear' the living God! Not until God comes back into the focus of our consciousness will there be any remedy for our deeper moral ills.” — (Calvin Forum).

3

THE CATACOMBS

We should all remember with profound gratitude the way the Gospel has been preserved for us down through the centuries. What a graphic account the writer of the Epistle to the Hebrews gives us of Christian suffering, in order that we might value the precious heritage of salvation by faith in Jesus Christ. Hear a little of what he has written there for our admonition.

“And what shall I say more? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and of Samuel, and of the prophets. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy).”

One of the places where these sufferings perhaps are most vividly portrayed is in the Catacombs of Rome. It may not be out of place to give you a short account of this spot which bears out, very clearly, what the Apostle has said. Our information is taken from a lecture, given in Paris many years ago, by Professor Delaunay, who was destined for the priesthood, but became converted by repeated visits to the Catacombs of Rome. The lecture, entitled, “The Testimony of the Catacombs to the Faith of the Primitive Church,” appeared in “The Sower.”

What are the Catacombs? he asks. Who are buried in them? What are the testimonies of the Faith of the early Christians? There are sixty one catacombs, which were originally (like the catacombs under Paris) quarries from which the Romans obtained the cement and stone for building their city. In these subterranean passages the early Christians took shelter in times of persecution. There they celebrated the Lord's Supper, and held their “agapae,” or love feasts. These catacombs extend twenty two miles from the walls of Rome into the “campagna” of fields around. Here exist underground no less than twelve hundred chapels, also six hundred shafts, or descents — some with steps, others like holes for ventilation. Through the holes the bodies of their martyred brothers and sisters — and in time of persecution, food and raiment — were let down to the Christians below.

There are in the catacombs twenty two miles of streets, or subterranean passages. On one of these descents is the inscription “Blessed are the dead who die in the Lord from henceforth,” an extract from the Revelation. The early Christians deposited their dead
in the chapels, which had tombs like shelves, superposed in layers. On these ledges the bodies of the Christians were deposited after being embalmed. There is in each, a central tomb, called the “triumphal ark: In this common tomb, forty, or even a hundred, bodies of martyrs were brought down, with songs of triumph and thanksgiving to God, as they went step by step singing the 116th Psalm. Methinks I hear them singing the words – “I love the Lord, because He hath heard my voice and my supplications. The sorrows of death compassed me; the pains of hell got hold upon me; I found trouble and sorrow. Then, called I upon the name of the Lord. O Lord, I beseech Thee, Deliver my soul.” Over the tomb they placed a marble slab, around which was celebrated the Lord's Supper. The word of God, the testimony of Jesus, was laid upon the stone of the sepulchre, as a witness to their steadfastness in “resisting unto blood, striving against sin.”

The immensity of the catacombs can be imagined by comparing them to five extensive spiders webs, placed one upon another in entire complicity. No one knows where they begin and where they end. If these passages of about two feet wide, could be joined to form one single street, they would extend nine hundred miles in length! Imagine these nine hundred miles all bordered by tombs, and you have an idea of the immensity of the catacombs. Sometimes you go down fifty feet underground, sometimes a hundred, and even an hundred and fifty feet. They resemble the layers of strata in a coalmine. God has preserved these vast catacombs, we believe, to be silent witnesses of His Truth, as it is in Jesus,” which spread from generation to generation, until the end of the third century.

The Christians made no parade of their sufferings, but when the martyrs were left mangled and dying in the amphitheatre, Christian women absorbed the martyrs blood with sponges and linen, and squeezed it into vases or receptacles, which were then cemented into the stone of the sepulchre, as a witness to their steadfastness in “resisting unto blood, striving against sin.”

The confession of the catacombs is the same as Peter’s – “Jesus, the Christ, the Son of the living God.” The letters of the Greek word, I,ch,th,u,s (fish) is composed (Ichthus). The name of Jesus occurs but five times in the whole extent of the catacombs, the name “Christ” being used in its stead. Why is this? Because the name “Jesus” is a Hebrew name, but “Christ” is Greek. They knew very little of the Jewish dispensation in the catacombs. Generally speaking Jewish names are not found recorded on the tombs. When a Jew became a Christian, after he had been baptized he forsook his Jewish name for a new name, to signify his new birth, and entrance into citizenship in the Kingdom of God. Thus, David would become Appollonius; Saul, when converted and baptized changed his name to Paulus (the least). The Gentiles, or Pagans, when converted and baptized changed their names also. The Jewish converts are recognised by the seven branched lamp of the sanctuary being found on their tombs.

It is remarkable that in the catacombs there are no crosses – no sign of the sacrifice of Christ. They had passed the cross, and were looking forward to the crown. They were risen with Christ, having died and been buried with Him, therefore they sought those things where Christ is, at the right hand of God.

Christ, the Resurrection, and the Life, are the three great articles of faith recorded on these tombs. The confession of the catacombs is the same as Peter's – “Jesus, the Christ, the Son of the living God.” The letters of the Greek word, I,ch,th,u,s (fish) are the initials of these five words, Jesous, Christos, Theos, Uios, Soter (Jesus, Christ, God, Son, Saviour.) When a convert had been baptized he...
received a white stone, in which was a name that no one could understand except him who received it. This name was above the Greek word for fish, and was the symbolic expression of faith in Christ... 

A painting of Jonah being vomited by the sea monster, is often found on the tombs, being a sign of the resurrection of the Lord. There is also a bird feeding upon a fish; it is a dove. What can this mean? The dove symbolises the Spirit filled Christian, who feeds upon Christ – the doctrine of the Apostles, the Word of God.

Next is a painting of Simon Peter catching a fish, out of whose mouth drops a coin. The Greek cross is frequently found, but no cross or crucifix until the fourth century. Two doves are looking unto Christ, as the Alpha and Omega. There is a man leaning on the name of Christ, as a soldier rests upon his musket; the N on which he is leaning is the initial letter of the Greek word “Nika” – “Christos Nika,” Christ our Victory.

We find also some characteristics of the life of Christ – Christ at the tomb of Lazarus; Christ as the good shepherd, followed by His sheep and lambs. The epitaph here is the name of a woman, and her new name “Vita” – Life, because Christ was her life and hope of glory. Another painting represents a love-feast. Seven persons are represented. The bread used at the Lord's Supper was in the shape of a hand, stamped with the name of Christ. After the love-feast they celebrated the Lord's Supper. Two doves are represented drinking out of a cup – feasting upon Christ. Two doves are painted at the Lord's Table. Another picture of the love-feast represents two Christians, a man and a woman, sitting at a small table, with a fish. Another represents a woman hymning a triumphal song. Again, women in the attitude of prayer. The early Christians stood with arms uplifted and eyes raised upwards. They were “looking unto Jesus,” seated at the right hand of God; they were “risen with Christ,” their sins were remitted, and they looked to Him Who is risen and in glory on high.

They frequently sang and recited parts of Psalm 116. A painting of the Lord's Supper shows Jesus and 5 His disciples sitting, and not kneeling, at the Lord's Supper. Jesus holds in His hand a cup, and with His right hand gives the bread to the next disciple, saying, “Take, eat; this is My body, broken for thee; do this in remembrance of Me, until I return.”

There is a chapel, and a group of Christians looking Heavenward. If they were asked, “Why stand ye gazing up into Heaven?” the answer would be, “Because this same Jesus, who is now in Heaven, shall so come in like manner as He was seen to go into Heaven.”

There is a picture of a pagan woman, mourning, robed in black, the image of despair. She weeps because she has no hope beyond the grave. Then there are two Christian women. What a contrast! They are not shedding tears of despair; they look heavenward, are clothed in white robes (no crepe, no mourning), and through their tears they see beyond the skies, and those eyes are illumined by hope. The martyrs when buried were dressed in bridal array, in ascension robes.

Resurrection – Life in Christ, the Son of God, is the testimony of the catacombs. An epitaph says, “In the consciousness of Christ my spirit knows no death.” The crypts in the Necropolis of Rome were nucleus out of which burst the chrysalis of our modern civilization. There the sturdy warrior sleeps by the side of baby martyr; beautiful virgins also sleep there, waiting the Heavenly Bridegroom's call. Truly here “Death is swallowed up in victory.” On no tombs is the cruel word “death” seen, but each tells of Christ, Resurrection and Life.

Churches were burned, assemblies scattered, and their members slaughtered, but nothing could separate them from their love to God in Christ Jesus. Their one great expiring cry of triumph was, “I have kept the Faith.”

There is nothing so precious in human life and existence as the Gospel. If we lose it we lose all. Think of what it has cost to give us our liberty, and freedom to worship God without any daring to make us afraid. Behind the Gospel lies infinite cost and sacrifice. Yes, and infinite love. Do not turn away from a blessed and loving Saviour beseeching you to come to Him, Who with outstretched pierced hands is waiting to save you.

J. C. R.

“That house shall be preserved, and never shall decay,
Where the Almighty God is worshipped, day by day.”

A.D., 1578.

CONGREGATIONAL NEWS

Hamilton: Communion services, conducted by the pastor of the congregation, were held in Branxholme in May. There was a good gathering of Branxholme and Hamilton people. Two new members partook of the Lord's Supper for the first time.

An appeal for contributions to extinguish the
debts on the Church paper, by means of a special envelope collection, raised £3/10/6 at Hamilton and £1/1/- at Branxholme. At the same services an address was given by a young missionary from Papua. After the collection for the Church paper, the pastor remarked that the people might like to give something towards the work of the missionary. A plate was placed at the door and £6 was contributed at Hamilton and £3/9/- at Branxholme. In his address the missionary quoted Dr. Henry Drummond: “... the entrance fee into the Kingdom of Heaven is nothing. The annual subscription is everything you have.” Very impressively did the speaker stress this fact and the Women’s Missionary Association decided to vote £5 to the work of the missionary. We try to help all evangelical missionaries that come along, usually by individual donations and not as a congregation. However, our big effort is reserved for our own mission. It is not difficult to help when we remember what our “annual subscription” is.

Devoted voluntary workers from among our women attend to the cleaning of the Hamilton Church and every quarter a small company of men and women gather for a “spring cleaning.” On the last occasion, 19th June, the pastor, on behalf of three generous donors, handed over a new Hoover Vacuum Cleaner, which was switched on, for the first time, by Mrs. A. C. McKinnon. A working bee at Mt. Eccles cut the hedge and cleaned up the grounds of the Mt. Eccles Church.

It is suggested that other congregations will send in news items to our magazine and, perhaps, incidentally, help to increase the circulation. A copy should go to every Free Church home. – I. L. G.

Wauchope: The sacrament of the Lord's Supper was dispensed at Wauchope, on 1st Sabbath of May. Rev. McIntosh was the assisting minister, and his services were greatly appreciated. This Season proved to be a most helpful time to many. The attendances on the Sabbath were outstanding, especially in the light of the unfavourable weather experienced. Swollen streams and bad roads prevented some from attending. Sixteen new members were received.

– J. A. H.

St. George's: The new ceiling is completed and the Church is again available for the usual services. Over £300 has been subscribed towards the cost (£1,175). The minister, Rev. Arthur Allen, was absent for three Sabbaths conducting services on the Barrington, the Richmond and the Clarence. During his absence, the services were conducted by Mr. L. McKinnon, student.

The Editor,
Dear Sir,

We have occasionally written to your paper and are very grateful for space allowed. We are assured, too, of the good derived by readers, some of whom write from very distant places telling us of their interest in Lord's Day Observance as applied in individual, family, Church and national life. In these days of quick change we need constant reminders that right principles are unchangeable. For example, the Local Government Act provides for Council’s preservation of Lord's Day Observance in their areas. The crowd seek the right to violate right principles and take no responsibility. This is not the divine order. Elected representatives should say “Yes” or “No” on moral issues. Let the people speak at election time. What do we find when anti-Sabbatarians run a ticket? Generally, their man cannot command the confidence of the electors. Look at it another way. Many people want good government, but reserve the right to impose their will in the matter of Lord's Day Observance – hence the demand for a referendum. Another principle at stake is the matter of avoiding travelling and trading on the Lord's Day. Hudson Taylor, of the C.I.M., has it on record that Churches in China which avoided all unnecessary work and pleasure on the Lord's Day have slowly but surely prospered, but those that held loose views gradually disappeared altogether. We need to refute the shallow view “not under law,” therefore “do as you like” on the Lord's Day. Are we to keep it holy? Finally, why not an extension of the Lord's Day Observance Society work in Australia? It is needed in every city, town and village. Let it be positive, too, in its message.

Campbell P. King
Grafton, 4/5/48
(Hon. Org. Sec.)

Jean McDonald Memorial Fund

The following are extracts from some of the letters from Scotland acknowledging Food Parcels
sent by the “Jean McDonald Memorial Fund” committee.

From Edinburgh: “Dear Friends, I cannot do otherwise than address you in this manner in view of your generous gift of a food parcel and I appreciate greatly the thought which prompted your sending it. . . . The points value of the parcel, I estimated at 45, and when you know each person is allowed 28 points per month, you will realize what a help your parcel is. The dripping (16 oz.) you sent represents one person's ration for two months!”

From Dundee: “I gratefully acknowledge receipt of the splendid parcel of foodstuffs you so kindly sent me. My daughter was discharged from a Sanatorium last week, so it arrived at a very convenient time.”

From Greenock: “It is nice to know that friends in Sydney are thinking of us in these hard times, when things are so difficult to get. May God bless you all.”

From Edinburgh: “I got quite a thrill on Friday when the postman brought an Australian Food Parcel for me. It was just something I never looked for, because I knew no one there likely to send it. And when I opened the parcel the thrill continued! Such lovely things! Meat, fat, honey, fruit, pie, and sweets! The day your parcel came to hand my second boy arrived home from Trieste after completing his spell in the Army, so everything worked out very nicely. My grateful thanks for your kindness and may St. George's Free Church prosper. . . .”

From Dundee: “We are very grateful to you for the practical manner in which you show your sympathy for us in these difficult times. We have enough in our rations to exist on, but the little extras are a great treat and we will be thinking of St. George's when we partake of your gift.”

From Edinburgh: “We are deeply grateful for the lovely parcel of foodstuffs. The contents are most acceptable owing to their high point value in this country. We had the pleasure of knowing several young men from Australia who were studying for the Ministry here, and we were extremely sorry when they returned home. They had a warm place in our hearts, May God's richest blessings be on your Church and may all its activities prosper.

All donations should be forwarded and made out to the Honorary Treasurer, Miss June Harris, 8 Dural St., Hornsby, N.S.W.

FELLOWSHIP NOTES

Hastings River Branch: A very happy evening was spent at the residence of Mr. and Mrs. G. W. Lindsay, Huntingdon, on Wednesday, 19th May, when Fellowshippers gathered to make a presentation to Miss Flo. Lindsay, prior to her marriage to Mr. Frank Probert. The gathering was presided over by Rev. J. A. Harman, and was opened with praise, prayer and Scripture reading. Various members spoke of the outstanding qualities of Miss Lindsay and also of the great service she had rendered to her own branch of Fellowship and the interest she had manifested in other Branches throughout the Church.

The Chairman on behalf of the Fellowship presented Miss Lindsay with a copy of the Life of C. T. Studd, and conveyed to her good wishes for the future, which are endorsed by all who know Miss Lindsay.

St. George’s Branch: Rev. Arthur Allen was the speaker at our meeting held on the 1st June, when he gave us an interesting address on the Spiritual Classes and Religions of the Pagan world, e.g. Epicurians, Stoics and Sceptism. A series of discussions on the Life of Joseph were commenced at our meeting on the 15th, when Mr. R. Allen opened the series with a paper on the early life of Joseph.

ELGIN J. NISBET.

STUDENTS

Mr. Stewart Ramsay has received instructions from the Training of Ministry Committee to proceed to Victoria to begin his studies in divinity. Arrangements have been made for Mr. Ramsay to attend classes in Hebrew, Systematic Theology and Apologetics.

Mr. L. McKinnon is at present attending a Coaching College in Sydney, preparing for the Entrance Examination to the Sydney University.

The need for faithful ministers of the New Testament is urgent and we would appeal for your prayerful and practical interest in the work of the Training of Ministry Committee.

The Reformed Presbyterian Church which holds that it is the duty of nations, as well as Churches to enter into a covenant relationship with the Triune God under the Kingship of Jesus Christ. Relative to the above position held by the Reformed Presbyterian Church an important and most interesting statement has been made by Prof. Clarence Bouma, editor, “Calvin Forum,” U.S.A. “This matter (covenant relationship) is attracting the public's interest of late in that with the support of Senator Arthur Capper of Kansas, a resolution has been introduced into Congress to amend the Constitution to recognize the
authority and law of Jesus Christ the Saviour and King of nations.”

OBITUARIES

Mr. Neil McKinnon, Kindee, passed away suddenly at the residence of his son at Huntingdon, on 21st April, 1948. He had been more or less in his usual health until about twenty-four hours before his death, and he was, therefore most active until the end. His death has removed an highly esteemed resident of the Hastings River District. The late Mr. McKinnon was a peace loving man. He did indeed fulfil the command “If it be possible, as much as lieth in you live peaceably with all men.” But while a man of peace, he held most firmly to the great principles of the Word of God, and he left one in no doubt concerning his outlook, and hope for a future life. The late Mr. McKinnon was a loyal member of our Church, and ever manifested a keen interest in the welfare of the Lord’s work.

We extend our deep sympathy to his widow, sons and daughter.

– J. A. H.

Edwin Murray. Mr. Edwin (“Ned”) Murray of Taree passed away on 7th June, 1948, aged 65 years. He was the eldest son of the late Mr. Archibald Murray of BoBo, and had been in ill health for some years. Mr. Murray always insisted on the necessity of Church attendance as an evidence either of saving grace or of the desire to obtain that grace. Whilst health permitted he was exemplary in attending the services of his Church. In different ways he gave evidence of an abiding interest in spiritual things. He was of an unassuming nature, a firm friend and a helpful neighbour.

– M. C. R.

J. I. Lyall. A death which impressed members of the Hamilton congregation more than ordinarily was that of James Ian Lyall. He died on the 28th April in the military hospital at Heidelberg, at the age of 38 years. He was injured in connection with war service and for some years was in poor health although able to care for his aged parents and help in their maintenance. During the war years, in connection with our Hamilton War Prayer Meeting, Ian began to take part in public prayer. It was pleasing to know that he read the Word regularly to his parents and when very weak himself he would rise from his bed to read and pray with his mother, who also was in a low state of health. A few days before his death, and with much filial concern for his parents, Ian was taken to the Heidelberg Hospital. His body was laid to rest in the Fawkner Cemetery “until the day break and the shadows flee away.”

– I. L. G.

We regret to announce that a cable has been received announcing the death of Principal John McLeod in Scotland.

Rev. J. C. Robinson. – Word has been received that the Rev. J. C. Robinson had another severe heart attack, but has improved since. Prayer is requested for his complete recovery.

OF THE INCOMPARABLE TREASURE

OF THE HOLY SCRIPTURES

Here is the Spring where waters flow,
To quench our heat of sinne;
Here is the Tree where truth doth grow,
To lead our lives therein;
Here is the Judge that stints our strife,
When men's devices faile;
Here is the bread that feeds the life,
That death cannot assaile.
The tidings of salvation deere,
Comes to our eares from hence;
The fortresse of our Faith is heere,
And shield of our defence.
Then he not like the hogge that hath
A pearle at his desire,
And takes more pleasure of the trough
And wallowing in the mire.
Reade not this booke, in any case,
But with a single eye;
Reade not, but first desire God's grace,
To understand thereby
Pray still in faith, with this respect,
To fructifie therein,
That knowledge may bring this effect,
To mortifie thy sinne.
Then happy thow, in all thy life,
Whatso to thee befalles;
Yea, double happy shalt thow be,
When God by death thee calles.

– From the Genevan Translation of the Bible first published in 1560.

“The only legitimate herald of the cross is the man who has been taught by God's Word and Spirit to understand the true nature and application of this great provision – who, in consequence, has been led to take his stand, for his own salvation, upon the foundation which has been laid in Zion – and who is able also to go round about Zion, to mark her bulwarks, and to consider her palaces.”

– Cunningham.

“We condemn the Hebrews when we read of their ingratitude, and yet we imitate their conduct. When the manna first fell, and they saw abundance of food on the bare face of the desert, gratitude heaved in every breast, and the bounty of God was acknowledged by all. How short a time elapsed till this gratitude was turned into apathy and indifference; and they began to look upon the manna in much the same light as we look upon the dews of evening, or the crops in harvest.”

– McCosh.
WILLIAM TYNDALLE

Upon one occasion Tyndale was having a discussion with a Roman Catholic doctor, who said that “It were better for the people to be without God's laws than the Pope's” whereupon Tyndale cried out, “I defy the Pope and all his laws; and if God spares my life, ere many years I will cause the boy who drives the plough to know more of the Scriptures than thou dost.” When he was dying his last words were, “Lord, open the King of England's eyes.” Within a year after these words were uttered a Bible was placed in every parish Church in England by the King's commandment.

RALLY PAPER

What do you consider have been the chief contributions made by our Church for the cause of Christ during the past century?

1. One of the great contributions made by our Church during the last century is that she has witnessed consistently to the trustworthiness of the Old and New Testaments. This witness has been of the utmost value because, during the past century, the sceptical treatment of the Bible by people within the Christian Church has attained an alarming degree. It must be said sorrowfully that Church after Church has come under the influence of rationalistic criticism of the Bible. Some Churches have been devastated by it, others partially ruined. Modernism, which assumes that the Bible is merely a human book, always has a paralysing effect on those who receive it. Today in our land it is working havoc. It causes lack of faith and indefiniteness of belief. Usually the modernist is found constantly changing his views, and seems sure of little or nothing. We believe that our Church, by her bold witness to the reliability of the Scriptures, has been a guiding star to many, has helped to confirm their faith in the integrity of God's Word, and has fortified many outside our own borders in their resistance to the fatal errors of modernism. Throughout the past one hundred years our Church has safeguarded her people amid the welter produced by what is termed the “HIGHER CRITICISM.”

2. A kindred doctrine which our Church has constantly maintained is the Supremacy and Finality of the Scriptures. It would seem that the growing tendency during the past century in the Churches has been to make human ideas and feelings – human likes and dislikes – the standard of right and wrong. Hence numerous vital doctrines of the Bible have either been denied or ignored. Our Church has continued to bear witness that in matters of faith and practice the Bible is supreme. Also it consistently declares that the Scriptures are the final authority in all matters of which it treats. So general is the tendency not to consult the Bible for authoritative guidance in matters of doctrine and modes of worship, that many people today are startled when they are asked: “What is the Scriptural authority for your doctrines and worship?”

3. As a result of our witness to the Bible as our final regulative authority, we have retained intact that system of divine truth known as the Reformed Faith. Therefore in a modernistic age, we have witnessed without cessation to the full deity and perfect manhood of the Lord Jesus, to the sufficiency and finality of his atoning work, to the sovereignty of God, and to that God honouring and man humbling System of Biblical Truth known as Calvinism.

That a Church, which has witnessed so consistently as our Church has done to the revealed will of God, should maintain purity of worship, is something surely to be
expected. Sensuous worship has become alarmingly common since the inception of our Church a little over one hundred years ago. The disposition to disregard the guidance of Scripture in the worship of God, is an evil which our Church has withstood courageously during a period wherein many Churches have failed to enquire what is the Scriptural method of worship. Our Church has held that great Scriptural principle of the Reformation, that in the worship of God, all which is not authorised is forbidden. It was by the application of this principle — that only what is sanctioned by the Word of God is to be observed in the worship of God — that the Reformers were able to purge the Church of their day. It is only by consistently applying the same principle that the worship of God will be kept pure.

4. The last one hundred years has witnessed the rise of many strange sects. Many of these, such as the Seventh Day Adventists, Modernism, Christian Science, and so called Jehovah Witnesses pay undue deference to mere human authors and interpreter the Scriptures in the light of the teaching of their prophets or prophetesses. The vigorous exposure of their unscriptural methods and beliefs made from time to time by our Church has prevented many from being caught in their snares. Error can only be successfully combated by those who hold definite beliefs drawn from the Scriptures.

5. One of the very valuable portions of our Church's work throughout her history has been her faithful preaching of the Gospel of God's Grace. She has proclaimed the evil of sin, and the need of repentance. She has declared the fullness and sufficiency of Christ's atoning work, and the completeness of the pardon given to all, who by faith, receive Christ as their Saviour. She has proclaimed the realities of Heaven and Hell, and the abundant goodness of God and His love and pity in sending His beloved Son to redeem us. The teaching of our Church has been strictly in line with the Bible in emphasising man's spiritual helplessness and, therefore, the absolute need of the Work of the Holy Spirit in human hearts.

6. We ought not to overlook that our Church has always witnessed to the sovereignty or headship of Christ over our nation, and has emphasised that all legislators and administrators of the laws of our land are under law to Christ, and therefore should own His authority, and perform their duties in accordance with the teaching of God's Word. Thus our Church has taught that our nation, as a nation, should honour Christ and do His will.

These are some only of the very considerable contributions which our Church has made and is still making to the cause of Christ.

— Taree Fellowship

LOOK UP

A little boy went to sea with his father, who was a sea captain. He wanted to learn to be a sailor. One day his father said to him, “Come, my boy, you will never be a sailor if you don't learn to climb; let us see if you can get up the mast.” The boy, who was a nimble little fellow, soon scrambled up, but when he got to the top, and saw at what a height he was from the deck, he began to be frightened, and called out, “Oh, father! I shall fall; what am I to do?”

“Look up, look up, my boy,” said his father, “if you look down you will be giddy, but if you keep looking up to the flag at the top of the mast you will descend safely.”

10

The boy followed this advice and reached the deck with ease. This advice will hold good for every one. To every boy and girl we say, “Look up!” If you would avoid the evils of bad company and evil companions — look up. If you would be numbered among the refined and educated — look up. If you are sad and despondent — look up. The stars shine above us — God is in the heavens — look up!”

— From “Cheering Words.”

THE BOOKS OF THE BIBLE

Do you know how many books are in the Bible? You once knew, but have forgotten? Let me tell you one good way to remember, so as never to forget. First, write down the words:

Old Testament

—

Now, how many letters are in the word “Old”? Three.

How many in the word “Testament”? Nine. Put three and nine together and you have thirty nine — the number of books in the Old Testament.

Next write down the words:

New Testament

—

There are also in “New” and “Testament” three and nine letters. Now, multiply three by nine and you have twenty seven — the number of books in the New Testament. Of course, by adding thirty nine and twenty seven, you have sixty six — the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.

— From “Cheering Words.”

THE SPARROW

One morning in winter as homeward I strode,
A pert little sparrow hopped full in my road;
Though drenched were his feathers, right gladsome was he;
And in spite of the rain, chirped loudly with glee;
Methought as I listened, that this was his strain:

Thou, God will be kept pure.

From thee, tiny teacher, I learn, when in pain,
When clouds of misfortune break on me, or lower,
Remembering the sparrow. so gay in the shower,
I'll seek for the blessing my Maker can send,
And hope to partake of the joys that ne'er end.

GOD'S AUTOGRAPH

By J. W. Legerton, A.C.A., Assistant Secretary, L.D.O.S Have you experienced the request to write something in an Autograph Book?

Then you realise something of the tasks imposed upon men and women of fame when besieged by autograph hunters. Of course, the more exalted the writer of the autograph the greater the value placed on it. But the worth of the autograph is also judged by the message that may have been written; even more by the affection existing between the owner of the Autograph Book and the writer.

How eclipsing in worth would be an autograph written by Almighty God Himself, but most people would
consider this an impossibility. Yet the great Creator of Heaven and Earth did actually give a mortal being His Autograph. Let us turn to Exodus chapter 31, verse 18, and we shall find words “written with the Finger of God.”

Yes. Here is an autograph from God Himself, the Almighty Creator Jehovah, the Supreme Lord of the Universe. There can be no more valuable autograph,

What is this autograph? It was not written in a book originally, but on “Tables of Stone.” It took the form of what is known as The Ten Commandments – a code which gives the essential basis upon which all Civilization must be built if it is to be truly successful, lasting and good. A closer study will reveal the infinite worth of these beneficent laws, but they are wonderfully summed up in words approved by the Divine Son of God Himself

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.” Luke 10: 27.

See how the Ten Commandments are epitomised. The first three deal directly with man's duty to God; the last six with man's duty to man. And the Fourth? This Command forms the link between the two sections. For, in remembering the Sabbath Day to keep it holy, we are rendering to God that which is His, we are recognising that the Lord Jesus Christ is Lord of the Sabbath. At the same time we admit the just claim of our fellowman to his Day of Rest (“that thy manservant and thy maidservant may rest as well as thou.”) Deuteronomy 5: 14. Thus the spirit of the whole is incorporated in the Fourth of these Divine Laws.

What a charter of Freedom we have here, what wise advice, what infinite love, what a sure foundation for National existence. Surely enshrined here is that Righteousness which exalteth a Nation, Proverbs 14: 34. This Autograph is indeed valuable.

We have agreed that the worth of an autograph is above all to be judged by the relationship between the writer and the recipient. What was the relationship between the Divine Writer and the People to whom He delivered His unchanging decrees? How wonderfully is that answered in Leviticus 26: 12 “I will walk among you and will be your God and ye shall be My People.” Here we see the intimate relationship of Almighty God walking in love among a People whom He chose for His inheritance. To this ancient People – and through them to all mankind – He gave these Ten Commandments written with His own Finger, the Finger of the Heavenly Father of His own beloved People. What a relationship! How even more precious does the Autograph now appear.

But where is that Autograph to be seen now? Although we may read it in the Word of God, the actual Autograph written with the Finger of God was long broken in pieces, the most serious loss the human race ever suffered. How came this about? The answer is – Sin.

Israel of old – and mankind at this present day – have flung God's autographed revelation of the secret of National prosperity and happiness in His Face. His commandments are broken, His covenant reckoned of no value, His love gifts spurned aside. How strange that we should cast away the very things that belong to our peace, the secret of revival of a Nation's life. It is time we took out our Autograph Book and reminded ourselves of the Person of the Writer, the inestimable value of the Word, the close relationship into which He graciously offers to accept His People.

11
LESSON NOTES FOR AUGUST
TINY TOTS TEXT

Aug. Subject For Reading Memory Text Psalm Catech
7 A Page of History 1 Sam. 12 1 Sam 12: 7 18: 13 48
14 Brave Jonathan 1 Sam. 14 1 Sam. 14: 29 27: 1 49
21 Saul's Downfall 1 Sam. 15 1 Sam. 15: 14 37: 9 50
28 David and Goliath 1 Sam. 17 1 Sam. 17: 50 37: 35 51

LESSONS FOR AUGUST

EXPOSITIONS
By Rev. J. Campbell Robinson

AUGUST 7th
A Page of History
1 Samuel 12.

God was not pleased, neither was Samuel, that the people wanted a king to be like nations around them. It is not right to follow others to do evil. God honours those who honour Him. Samuel narrated a lot of the history of Israel, enumerating their sins and shortcomings to bring home to them their sin in asking a king, and made it plain to them that even though they had a king, if they did not obey God's voice and His commandments, that they would be consumed, both they and their king. To put fear into them and to make them realise what a powerful God was the Most High, he said he would call upon God to send thunder and rain. When they heard these terrible peals of thunder and saw the deluge of rain, it is said they “greatly feared,” and pleaded with Samuel to pray for them. This shows that God is displeased when people do wrong, and He often chastises them for it.

Questions.
1. What did Samuel tell them to stand still for?
2. What did Samuel say God did when they forgot Him?
3. Did the children of Israel admit they had done evil in asking for a king?
4. Find a precious promise in this chapter.
5. Was Samuel willing to pray for the people?

AUGUST 14th
Brave Jonathan
1 Samuel 14.

What a courageous young man Jonathan was. He was prepared to attack the Philistines single handed. He had no sympathy with anyone who worshipped other than the true Jehovah God. His armour bearer seems to have been as keen as he was to attack the worshippers of Dagon. They decided that if, when they discovered
themselves to the Philistines, they said, “Come up to us,” that they would attack. This the Philistines said, and at it Jonathan went, and it was not long before twenty were slain by him in a small area of land. Saul's watchmen could perceive that something remarkable was taking place as the Philistines began beating down one another. Saul immediately commanded to number the people to see who had gone from them. They found that Jonathan and his armour bearer were not in the camp. This caused consternation, but it was not long before the Israelites were engaged and others also who previously were against Israel. Great men are not always wise. Saul did a foolish thing by pronouncing a curse upon anyone that ate any food until he was avenged of his enemies. Jonathan, not knowing this, tasted some honey, but the people would not allow him to be slain who wrought such a great victory. This honey might be likened unto the Gospel, which is sweet to the soul and strengthens the heart. The bee is a type of Christ, the Tree of Life.

Questions.
1. What curse did Saul pronounce?
2. Was Jonathan better or worse for eating the honey?
3. What sin did the people commit?
4. What were the names of Saul's sons and daughters?

AUGUST 21st
Saul's Downfall
1 Samuel 15.

God gave Samuel a charge to give to Saul to smite utterly the Amalekites. They are supposed to be descended by some from Esau. Arabic writers think they came from Ham. They were a wicked race, and so much so that God would destroy them. Saul was only half-hearted in carrying out God's command. He spared Agag, their king, and the best of the sheep and oxen. When Samuel came to Saul, Saul, evidently jubilant with success, exclaimed, “I have performed the commandment of the Lord.” Instantly came the reply from Samuel, “What meanest then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?” Dead animals don't make a noise. Saul's reply was that he had spared the best of the sheep and oxen for sacrifices. This, no doubt, many thought was a good idea, but it was not what God told him to do. When faced with his disobedience and reminded of God's command, he blamed the people. But Samuel said, “To obey is better than sacrifice, and to hearken than the fat of rams.” Samuel then had the melancholy duty of informing him that God had rejected him from being king.

Questions.
1. What sin did Amalek commit against the children of Israel?
2. Who was the King of Amalek?
3. What convinced Samuel that Saul had not been obedient?
4. What did Samuel say about obedience?
5. Did Saul admit his sin?

AUGUST 28th
David and Goliath
1 Samuel 17.

This is a great story for boys. It is grand to think of little David, by believing in God, so easily overcoming Goliath, the great giant and champion of the Philistines, who were idolaters. It fairly roused David's anger to think that Goliath would venture to defy the armies of the living God. He was a true lover of God, and would not bear anything being said about Him. Because of this, he made up his mind to fight Goliath. He was a lad of great courage. We see it in that beautiful Psalm 23 he is thought to have composed whilst mind ing his father's few sheep –

Yea, though I walk in death's dark vale,
Yet will I fear none ill,
For Thou art with me, and Thy rod
And staff me comfort still.

Maybe, too, that this was when he learned to use the sling. When Goliath came out to meet him, cursing him by his gods, and saying, “Am I a dog, that thou comest to me with stones,” regarding David's weapons as an insult to him, David was keen to be at him and ran to meet him, and with the first little water-worn stones brought him to the ground. It was a great victory for David. People often think of those little stones as promises, and say what a great victory can be obtained even by pleading one promise. See what differences you can find between David and Goliath.

Questions,
1. What three brothers of David were in the war against the Philistines?
2. Who was David's father?
3. What victories did David win over wild animals?
4. What were David's weapons?
5. In whose name did David go against Goliath?

SEARCH WORK IN JOHN 8-15

1. Where is it said by Jesus, Your father Abraham rejoiced to see my day?"
2. Why did the blind man's parents say of their son, “He is of age; ask him?”
3. Find this statement of the Saviour, “I am the good shepherd.”
4. Write out the name of a man and his two sisters who lived in Bethany.
5. Find a verse (the shortest in the Bible) of only two words.
6. What was the nationality of certain people who said to Philip, “Sir, we would see Jesus?”
7. To whom did Jesus say, “I am the way, and the truth and the life?”

All answers to be sent to Rev. J. Campbell
JULY BIRTHDAYS.
MANY HAPPY RETURNS
“If ye seek Him, He will be found.”
2 Chronicles 15: 2.

1948.
July
1 – Caroline McKinnon, Kindee.
  1 – Daphne Eckersley, Coffs Harbour.
  2 – Donald Rinkin, Taree.
  3 – Jean McAulay, Chatsworth.
  3 – Bryson Turner, Newcastle
  4 – Gwenneth Clerke, Kendall.
  4 – Douglas MacLean, Wherrol Flat.
  4 – Evelyn Coombes, Wingham.
  4 – Beverley Short, St. Kilda.
  4 – Helen Cause, Taree.
  6 – Max Rinkin, Maitland.
  6 – Angus Kennedy, Forbes River.
  7 – Connie McLennan, Taree.
  7 – Joan Hammond, Wingham.
  8 – Ewen Young, Geelong.
  9 – John Hanks, Branxholme.
10 – Joan Cameron, Maitland.
12 – Gordon Layton, Maclean.
12 – Edith Campbell, Wherrol Flat.
12 – Douglas Polson, Pampoolah.
13 – Donald Ellis, Tinonee.
13 – Joy Mackay, Kinchela.
14 – Colin Cowan, Oxley Island.
15 – Norma Murray, Bunyah.
15 – Rhonda Maybury, Forster.
15 – John Robinson, Taree.
17 – Margaret Lyons, Forster.
19 – Ronald Hamson, Maitland.
19 – Peter Wagner, Sydney.
20 – Margery Long, Grafton.
20 – Barbara Piggott, Hamilton.
20 – Douglas Hinton, Cundletown.
20 – Robyn Mathias, Maclean.
22 – Peter McFarlane, Branxholme.
22 – Catherine MacKay, Geelong.
22 – Johan Wells, Geelong.
23 – Thomas Creagh, Barrington.
24 – Margaret MacKay, Geelong
25 – Keith McCarthy, Barrington.
26 – Alan Blanch, Grafton.
27 – Brian McPherson, Maclean.
27 – Donald Causley, Chatsworth.
27 – Margaret Polson, Pampoolah.
28 – Carmel McKay, Kinchela.
29 – Noel Murray, Bunyah.
30 – Malcolm Moore, Killawarra.
31 – Neil Murray, Bunyah.
31 – Doreen James, Lismore.

CAN YOU BEAT THIS?
Alistair – son of Mr. and Mrs. Alex Cameron, of Chatsworth, Clarence River – when 2½ years of age gained the Junior Certificate for singing the set number of Psalm tunes. When 3 years of age, this musical prodigy qualified for both the Junior and Senior Certificates awarded for singing the required Psalm tunes.
JOHN McLEOD, M.A., D.D.

Professor Emeritus and Principal of the Free Church College, Edinburgh.

The whole Christian Church throughout the world must mourn the loss that it has sustained in the passing of one of the greatest divines of evangelical truth, for, at the age of 76 years, at his residence in Edinburgh, on the morning of Sabbath, 11th July, the Reverend Principal John McLeod was called home.

Principal McLeod was born at Fort William on the 25th March, 1872, and it was in that part of the Scottish Highlands that he spent his childhood. He commenced his academic career at Aberdeen and it was during his early days at that centre of learning that he dedicated himself to the Lord. When little more than a boy, he entered the University of Aberdeen and in the year 1891, at the youthful age of 19 years he graduated Master of Arts, with First Class Honours.

His teachers at the University were not slow to observe in him a man of outstanding brilliancy and various scholarships and openings were offered to him. These he declined as he had already experienced his call to God's service in the ministry of the Reformed Church in Scotland. He had taken up the torch of the divine fire which throughout his ministry he held high, both by his actions and words.

In 1900, during that difficult period of reconstruction of the Church, which followed the Scottish Union of that same year, he was appointed lecturer to the students at the Free Church College; and later, by the General Assembly of 1906, he was appointed to the Chair of Greek and New Testament Exegesis. In the year 1913 he began his ministry in the Free North Church, Inverness, where he remained until 1930, and while labouring in this field, he was awarded the Doctorate of Divinity by his University at Aberdeen. In 1928, he was appointed Principal of the Free Church College in Edinburgh, and it was during that same year that he obtained leave of absence from his charge in Inverness, and he and the late Mrs. McLeod paid their memorable visit to the Church in Australia, the happy memories of which were as ever present in his mind as they are in the minds of those who were privileged to meet him here.

In 1930, his ministry at Inverness came to a close, for, at the call of the General Assembly, he returned to the College in Edinburgh as Professor of Natural Science, Homiletic, Pastoral Theology and Missions, in addition to holding his former appointment as Principal of the College. In 1939, at the request of the Senatus of the Westminster Theological Seminary of America, he made a lecture tour of part of the United States and later he visited the Free Church in Canada. During the years that followed, his health began to decline until in May, 1942, because of his increasing infirmity, he retired from active service.

During the last six years of his life he maintained the greatest interest in the activities of the College and his books were his constant companions.

No tribute to the late Principal would be complete without special mention of his memory. He had the greatest capacity for remembering dates, places, names, faces and facts of any man I have ever known and I feel greatly favoured to have had the privilege of knowing such a man of genius as a personal friend. As his end approached his unbounded faith in his Lord and Master enabled him to display a patience which could never be surpassed. Verily, he was a man of God. No one could be in the presence of the Principal for more than a few moments without being moved by his depth of thought and character, by his wideness of vision, and by his unswerving loyalty to the Lord Jesus Christ; and at the same time being impressed by his kindly understanding, his gentleness and patience and by his modest humility. Truly has it been written of him that “in recognition of his wide and accurate scholarship and many sided usefulness, academic and ecclesiastical honours of the highest order were bestowed on him; but he received and bore them with a humility that was manifestly borne of Divine Grace, and so by example as well as by precept, he commended to his students the discipleship of Him Who is meek and lowly of heart.”

– E. B.
When the Old Testament prophets spoke of Christ's coming, they spoke of the Messiah as the most remarkable and glorious person that would ever appear on the stage of this world. They spoke of Him as a Prince, a King and Conqueror, and of His government as everlasting and as extensive as the universe, but they also pointed to His sufferings and humiliations. He was indeed a glorious King, but a King who was despised and rejected of men. After He appeared in the Roman Hall of judgement, the people cried: “Away with Him! We have no king but Caesar.” Where is the glory so much extolled by the prophets? It is written in the sufferings of our Lord Jesus Christ on the cross of Calvary. If the Holy Spirit will open our eyes we shall see, from Golgotha's Hill, the radiant splendour of His glory shining in its meridian strength.

Though clothed in a human garb He is the lord of Glory, heaven is His throne and the earth His footstool. It is true that He suffered shame, poverty and death for a time, still He appears incomparably above all earthly glory. Christ's outward lowliness which veiled His true greatness was in itself glorious, because of the purpose for which He assumed it. It was not Christ assuming our nature that blinded the eyes of men from beholding His glory, but sin. All creation, except man, honoured Christ as Creator and Lord.

Consider the glory of Christ as manifest during His life on the earth. Health and sickness, life and death took orders from Him, even the winds and sea, which no earthly power can control, obeyed Him, and the grave dare not refuse Him to deliver up its prey when He demanded it. He did not walk on costly carpets, but He did walk on the water and made the sea a highway. He had no barns, but He fed 5,000 with a few loaves. Men and councilis, and devils, against their will were forced to obey Him. “The light shineth in darkness and the darkness comprehended it not.”

Christ's control of nature, of life, of death, proclaimed His glory as Creator. But the glory of Christ, as manifest in the works of creation does not wipe away the stain of guilt and sin. The mighty works that were done in Chorazin and Bethsaida were not sufficient to enlighten the understanding and renew the spirit of the mind. If Christ returned and performed His mighty works in our streets men would reject Him as they did in Capernaum. Salvation does not come to men by the witnessing of miracles.

In the 16th chapter of Luke we have, what someone has called 'A Sermon from Hell.' Dives asked that Lazarus might return to the earth to warn the brothers of Dives, but it is distinctly stated that even if one rose from the dead they would not believe. They had the Old Testament Scriptures, Moses and the Prophets, which unfolds in its revelation a more glorious and mighty act than the resurrection of a man from the dead. The world and all the miracles that were ever performed in it can offer no escape from the damnation of hell. There is only one act that has been performed in the whole universe that can save the soul from everlasting misery. An act more glorious than creation itself, “The Cross of Jesus Christ.” The objective effect of a mighty miracle may excite and fascinate the senses of hearing, seeing and feeling, but after all it is only a temporal experience which is dulled and deadened by time; whereas the effects of the sacrifice of our Lord Jesus Christ is upon the individuality and personality and accompanied by the witness of the Spirit of God. Time only serves to deepen and enrich that experience. The evidence is within you, the unquestionable authority of a continuous experience. “I live,” said Paul, “yet not I but Christ liveth in me.”

When God gave His only Son, He gave an infinitely greater gift than worlds, for the Creator is more glorious than the thing created. Christ is the Creator of the Universe. “All things were made by Him; and without Him was not anything made that was made,” said John. Where, then, can we find a more glorious display of His love for us than at the Cross of Calvary? To direct your attention to the love of Christ, we would not point out His sympathetic understanding of the weak, the poor, the sick and the sorrowing, but to the indescribable agony of His suffering when He trod the “wine press of the wrath of God alone.” The boundless love of Christ is displayed as the excruciating agony intensified by His own spotless purity is endured; where each successive glow with increasing severity, instead of deadening His sensibility, stimulated it. We may be able to describe the physical sufferings of Christ, but not the bitterness and inward cause of them. We may explain the vinegar that was put to His lips, but not the cup of God's wrath that He drained to its dregs. The cross of Christ is an unparalleled manifestation of His love. A love that summoned His might, His incomparable strength to sustain that shock which would have ground the world to powder. If your faith is fixed in the sufficiency of His atoning
sacrifice, then with Paul you will say. “We love Him because He first loved us and gave Himself for us.”

Only Christ could save us from eternal condemnation because His love alone was great enough to suffer for us, and His strength was strong enough to endure. Strong obstacles had to be overcome, a powerful enemy had to be subdued, even the marshalled forces of hell, and the crushing weight of Divine justice had to be endured. Christ came for that purpose to establish His everlasting Kingdom and enter into His glory. The glory of His Kingdom is told by the prophet Daniel. “I beheld till the throne was cast down, and the Ancient of Days did sit, whose garments were white as snow, and the hair of His head as pure wool. His throne was light and fiery flames, His wheels were burning fire. Thousands and thousands ministered unto Him, ten thousand times ten thousand stood before Him and judgement was set and the books were opened. And I saw in the night visions and behold one like the Son of Man came in the clouds of heaven and came to the Ancient of Days, and they brought Him before Him and there was given unto Him dominion and glory and a Kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion that shall not be destroyed.”

The principalities and powers of heaven shall sing a new song, new companions shall join them. This is called the making of a new heaven and a new earth, even the face of hell shall be changed in the banishment of Satan and the false prophets.

Then shall the glory of God's purpose unfold itself in all its magnificence and unrestricted brilliance, “when the day dawns and the shadows flee away.” The anticipation of the manifestation of the Sons of God is not a vague, airy speculation but is based upon the undeniable evidence of the Spirit witnessing in the hearts of men and women, moulding and shaping the character and personality for the eternal habitation of the Father's House.

The flickering light of faith is evidence of God's purpose, for “a bruised reed He will not break nor a smoking flax He will not quench.” The evidence of nature, with all its inclinations and desires transformed by the impelling force of a new affection, is evidence that cannot be disputed, and is a far greater manifestation of God's purpose than the resurrection from the dead of Lazarus. It is not the excitement of the emotions by a passing event, but the continuous witness of the New Birth.

The Gospel is not a call to blind allegiance, or submission to fables, but it does call from darkness into light, from vain speculations to eternal realities. Salvation renews the spirit of the mind and enlightens the understanding that by grace you can say. “I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.”

— A. A.

THE GOSPEL IN BRITAIN

(In the following article the Rev. Dr. W. Stanford Reid of Montreal, Canada, gives some personal impressions received during a visit to Great Britain, Dr. Reid's observations on the Free Church, and the Irish Evangelical Church, should prove to be of particular interest to our readers. – Ed.)

Great Britain today is a land of scarcity. The war which has just come to a close brought great suffering to the people. More than that, however, it struck a hard blow at the whole foundation of their economic way of life. Coupled with this must be the fact that the nation is tired out. After eight years of never ending toil, and worry and strain, nearly everybody seems possessed of a certain lassitude. This attitude is strengthened by the present dominance of the Labour Party. For forty years this party has been promising the electorate that once it gained control, all need for long hours and hard work would be over. Now that it is the government, the people are taking it at its word. The result is that something very close to disaster is staring Great Britain in the face.

What appears to us to be the greatest requirement at the present time is the will to work. The situation would be partially met if there were an improvement in the food supply. But only partially, Men must begin to realize that as individuals they have a responsibility to work. They have to be brought back to consciousness of the fact that it is a law of God, that they can eat only if they are prepared to labour. They, as well as we on this continent, need a renewed sense of responsibility to serve God and man in all that is done in life. Once again they must be faced with their duty to be “diligent in business” – to do with all their might what God in His providence puts to their hands.

How can this be brought about? The only hope would seem to be a renewal of true Gospel preaching. Only when man is brought face to face with God in Jesus Christ, the Saviour, will he begin to see his social as well as his personal
find that the name of Westminster Theological
American continent. It was very gratifying also to
eff, following the service, to hear from Dr. Lloyd
Martin Lloyd
heard, preached by the pastor of the church, Dr.
listening to one of the greatest sermons we have ever
was our joy, therefore, when we found ourselves
England we did not expect much of a sermon. Great

Westminster City Chapel on Buckingham Palace
were invited by a fellow Canadian to go with him to
mission home in one of the suburbs, my wife and I
the church came in London. While staying at a
crisis. The first introduction we had to this element in
these groups are Britain's great hope in her hour
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total population, are usually small. Also they are
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body was formed in 1926 as a result of the
maintained by the Irish Evangelical Church. This
for Christ's Kingdom everywhere.

In Northern Ireland a Calvinistic witness is
maintained by the Irish Evangelical Church. This
body was formed in 1926 as a result of the
modernistic teaching of the Irish Presbyterian
Church. It is a small body, having only about 700
members in nine congregations, and five ministers.
Yet despite its comparative smallness it is a very
active church. It publishes “The Irish Evangelical,”
and operates the Evangelical Bookshop in Belfast.

Unfortunately when we look at the present
situation in the British churches, the hope, humanly
speaking, appears very dim. The big churches seem 5
generally dead. A kind of quasi Romanism pervades
large areas of the Church of England. In one church
in Oxford there is a sign on the door explaining that
the Church of England is not a Protestant church, but
one that agrees in all respects with the Church of
Rome except regarding papal supremacy. The Church
of Scotland for the most part seems to have lapsed
back into 18th century Moderatism, while the
Presbyterian Church in Ireland is riddled with
Modernism. What can be expected of such churches?
Many people are hungering for the Gospel, but they
are not receiving anything in the nature of spiritual
food. After attending a number of services in both
England and Scotland the author of this article came
away feeling that it is no wonder the people do not
attend church. They receive nothing when they go.
This lack of real preaching undoubtedly goes far in
explaining why only 10% of the British people are
connected with any church.

Despite the conditions prevailing generally in
the churches, it is heartening to find small
denominations, most of them Calvinistic, which are
holding forth the Word of Life in all its fullness. It is
only too true that these groups, as compared with the
total population, are usually small. Also they are
generally not too popular with the ordinary run of
people. But they are very active and energetic, and as
a result of preaching the whole counsel of God they
have a truly faithful following. It looks as though
these groups are Britain's great hope in her hour of

One thing which was quite noticeable about
the Free Church was the number of young people in
the congregations. In a service in Glasgow at which
the writer preached, the younger element was very
strongly represented despite the fact that it was the
time of the Glasgow Fair, when everyone who can
goes away on a holiday. This same feature
characterized other Free Church services. Here is
one great hope for the church.

But while the Free Church is thus doing
excellent work, there is an ever present danger.
Some of the liberal denominations are beginning to
pay it attention. There is the grave peril that Satan
seeing it impossible to take the citadel by storm,
amay attempt to take it by guile. There is the danger
that the Free Church, secure in its orthodoxy and its
faithfulness to the Reformed Faith, may relax its
vigilance. That would be a sad day for Scotland and
for Christ's Kingdom everywhere.

In Scotland it was not long before we
discovered that the principal body standing firmly
for the Reformed view of the Gospel was the Free
Church. Tracing its origins back to the Disruption
of 1843, it has held firmly to its Calvinistic
position, and proclaims boldly the doctrines of
God's sovereign grace. After listening to some
preachers of other denominations, it was a relief to
sit and hear the faithful exposition of the Scriptures
given in the Free Kirk services. One can only wish
that the lack of instrumental music in the services
did not form such a bar to many who might
otherwise join its number. All too often even
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Modernism with an organ, to orthodoxy without
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one!
Under the leadership of men such as the Rev. W. J. Grier, a former student at old Princeton, it is carrying the Gospel to the people on every possible occasion. This summer, toward the end of August, it conducted an open air Campaign in various parts of Belfast for those who never go to church. By such methods it is gradually growing as a church, and is today the one real hope of the Reformed Faith in Northern Ireland.

While these different groups are small and very much involved in their own problems, they never forget that they are part of a much wider fellowship. They are looking outside of themselves for contact with other Reformed groups. It is a real education and a heart warming experience to go from this continent and visit these brethren in Christ. One finds an immediate and hearty welcome when it is known that there is the basic agreement of loyalty to the Reformed Faith. The British Calvinists have a truly Reformed ecumenical outlook. They neither demand that one shall conform to every last jot and tittle of their doctrine and order before one is received, nor do they require that one shall have an identical racial or national background before accepting him as a brother Calvinist. It is the common faith which makes the bond, and strengthens the fellowship.

This fellowship is a great experience. Bob Hope wrote a book describing his adventures amongst American G.I.’s overseas. He called it, “I Never Left Home!” How much more can the Calvinist who travels abroad say the same! With one exception, the present writer had had no contacts with the brethren in Britain before this summer. Yet there was a warmth and unanimity of feeling which stirred the heart and gave real joy. Coming away from such associations, one feels strengthened and refreshed for his own work. He realizes that despite the fact that he may have his many local difficulties, he is not alone. The world over, there are others, like himself, striving to bring men to a humble faith in Jesus Christ as Saviour and Lord. It is a marvellously comforting and strengthening thought in these days of trial.

At the same time this fellowship is a tremendous challenge. What is happening today in Great Britain can happen in America tomorrow. There is a common and general need for men to know the sovereign grace of God. We who hold to the Reformed Faith believe that it is the great answer to the world’s present problems. This means that we must get busy. If we do not, the consequences may be simply appalling. We must hold forth the Word in all its mighty power, that men may turn unto Christ the King. As well as this, we must strengthen our ties with our brethren in other parts of the world. Modernism has its ecumenical movement. Should not Calvinists have the same, not limited to men of one race, or of one language, but truly ecumenical in the real sense of that term? Moreover we must be instant in prayer upholding the hands of our brethren across the seas. Those who are in Britain and Europe today are sorely in need of our help in every possible form. Therefore let us realize that it is only as we together with them go forward with the Word in prayer and fellowship, that we can help stem the tide of sin which is seeking to drag us all into another and perhaps last world war.

– (“THE PRESBYTERIAN GUARDIAN”)

DANCING

An item in the “Hamilton Spectator” on Tuesday the 20th inst., in referring to a High School Fancy Dress Ball to beheld the following night said: “Parents and others interested in young people should not miss the opportunity of attending the annual fancy dress ball to be held in the Hamilton Town Hall &c.”

I am both a parent and interested in young people yet I do not feel that I should take part in this annual function and I shall give some reasons for this attitude.

1. The general atmosphere of the ballroom conflicts with the standard of Christian conduct given us by the early Christians as set before us in the New Testament. It is impossible to visualise believers in apostolic times seeking recreation and amusement after the fashion of the ballroom. We read of them spending the night, or a large portion of it, in prayer, but of them giving time to worldly gaiety, we have nothing in the New Testament.

Further the atmosphere of the ballroom is not conducive to the spirit and practice of prayer, I should like to know of any ballroom dancer who can testify to the experience of having precious hours of fellowship with the Lord in prayer and through His Word. Can anyone give it as his experience that these two run together in perfect unison? It would please me to meet and converse with such a person.

2. The display of dress and make up particularly by women in the ballroom is inconsistent with apostolic teaching.

“Whose adorning,” says the apostle Peter, “let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price.”
The Apostle Paul also says – “In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which 7 becometh women professing godliness) with good works.”

Walk into a ballroom and see the display of vanity and ask yourselves is this becoming to a Christian? Is this a walk worthy of the vocation wherewith ye are called? When a Christian becomes a ballroom patroniser is he not walking “as other Gentiles, in the vanity of their minds?” Christians are commanded by God to “Walk as children of light, proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness but rather reprove them.” The ballroom may be classed among these unfruitful works of darkness, and when children are encouraged to take part in such functions they are being led into something which, from the Christian standpoint, is evil.

3. Dancing and the use of intoxicants in these days very often go together, and with the passions of young people inflamed by both it is not difficult to see further evil associated with promiscuous dancing. Our church property in Hamilton adjoins the Council property, and when there is a big dance, couples come into our church yard. Next morning empty bottles, and sometimes even drinking glasses, are picked up. Not so long ago over thirty bottles were gathered in the early hours of the morning. At the present time I hold a tumbler bearing the name of one of the local hotels. It is one of a number that were picked up in the church grounds after dances in the Town Hall. So great had the evil become that police aid had to be sought. Yet even so we have not been able to eliminate the nuisance. Not all the evils of dancing are seen in the ballroom itself.

Dancing is not a suitable form of entertainment for Christians or their families. With some appositeness we may say of the ballroom as the Lord said of Babylon – “Come out of her my people, that ye be not partakers of her sins.”

– I. L. GRAHAM.

CONGREGATIONAL NEWS

Geelong. – A combined meeting of members of the Reformed and Free Presbyterian Churches was held at The Free Presbyterian Church, Geelong, on 7th July. The occasion marked the opening of Mr. Stewart Ramsay's Training Course in Divinity.

The gathering took the form of a prayer meeting, presided over by Rev. J. A. Webster, ably assisted by Rev. H. K. Mack, B.A., who delivered an appropriate and inspiring address, the subject being: “What Christianity Offers the World,” and Rev. Alexander Barkley, B.A., who led in prayer. Mr. Stewart Ramsay also engaged in prayer. The praise was led by Mr. Donald Young. At the conclusion of the meeting, Mr. Webster, after thanking Mr. Mack for his most helpful address, expressed the warm appreciation of the Training of Ministry Committee to Mr. Mack and Mr. Barkley for their very gracious offer of assistance as Tutors to Mr. Stewart Ramsay, our Student at present resident in Geelong.

The singing of Psalm 133 brought to a close what was felt to be a unique and helpful service.

St. George's. – Mr. and Mrs. Donald Shaw are booked to return to Scotland by the “Orion” on 21st August. They will be greatly missed especially as Mr. Shaw is both an elder and the precentor. Miss Mary Macdonald and Miss Kerr, after a number of years in Australia have already returned to Scotland this year.

St. Kilda. – The Rev. J. Campbell Robinson is still under the doctor's care although not confined to his room. The doctor warned him about resuming his duties before October at the earliest.

FORTY-TWO YEARS TO LEARN THREE THINGS

"An old man got up in one of our meetings and said, 'I have been forty two years learning three things.' I pricked up my ears at that; I thought that if I could find out in three minutes what a man had taken forty two years to learn, I should like to do it. The first thing he said he had learnt was that he could do nothing towards his own salvation. 'Well,' said I to myself, 'that is worth learning.' - The second thing he had found out was that God did not require him to do anything; well, that was worth finding out, too; and the third thing was that the Lord Jesus Christ had done it all; that salvation was finished, and that all he had to do was to take it. Dear friends, let us learn this lesson – let us give up our struggling and accept salvation at once.” – D. L. Moody.

SEEK FIRST THE KINGDOM OF GOD

Why seek the Kingdom of God first?
1. It is the best thing to seek.
2. Because it cannot be sought second and secured.
3. The word “first” means first in order; but first in order means first in time. Hence Christ's command is the same as if He said that the first thing a boy or girl should do as soon as they are old enough to “seek” or “choose” is to choose to love and obey God; as soon as children can love their parents they can love Him; as soon as they can obey the command of the earthly father, they can obey the Heavenly Father.

The very first thing for anyone to do is to become a follower of Christ, a child of God, and a member of His Kingdom on earth immediately.
Life has only one true starting place and one true goal. It should begin and end with God. “Seek first the Kingdom of God and His righteousness.” This is both the invitation and command of our Master. – “New York Observer.”

OBITUARY

Euphemia MacFarlane, relict of the late Finlay MacFarlane, formerly of Beazley's Bridge, and St. Arnaud, and later of Morwell, Gippsland, passed away at the residence of her daughter, Mrs. Martin, Prahran, on April 17, 1948, aged 89 years. The late Mrs. MacFarlane came of a godly family, being the daughter of the late John and Catherine McKinnon of Beazley’s Bridge.

This pioneering couple arrived in Australia, in 1852, landing at Port Fairy, and from there, made their way to Beazley's Bridge, where they eventually settled. Here Mr. McKinnon, who had rendered valuable service to the Free Church cause during the Disruption period, rallied the Highlanders together, and preached to them for many years in the Gaelic language in his own home. These services were much appreciated. The late Mrs. MacFarlane cherished to the end, the precious truths of the Word of God, which she had been taught in her youth, though rarely being able to attend the services of her church, never wavered in her loving and devoted attachment to Free Presbyterian Principles. She died as she had lived, in the Faith of Jesus Christ. Her end, as might be expected, was Peace, passing quietly away in her sleep, she entered into the reward of the Righteous. Her body was laid to rest beside her late husband in the Hazelwood Cemetery, Gippsland, until the Resurrection morn.

“The memory of the just is blessed.”

J. C. R.

SUBSCRIPTIONS FOR JULY

New South Wales
Mrs. H. A. Renwick, Giruan (31/7/50) 10/-; Rev. D. G. C. Trotter, M.A., Wauchope (31/12/48) 5/-; Miss F. McDonald, Bexley (31/12/50) 10/-; Miss M. Ford, Taree (31/10/49) £1/5/-.

Victoria
Miss C. McDonald, Carbost (31/12/53) 10/-.

Debt Liquidation Fund
Miss B. Andrews, Wauchope. 10/-
Miss M. Ford, Taree. 5/-

New South Wales
Mrs. George Gollan, Tinonee (31/12/46) £1; Mrs. Les Stewart, Wingham (30/4/50) 5/-; Mrs. Janet Stitt, Taree (30/8/49) 5/-; Mrs. M. J. Murray, Kimbriki (31/12/50) 5/-; Mr. Duncan Cameron, Mt. George (30/4/54) £2; Mrs. C. A. McSwan, Woodford Leigh, Clarence River (30/11/49) 10/-; Mrs. S. T. Lindsay, Huntington (31/3/50) 10/-; Mr. H. D. Andrews, Wauchope (31/12/49) 5/-; Miss W. J. McPherson, Wyrrallah (31/12/54) £1.

Victoria
Rev. J. C. Robinson, East St. Kilda (31/12/51) 10/-; Miss J. McPherson, E. Brunswick (31/9/49) 5/-; Mr. Harold Nicholson, Kew, E.4. (31/11/49) £1/5/-; Mr. Norman McInnes, Hamilton (31/12/50) 10/-; Mr. Maxwell Bradshaw, Haw-thorn, E.2. (31/1/49) 5/-.

Mr. Duncan Cameron, Mt. George, N.S.W. £3;

Donations
Mrs. S. J. Lindsay, Huntington, N.S.W. 5/-

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Rev. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.

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

MR. H. NICOLSON,
10 Stirling Street, Kew, E. 4, Melbourne

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.

Sunbeam
Miss E. Kearns, Grafton (Sabbath School) £1/5/-;
Mrs. S. J. Lindsay, Huntington, N.S.W. 9/6

The General Treasurer announces that the full list of acknowledgements will appear next issue.
FREE KIRK FELLOWSHIP NEWS

Hastings River Fellowships. – A combined Manning/Hastings River Rally was held on King's Birthday at Green Hills, a seaside resort about 17 miles from Wauchope, with an attendance of 23 Fellowshippers, who were quartered in cottages situated fairly close to each other. We all gathered round and arrived at Green Hills on Saturday morning by bus.

Those responsible for arrangements had laid in a good supply of food and as regards the necessary work around the place, it was a case of many hands make light work. The good fellowship that existed made the time pass pleasantly, and though it rained quite steadily a few hours after our arrival and continued over the weekend it did not dampen the good humour of any.

The first meeting was held on Saturday afternoon, when three papers on the “Parable of the Prodigal Son” were read by Miss Cath Lindsay and Messrs. Duncan McKinnon and Joe McKinnon of the Hastings.

The parable had been divided under 3 headings (a) Sick of Home (b) Home sick and (c) Safe Home.

On the Sabbath there was a Church Service in the morning conducted by members of the Fellowships. In the afternoon there was a Fellowship Meeting when Manning Representatives read papers on “Paul as a Missionary.” This subject led to wide discussion.

In the evening there was a meeting for questions and general discussion which was quite helpful. In addition, too, there was family worship every morning and evening, which sometimes developed into quite a meeting in itself.

The hike set down for Monday, had to be abandoned because of the rain. The Camp broke up on Monday afternoon about 3.30 p.m. and we left for home in the pouring rain.

Mr. Harman and family visited the camp on Saturday and Monday.

Kindee Fellowship. – Attendances at our last few meetings have improved, for a while all was not as it should be. During June two of next year's Rally subjects were considered, “Nehemiah” and “The Work of the Holy Spirit.”

J. E. HUCKETT.

Manning River Fellowships. – The Annual Meeting of the United Fellowship was held at Taree on 3rd June when there were representatives from Taree and Tinonee present. Mr. Rex Webber presided and Miss Nina Milligan was elected Secretary for the ensuing year.

The subject for discussion was one which formed the Papers read at the Rally held at Green Hills, Hastings River – “Paul as a Missionary – his Call and his Work,” the discussion being opened by Miss Lois Dingle and an interesting discussion followed.

On Thursday, 1st July, our monthly meeting was held at Wingham when a paper prepared by Mr. J. Robinson on, “What is a real Christian” was read by Rev. Ramsay and a profitable discussion followed when many difficulties were mentioned. We feel that all present were helped by this subject.

NINA MILLIGAN,
(Secretary, Combined Fellowships.)

Tinonee Fellowship. – A wedding of interest to both Manning and Hastings River took place at the Free Presbyterian Church, Wauchope, on Saturday, 19th June, 1948, when Miss May McKinnon of Kindee Fellowship was married to Mr. John Milligan of Tinonee Branch, and to whom the best wishes of all are extended. On Wednesday, 2nd June, a party was held at the home of Mr. J. J. Milligan of Tinonee and a presentation was made to John on behalf of the Fellowship and Congregation, prior to which Mr. Ramsay and several other speakers spoke of the valuable assistance rendered by John to the Fellowship and Church, to which John suitably responded. Following their honeymoon spent at Port Macquarie and motoring to the Queensland border, the happy couple will make their home at Tinonee.

NINA MILLIGAN,
(Secretary, Combined Fellowships.)

Sydney Branch. – At our meeting of 29th June, Mr. Clive Coogan of the Sydney University Evangelical Union, delivered an unusual but enlightening address dealing with the devil's activity on human lives. On 13th July, Mrs. Binks of the China Inland Mission, gave an illuminating address on the difficulties experienced by missionaries. Mrs. Binks emphasised the fact that large areas of China were in the grip of Communism and the need for assistance to stem...
back the tide of Communism from flooding the whole of China's 450,000,000 people.
– ELGIN J. NISBET.

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FAITH WITHOUT WORKS

There was once a certain small boy who had cleverly taught himself to read the clock, and, to reward him, his father gave him “a sort of” watch, because it was not a proper watch. It looked all right; its face was just like a real watch, and you could wind it for ever with no fear of over winding it. But you couldn't really tell the time by it or depend on it at all, for it had no mainspring; it pleased the little boy, though, and he wound it up when he went to bed and set the hands at eight by the big hall clock. In the morning he woke and looked at his watch. Eight o'clock! He leapt out of bed and rushed in to his father and mother and wakened them to tell them that it was eight o'clock and nobody was up, or even awake. They received him coldly, for it was Sabbath morning, and really only five o’clock. He went back to bed a little hurt in his feelings, and thinking dark and revengeful thoughts about his watch. When at last day had come, after breakfast he got a tin opener and went off to solve the matter of the watch – he found that it had a few wheels, but no mainspring.

As usual, the family went to church, and the text of the sermon was, “Faith Without Works is Dead.”

At dinner his father said to him, “Did you understand what the preacher was talking about?”

“Oh, yes,” he said, “it was all about my watch.”

“About your watch?”

“Yes, “face without works is dead.”

Faith without works is a watch without a mainspring; it looks all right, but it doesn't go.

SUNNY JIM

I met him on the cricket field, and his real name I never heard. He was a member of the school cricket eleven and a match was being played. I sat with a little crowd of boys looking on. As the batsman came and went, the boys around me called out their nicknames. When one of them started from the pavilion to the wicket, they said, “Here comes Sunny Jim”

“Why Sunny Jim?” I asked.

“Look at his face,” they replied: Sure enough it wore a broad and beaming smile.

So Sunny Jim went in to bat, but he only had two balls. The first he played safely enough. The second he did not know much about. There was a click, the wickets shook, the bails were off, and Sunny Jim was clean bowled.

Then began that long and trying walk back to the pavilion. But I noticed that though he made a duck and received no applause he still wore a big smile and a cheerful face. “Good old Sunny Jim” I said to myself. It is easy enough to be cheerful and happy when you have done well but not so easy when you have failed and are disappointed. It takes some grit to be cheery then; and I found myself admiring Sunny Jim and wanting to give him a good round of applause, for he had surely earned it.

As I thought of Sunny Jim, I wondered “what kind of a nickname do we deserve when things go wrong?” I am afraid the name that fits us best would often be Old Grumpy or Mr. Longface, or Miss Grumble, or something of that sort. How much better to be Sunny Jim meeting unpleasant things with a brave and cheery smile. That is what Jesus would have us do. Do you remember how once He said to His disciples, “In the world ye shall have tribulation” which just means trouble, rough times, hard things to put up with – “but be of good cheer. I have overcome the world.” It is His promise to help us when things go wrong, to bear ourselves like Sunny Jim.

MERRY HEART MEDICINE

“A merry heart doeth good like a medicine.” A merry heart is twice blessed. It blesses its possessor, and blesses many another soul that is reached by its overflow. But this is not all that King Solomon says about the advantage of a merry heart. “He that is of a merry heart,” he says, “hath a continual feast,” and again, “A merry heart maketh a cheerful countenance.” God surely intends that His children should cultivate merriment of heart. Life may be serious, but it can be joyous; it may be brief, but it can be blessed; it may be sober, but it can be sunny. There is no religion in gloom, and there is no gloom in religion. – Rev. Henry Force.

CHILDREN, BY GOD’S GRACE, START A REVIVAL

Many years ago, away back in 1859, a wonderful revival took place in the north of Ireland. It had its origin in a Sabbath School prayer meeting in the county of Antrim that began in the year 1855. As a result, many people were converted to God. In a day school in Coleraine, a boy was noticed to be under deep conviction. The master, seeing that the little fellow was not fit for work, advised him to go home and call upon the Lord in private. With him he sent an older boy who had obtained peace the day before. On the way home they entered an empty house to pray together. Soon the weary and heavy laden soul found peace. Rejoicing in this new and strange blessedness, he felt that he must return and tell his teacher. He entered the school with a beaming face, and said to the master in a simple way: “Oh, Mr. ——, I am so happy; I have the Lord Jesus in my heart.” The attention of the whole school was attracted. Boy after boy silently slipped out of the room. After a while the master stood on something which enabled him to look over the wall of the playground. There he saw a number of his boys ranged round the wall on their knees in earnest prayer, every one apart. The scene overcame him, He turned to the pupil who already had acted the part of a comforter and said, “Do you think you can go and pray with these boys?” He went and, kneeling down among them, began to implore the Lord to forgive their sins for the sake of Him Who had borne them all upon the Cross. Their silent grief broke into a bitter cry. This reached the ears of the boys in the room; it seemed to pierce their hearts, and they cast themselves upon their knees, crying for mercy. The girls school was above. No sooner had the cry penetrated to their room than they regarded it as a call to themselves, and they, too, fell upon their knees and wept. Thus began one of the most gracious works of the Spirit of God that ever happened in Ireland. What a blessed thing it would
be if a work like that began amongst our children in Australia.

Our account is from “The Children in '59,” by Dr. Henry Montgomery, of Belfast.

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**LESSON NOTES**

**TINY TOTS TEXT**

“Little children, abide in Him.” (1 John 2:28)

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**Lessons for September**

**EXPOSITION**

By the late Reverend H. W. RAMSAY

5th September

Acts: Chap. 1

The former treatise (the Gospel of Luke) records what Jesus “began both to do and teach” while on earth, The Book of Acts tells us of what He continued to do and teach after His ascension. These acts He wrought by the power of the Holy Spirit working through His disciples. The great theme of the book appears to be the outpouring of the Holy Spirit, and the consequent results among both Jews and Gentiles. Special regard is paid to the sending of the Gospel to the latter. The planting of Christianity among many peoples is described, but not much of the subsequent history of the Church. The word witnesses in v. 8 is very important. It is a profitable exercise to find each place where it occurs. It may be regarded as the key verse of the book.

The disciples were to wait at Jerusalem for “the word of the Lord” was to go forth from thence (Micah 4: 2). They were to wait until equipped of God for the work. Events amply justified the waiting. There had been no Pentecost if they had not waited for the Holy Spirit. We must wait God's time. It is always best. They were to “begin at Jerusalem,” which had “killed the prophets and stoned them whom God sent” (Matt. 23: 37). It had also rejected and crucified the Saviour. Here see the depth of grace. Mercy for the vilest of sinners. They were to go to the Samaritans, whom the “Jews hated, and who hated the Jews. “Love your enemies.” And to the uttermost part of the earth. See the boundlessness of grace. From this passage we learn that the whole world needs the Gospel, and that it is the duty of the Church to give it the Gospel. Here we have authority for foreign missions.

12th SEPTEMBER

Acts 2: 1-41

In v. 1-13 we have a record of one of the most important events in the history of the Church, viz., the pouring out of the Holy Spirit on the day of Pentecost. Pentecost was the second of the three great feasts of the Jews, called in the Law “The feast of harvest, the first fruits of thy labours” (Ex. 23: 16). Also called the “feast of weeks,” because it was seven weeks, or a week of weeks, after the Passover. It was fitting that the “feast of harvest” should witness the first great gathering of the fields which were white unto harvest.

The disciples waited with hopeful expectancy and with one heart for the promised gift. And the Spirit came to abide with the Church throughout all the years of her earthly sojourn. Visible signs accompanied His coming “Tongues as of fire” indicated that their tongues would, as it were, be set on fire to proclaim the truth. Wind and fire symbols of the Holy Spirit, the wind penetrating, life giving, operating where and when and how God pleases (see John 3: 3); the fire searching and cleansing (Is. 5: 6-7). As a result the disciples now spake in languages they had never learned. People were gathered at Jerusalem from many lands. They were to hear of the mighty works of God in their own tongue, and to tell of what they had seen and heard on their return to their own lands. Hence we learn that it is God’s will that people should hear the great plan of salvation in their own language. v. 14: Peter preaches a memorable sermon. He has great boldness now. He explains that the disciples were not likely to be drunken so early on the day of Pentecost, but claims it was the fulfilment of prophecy (Joel 2: 28). He preaches Christ crucified and ascended. The result was that 3000 were added to the Church. Surely their waiting and praying (1: 13-14) had been worth while. Now they are “witnessing.”

19th SEPTEMBER

Acts 2: 42 – 3: 26

Steadfast continuance is of great importance in the Christian life. They continued steadfast in: (1) “The Apostles’ doctrine.” They were not led astray by every wind of doctrine. (2) “Fellowship.” We need the fellowship of each other in the spiritual life (see Mal. 3: 16). The “communion of saints” is a wondrous blessing. (3) “Breaking of bread.” This may mean that they obeyed the Lord's command to show forth His death in the sacrament. Many neglect it now. (4) Prayers. The early Church was marked by its constancy in prayer. It had regular seasons of united prayer.

They had “all things common.” Thus the inward unity manifested itself outwardly. As they had a common inheritance in spiritual things, so they shared their worldly possessions. There were many poor, and they were helped by the rich. But this sharing was entirely of one's free will (v. 4). There was no particular law in regard to the matter.


The lame man healed. – What a blessing is health! How little valued oftentimes until lost. “Silver and gold have I none,” said Peter, yet he was the instrument of imparting to him something far more precious than either. Spiritual health is ever more precious still. How strange to tell an impotent man to walk. But Christ bids the dead to live, and they obey. Peter shows that it was Jesus whom they crucified who healed the man, and exhorts them to repentance. What is repentance unto life? (see Catechism). What is the difference between this and worldly repentance?
26th SEPTEMBER
Acts 4: 1-31

(1-4) Peter and John preached through Jesus the resurrection from the dead, and many of the leaders were incensed. It is only through Jesus that the resurrection can be truly preached. Apart from Him, death and the grave have the victory. “But now is Christ risen from the dead and become the first fruits of them that slept,” and through Him “death is swallowed up in victory.” Among those angered were the Sadducees. They had been eager for the death of Christ. They did not believe in the existence of angels, or the resurrection (see Matt. 22: 23-32, and Acts 23: 6-9). Like the Seventh Day Adventists, they did not believe that man has an immortal soul. Yet numbers of them held high places in the Church. These had Peter and John imprisoned. But the Church still grew.

Next day Peter and John were brought before the Great Council. Peter could not forget that it was the very council that had condemned His Master. The council asked, “By what name have ye done this?” Peter answers “By the name of Jesus, the Messiah, whom ye crucified.” He shows they were in opposition to God by the words, “whom God raised from the dead.” He now becomes the accuser, and charges that great council with the murder of God's Son, their own Messiah. Remember that it is only by the name of Christ that any can be saved.

(v. 11) God overrules the devices of men to His own glory, and exalts the One whom men despised and set at naught.

(v. 13) Does our life and conversation evidence that we have been with Jesus?

SEARCH WORK IN JOHN 16-21
(1) What three things did Christ say the Holy Spirit would reprove the world of when He came?
(2) How did Jesus define eternal life?
(3) Give the name of the brook which Jesus crossed when He came into a garden to pray.
(4) Who was it said to Peter, “Did not I see thee in the garden with Him?”
(5) Write out the passages in Chapter 19, where the word “Behold” is used.
(6) Which disciple said he would not believe that Jesus had risen, unless He thrust his hand into His side?
(7) Find three places in Chapter 21, where the Saviour said, “Lovest thou Me.”

All answers to be sent to Rev. J. C. Robinson, 88 Alma Road, East St. Kilda, S.2., Victoria.

AUGUST BIRTHDAYS
MANY HAPPY RETURNS

“Blessed are the meek, for they shall inherit the earth.”
Matthew 5: 5

1948
Aug. 1 – Ronald Murray, Brown's Creek.

Aug. 4 – Carl Harman, Kindee.
1 – Clifton Fowler, Wauchope.
1 – Margaret Milligan, Tinonee.
2 – Neil Sommerville, Casino.
3 – Richard Davison, Ulmarra.
4 – Kevin McKay, Kinchela.
4 – Alex Smith, Russell Island.
5 – John Cromarty, Bob's Farm.
5 – Pamela Stanford, Maitland.
6 – Robert John Gilbert, Grafton.
6 – Carmel Cromarty, Pilliga.
7 – Daniel Blythe, Wauchope.
7 – Earl Miller, Maitland.
8 – Kevin McKinnon, Kindee.
8 – Jean Nicholson, Harwood Island.
9 – Maxwell Cowan, Firefly Creek.
9 – Kenneth Cowan, Oxley Island.
10 – Barry Ellis, Kimbriki.
10 – Ian Bain, Bellangry.
11 – Margaret Brannah, Tuckarimba.
11 – Coral McKinnon, Kindee.
11 – Joyce Watts, Grafton.
12 – Robert Paterson, Bunyah.
12 – Gordon Polley, Tinonee.
13 – Malcolm Harris, Wingham.
14 – Brian Cowan, Firefly Creek.
14 – Elaine Wadsworth, Wherrol Flat.
14 – Frank Maurer, Hillview.
14 – Gillian Tagg, Hillview.
16 – David Williams, Grafton.
17 – Norma Pyart, St. Kilda.
17 – Pauline Green, Palmer's Island.
18 – Corinne Webber, Maclean.
18 – Barry Ellis, Kimbriki.
19 – Helen Davey, Ruthven.
19 – John Williams, Grafton.
21 – Eunice McPherson, Warrambool.
21 – Margaret Murray, Willena.
21 – Olive Waite, Mitchell's Island.
21 – June Kidd, Nabiac.
23 – Allan Cameron, Maclean.
23 – Lynette Steel, Wauchope.
23 – Ruth McAulay, Chatsworth Island.
23 – Coral Allen, Kundibahk.
23 – Shirley Alford, Clarenza.
23 – Donald McKay, Maclean.
23 – Lynette Steel, Wauchope.
26 – Nan Turnbull, McPherson's Crossing.
26 – Nancy Nicholson, Harwood Island.
26 – Norman Beaton, Barrington.
26 – Lois Ann Brown, Raymond Terrace.
26 – Ivy Murray, Willena.
27 – Robert Davison, Ulmarra.
27 – Raymond Polley, Tinonee.
28 – James Cromarty, Nelson's Plains
28 – Mavis Sydenham, Grafton.
THE WAY
Matthew 7: 14

JESUS came to seek and to save that which was lost. A mission of eternity, manifesting the love of God in Jesus Christ. The only force that could span the distance from the regions of heaven to the cross of shame on the Hill of Golgotha; “The love of God.”

Jesus came to seek in order to save. Over the storm tossed sea of Galilee He went in order to seek a madman who had selected a graveyard as an habitation. To this poor miserable creature in the grip of demons, would the spotless Son of God condescend to speak. Yes, He came to seek in order to save. It was His love for the sons of ‘men that carried Him over the sea. “Son, give me thine heart,” and in less than a moment of time the graveyard was exchanged for “an inheritance incorruptible and that fadeth not away reserved in heaven.” There lived in the village of Sychar a woman whose sense of morality was in the last stages of degradation and corruption. She appeared to live with careless indifference in open sin. Over the Samaritan highway came the Prince of Peace to meet her by the well side. “He needs must go through Samaria.” “Daughter give me thine heart.”

In the light of the Gospel of our Lord Jesus Christ, have not you selected the tombs of spiritual death as your everlasting habitations? Have you made any preparation to meet your God? Have you an answer to the charges that will be preferred against you on the Judgement Day? Have you been greatly concerned regarding the total lack of response in your nature to the overtures of God's grace?

Regardless of denial the Psalmist words stand true: “There is none that seeketh after God.” The nature of man is so unresponsive to eternal truth that the Scriptures declare that man is dead in trespasses and sin. Therefore our Salvation is wholly dependent. upon God, action on God's part is absolutely essential. “He came to seek and to save that which was lost.”

In a village hall in England sat a young man one Sabbath. On the platform was an aged local preacher proclaiming the Gospel. When suddenly someone touched that young man's heart and mind. A voice that he had never heard before said. “Son, give me thine heart.” Charles Haddon Spurgeon was under the mighty influence of the Spirit of God. Throughout the world the Spirit of Christ is seeking in order to save. His visible presence no longer journeys over the Samaritan highway, nor does He enter Peter's ship to cross Galilee, but the Spirit of the Lord is here, today, just as surely as He sat by the well side in Sam-
aria or stood with the maniac of the tombs. If you are concerned regarding your destiny, be sure that it is the Spirit of God that has touched your life and you will resist that Spirit at the peril of your immortal soul. You stand at the very threshold of life. Faith alone can release you from the bondage of death.

There were many sinners between Judea and Sychar but they were not saved. You will remember that the Gadareans bid Christ to depart from their coasts. They were on the very threshold of life only to turn back to the darkness of death. Why do men request the Lord to depart? Because “strait is the gate and narrow is the way which leadeth unto life and few there be that find it.” “Strait,” “Narrow,” “Few.” These words thunder in the unclean conscience like the toll of doom. Still they are words of eternal life and they fell from the lips of Jesus who measured the distance from heaven to the cross of Calvary.

The Lord Jesus Christ shows the contrast between the way of destruction and the way of life. The gate and the way that leadeth to destruction is broad and it caters for all grades of society. It is broad enough to carry wastrels and scoundrels of the world together with the respected members of the community in our earthly economy. Wide enough is the road that they will have little in common with their fellow travellers whose worldly interests lie in opposite directions, until they are finally plunged into the abyss of eternal woe. The requirements of the broad way are in keeping with man's fallen nature, for the natural man measures his need by the period of time he spends in this world. A temporary expedient to meet what he knows is a temporary need. He will endeavour to build greater barns, at the same time realising that they shall not be of permanent value. This fact destroys any sense of true happiness, peace or satisfaction. The futility of it all disturbs the mind and oft in the solitude of reflection and thought, men have sought to find a way out. Countless thousands have sought to find the way by good works like the Pharisee who prayed: “I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.” Others have sought to buy the way out, like Simon Magus, to whom Peter replied: “Thy money perish with thee because thou hast thought that the gift of God may be purchased with money.”

You cannot buy your way, nor redeem the past. 'The way to life is strait and narrow. In fact, so strait is the gate and narrow the way, that it is beyond the power of the united effort of the whole created universe to meet its requirements. Thus in the light of truth can we conceive of the tragedy and hopelessness of humanity. What might have been is but a dream shattered by the force of reality. Man built and fashioned for immortality and yet being swiftly carried by the irresistible force of his own wickedness to everlasting woe.

Let it be impressed on our mind that you and I, in ourselves can never meet the requirements that are necessary to pass through the strait gate. God has determined the qualifications necessary to pass through that gate. Perfect obedience, a spotless life in which neither any want or conformity to the law and will of God has been violated. One sin means disqualification. The Lord Jesus Christ is the only One Who has met and satisfied all the requirements.

But something more is essential ere you and can pass through. Our sins and transgressions must be atoned for. The Lord has met this need also. And was there ever a road so narrow and strait as the one He trod? No one save Christ could surmount the obstacles and clear the way but it cost Him the unparalleled sufferings of the cross. Not only did He destroy death and rob the grave of its victory but the full weight of eternal vengeance against all unrighteousness fell upon Him. Strait and narrow is the way, but it was the way that the Master went and thus brought the overtures of grace to you and to me.

Have you any complaint against the strait gate and the narrow way? Christ had none. “The cup that my Father hath given me shall I not drink it?” The straitness of the gate and the narrowness of the way is not the reason that few enter in thereat. It is not written that, few can force their way in, or few there be that can meet the requirements, but few there be that find it. Have you not heard of the way? Yes you have, every time you have heard the Gospel proclaimed. Listen again to the Master's words: “I am the way the truth and the light, no man cometh unto the Father but by Me.”

– A. A.
WHAT CHRISTIANITY OFFERS THE WORLD

A God of Infinite Worth, One who meets every true need of man, satisfies every worthy aspiration, and sets the seal of His approval on every honest discharge of duty. Christianity speaks to us from every page of Scripture, “In the beginning God.” God in His absolute majesty, the King eternal and immortal, the only wise God. We sometimes speak of this as the Christian era. Every age of human history is embraced in the Christian era. The Christian era began when God said to our great adversary, “I will put enmity between thee and the woman, and between they seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Abel lived in the Christian era. Abraham rejoiced to see Christ's day and he saw it and was glad. Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. Through the centuries leading up to the clearer manifestation of God's greatness and glory in the incarnation of His Son, God was giving such disclosures of Himself as were fitted at once to awe and win the confidence of the human heart. To Abraham He said, “I am the Almighty God; walk before Me and be thou perfect.” To Moses, the humble shepherd, He said, “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” But it was not just the power and holiness of God that was manifested in those early centuries. When Moses had seen much of the working of God's power in His judgements upon Egypt and in the deliverance of Israel he desired a still more intimate knowledge of the essential glory of God, and so he said, “I beseech Thee, shew me Thy glory.” And God replied, “I will make all My goodness pass before Thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will shew mercy.” And a little later the Lord, hiding Moses with His hand in a cleft of the rock, passed by and proclaimed, “The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” These two aspects of the Divine character come up frequently in Scripture. Grace can proceed only from a pure fountain It is in the light of God's holiness Isaiah was overcome by a sense of God's holiness what we behold the surpassing glory of His grace. Isaiah was overcome by a sense of God's holiness as his soul was swept with that vision which he describes in the sixth chapter of his prophecy: “I saw also the Lord, sitting upon a throne, high and lifted up . . . And one cried unto another, and said, 'Holy, holy, holy is the Lord of hosts;' . . . Then said I, “Woe is me, for I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the Lord of hosts.” Yet he it was who could utter one of the most gracious invitations of Scripture, “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.” In like manner Micah could announce the judgement of God upon sinning Israel and also assert the wondrous mercy of God. “Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.” Such are his words of judgement. But how impressive is the message of mercy? “Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever because He delighteth in mercy. He will turn again, He will have compassion on us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old.” Such is the character of God as presented to us in what we call the Old Testament, and it will be found that the New Testament picture is drawn on the same lines.

A Divine Saviour. – The promise was early given of One who would conquer the great Deceiver. He was spoken of again and again in prophecy, but His coming seemed long delayed. But God's purpose did not tarry, His counsel stood fast and “in the fullness of time” the Messiah was announced. The message to the shepherds seems to have been the first public declaration of the
advent of the Son of God. “Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” It was a message worthy of the voice of an angel.

Christ carried with Him the credentials of His character and the authenticity of His mission, both in the words which He uttered and in the works which He wrought. Listen to His words as He began His ministry at Nazareth, “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” He had read from Isaiah 61, and His comment was: “This day is this Scripture fulfilled in your ears.” And what was the impression made on those who heard Him? “And all bore Him witness, and wondered at the gracious words which proceeded out of His mouth.” During His brief ministry He wrought many miracles which bear testimony to His divine mission and power. “The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me.” Christ was both Son and Servant. Through the incarnation He was made under the law to redeem them that are under the law, that we might receive the adoption of sons. He lifted from off His people the penalty attached to guilt and by His righteousness He provided them with a passport to the heavenly kingdom. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

The Holy Spirit. – Having given the message of grace, the Spirit interprets it and applies it to the soul. Christ put a puzzling question to the Pharisees. He had asked them, “What think ye of Christ? Whose Son is He?” They say unto Him, “The son of David.” Then came the testing question, “How then doth David in spirit call Him Lord, saying, ‘Th” The son of David.” Then came the testing question, “How then doth David in spirit call Him Lord, saying, ‘Th

meanings to the soul and to create in the soul that faith that is unto salvation. The Apostle Paul disclaimed any intention of giving the Gospel in the words of human wisdom, and declared the impossibility of any one understanding or enjoying the power of the Gospel apart from the work of the Holy Spirit. “For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth (discerneth) all things, yet he himself is judged (discerned) of no man.” A man who is colour blind is not the best person to put in charge of a railway engine. And one devoid of spiritual discernment is notable to speak with spiritual authority of the content of Scripture.

Christianity offers us a Divine Statesman. – It was and still is a significant fact that the title on the cross was Jesus of Nazareth, the King of the Jews. The Jews had long been custodians of a divine revelation, they were pre-eminently the people of God. In rejecting Christ the world was resorting God's rule over human life. And what is the position in the world today? There is not a nation that really and practically acknowledges God's right of dominion over this world. One or two may make a faint verbal acknowledgement of God's being, but there is no clear and positive assertion of His Lordship as something to be kept ever in view in national life. This or that section of the community fights to have its view prevail without regard to what Christianity has to say. As when the owner of a business is told by his employees that they have taken over the business and intend to run it for themselves in their own way, so God has been dismissed from His position of ownership and men have decided to make what use they will of this world. God allows man to go a long way in folly but in the end He asserts and establishes His right.

A nation cannot be established and consolidated apart from a religious principle.
Religion is still a dominating principle and the question is whether we are to have the true or the false. The condition of India today, with the controlling hand of England withdrawn, illustrates the force of a religious principle in national life. The Hindu and the Mahommedan are controlled by different religious loyalties. One hundred years ago the Rev. Dr. Wylie of Edinburgh wrote, “The dominant element in every society is the religious one. It is that out of which not only the morals, but the political rights, of a people grow. Penetrate to the heart of all the political constitutions of the world, and you will find in each case a religious dogma . . . Christianity, being agreeable to the constitution of things, admits of liberty both of thought and of social development. Thus necessarily, the religion of a people determines as really their political destinies as it does their moral character. It determines whether they shall live under a despotism or under a free government.” (“Rome and Civil Liberty,” p. 11.)

The great value of Christianity in this connection arises from the fact that her first aim is to seek the quickening of a new life in the soul, bringing the individual into vital relation to God through Christ, creating a consciousness of a common interest in the great eternal realities and giving to Christians a sense of a common pure pose in life as workers together with God. False religions and false interpretations of Christianity, may hold communities together for centuries, but they lack the power to free and elevate the individuals of the community and the consequence is that many are ruled both spiritually and physically by the few. Christianity in its truest and simplest form elevates the members of the community to a common level and assures that the laws of the nation will represent the highest wisdom of the people in general. The struggle for freedom in England and on the Continent illustrates this position, in the one case it was the effort of the quickened soul to assert its liberty in Christ, in the other it was too often the struggle of an animal to free itself from a net.

It is therefore of the greatest importance that the true character of Christianity be understood, and that it be presented to the world without being mixed with foreign elements. At the present time many minds, many tongues, many pens are busy trying to persuade the world to accept something other than the Gospel contained in the Bible. Old philosophies are resurrected which place the unenlightened mind of man on the same level as the Spirit of God speaking in the Scriptures, and man is encouraged to believe that he can do an important part in the Work of his salvation, and that human effort aided by a sprinkling of divine grace is equal to solving the tremendous moral problem of man's rebellion against the King of Heaven. — A. K. M.

MISSION NEWS

Dr. Annie Mackay is due to sail on the 19th of August, and a farewell meeting will be held, D.V., in the Free North Church, Inverness, on Wednesday, the 4th August, at 7.30 p.m., when it is hoped that there will be a large and representative gathering to bid God speed to this honoured servant of the Master.

This month a real “Macedonian Cry” comes from the Indian Field. Miss Elizabeth Macleod, who so nobly returned to hold the fort during Dr. Annie Mackay's furlough, is due to return home shortly after Dr. Mackay's arrival on the field. The stall will be further depleted when the Rev. M. M. Macleod's period of service terminates in another year. Reinforcements are urgently needed. See enclosed appeal.

As some readers are already aware, the Committee has decided to purchase a car for the use of our lady missionaries in India in order that they may not be handicapped in their work through lack of transport. The Committee feels sure that many readers would like to have a share in the providing for this much needed and long overdue item of equipment and donations are solicited towards purchase of same. These should be sent to the General Treasurer and marked “Indian Car Fund.” All donations will be acknowledged through the pages of the “Monthly Record.”

AN APPEAL

The Foreign Missions Committee are perturbed that, so far, no successor has been found for Rev. M. Murray, who is due to terminate his period of service in another year, and they earnestly and prayerfully appeal for a young ordained Minister or senior Divinity Student to offer himself for the Lord's Work in that great sphere of service.

In a recent letter from India, Mr. Macleod, drawing attention to the urgency of the situation, says: “Surely at the eleventh hour this appeal will
find an obedient and ready response. It is not man's but the Lord's appeal, "Whom shall I send and who shall go for us?" Has the Free Church of Scotland in 1948 not got one young minister who will say, Here am I, send me."

The services of two Bible Women or Nurses are also urgently required for the Indian Field. Miss Elizabeth Macleod is due to return to Scotland before the end of the year, and the Committee earnestly pray that her devoted record of service and heroic example in coming out of her well earned retirement in the hour of the Church's need may prove an incentive to some young woman to take up the work which she is now laying down, so that Miss Macleod may have the satisfaction of knowing that the good work which she carried on for so long will be continued in that far off land.

Offers of service or enquiries for further information should be addressed to The Convener, Foreign Missions Committee, Free Church Offices, 15 North Bank Street, Edinburgh, I.

PERU.

Miss Isabelle Macdonald hopes to sail at an early date and her arrival in Lima will provide a welcome addition to the staff of our College. Under the auspices of the Foreign Missions Committee, a fare-well meeting to Miss Macdonald (an account of which appears in this issue), was held in the Presbytery Hall, Edinburgh, on the 24th of June.

As a result of the splendid response to the appeal in "The Instructor" for a car for use in the Cajamarca District, Mr. MacRae reports that he has now been able to purchase a Jeep and this sturdy little vehicle, after making light of the exacting journey from Lima, is now rendering yeoman service. Mr. MacRae conveys his thanks to all the children and kind friends who contributed towards the purchase of the car and has promised to send a photograph in due course.

SOUTH AFRICA.

To Dr. and Mrs. Campbell Andrews, a daughter, Anabelle, and that the mother and child are doing well are the latest items of news from from the Field. Rev. H. and Mrs. Sliep and Dr. and Mrs. Andrews are settling down in their respective spheres. The Christian Women's Association of the Free Church of Scotland Mission held their first combined meeting for seven years at Knox, 26th to 28th March; four of the women travelled from the Transkei. Mrs. McCracken presided at all meetings and the Rev. J. McCracken, Dr. Campbell Andrews and Mrs. Andrews spoke at different meetings. Nearly 300 were present at some of the meetings, which were marked by great enthusiasm. Approximately 200 partook of the Sacrament.

Despite heavy rains, large gatherings welcomed the Rev. H. Sliep and Mrs. Sliep at their meetings in the Burnshill District and at Esidwadwenci. A blind elder said: "I am thankful that God's servant has come while I still live though I cannot see him. We are glad to meet this man of God, who, with love sacrificed to come to us people. Like Abraham he went forth, not knowing whither he went." The local chief was also present and welcomed Mr. Sliep in the name of the Fingo race. Dr. Andrews preached on the familiar words of John 11: 28. The word used for Master in the Xhosa Bible is Mfundisi, the very title given by this people to the missionary, so it proved an apt text for the occasion.

JEAN McDONALD MEMORIAL FUND

Extracts from Letters received by the Secretary.

From Partick, Glasgow. – “I cannot thank you enough for the welcome food parcel. I am an old age pensioner living alone, and having only one Ration Book. May God bless and prosper all your people and your good work. . .

From Whiteinch, Glasgow. – “I am delighted to acknowledge the splendid food parcel. It was a big surprise and I thought there must be a mistake – but there was my name and address – so I opened it! When I saw all those tins of food I was past speaking! My family were just as excited as I, and wondered how you got our address. We all thank you very. very much for the kind thought. It will help out our rations wonderfully. I just can't find words to express our gratitude. . . .”

From Shettleston, Glasgow. – “Thank you very much for the most unexpected food parcel. It arrived two days before my husband returned from 5 months in hospital. Every thing is much appreciated. It is good to think that
people in Australia are thinking of us, and going to the
trouble of sending parcels. We do realise that it takes a
lot of arranging. May God bless you all and your
work...
indicated their willingness not only to have Christ as Saviour but also to surrender themselves fully unto Him.

In addition to the services taken in our Church by the students, the Rev. M. Loane was the preacher one Sabbath evening. There was a large congregation and the message was based on the words: “The Son of God who loved me and gave Himself for me.”

— I. L. G.

8

The Rev. J. A. Webster forwarded the following letter for publication hoping that it will prove an incentive to our people to clear the debt on the magazine.

Dear Mr. Nicolson,

In the April issue, Australian Free Church Magazine, the Publications Committee report that there is a total debit of £159/3/5. I hope (D.V.) this year to help reduce that debt by taking a leaf out of the Salvation Army's self denial book and contribute one shilling a week for one year.

I just make this suggestion that if other members of the Church who can see their way clear to deny themselves of the amount stated for one year the debt would vanish. (1st Cor. 16: 1 to 3.)

Enclosed please find postal note to the amount of 10/- as first contribution for ten weeks ending 24th May, 1948.

With kindest regards,
Yours faithfully,
J. W. M.

SUBSCRIPTIONS FOR AUGUST
NEW SOUTH WALES
Mr. Duncan Campbell, Wauchope, £1, 30/11/46; Mrs. Coombes, Forbes River, 5/-, 31/12/46; Miss M. J. McDermid, Taree, 5/-, 31/7/48; Miss J. O'Grady, Springwood, 5/-, 31/8/49; Mrs. W. M. McDonald, Taree, £1, 31/12/48; Miss J. M. Gilbert, Grafton, 5/-, 31/8/48; Dr. E. Bosanquet, Panania, 5/-, 31/8/49; Mrs. Unwin, Goodwood Island, 10/-, 31/12/52; Mr. M. E. Cowling, Grafton, 5/-, 31/8/49; Mrs. Leech, Ivanhoe, 5/-, 30/4/49; Mr. J. McInnes, Taree, 5/-, 31/8/49; Mr. C. King, Grafton, 5/-, 31/12/49; Mr. G. C. Alford, Grafton, 10/-, 28/2/50; Misses C. and J. McKay, Taree, 5/-, 31/3/49; Mrs. F. M. Vernon, Sydney, £1, 31/12/49; Mr. A. A. Campbell, Mullumbimby, £1, 31/8/50; Mr. D. D. Campbell, Mullumbimby, 5/-, 30/6/49; Mr. J. C. Campbell, Mullumbimby, 10/-, 30/6/49.

VICTORIA
Miss J. MacLennan, Geelong, 5/-, 31/12/49; Mr. T. Oakman, Hampton Park, 5/-, 31/12/49.

DEBT FUND
Mr. J. A. McLachlan, Sydney, £2/10/-; Mr. T. Oakman, Hampton Court, Vic., £1/15/-; Mr. W. J. Martin, Bankstown, 10/-

DONATIONS
Mr. D. D. Campbell, Mullumbimby, 5/-; Misses C. and J. McKay, Taree, 5/-; Mrs. M. Unwin, Goodwood Island, 10/-.

The General Treasurer has pleasure in acknowledging the following amounts:—
St. George's Women's Missionary Society—
General Missions £180 0 0
(£5 specially allocated to South Africa.)
St. George's Congregation—
Welfare of Youth £4 6 0
Church Extension 4 16 6

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, 21 Brunswick Parade, Ashfield.

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. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.

All other remittances, money orders and cheques to be sent to the Church Treasurer,
MR. H. NICOLSON,
10 Stirling Street, Kew, E. 4, Melbourne

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. N. Kerr,
22 Chisholm St. Greenwich, N.S.W.

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Mrs. McKenzie, Sunny Hills, Victoria, per Rev. J. C. Robinson –
Students' Fund  £4 0 0
Welfare of Youth  1 0 0

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Vic.

FELLOWSHIP NEWS
Hastings River Branch. – A very happy evening was spent at the home of Mr. and Mrs. James Bain on the night of June 6, when Fellowshippers gathered to welcome back to Wauchope one of its foundation members, in the person of Mrs. Don Deeks, formerly Nancy Bain. Nancy and Don have returned after a two year sojourn in England and hope to reside permanently in Australia. On behalf of the gathering, Grant Harman presented them with a knife, fork and spoon set for their small son, Barry, and conveyed the good wishes of all for their future happiness in Wauchope.

A. R. SUTERS.

Taree Branch. – During our last few meetings we have been pleased to welcome one new member and have been pleased to see several visitors. Regular fortnightly meetings have been held when the subjects studied have been “Early Sacrifices,” “The Offerings in Leviticus Chs. 1-4,” “The Tabernacle,” and “The Tabernacle foreshadowing Christ,” all of which have proved very interesting and helpful. At a recent meeting it was decided to donate the sum of £2/2/- to the Free Church Mission and £1/1/- to the local Purfleet Mission.

B. MURRAY.

Sydney Branch. – On 27th July, Miss M. Campbell read a paper on the life of David, which showed evidence of thoughtful preparation. It dealt with his life, his place in Scripture, his trials and temptations in later life and of examples of the working of the Lord’s Spirit. Miss Campbell was commended for her excellent paper. At the meeting on 10th August, our Minister gave a particularly interesting and beneficial address on the Sabbath Day emphasising that the Sabbath was made for man to meet his most urgent and highest needs and also that the Lord Jesus Christ was Lord of the Sabbath Day. Some of Macdonald's Paraphrases were read at our meeting held on Tuesday night, 24th, followed by an interesting discussion.

– ELGIN J. NISBET.

THE CHILDREN'S SERMON
The Rainbow

Dear Children,

I would like to write you this month about the rainbow. The rainbow is a very beautiful thing and is composed of many pretty colours. There are three rainbows mentioned in Scripture. Did you ever see a rainbow? I'm sure you must have. Rainbows are formed by the sun shining on falling drops of rain. If you take a garden hose and make a spray where the sun can shine on it you can make a rainbow for yourself.

I. The first Rainbow we shall notice is one which we shall call the Rainbow of Promise. This one you will find in Genesis 8: 9-17. After the terrible flood God printed a rainbow in the sky to assure Noah that He would never destroy the world by flood again. No doubt, Noah and his family wondered when rain came whether there would be another deluge, but God allayed their fears by the rainbow. This bow is said to be the token of a covenant that God made with Noah. Many think in this covenant God promised Christ to be our Saviour. He discussed the covenant with him before the flood. See Gen. 6: 18. It is interesting to notice that the darker and more threatening the cloud the brighter and more beautiful the rainbow is. So it is in our spiritual experiences, the darker our trial, the more precious God's promises become.

II. The second Rainbow we shall notice we shall call the Rainbow of Mercy.

This is mentioned in Revelations 4: 3. “There was a rainbow round about the throne.” The rainbow of promise is only the half, but this one is a complete circle. I once saw a complete rainbow on the Blue Mountains in N.S.W. It was formed from the sun shining on the falling spray from one of the waterfalls. This rainbow teaches us that when God arises to judgement the true believer will be surrounded by a rainbow of mercy, saving him from condemnation. God will not condemn those who trust in Jesus Christ. Ezekiel describes a scene he saw in a vision (see Ezekiel 1: 26-28) as “the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.”
III. The third Rainbow we shall call the Rainbow of Love. This is around the angel's head. “I saw a mighty angel come down from heaven clothed with a cloud, and rainbow was upon his head.” (Revelation 10: 1.) This angel appears to be none other than the Lord Jesus Christ, the angel of the everlasting covenant and the heavenly Bridegroom. It would seem that when He comes again that He will come crowned with a wreath of love, crowned with circle after circle of love and every one a symbol of and exhibiting some aspect of God's covenant and every one complete in itself. God, it is said, is ever mindful of His covenant.

— J.C.R.

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THE SECOND LETTER TO TIMOTHY

Among the places which the King of Letter Writers visited on his first missionary journey was a town called Lystra. There he healed a cripple much to the amazement of the simple folk, who thought that he and Barnabas were the old gods come to earth again, and actually made preparations for offering sacrifices to them. When they were told by Paul that they were no gods but ordinary men the fickle people swung round from amazement and gratitude to anger and hate and, led on by false stories about Paul from his enemies in other towns, they stoned him and left him for dead. But he wasn't dead! Had he only pretended to be dead? Had he fainted? We don't know. All we do know is that the next day he went off to Derbe, another city. But we rather think he may have had his wounds dressed at the house of a woman called Eunice who lived with her husband, a Greek, and, perhaps her mother Lois, and her son Timothy. (Why not read Acts 14: 21, and Acts 16: 1 to see if you agree?)

Timothy became a Christian through the influence of Paul and accompanied him on some of his journeys. Later he was in charge of the Church at Ephesus. And now Paul, a prisoner at Rome, knowing that the time of his martyrdom was fast approaching, writes a letter to this younger friend of his:

My Dearly Beloved Son in Christ,

Grace, mercy and peace to you from God the Father and Christ Jesus the Lord.

I pray for you regularly. You have much to be thankful for. Think of your home and the faith of your grandmother Lois and of your mother Eunice. I rejoice when I think of it and especially that you are following in their footsteps and are a man of faith yourself. It's a great gift: make great use of it.

Be strong in the grace that is in Christ Jesus, for we are in for a hard battle. You have yet to know how evil men can be and how bitterly they will oppose the Gospel. But continue in the things which you learned in that home where from childhood you studied the Scriptures which are able to make us wise unto salvation. Stand up for those things in season and out of season, in every way, and whatever men may say and do.

I have been through it. I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me.

Do come and see me. I should be grateful if you would bring the cloak I left at Troas, for it is so cold, and the books, but especially the parchments, for I could work at them here. Do come before winter.

The brethren salute you.

The Lord Jesus Christ be with thy spirit. Grace be with you. — PAUL.

GOD REIGNS

Though the cause of evil prosper,
Yet the truth above is strong;
Though her portion be the scaffold,
And upon the throne be wrong —
Yet the scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His Own.

— J. R. Towell.

SINGING THE PRAISES OF GGD

Old Thomas Fuller, who was as noted for his quaintness as for the aptness of his remarks, had a defective voice, but did not refuse . . . to praise the Lord on this account. “Lord,” he said, “my voice by nature is harsh and untrainable, and it is vain to lavish any art to better it. Can my singing of Psalms be pleasing to Thine ears, which is unpleasant to my own? Yet though I cannot chant with the nightingale, or chirp with the blackbird, I had rather chatter with the swallow than be altogether silent. Now, what my music lacks in sweetness, let it have in sense; yea, Lord, tune my heart to make melody therein, and I will be contented with my old voice until in due time, being admitted in the choir of heaven, I shall have another voice more harmonious bestowed upon me. Even so let it be. Amen.”

“WORDS IN SEASON.”

GOD'S WORK

When Robert Morrison left England for China in 1807, the owner of the ship in which he travelled had little hope of Christianity ever getting even a foothold in the Far East. “Well, Mr. Morrison,” he said, with a superior sense of unbelief, “so you really expect to make an impression on the idolaters of the great Chinese Empire?” The man of God was neither ashamed nor confounded, but with conviction replied directly: “No, sir, but I expect that God will.” And today that faith is confirmed.

— J. R. Towell.
LESSON NOTES FOR OCTOBER

TINY TOTS TEXT.
“Would’st thou be spoken for to the King?”
2 Kings 4: 13

3 The Man Born Blind John 9: 1-12 Psalm 30: 5 119: 18. 56
10 The Good Shepherd John 10: 1-8 John 10: 11 28: 1. 57

LESSON HELPS
By Rev. I. L. Graham, M.A.

3rd OCTOBER
The Man Born Blind
Read John 9: 1-12, 34-38. Memorise Psalm 30: last half v. 5

You have all seen a blind person. Think of some of his disabilities. What would you miss most if you should now become blind? Modern invention has brought help to the blind, and also to the deaf. Have you ever seen copies of the Scriptures printed for the blind? You would not like to be compelled to read with your fingers, would you? And what about the pictures you see when reading? If blind, you would miss all these. How thankful, then, we should be for sight! And what a great thing Jesus did for this man when He made him see! He would be far happier after Jesus opened His eyes than those who were could always see. Some thought that either this man or his parents had sinned that he was born blind. V. 2. But he was born blind that Jesus might make him see, and that he should be so very much happier afterwards. Does this apply to all the sorrows of the Christian? Look up 2 Cor. 4: 17; Rom. 8: 18; Heb. 12: 11; Matt. 5: 4; Heb. 11: 24-26. What happened to the man after he spoke well of Jesus? See v. 34. What had the Jews agreed to beforehand? See v. 22. Did Jesus hear what was done to this man? And what nice things are we told about Jesus when He heard this? Find it in the middle of v. 35. And when He found the man, what great truth did He make known to him concerning Himself? What did they say Jesus was before? See v. 17. And now does he believe when Jesus tells him He is the Son of God? Do you know anyone else who believed that? See John 1: 49; 6: 68, 69. And what does John 3: 36, tell us?

10th OCTOBER
The Good Shepherd

In vv. 15, we have a parable about the shepherd going to the fold calling his sheep by name and leading them out. There would be different flocks in the fold under the control of the porter. The shepherd would be admitted by the porter, gather his sheep together, and lead them away to pasture. Jesus is the Shepherd of His sheep. They are mixed up with others in the world, but He calls them to Himself and they follow Him. They come out from the rest, and are obedient to their Shepherd. Repeat altogether the 23rd Psalm.

In v. 9, we have another little parable – this time about Jesus as the door. The door lets in to a place of rest and safety, and out to pasture and water. Jesus is the Way to eternal safety, and all our earthly provision comes through Him. Find some Psalms which tell of our safety coming from God. Repeat altogether Psalm 100. What does that Psalm say the Lord does for His flock?

From v. 10 on, we are told about the Good Shepherd and His care of the flock. What is the greatest thing of all that He has done for His sheep? What did David do to the lion and the bear? See I Sam. 17: 34, 35. But Jesus has done very much more than that for us. Shall we say to Him what David does in Ps. 116: 12-13?

17th OCTOBER
Death of Lazarus

Bethany was a little less than two miles from Jerusalem. A town may be famous because of some important historical event, or because of it being the place of residence or birth of some eminent person, or it may be noted for some other reason. To John, the chief thing about Bethany was that it was “the town of Mary and her sister, Martha.” These women were eminent among the Lord's people. And Jesus loved Martha and her sister and Lazarus. Yet when the sisters sent to Him about the sickness of their brother, He abode still two days in the same place. That delay appeared to be fatal, for in the interval Lazarus died. But Jesus makes no mistakes. This sickness and subsequent “sleep” were for the glory of God. See v. 45. The delays of Jesus are all for our good and His glory. Habakkuk 2: 3; Ps. 40: 1. Did He answer the Canaanitish woman immediately? See Matt. 15: 23. Note how Jesus speaks of Lazarus sleeping. Death is like a sleep. We shall rise again. For the believer, death brings restful sleep. They hunger no more, neither do they thirst. There the weary be at rest. Verse 15 indicates that the death of Lazarus was going to be blessed to the disciples. He does all things well. Look up Rom. 8: 28. Martha and Mary did not want for comforters in their sorrow. V. 19. Look up Rom. 12:15; Eccl. 7: 2. Let us never forget to sympathise with the bereaved.

24th OCTOBER
Lazarus Raised
Read John 11: 20-46. Memorise v. 25
Martha was first to go to meet Jesus. Her faith in His great power is seen in v. 22, and in Him as the Christ, the Son of God, in v. 27. Remember others who made a similar confession. See end of Lesson Helps for May 2nd. Yet Martha wavers at the thought of Jesus raising Lazarus after being dead four days. V. 39. Verse 35 is the shortest in the Bible. See how Jesus feels for His friends in time of trouble. Some were ready to find fault with Him for not preventing the death of Lazarus. V. 37. But is it right to complain of God's dealings with us? Look up Lam. 3: 39. They spoke too soon. The Lord's power was not restrained, even although death had taken place. See what follows that loud cry, “Lazarus, come forth.” V. 44. And read in John 5: 28, 29, what will again happen to the dead when they hear His voice. When that voice is heard and people come forth, will it be to come back to earth as Lazarus did, or to judgement? Look up Acts 17: 30, 31: Heb. 9: 27; 12 Psalms 50: 4. Be ye therefore ready. See what is said in Rom. 8: 1.

31st OCTOBER
Honour for Jesus


Jesus was back in Bethany, and a supper or feast was made for Him. Why? Martha served, but what did Mary love to do when Jesus was in their home? See Luke 10: 39. Was Mary right in this? Jesus always teaches that the things of the soul are more important than the body. See Luke 12: 23; Mark 8: 36. But on this occasion Mary did something more than hear the Word of Jesus. She was moved by a great love, a love that wanted to express itself. She seems to have understood that He would come to an early death, and had put by some precious ointment with which to anoint His body for the burial. V. 7. She would keep it no longer. At once she would use it on Him Whom she loved so much. He had all too few expressions of love from the people when He was here, and when Mary did this, someone was ready to complain. Who was that? V. 4. When men pour out their treasure today in the cause of the Lord, who should complain? Only if we should act in that generous way, let us do it in love as Mary did. Look up 1 Cor. 13: 3. Jesus had further honour. Next day when He went into Jerusalem, what happened? What did they call Jesus? V. 13. And were they happy? See Luke 19: 37, 38. Shall we have Him is our King, and be ready to shout forth His praise? Ps. 95: 1.

SEARCH WORK IN THE ACTS OF THE APOSTLES, 1-12

1. What did the two men in white apparel say to the men of Galilee?
2. Write out the names of the different nations represented as being present on the Day of Pentecost.

3. Where is it mentioned: “The time of the promise drew nigh.”
4. Find a reference to the “Tabernacle of Witness.”
5. In whose house was Paul lodging in Damascus?
6. What was the name of the street in which the house stood, and what was Paul doing?
7. When Peter came to himself, what did he say?


SEPTEMBER BIRTHDAYS

Many Happy Returns

“In thee, O Lord, do I put my trust; let me never be put to confusion.” Psalm 71: 1.

1948
Sept. 1 – Laurie Freestone, Bob's Farm.
" 1 – Beryl Hamson, Maitland.
" 2 – Shirley Dare, Barrington.
" 4 – Joan Albert, Maclean.
" 7 – Alex Steel, Wauchope.
" 7 – Ian Crispin, Grafton.
" 8 – Robert Allen, Sydney.
" 8 – Wendy Nisbit, Sydney.
" 10 – Janet Harris, Wingham.
" 10 – Lawrence Hanks, Branxholme.
" 10 – Betty Atkins, Barrington.
" 10 – June Milligan, Dyer's Crossing.
" 10 – Lachlan Ramsay, Aberdeen.
" 11 – Naomi Baker, St. Kilda.
" 12 – Dorothy McKimnon, Kindee.
" 13 – Pat Morris, Taree.
" 14 – Norma Hammond, Wingham.
" 14 – Rita Mullard, Comboyne.
" 15 – Colin Watters, Grafton.
" 15 – Gwendeth Sheather, Wauchope.
" 16 – Graeme Gratian, Geelong.
" 17 – Dorothy Walsmsley, Wingham.
" 17 – Kevin Layton, Maclean.
" 18 – Lynette Baker, St. Kilda.
" 19 – Helen Campbell, Mullumbimby.
" 19 – Mary Arrowsmith, Barrington.
" 19 – James Small, Grafton.
" 19 – Ronald Lisle, Grafton.
" 20 – Kay Kidd, Nabiac.
" 20 – Joy Woodall, Branxholme.
" 20 – Lorraine Paterson, Bynah.
" 23 – Douglas Plunkett, Hamilton.
" 24 – Margaret Cameron, Illawill.
" 24 – Janice Maurer, Hillview.
" 26 – Janice Green, Maclean.
" 27 – Elizabeth McKay, Kinchela.
A BIBLE KNOWLEDGE TEST

Fill in (from memory) as many spaces as you can with the names of persons, places, animals, trees and books (all contained in the Bible) beginning with the letters given on the top line. Try this on your friends, by making copies of the diagram and giving them, say, 10 minutes to answer.

A BIBLE KNOWLEDGE TEST

Fill in (from memory) as many spaces as you can with the names of persons, places, animals, trees and books (all contained in the Bible) beginning with the letters given on the top line. Try this on your friends, by making copies of the diagram and giving them, say, 10 minutes to answer.

Persons
- Geoffrey Anderson, Chatsworth Island.
- Shirley Anderson, Harwood Island.
- Joseph McKinnon, Kindee.
- Margaret Brown, Grafton.
- Alistair Richards, Canberra.
- Janice Pyart, St. Kilda.

Places
- Geoffrey Anderson, Chatsworth Island.
- Shirley Anderson, Harwood Island.
- Joseph McKinnon, Kindee.
- Margaret Brown, Grafton.
- Alistair Richards, Canberra.
- Janice Pyart, St. Kilda.

Animals
- C
- P
- A
- S
- M

Trees
-

Bible Books
-

THE WORLD COUNCIL OF CHURCHES

THE WORLD COUNCIL OF CHURCHES is a company of leading churchmen representing many churches and many lands. At the moment the First Assembly of this World Council is being held at Amsterdam. In preparation for this Assembly and for others that may be held in coming years, as well as a centre for series of lectures by theologians of international reputation, a large temple has been in course of erection since 1938. Apparently the promoters of this world embracing movement are persuaded that it has the attribute of permanency.

Visitors to Amsterdam tell us that the entrance to this temple is by a wide gate and a broad way, providing for the ardent Protestant on the right and the Greek Orthodox on the left, or in the reverse order if you wish.

Over the wide gate is a large sign, JESUS CHRIST, GOD AND SAVIOUR. Beside the door a great marble cornerstone bears on its outer face the inscription: “The Basis. The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour.”

On entering the building the same cornerstone invites your attention to such sentences as: “The basis is not a credal test to judge churches or persons. . . . The Council does not concern itself with the manner in which the churches interpret them. . . . It will therefore be the responsibility of each particular church to decide whether it can collaborate on this basis.” (Biblical Missions, March, 1948). Outside, this foundation stone says, we do believe; inside it says, Believe it or not. What a happy band of brothers meet in this modern Babel!

Why are the names of God the Father and God the Holy Ghost absent from this basis of religious fellowship? Have these Persons of the Trinity so faded out of the background of Christian thinking that they are no longer regarded as vital factors in Christianity? The negative note in regard to basic principles does not afford much promise.
of a positive note in any attempt at formulating a progressive and practical programme. How different from the assured confidence with which the Apostles preached the Gospel of the grace of the Triune God in early days. “For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him, Amen, unto the glory of God by us.” 2 Corinthians. 1: 19-20.

It is not easy to trace the actual genesis of this movement which is claiming the world as its domain. There are two factors in the Christian life of U.S.A. which seem to have a close affinity to the World Council of Churches and are likely to exert a determining influence on the movement. The first is the Federal Council of the Churches in Christ in U.S.A., established about 1905, and embracing representatives of Presbyterian, Episcopal, 2 Methodist, Congregational, Baptist, Seventh Day Baptist, Greek Orthodox, and other ecclesiastical bodies. The second factor is Union Theological Seminary, New York, established in 1836, independent of ecclesiastical control, but in its spirit and teaching in the first half century of its existence regarded as serving the Presbyterian interest. In 1879 it was taken under the direct control of the Presbyterian Church, U.S.A., reported annually to the General Assembly of that Church, and received large allocation of funds. In 1892 the Board of Directors of the Seminary set aside the agreement with the Presbyterian Church and the Seminary, once more occupying an independent position, became a strong centre of “Liberalism” in theological teaching. Quite a number of its professors are mentioned as probable lecturers from time to time in the World Council “Temple” at Amsterdam, and others are known as favouring the modern trend in theology. Such orthodox doctrines as the integrity of Scripture, a vicarious atonement, regeneration by the Holy Spirit, the resurrection of Christ, are either definitely denied or robbed of their spiritual value. These doctrines stand or fall together. Let one of them be knocked out and we have no foundation for evangelical Christianity. The Gospel of the World Council would cease to be good news, and would be no more than a call to a hopeless struggle.

The Integrity of Scripture

Dr. Henry Sloane Coffin, for about twenty years President of Union Theological Seminary, New York, wrote: “Liberalism is opposed to external authority because it obstructs free response to the truth. . . . The Protestant Reformers did not regard the Bible as an external authority . . . The Gospels conclude with the promise of Jesus to be with His Church in His Spirit. His followers are not under a law prescribed long ago, but under a present leader . . . and the Spirit's contemporary guidance frees Christians from any shape of things past, and keeps them advancing under his inspiration to create with Him, the diviner shape of things to come.” (“The Scriptures” in Liberal Christianity, 1942, quoted in “Christianity Today,” May, 1943.)

Dr. Coffin is certainly in error in asserting that the Protestant Reformers did not regard the Bible as an external authority, as may be seen in the very definite language used in the famous Protest (1529) that gave us the modern use of the word Protestant, and in the fact that all the Protestant Reformed Churches in Europe and the British Isles definitely asserted in their Confessions the infallible authority of Scripture. Moreover, Dr. Coffin is guilty of very obvious self-contradiction when he discards the authority of the Bible and then immediately appeals to it in support of the statement that “Gospels conclude with the promise of Jesus Christ to be with His Church in His Spirit.” If the Gospels are to be believed when they record this promise, are they not also to be believed when they record Christ as saying, “The Scriptures cannot be broken?” or when they record Christ as saying, “I came down from heaven?” What “diviner shape of things to come” Dr. Coffin may have in view we are not concerned to enquire. We are content to abide by the words of the Spirit to believers in Ephesus: “For through Him (Christ) we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone, in whom all the building fitly framed together growth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” Eph. 2: 18-21.

The Person of Christ and His Meaning for Mankind

A prominent feature of Liberal or Modernistic theology is its sustained attack on the Divine Person of Christ. Dr. H. P. Van Dusen, Professor of Systematic Theology at Union Seminary, and named as a lecturer in connection with the
“Temple” at Amsterdam, and Dr. Reinhold Niebuhr, another professor at Union Seminary, and speaker at the present Assembly of the World Council at Amsterdam, are referred to as follows by Rev. S. G. Craig, D.D., an able evangelical minister of the Presbyterian Church, U.S.A.: “The most that Dr. H. P. Van Dusen has to say of our Lord in his article, 'The Significance of Jesus' is that 'in Jesus of Nazareth God Himself was as fully presented as it is possible for Him to be present in a human life,' a statement that will meet with the approval of many Unitarians.” Referring to Dr. Niebuhr, Dr. Craig adds: “It is plain for instance from his latest book (The Nature and Destiny of Man, 1943) that he regarded the Westminster doctrine of the Bible as tantamount to bibliolatry, the second coming of our Lord as merely a symbol of the idea that 'history's incompleteness and corruption is finally overcome', and the doctrine of the resurrection as merely a symbol of 'the eternal significance of this 3 historical existence.'” (Christianity Today, May, 1943).

This means that these men have no Divine Redeemer to announce to the world, no message of forgiveness and justification for the guilty through the righteousness of Christ who bore our sins, no regeneration of the soul by the power of the Holy Spirit, no resurrection for believers to a heavenly inheritance, but a continuance of human history as at present without a final glorious consummation. Their attitude and teaching declare that the whole history of evangelical Christianity in the past was a falsehood and a fraud. Paul and Peter and John were, in that case, deceived and deceivers, when with one consent they preached the doctrines of the forgiveness of sin and of the resurrection to eternal life through the Son of God who was delivered for our offences and was raised again for our justification. Considering the drift in theological teaching in the larger churches which are represented in the World Council of Churches we cannot but regard the Assembly at Amsterdam as an elaborately staged act of spiritual apostasy of which the world at large is invited to take notice.

**The Social Aim**

Having in this spectacular manner announced its spiritual bankruptcy, the World Council hopes by means of a social gospel to retain a certain measure of ecclesiastical prestige and to become a rival to civil governments in dealing with social and economic problems. In this way it aspires to give to the world a species of ecclesiastical communism. Politicians have failed so badly that ecclesiastics have decided that the time has come for them to usurp the place of the politician and give to the world social and economic formulae that must be rigidly implemented. The Westminster Assembly of Divines laid down a very cautious rule which present day churchmen would do well to remember: “Synods and Councils are to handle or conclude nothing but that which is ecclesiastical; and are not to inter meddle with civil affairs, which concern the Commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.” (Conf. of Faith, Ch. XXXI.)

In attempting too much the World Council of Churches may easily exaggerate and intensify the differences that already exist in the ecclesiastical, social and economic traditions of the countries represented at Amsterdam.

There is only one solvent for the world's problems and that is to be found in the Prince of Peace who became obedient unto death, and whom God hath highly exalted and given a name above every name. He is the Lamb in the midst of the throne. The churches are in danger of throwing away all their power. Let them keep to their work of preaching the Gospel of redemption for the guilty, and let them be found offering to the Lord a pure worship, and His Spirit will not be wanting to gather out of the nations a people for His name.

— H. K. M.

**REST**

Hebrews. Chap. 4: 9.

“There remaineth a rest for the people of God,” such is the promise given in the Holy Scripture. What idea do you attach to the promised rest? In what sense do you understand the rest that awaits the child of God when life's little day is over?

Youth, whose calm, carefree, and happy life runs smoothly, has no desire for idleness or the quietness of inactivity. But there are those who in this life bear heavy burdens of sorrow and care added to physical suffering and pain whose only hope of release is when life itself has drawn to a close, as the Lord Himself has revealed to us in the parables of Dives and Lazarus. Lazarus corpse lay at the gate of Dives residence, but Lazarus was free from disease and care. “Lazarus is comforted.”

Rest in this sense, as it applied to Lazarus,
does not equally apply to the youth whose life has been carefree, but the “Rest that remaineth for the people of God” applies equally to both in Christ.

It is only the sinner saved by grace that can appreciate the rest that the Apostle speaks of, the one who knows something of the disappointment and discouragement of falling into temptation, who morning and evening seeks to find soothing for his unsettled conscience by confession of sin and finding pardon in Jesus Christ.

“Being justified by faith we have peace with God,” but the rest is not yet, it still awaits those who are justified. “For there remaineth a rest for the people of God.” So long as we are in this world the battle goes on against sin. The fight is not always equally bitter, sometimes it is deadly and terrible, but at all times the sinner saved by grace must be in a state of intense watchfulness, to relax is to suffer defeat. You will remember that Peter was warned by the Lord to “watch and pray” but in a moment of unwatchfulness he crumbled before the onslaught of Satan and denied his Lord.

This continual watchfulness sometimes wearies the soul which longs for a place where it may relax, where it can dispense with caution. A place where there is no need to fear assault. The Psalmist gives expression to this desire, “For thirst and hunger, in them faints their soul. When straits them press, they cry unto the Lord, and He them frees from their distress. Them also in a way to walk that right is He did guide, that they might to a city go wherein they might abide.”

The city for the child of God is heaven. Once our feet touch the gold paved streets there shall be no need for watchfulness, the soul can relax, the strain of continual vigilance is removed for sin can never pass through the gates into the City of God. Here below we have peace with God, but not yet do we experience the rest of which the apostle speaks, the battles and trials go on.

Our life here is in a state of development, not in a state of rest, but ever going forward, To rest here means that life is being squandered in sin. Adam was for a time at rest in paradise, but the time came when he must go forward, when his spiritual life should develop and unfold itself into one of the rarest beauties of creation, for man was made in the image of God.

In the Garden of Eden Adam stood at the parting of the ways. On the one hand the way led to a richer understanding and more intimate fellowship with God, the enrichment of his soul and happiness. The strength and glory of God would be revealed as it had never been revealed before. On the other hand the way was the way of death, the way of spiritual darkness, sorrow and tears. The time for decision had come, would he go forward to loftier experiences of spiritual knowledge or to death? By his own act he chose death.

But God, according to the riches of His grace hath redeemed us from death by Jesus Christ our Lord. Those who are in Christ start anew, or as the Master puts it, “born again.” Thus the Christian goes forward, not to grow old and weary, but from “strength to strength unwearied.” The halting step and the feeble hand is no sign of spiritual weakness. Paul, writing to Timothy, said that he was “Paul the aged” but his speech reveals his massive strength spiritually. There is no sign of weakness about “Paul the aged,” but rather the signs of vigour and eternal strength. Paul was not a weakening but God's warrior.

Do you grow weary with the continual struggle against sin knowing that if you relax your watchfulness you will be caught in temptation? Do you not long for a place where you could relax, where you could throw off the strain of vigilance knowing that sin can never mar or stain your activities again? Well, that is the promise, but it is not yet, it still awaits your in the future. “There remaineth a rest for the people of God.”

**JUSTIFICATION**

JUSTIFICATION establishes a new relationship or state between God and the sinner saved by grace, “Therefore,” said the Apostle, “being justified by faith we have peace with God.” Peace with God does not necessarily mean a changed feeling. Being justified does not describe a feeling but rather a state that exists between God and man. From the Godward aspect we are reconciled to God, and so far as God is concerned our sins are blotted out from the Book of Remembrance by the atoning death of Jesus Christ, His Son. The obstacle of sin that barred our admission to fellowship with the Father has been taken away. But because the obstacle of sin has been removed it does not mean that our consciousness of sin has also been removed.

We are justified by the righteousness of Jesus Christ, it belongs to Him for He achieved it. If we were saved by our own righteousness we would then lose our consciousness of sin but we have not lost our consciousness of sin; we know
that we are sinners. While we may hate sin, yet we realise our many failures and weaknesses.

We are saved by the righteousness of another, even Jesus Christ. The Lord Jesus Christ had no consciousness of sin, for He knew no sin; as the Apostle has said, “He who knew no sin was made sin for us.” And the Lord Himself said to His audience, “Which of you convinces Me of sin.” Thus the Lord Jesus Christ suffered and died for sin of which He had no personal consciousness Himself. His purpose was to impute to us a righteousness of which we have no personal claim. “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”

When the Holy Spirit reveals this new state, or relationship between God and sinner saved by grace, to the mind, it brings peace to the conscience. The regenerating power of the Holy Spirit is the ever-present witness of this new relationship, and it is out of this witness of the Spirit that changed feelings spring. The development of both the intellect and the heart is the evidence of the sanctifying influences of the Spirit. Feeling depends upon your view of the world, your relationship to God and your fellowmen. If therefore you can view these things from the “mind of Christ” it must bring consolation and comfort to your soul. Your vision is no longer limited by time and the things of this world. At the same time it should be remembered that it is a mistake to look for evidence of your salvation in a personal consciousness of sinfulness.

We enter into the joy of our salvation only so long as we maintain the consciousness of our utter dependence upon the Saviour. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things.”

THE GOSPEL MANIFESTED THROUGH PREACHING

The offer of these divine gifts is made through preaching: “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” 1 Corinthians 1: 21.

The office of preacher has attained great prominence in the New Testament dispensation, but it was not unknown in the earlier period. Noah was a preacher of righteousness. Jonah was commanded to preach by way of warning to the people of Nineveh, and when he tried to evade the duty God sent him a second time, saying, “Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.” Jesus preached, and “He ordained twelve that they might be with Him, and that He might send them forth to preach.” Mark 3: 14.

It was the business of the preacher to announce God's message to the people. While the Apostles lived the work of preaching pertained chiefly to them. But occasional incidents recorded in the New Testament suggest the way in which God would have a preaching ministry maintained in the Church that His Word should not fall to the ground through lack of messengers. The sending out of Paul and Barnabas (Acts 13), the choice of Timothy and others by Paul, tended to place the ministry of the Word on a stable foundation. The one sacrifice of Christ made void the Aaronic priesthood, ritual forms gave place to the announcement of the Gospel as a personal message from God to every man. Yet preaching is not wholly a matter of words, it is a ministry in which the acts and conduct of the preacher in his public proclamation of the Gospel and in other of his activities contribute to setting forth the Word of life.

The Gospel is a message from God to be proclaimed by His servants, not a human philosophy to be changed and modified by man. – A. K. M.

CHURCH NEWS

HAMILTON. – For some time the Deacons Court has been concerned about the state of the Hamilton church building. Several large cracks have developed in recent years and during last summer apparently there was some subsidence in the foundations. Expert advice has been received and to carry it out large expenditure will be involved.

The men of the Branxholme congregation have recently erected a new chain mesh fence in front of the Branxholme church. The cost of this is being met by special donations from the Branxholme congregation. Their generosity both in the gift of money and labour is greatly appreciated.

The Lord's Supper was observed in Hamilton on September 19. The unveiling of God's plan for our redemption was greatly gloried in and the emblems of the purchase price were esteemed precious. At a Prayer Meeting the previous Friday the mission of the church. to go after the lost was impressively dwelt upon.

Mr. Duncan McLean of Treasland, Branxholme, passed away on September 12 at the age of
92 years. Both Mr. and Mrs. McLean were children of Free Church parents and the father in each case was an esteemed elder of the church. Mr. McLean was also a brother of the late Mrs. William McDonald of Sydney. The home of Mr. and Mrs. McLean at Treasland was ever open to receive the ministers of the church as guests and over many years their kind hospitality was availed of. The sincere sympathy of the church is extended to Mrs. McLean and her family in their sorrow.

– I. L. G.

ST. GEORGES. – On Sabbath, 19th September, while our minister was assisting at Wauchope Communion, Mr. Les McKinnon occupied the pulpit. The Sacrament of the Lord's Supper was celebrated on 10th October, the Rev. Alvin McIntosh assisting. The annual gift afternoon in connection with the Women's Missionary Society, is to be held (D. V.) at the Bible House, on Saturday 6 afternoon, 20th November. Mr. T. Binks of the China Inland Mission is to be the guest speaker.

FAREWELL TO THE REV. D. TROTTER

The members of the Maclean Free Presbyterian Church and friends assembled in the church on Tuesday, 7th September, for the purpose of saying farewell to Rev. and Mrs. Trotter and Ruth on the eve of their departure from the district. There was a large congregation and the Rev. A. MacIntosh (Interim Moderator) presided. Praise and prayer were offered and the chairman then explained the purpose of the gathering. He said they were to farewell Rev. and Mrs. Trotter and Ruth. It had been a pleasure during a few short years to have had fellowship with the minister and his wife at Maclean. . . . He regretted the departure of the minister and his wife and hoped that they would be blest in their new home.

Mr. K. McDonald (Session Clerk) said that it was a privilege to speak on behalf of the Session. It was a court that dealt with spiritual things. The records revealed that the Maclean charge dated back to 1869, and during that period there had only been three ministers. The Rev. Duncan McInnes remained 40 years and died at Maclean. Then Rev. T. M. McClean received the call and remained for 20 years – just one half. The Rev. Trotter came and stayed 10 years – another half. . . . In the Session they had worked together in complete harmony. He regretted the departure of the minister and his wife.

The Rev. M. C. Ramsay spoke on behalf of the Presbytery. He said that he was happy to testify to the fine work of Mr. Trotter. His retirement came as a blow, but it was his decision. He felt sure that when the Rev. Trotter was rejuvenated he would again come forth to proclaim the truths so dear to him. He wished him every blessing and also his wife. Some of the other speakers were the Rev. J. A. Harman who spoke on behalf of brother ministers, Mr. D. Gilies represented the congregation, Mr. Gordon Anderson, Chatsworth, Mr. C. J. Green on behalf of the young people, Mr. E. J. Harrison for the Grafton Congregation.

Mrs. Colville made a presentation on behalf of the women of the congregation of an overnight bag to Mrs. Trotter. Mrs. Trotter was president of the Missionary Society, being thorough and painstaking. The Temperance Movement had her fullest support, also the Zenana Mission. She had also helped the Red Cross and was a member of the C.W.A. They would miss her in the church.

Mr. R. J. McDonald made a presentation of a cheque. Mr. McDonald said that he heartily endorsed all that had been said regarding the activities of the Rev. and Mrs. Trotter.

The Rev. Dudley Trotter said the function could have been a sad thing, but they had made it quite a bright function. He made reference to all the speakers and thanked them for their kind references to him. It was rather a coincidence that nearly all the ministers present had had experience on the land. With regard to the history of the church, old documents which were handed to him revealed that its commencement was earlier than 1869. He appreciated the note of sincerity in all the speeches. He paid a high tribute to the Chatsworth congregation. His farming property was on the Oxley Highway, a few miles from Wauchope and all friends would be made welcome. He appreciated the gift very much. He thanked God that he had a farm to go to, although there was a time when he did not think he would ever go back. The Lord was preparing for this period, that for a time he should retire from the full time ministry.

After the Benediction had been pronounced by Rev. McIntosh, the congregation adjourned to the Manse, where the ladies provided supper.

(“Clarence River Advocate“)

Dr. JOHN MACLEOD AS THEOLOGIAN

By Professor John Murray, Westminster Seminary, U.S.A.
It is difficult to analyse and express the deep and tender esteem which one was compelled to entertain for Principal Macleod. To write an appreciation worthy of the gifts and graces with which God endowed him is not an easy task. This is true also when one focuses attention upon his attainments as a theologian. The requisites of a good theologian are manifold and our analysis in a concrete case, can never do justice to the various factors involved. A few of the requisites, with which Principal Macleod was adorned to a remarkable degree, may however be mentioned. The first requisite of a good theologian is fervent piety. Principal Macleod's theological interest had its spring in devotion to the God of truth and to the infallible revelation of His mind and will deposited in the holy Scriptures. His faith that Scripture is the infallible Word of God was unwavering and his adherence to this principium of sound theology was resolute and uncompromising. The result was that profound reverence which is the soul of piety and the condition of all sound exposition.

No theology is Christian unless it rests upon exegesis of the Scripture. Exposition was perhaps the most noteworthy mark of Principal Macleod's whole career. His sermons exemplified in a conspicuous way the inspired canon, “a workman that needeth not to be ashamed rightly dividing the word of truth.” Just as the material of his faith was derived from Scripture, so was the content of his theology.

Theology must never be divorced from the rich streams of theological study and formulation that come to us from the past. Principal Macleod was a meticulous and untiring student of history and of historical theology. It was in this field that his knowledge was massive and even encyclopaedic. The masterpiece of his pen the ripe fruit of a lifetime of thought and research, “Scottish Theology in Relation to Church History since the Reformation,” provides us with a permanent monument to the fine combination of theological discrimination, well balanced emphasis and historical knowledge which were such marked characteristics of his thought and work.

If we are to categorise Principal Macleod in terms of the development of historical theology we shall have to say that he was from beginning to end a devoted adherent, exponent and defender of the Reformed Theology. To particularise a little further, he stood in the direct line of succession to such eminent Scottish theologians as William Cunningham, James Buchanan, Hugh Martin and James MacGregor, and if we cross the Atlantic, to Charles Hodge and B. B. Warfield. For such theologians he had the deepest respect and love. When we say this we must not think, however, that he was the hand slave of any man. He was a hand slave of Jesus Christ and his devotion to the Head of the Church as his only Master and Lord led him in humility and obedience to the only infallible rule of faith as the one norm and source of theology. It was in the Word of God he found his foundation and it was to that Word as divine authority and finality he bowed.

May God be pleased to lay upon many of Scotland's sons the constraint which our reverent friend so manifestly displayed and may those, of us who have witnessed his example emulate the simplicity and humility which adorned his profession and commended his faith.

IMPRESSIONS AND RECOLLECTIONS

By One of His Students

The news of the death of Principal Emeritus John Macleod will awaken, among his former students, many memories of the man himself, of his voice, and of his mannerisms.

As a man, he was humble and kindly, and bore himself with a simple unassuming dignity which commanded respect. To this respect due to him as a man, and as Professor and Principal, was added an admiration for his many excellent qualities, allied to a genuine affection for one, who, at all times, took a personal and kindly interest in the doings and progress of his students.

His prayers never failed to make a deep impression upon all who heard them. He maintained that only the best should be offered to God. This he aimed at in his prayers, which could not be surpassed for dignity, conciseness of language, or beauty of diction. One petition, which was of frequent occurrence, was that the Church might be able to hold fast the Word at home, and to hold forth the Word abroad. Few of his students will forget the prayer with which he almost invariably dismissed his classes, “Lord, let Thy mercy be on us, as we do hope in Thee.”

While we, as students, were acquainted with his versatility, and recognised his learning and wide scholarship, the feature of his mental equipment which impressed us, perhaps more than any other, was the accuracy of his memory. Many a time, in search of an anecdote or quotation, he would reach for a book, and, without hesitation, open it, and read out the appropriate passage. Just as often he would be able to quote
accurately without reference to a book at all.

On one occasion I had the privilege of making a short train journey in the company of Principal Macleod, who beguiled the time with anecdotes of Dr. Thomas Chalmers and others. Of such anecdotes relating to the religious history of Scotland in a past generation he had a great store. These tales he related, to the delight of his students, in his own inimitable fashion, lapsing where necessary into the Doric, or into the dialect of Buchan. I can also recall one other story in which he imitated to perfection the nasal twang of America.

It can truly be said of John Macleod that he was a great man, greatest in his humility – and never greater than on the occasion when he took his farewell of the College. I happened to be present on that day – though no longer a student – and was deeply impressed when he humbly acknowledged that perhaps unknowingly he had grieved or wronged some who had passed through his hands, adding, “I beg their forgiveness, as I seek forgiveness from my God.”

(“The Monthly Record”)

8

MISSIONARY NEWS

INDIA. – The Rev. M. Murray Macleod tells that the Anti-Conversion Bill, in the good providence of God, does not apply to the districts where the Free Church is working. He reports about special meetings which he conducted in Calcutta where a number of conversions took place among Europeans. Prayer is requested for Hiralal Chopra, a Brahm professor, who is an earnest seeker and a young Brahm matriculate, Shiv Shankar Mirra, whose relatives oppose his seeking Christ. “Do join us,” asks Mr. Macleod, “in earnest believing supplication that this young man may be delivered from the net which they have set so subtly for him.”

Nurse Dunlop has started a children's meeting in the compound. There are 24 names on the roll. “Do remember these wee ones,” she writes. “I'd love to see them all give their hearts and lives to the Lord Jesus. What a power for good they could be in this dark, dark place! Pray that the Lord may teach me what to say to them.” Miss Macleod did not go to the hills for the hot weather but quietly continued her faithful service. Miss Brown is still in Landour studying Hindi and is making excellent progress. Mrs. Murray Macleod is still continuing her onerous duties of house mother to two dormitories of boys at Ootacamund.

CORRESPONDENCE

Dear Editor,

After reading an article by Rev. Dr. W. Stanford Reid of Montreal, in your issue of August 15, one might readily conclude that the Irish Evangelical Church was the only body holding and contending for the Reformed Faith in N. Ireland.

While not seeking to disparage the tribute of Dr. Reid to the Irish Evangelical Church, I would like to point out that the Reformed Presbyterian Church has been maintaining a witness for the Reformed Faith in Ireland for almost three centuries. At present there are forty congregations and over three thousand members.

Yours faithfully,
ALEXANDER BARKLEY.
20 Fenwick St., Geelong.

SUBSCRIPTIONS FOR SEPTEMBER

New South Wales

MRS. S. R. Andrews, Wauchope, 10/-, 1/11/47; MRS. Mary Mclnnes, Bottle Creek, 5/-, 31/12/48; MRS. Norman Upton, Bob's Farm, £1, 31/9/51; MRS. M. Gorton, Barrington, £2, 31/12/51; Mr. Bert Osborne, Maclean, £2, 30/9/54.

THE AUSTRALIAN FREE PRESBYTERIAN

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Rev. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.

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

MR. H. NICOLSON,
10 Stirling Street, Kew, E. 4, Melbourne

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. N. Kerr,
22 Chisholm St. Greenwich, N.S.W.

Victoria

South Australia
THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Vic.

FREE KIRK FELLOWSHIP
TAREE BRANCH – At our meeting held on 17th August, “The Importance of Personal Relationship with Jesus Christ” and “The Bible compared with other Books” were discussed.

On Friday, 18th August, the Taree P.F.A. Held at meeting and social when all local C.E. Societies and Fellowships were invited. The subjects discussed that evening were those to which thought had been given by our Fellowship at our meeting on the previous meeting (as mentioned above) together, with “Should Missionary work be carried on more extensively at home before going abroad?” The latter part of the evening was of a social nature.

Miss Lois Dingle of Taree and Mr. A. Wessell of Sydney have announced their engagement and the best wishes of all are extended to both.

– BEATRICE MURRAY.

SYDNEY BRANCH. – We were very fortunate to have Mr. Maxwell Bradshaw, M.A., L.L.M., of Melbourne, at our meeting held on Tuesday night, 7th September, 1948. Mr. Bradshaw delivered a most interesting and inspiring address on church worship, emphasising the importance to maintain the basic principles of Christianity, and the consequences when a church forgets to follow God in worship and doctrine.

Rev. Allen addressed our meeting held on 28th September on “The Atonement,” guiding us in the way we should attempt our paper for the forthcoming rally, giving us many helpful hints on the dealing of this subject.

– ELGIN J. NISBET.

A GOOD ANSWER
One of our young ladies was recently approached by a minister of another denomination to induce her to attend the services in his church. In endeavouring to influence her, he remarked, “You have nothing in your church to attract young people.” “No,” she replied, “we do not need any. We have the Gospel.” Christ should always be the attraction in any church.

THE 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 o’f 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.

**O for a robe as white as those**
O for a robe of righteousness
Which ransomed souls put on.
And are there little children there
And some as young as me?
O tell me how they worthy were,
Such glorious things to see.
The blood that washed their souls so white
Is just as free to you.
They sought and found the Lord while young.
O, seek and find Him, too.
For O how Jesus loves to see
His lambs returning home.
His arms are wide to welcome them
If they will only come.
O, may our little school at last
All meet in Heaven above.

And evermore together sing
Of Jesus and His love.

**HE STOLE THE SEVENTH, TOO**

A Chinese preacher speaking about robbing God, used this illustration. It came to pass that a man went to market with a string of seven coins. Seeing a beggar who asked for alms he gave the poor man six and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin, also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also? (“Irish Evangelical”)

**DO IT WELL**

If anything is worth doing, it is worth doing well. We should always strive to be the very best in our own profession or occupation. What a great improvement we could effect if only our religious efforts were improved upon. Whosoever we do, we are told to do it to the glory of God, and then we shall do it well.

**A SPEAKING CHIP**

John Williams, the martyr missionary to the South Sea Islands, was engaged one day hewing timber for a chapel, surrounded by many wondering natives. It was when thus employed that the incident occurred of which he thus tells in his “Missionary Enterprise”:

   “As I had come to the work one morning without my square, I took a chip and, with a piece of charcoal, wrote upon it a request that Mrs. Williams would send me that article. I called a chief, and said to him, 'Friend, take this to our house and give it to Mrs. Williams.'

   He was a singular looking man, remarkably quick in his movements, and had been a great warrior, but in one of his battles he had lost an eye. Giving me an expressible look with the other, he said: 'Take that! She will call me a fool, and scold me, if I carry a chip to her.'

   'No,' I replied, 'she will not. Take it, and go immediately; I am in haste.'

   He took it from me, and asked: 'What must I say?' I replied: 'You have nothing to say. The chip will say all I wish.' With a look of astonishment and contempt, he held up the chip and said, 'How can this speak? Has it a mouth?' I desired him to take it immediately and not spend so much time in talking about it.

   On arriving at the house, he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool chest, whither the chief, resolving to see the end of this mysterious business, followed her closely. On receiving the square from her, he said: 'Stay, daughter. How do you know that this is what Mr. Williams wants?' 'Why,' she replied, 'did you not bring me a chip just now?' 'Yes,' said the astonished warrior, 'but I did not hear it say anything.' If you did not, I did,' was the reply, 'for it told me what he wanted, and all you have to do is to return with it as quickly as possible.'
With this, the chief leaped out of the house, and, catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his hands would reach, and shouting as he went: 'See the wisdom of these English people – they can make chips talk; they can make chips talk.'

On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation I could, but it was to him such a mystery that he actually tied it with a string, hung it around his neck, and wore it for some time. For several days after, we frequently saw him surrounded by a crowd, who were listening with intense interest while he told them of the wonders which the chip had performed.

Raratonga is now a Christian land. It has its churches and Christian schools, and is governed wisely and well by Issia, a native chief. He never forgets in his laws and plans for the good of his people that 'righteousness exalteth a nation.' – “The Christian Treasury” 1879.

**LESSON NOTES**

**TINY TOTS TEXT.**

“There is nothing so easy as to commit sin, and nothing so difficult as to keep out of it.” – Thomas Guthrie, D.D.

**EXPOSITIONS**

By Rev. M. C. Ramsay, M.A.

**7th NOVEMBER**

**Favour and Forgetfulness**


This chapter furnishes in many respects an epitome of Israel's history.

God mercifully sent His angel to announce to apostatising Israel that they themselves were responsible for their troubles in that they had forsaken God.

Vv. 11-13 record a further period of apostasy, and subsequent verses tell of the surrounding nations making Israel a prey. “The hand of the Lord was against them for evil, as the Lord has said” (v. 15).

But God mercifully raised up judges to enable them to combat successfully their enemies. V. 19 records that when the judge, Divinely raised up, had died, the people became worse than ever by turning more fully to idolatry. Subsequent chapters tell of the chequered history of God's chosen people, who frequently were Divinely delivered, and as frequently forsook God and brought upon themselves fresh troubles.

Let us see that thoughtlessness and ingratitude do not characterise our lives.

**14th NOVEMBER**

**A Divine Commission**


Israel, having departed again from God, were delivered into the hands of the Midianites for seven years. The Israelites had to leave their homes and live in the caves in the mountains. Their poverty must have been very acute (v. 6).

When Israel, in distress, cried to God, He sent a prophet to inform them that He had commanded them to obey Him, and to refrain from all idolatrous acts, but they had not done as He commanded.

As an Israelite named Gideon was threshing wheat in a secluded place in order to escape the observation of the Midianites, an angel of God said to him: “God is with thee, thou mighty man of valour.” Gideon replied that if God was with Israel, why were they experiencing all the evils. This angel, who in verse 14 is described as “the Lord”, looked upon Gideon and said that he should save Israel from the Midianites.

Gideon demurred. He declared that his family was poor, and he the least in his father's house. God replied: “Surely I will be with thee, and thou shalt smite the Midianites as one man.”

On that spot where God appeared to Gideon, he erected an altar and gave it a name which expressed the deep longing of Gideon – “Jehovah-Shalom,” which means, “the Lord send peace.”

God alone is the Giver of peace. He alone can give peace to nations and to individuals. Christ is “the Prince of Peace.” People who trust Him have peace with God. In so far as the nations obey the precepts of the Prince of Peace, in that measure are they likely to experience peace.

**21st NOVEMBER**

**Faith and Courage**


Gideon's first duty was one which required great courage. It was to overthrow the altar to Baal which his father had erected, and in its place erect an altar to God. Taking with him ten men, Gideon did these things by night. When the people discovered in the morning what Gideon had done, they called upon Joash – Gideon's father – to bring forth his son in order that they might put him to death. Apparently any discourtesy might with impunity be shown the true God, but any indignity to Baal must be punished with death. How intolerant are the ungodly!
Joash met their request with a good deal of strat-egy. He declared that Baal was quite able to look after himself and vindicate his own cause; but Joash rather inconsistently declared that if anyone should question Baal's ability to maintain his own cause, he (Joash) would have such a one put to death.

Gideon was a man not only of faith, but of courage, for faith is always the foundation of true courage. The martyrs were brave because they trusted God.

If a boy or girl has real faith in God, he or she will not be ashamed to be known as one who serves God.

28th NOVEMBER

Tests


The Spirit of the Lord moved Gideon, and he blew a trumpet and summoned large numbers to him. Then he sent messengers throughout the territories of certain tribes of Israel to gather them to battle. But the Midianites and Amalekites were very numerous and Gideon hesitated. He wanted confirmation of the promise that he should deliver Israel. God mercifully acceded to his requests. The fleece of wool, full of water one morning, and the next morning perfectly dry, were Divine intimations to Gideon that success would attend his efforts.

12

We, too, need guidance, and there are times when we should patiently seek it in prayer. As Gideon looked forward to the dangerous work assigned him, he prayed. As young people think of, and look forward to, the work of their lives, they should pray God so to guide them that they may choose which that God desires them to be and do.

**ONE BIBLE FOR 200 PEOPLE**

A single Bible was left by a colporteur in a little village of eastern Poland. Converted through reading it, the recipient passed it on to others, and 200 more became believers. On revisiting the town, some years afterward, the colporteur found a group of interested people, and they gathered to worship. Instead of the customary testimonies by members of the congregation, the visitor suggested that verses of Scripture should be recited. One man arose and inquired:

"Perhaps we have misunderstood. Do you mean verses or chapters?"

"Do you mean to say that there are people here who can recite chapters of the Bible?" asked the colporteur in astonishment.

The villagers had memorised not only chapters, but whole books of the Bible. Thirteen knew Matthew and Luke and half of Genesis. One had committed to memory all the Psalms. The two hundred villagers together knew practically the entire Bible! The villagers explained: "We must, for this copy of the Bible may be lost, or taken away, and where could we get another?" The book had been passed from one family to another, and had become so worn with use that its pages were barely legible.

("Evangelical Christian")

**SEARCH WORK IN THE ACTS OF THE APOSTLES, 13-28**

1. Find the statement, “The next Sabbath day came almost the whole city together to hear the word of God.”
2. Who said, “What must I do to be saved?” and what answer was given?
3. Of whom was it said that “he mightily convinced the Jews?” What did he convince them of?
4. Find reference to a bonfire of useless books.
5. Quote a verse showing that Paul had a sister and a nephew.
6. Give three subjects upon which Paul reasoned before Felix. What did Felix reply?
7. Who said, “Be of good cheer for I believe God.”
8. All answers to be sent to Rev. J. C. Robinson, 88 Alma Road, East St. Kilda, S.2, Victoria.

**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”)

**OCTOBER BIRTHDAYS**

Many Happy Returns

“Ye shall keep My Sabbath, and reverence My sanctuary, I am the Lord.” – Leviticus 19: 30.

1948.

" 3 – John A. McQueen, Raymond Terrace.
" 3 – Margaret Blakemore, Roseville.
" 4 – Grant Harman, Wauchope.
" 5 – Hazel Brooker, Kindee.
" 5 – Richard McKinnon, Ellenborough.
" 6 – Wm. John McFarlane, Hamilton.
" 6 – Neil Wilmer, Kimbriki.
" 7 – Audrey Warrall, Comboyne.
" 7 – Raymond Murray, Bunyah.
" 8 – Bruce McIntosh, Forster.
" 9 – Barbara Sheather, Wauchope.
" 10 – Ian McPherson, Maclean.
" 10 – Joan Trotter, St. Kilda.
" 11 – Elizabeth McQueen, McPherson's Crossing.
" 11 – Jacqueline Millar, Cargo.
" 12 – Marion Millar, Cargo.
" 12 – Marie McQueen, McPherson's Crossing.
WISDOM

We have been brought up in a material world, therefore, our thoughts and experiences are associated with this world of time and sense in which we live. Search as you will, you can never discover the substance of conscience, mind, reason or intellect. They are served by the things of time and sense, but for the most part they are dead to the unseen, eternal and spiritual. The world cannot reveal to you the deep things of God, and for this reason man takes offence. How proud is man of his knowledge and reasoning powers? He is offended with God, when God declares. “Your thoughts are not my thoughts, neither are my ways your ways.” Indeed, so deceived are men by Satan and so puffed up by their own conceit that they become a laughing stock of demons when they declare that the wisdom of God is foolishness. As the Scripture saith. “To the Jews, a stumbling block; to the Greeks, foolishness.”

So long as man seeks to investigate the spiritual sphere and interpret the purpose of God with worldly knowledge and scientific research apart from the revealed will of God; so long will Christ refuse to save him. “Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom.” Paul writing to the Corinthians said “Your faith should not stand in the wisdom of men, but in the power of God. Howbeit, we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory.” The lesson that the man of this
world finds so hard to learn is that which teaches him of his own ignorance.

Man's greatest need is the forgiveness of sins and eternal redemption. The wisdom of this world has not found a remedy for sin, nor an effectual security for man's instinctive craving for immortality. The forgiveness of sins, the purpose of God in conforming men to His divine image, the gift of endless life and the elevation to the celestial sphere of transcendent glory and limitless expanse are not conceived in the mind of man, neither can they be found by secular investigation. Your forgiveness, to be real, must be conceived in the mind of God, not something that you have sought out, but what the Holy Spirit has revealed. Certainty resides only in the mind of God. The Sovereign of the universe, "The only Potentate. King of kings and Lord of lords." What then is the mind of God and His thoughts concerning us? To the redeemed He reveals His thoughts, saying, "For I know the thoughts that I think towards you saith the Lord. Thoughts of peace, and not of evil, to give you an expected end."

The thoughts of God are substantial, effectual, real and eternal leaving no room for speculation or theory, for God's thoughts meet our need, satisfy our mind, enrich our soul, supplies the answer to our problems and give the only satisfactory conclusion of the purpose of life. In the final crash of words only those things that cannot be shaken shall remain. God's purpose for His redeemed shall remain, and as the groaning of the whole creation shall cease the sons of God shall be made manifest and from the galleries of eternity they shall behold a new heaven and a new earth arise from the ruins of time.

The means which God puts into operation can be found at the Cross of Calvary. Christ died to redeem His people from the power of sin and the state of spiritual death, and to reveal by the Holy Spirit the thoughts and ways of God. He who knows the thoughts of God, He is the Son of God. The object of the Father's love, and by grace is being conformed to the image of God. Though our knowledge is limited concerning the radiant splendour of our inheritance with the saints in light we know that it is reserved in heaven for us. All sacred history points to the great consummation, when the sons of God shall be manifest. The promise was given and the thought of God made known before the first altar was erected outside the gates of Paradise. It was revealed to Abraham, Isaac and Jacob and confirmed by the Lord Jesus Christ. "Verily I say unto you. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

The Lord Jesus Christ at the Cross of Calvary opened up the gates of heaven to men and made sway for ministering angels to descend. “For are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.” Man's wisdom cannot unfold the thoughts of God, but God has taught His people by mighty works, it was the only way by which they could be taught. As Paul has said: “The world by wisdom knew not God.” God spoke to Moses from the burning mount amid the rolls of thunder and the lightning flash. Through the way opened up by Christ, Gabriel descended and told Zachariah and Mary the mind of God. If man is to know God, His thoughts and ways, then there must be a heaven sent messenger to him.

If it was necessary for mighty personages to be sent from the Throne of the Eternal to reveal the thoughts and wisdom of God in days gone by; then it is just as essential today, for man is just as spiritually dead as ever he was; and without supernatural power he will never find God. For it is written, “I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent.” It is true that we do not see the heavens filled with the angelic hosts, nor do we hear their songs but if we are to know the thoughts of God, we must be taught of the Spirit of God.

The Gospel calls you to seek to know the mind of God and the promise is given that none other than God the Holy Spirit, equal with the Father and the Son, clothed with the same transcendent glory, will take of the things of God and reveal them unto you. To the sinner that shall come in faith, God hath said, "For I know the thoughts that I think concerning you, thoughts of peace, and not of evil to give you an expected end.” Can you conceive of a more solemn occasion than this when the invitation of the Gospel is extended to you, to know the thoughts of God? Can you lightly turn it aside? Resist not the Spirit for the time is short and eternity is before you. Awake from your indifference to a realisation of your need.

The ideas of heaven or hell that a man may have are but the fruits of his imagination, for these eternal states can never be known only by revelation. The Holy Scripture gives us some
terrifying glimpses of the lost world, but they are merely glimpses abundantly sufficient to assure us of future punishment. It is not given to feed or stimulate a morbid curiosity but to arrest the soul ere it is plunged into the lake of fire. There are innumerable disembodied spirits drinking from the cup of divine wrath, but it is only the awakened soul that realises in a small degree the horror of that never ending state.

The laws that govern the spiritual realms are God's laws. Heed then the invitation of the Gospel and the laws of God will be written on the fleshy tablets of the heart.

3

AN OPEN LETTER FROM THE GENERAL TREASURER

Dear Fellow Free Presbyterians,

I hope none of you will accuse me of applying the principle of the “sugar coated pill” when I commence this letter with a word of praise.

I want to thank you for your continued support to the Church's funds. Many donations come to me which evidence that they are prompted by the highest motives and it is only as these motives exist that our giving has any real value.

Having in mind the fact that I am often asked to apply donations to the funds which need them most, I am taking this opportunity to draw your attention to three funds which are badly in need of extra support, and in placing them before you I would ask that both as congregations and as individuals you would enable me to present these accounts to Assembly in a sound condition.

Perhaps the most urgent need is the Publications Fund. As you know, at the last Assembly this fund was in debit to the extent of £159/3/5. We require approximately £15 to £16 per month to meet the cost of publishing the magazine and, although considerable support has been given, there is still a big need for further help. One way you can help is to ensure that your subscription is up to date. I enquired about mine and found that I was nearly four years in arrears. It was a big shock, but I took appropriate action.

The Training of Ministry is a fund which due to loyal support is well in credit. But, and it is an important “but” we now have two students. This gives us at present a monthly commitment of approximately £21.

Finally there is the Assembly General Fund. This fund covers the general administration of our Church and although congregations have sought to bridge the gap there is need for further support. Our Church is well respected for the fact that it always pays its way and this is most necessary in bringing our ministers and elders together at Assembly time.

Now a word to Deacons Courts. The financial year of the Church is to end on 31st December, 1948. Might I ask for your co-operation in letting me have all congregational funds for Assembly and Synod at the earliest possible date. During the year there are many duties to perform, but at the time of preparing for Assembly these duties are greatly multiplied.

One other point. The Assembly decided last March to raise the minimum stipend to £312. So that I may report progress to next Assembly, I wrote several of the congregations concerned to ascertain whether this act of Assembly had been adhered to. All those I wrote have not replied. I would like a reply from you all at an early date.

Well that's all. I hope you have read every word and that I have stated a good case for my appeals.

Yours sincerely,

HARALD NICOLSON,
General Treasurer
29/10/48.

AN EXTRAORDINARY DISCOVERY

Air-Commodore P. J. Wiseman, C.B.E., writes as follows on the front page of the “Life of Faith” (issue of August 11):

“Not many weeks ago two men from the monastery of St. Mark, Jerusalem, arrived at the School of Oriental Research, outside the wall of the city, carrying four very ancient manuscripts. Two were made of leather and two of parchment.
One of these rolls was found to be a copy of the book of Isaiah complete from the first to the sixtieth chapter; and the type of Hebrew script in which it was written was obviously very ancient. Previously the oldest known copy of Isaiah was one written not earlier than 900 A.D."

A competent scholar, Prof. Albright, of John Hopkins University, gives it as his opinion that this newly discovered manuscript must be dated as early as the second century before Christ.

A few of the "wild men" of the higher critics have tried to bring the date of the last chapters of Isaiah down as late as the persecution of the Jews in the time of Antiochus Epiphanes in 169 B.C. "The discovery of this copy written in the second century B.C.,” says Air-Commodore Wiseman, “now makes these wild conjectures of critics obviously absurd.”

One of the other three scrolls is a commentary on Habakkuk; the third appears to be about an ancient sect; and the fourth, made of leather, is so tightly rolled that great care has to be exercised in unwinding it. The original discovery was made, it is said, by some Arabs in a cave near the Dead Sea. The manuscripts were in earthen jars, covered with linen, and the linen covered with black wax. These four rolls are not all, and we hope that fuller investigation will bring other treasures to light.

-- (“Irish Evangelical”) 

FROM THE MISSION FIELD

It all commenced with a Sabbath School picnic, which was arranged to coincide with the closing of the day school, for it was our intention to spend the school vacation (10 days) in evangelical services at Emnyameni. We left home on Friday morning loading the car to capacity with all our requirements for the period of the special services. I had with me Evangelist Kobo from Pirie district. Mzantsi is about 18 miles from Maxesha. The twelve miles to Keiskama Hoek are good, as roads go in South Africa, the remainder of the journey was covered very cautiously because of its roughness.

The picnic was a success from every standpoint, and although 52 children put in an appearance, when the roll book showed 35 names, we managed to supply the needs of everyone. The games were entered into with great zest and at the end of this period, tea, bread and syrup disappeared with an amazing rapidity. I only wish you could have seen the wide open shining eyes when the bags of sweets were distributed at the end. This was the first picnic for most of the children.

Our day school at Mzantsi, under the new Government teacher, is making rapid progress; there are 92 children enrolled. We then left for Emnyameni, another three miles by car, further up the mountains. When nearing our mission station, we knocked the battery out of its bed, when we suddenly fell into a deep covered hole. Now we were in a pickle. It seemed that the only solution was to send back to Keiskama Hoek for a new battery, for one of the battery plugs was broken off. While waiting for the arrival of the elder we set about repairing the battery bed that was broken and bent. In a short time we had it repaired with a hammer and wire. We obtained a soldering iron from the elder, lighted a fire, and after some time, we had the car moving under its own power. We had the useful help of a number of natives. However, when I arrived back at Maxesha, in order to bring my wife and child with the rest of our stuff, it being late, we decided to leave early next morning, which we did, arriving in time for the Session meeting at which we arranged our programme for the ensuing ten days. Prayer meetings were arranged at two different centres for 6 a.m. each day of the special effort, at the Church itself and at Ndonga across the valley on the other side of the mountain. These prayer meetings had an average attendance of ten people.

I was asked to visit a young man who was very sick, so accompanied by the two evangelists and the elder we set off for his hut. We found him dying. He seemed very determined not to yield to Christ. We told him of the love of Christ and warned him of his danger. After all had spoken to him, I told him if he so desired it, he must send for me and I would come to him immediately. After prayer we left him, feeling sad at heart.

The same evening we had our first service at 7 p.m. It was very cold and dark but with the help of a torch we literally stumbled up the mountain to the hut where the service was to be held. When we arrived we found a fire in the middle of the hut and the place filled with smoke. We had the fire removed and when the smoke abated we commenced our first service. There were present in that hut 15 ft. in diameter 51 women and girls, 7 men, 7 children and hundreds of bugs and cockroaches! It was not a pleasant experience to preach while the bugs sampled different parts of your body; however, in spite of these distractions two souls professed faith in Jesus Christ.

Owing to previous arrangements, we had to go to Ngqumeya on the Sabbath. Ngqumeya is about sixteen miles from Emnyameni. Here we had good
services and were pleased to see the recent converts, two men and one woman, in their places. They have now joined the Candidates Class.

At Emnyameni Evangelist Kobo preached to about 120 people and to 50 at the evening service. Because of the mountainous nature of Emnyameni, we arranged that the services should be taken to the people.

There was the usual morning prayer meeting on Monday followed by a Children's Service. And at 7 p.m. we went to Sdonga where we found a hut 20 feet in diameter all in readiness for our service. We examined it carefully with the lamp and saw that it was bug free, for we were determined not to suffer the unnecessary inconvenience of Saturday night. Over 50 people were present and two more professed faith in Christ.

On Tuesday, with the help of the evangelist, elder, and five boys, we repaired the track up to the Church.

It was a hot day and we spent the whole morning digging out stones and levelling lumps of soil. I killed a snake in the process. The service at Mafu brought about 50 people. This was a stiff service with some opposition.

The next day, 20 girls came for their work class and service. During the first hour my wife continued with the knitting lesson and then Evangelist Kobo conducted the devotional service that followed. At night we had a stiff climb to Nkangala to the home of the late Elder Mdledle. I reckon that from every standpoint this was the best service of all. Eight teenage girls signified their decision for Christ.

We left early on Thursday for the Women's Quarterly meeting at Gqumahashe, 45 miles from Emnyameni, taking with us Elder and Mrs. Dakada and Evangelist Kobo. The women had assembled from every station in the Burnshill district. My wife spoke at the morning service. Then followed a Committee meeting. I opened the evening service and then handed over to Mrs. Sodlulashe, who was presiding. The women brought their moneybags and the offering amounted to £11/0/7. This covers the feeding of all who attend these special services and the balance is put into their funds. Truly an amazing sum of money when we remember their circumstances. This meeting was then addressed by Evangelist Kobo who continued until 1.30 a.m. I made arrangements for the evangelist to have rest because of the work he had done and was yet before him. We left for Emnyameni next morning and on arrival found that the young man whom we had visited, had passed away. He showed no sign of faith or repentance.

The service on Friday night was in the Church with about 50 present. Saturday morning found me with my wife and child leaving for Mnxesha, for we had services at Amatole Basin on the following Sabbath.

At the first service at Amatole Basin, 80 were present, that is, including children. It was the Harvest Thanksgiving Offering Day, which offering is to help with the expenses of the missionary's car, and to my astonishment they gave or promised £10/4/7. We were overjoyed at the response.

Evangelists Kobo and Tshoni, on the Sabbath at Emnyameni preached to over 200 people in the morning and to over 100 in the evening.

Monday afternoon I went back to Emnyameni for the final service which was held in the Church. Over 50 were present, which included 19 of the 25 souls who professed faith in Christ during the special services.

Looking back on this special effort we cherish it as a pleasant memory and hope to do more of this kind of work when once settled in our headquarters at Keiskama Hoek. Anne's school and the need of the car require us to limit these efforts to holiday periods, not always suitable for such services. For example, the people were all ploughing when at Emnyameni, which undoubtedly accounted for the smallness of the numbers at some of our services. Fever was prevalent, and many were sick.

We stayed in a little mud hut, 18 ft. x 12 ft., with a tin roof. There was no ceiling in the hut, making it very warm during the day and very cold at night. However, the weather held good during the whole period. We were fortunate to have a lovely spring of water fifty yards from the hut. On the mountain ridge nearby there are baboons, monkeys, jackals, wild pig, springbok and all the numerous winged fowl. Emnyameni (place of darkness) despite its name, is a lovely place.

Please pray that the converts, twenty one belonging to the Free Church and four to the Bantu Presbyterian Church will go on from strength to strength. Our thanks are expressed to Evangelist K. Kobo, who is a man greatly beloved by his own people, because of his evident sincerity, overflowing eloquence, and strong Christian character.

Many thanks for your continued interest and prayers.

Yours sincerely,

JOSEPH McCracken.

Mnxesha,
MISSIONARY NEWS

St. George's W. M. Society wrote to Dr. Andrews inquiring about suitable articles that would be useful to him in his work. The following is an extract from his reply.

“With regard to parcels. Clothing is something greatly in demand among our people here, and in the old days boxes used to be sent from Scotland and even Australia. I have inquired about present regulations. The importation of secondhand boots and shoes is prohibited. All secondhand clothing is subject to import duty of 15 per cent. of their value, and must be accompanied by a fumigation certificate. Bandages I should find very useful, and small surgical dressing towels also. Picture books, Christmas cards, illustrated magazines having educational value, etc., would be received with gratitude by the people. I recently gave one of our teachers a coloured illustration of the Jacaranda Festival which had been sent to Elspeth, and it now adorns the wall of Mdisa Church, which also serves as a schoolroom. Text cards would be treasured by adults as well as by children, but would be easier for me to handle if they were sent loose or stuck on paper of little value which could be sacrificed when they were separated before being distributed. With regard to the clothing, the present shortage of material and high freights indicate that it may well be forgotten for a year or two. Suitable illustrations from magazines could often be cut out to reduce bulk in postage.”

Should any of the other Missionary Societies in the Church contemplate sending such articles as mentioned by Dr. Andrews it is suggested that it would be beneficial to all concerned if they worked in cooperation.

St. George's W.M.S. would be pleased to hear from any other of our Church societies which thinks of helping Dr. Andrews in this particular way. Honorary Secretary, Miss M. Davis, 8 Drynan St., Summer Hill, N.S.W.

CONGREGATIONAL NEWS

Taree. – The visit of the Rev. A. D. McIntosh was a refreshing occasion to the Manning River Congregation. The services were attended exceptionally well and deep interest was manifested. Mr. McIntosh gave himself whole heartedly to his pulpit duties, and the addresses were vigorous, interesting, instructive and stimulating.

The communions are observed in rotation at Taree, Wingham and Tinonee. On this occasion the Church in the last named locality was the gathering place for the observance of the Lord's Supper.

For quite a number of years there has been a steady increase of Church members – the result, we believe, of the working of the Almighty Spirit. May many more, by Divine Grace, be united to Christ and then to the Church! And may the challenging statements of Mr. McIntosh, at our recent Communion Services, be blessed of God to a greater love and loyalty to Christ on the part of His people!

Hastings River. – The Sacrament of the Lord's Supper was dispensed at Wauchope on Sabbath 19th September. Rev. A. Allen conducted the usual services, and his addresses were greatly appreciated.

The attendances at all the services were most pleasing. Although the weather was most unsettled on the Sabbath, a large congregation was present for the Communion Service. One new communicant was received.

J. A. H.

FELLOWSHIP NEWS

Kindee. – On 5th October the Fellowships of the Hastings held a united meeting at Wauchope. There was also a goodly attendance of Presbyterian and Methodist young people. Miss Russell, of the Zenana Mission, addressed the meeting and, drawing upon her experience as a missionary in India, illustrated by actual happenings that had come under her notice the urgent need of that country. Then followed Dr. Schwartz, who gave an address on what he called “The Three F's” – “Faith, Fervour, Fight.” Games and tea in the Methodist Hall followed.

Subjects for the recent meetings of Kindee Fellowship have been study in St. John's Gospel and a missionary paper on “Bishop Paterson.”

On 4th September Jean McKinnon, of Kindee Fellowship, was married to Jim Lindsay, of Huntingdon. The honeymoon, touring the North Coast to Queensland and returning via Moree. They have settled at Huntingdon. At the meeting of Kindee Fellowship prior to the wedding Jean was presented with a copy of “The Free Presbyterian Church of Australia.”
Kindee Fellowship, was a foundation member, joining when she was 12 years old.

— J. E. HUCKETT.

St. George's. — At our October meetings papers on various aspects of our subject for the 1949 Rally, “The Doctrine of the Atonement,” were read and discussed. From these a combined paper will be built up for presentation at the Rally.

— ELGIN J. NISBIT.

Manning River. — The monthly meeting of the Combined Fellowships was held in Tinonee on 12th August. A paper on “The Duty of the Nation to the Christian Religion” was prepared and read by a Tinonee member and a profitable discussion followed. On Wednesday, 15th September, a combined meeting was held at Taree. Representatives from Taree, Tinonee, Wingham and Bunyah Fellowships were present. The earlier portion of the evening was devoted to the reading and discussion of papers under the leadership of Mr. Rex Webber. The papers on “Christ as King of the Individual,” “Christ as King of the Church” and “Christ as King of the Nation” were prepared by each Fellowship. About thirty young people were present and quite a number took part in the animated and earnest discussion which followed. It was pleasing to see members of the congregation present, and also the Rev. J. C. Robinson. The latter portion of the evening was devoted to games, followed by supper. Each part of the evening was successful and the cumulative result was an evening of spiritual profit and social fellowship. The singing of psalm 100 brought the evening to a close.

— NINA MILLIGAN.

7

“THINK ON THESE THINGS”

A Bible Study on . . . “Christ, our life”

The Prince of life. (Acts 3:15.)

In Him was life, and the life was the light of men. (John 1: 4.)

Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me. (John 14: 6.)

God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. (1 John 5: 11-12.)

To 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 . . . of God. (John 1: 12-13.)

Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. (John 11: 25.)

I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit. (John 15: 5.)

I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me. (Galatians 2: 20.)

Christ in you, the hope of glory. (Colossians 1: 27.)

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. (2 Cor. 4: 10.)

To me to live is Christ. (Phil. 1: 21.)

I know thy works, that thou hast a name that thou livest, and art dead. (Revelation 3: 1.)

And ye will not come unto Me that ye might have life. (John 5: 40.)

If ye then be risen with Christ, seek those things which are above, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth . . . seeing that ye have put off the old man with his deeds; and have put on the new man . . . where . . . Christ is all and in all. (Colossians 3: 1-11.)

“There is only one person in the wide universe who can live the Christian life, and that is the Lord Jesus Christ Himself. You can no more live His life apart from the fact that He indwells you than you can live anybody else's life. . . . The Lord Jesus, by the indwelling Holy Spirit, lives that life in us and through us. . . . The Christian life is not trying no live for Jesus. The Christian life is essentially the outliving of the inliving Christ. “Christ liveth in me. . . The Christian life, in its very essence, is Christ expression; it is the loveliness of the Lord Jesus being manifested through a human personality . . . the outshining of His loveliness, His graces, His virtues, His sweetness. . . . Not only is His life mine and His beauty mine, but His victory becomes mine, too. I have the Victor of the devil living in my heart. We cannot get victory over sin by fighting for it, but we can enjoy the victory already won over the flesh and over sin as we cooperate with Him in His indwelling life.”

(Capt. R. WALLIS).
CHURCH UNION

The question of Church Union will undoubtedly be a matter of great importance to the ecclesiastical life of this country in the immediate future. The General Assembly of the Presbyterian Church passed a motion for a referendum to be taken of the congregations for union with the Methodist and Congregationalist. Many will be carried away with the Unionists propaganda, to dispense with creeds, in other words, to believe nothing and be ready to follow those who are prepared to discard the Subordinate Standards of the Church, which are found in the Westminster Confession of Faith. It is well to recall the words of C. H. Spurgeon. “There is great talk, nowadays, of union, the walls of our various churches are to be broken down, and the denominations are to be blended. Think not of it in such a fashion; the only union possible, or desirable, is that we all unite to sit at Jesus’ feet. It is not allowable that we concede one truth and you another. That is not natural charity, but common treason to Christ. We have no right to yield the statute book of Christ is blasphemy.”

M. C. R.

OBITUARIES

Jean and Harriet McKinnon. – Recently, and within six weeks of one another, two sisters – Misses Jean and Harriet McKinnon, of “Glennora,” Nabiit – were called away. They were noted for their uprightness, kindness, loyal friendships and readiness to help every worthy cause. They had broad sympathies, and had the affection of a large number of friends. Throughout life they manifested a deep practical interest in the cause of Christ. As members of our congregation they are greatly missed. They belonged to a family which from the earliest days was closely associated with our church.

Also Mrs. Farquhar Wallace, of Taree, passed away recently after a long and trying illness. She was a very entertaining and instructive conversationalist, possessing extensive and exact knowledge, and she delighted in good literature.

Strictly upright, Mrs. Wallace stood for integrity in private and public life and she deplored the modern laxity in both these spheres.

Also Mrs. Wallace manifested a real interest in the scriptures and in expositions of them, as well as in prayer.

As these three worthy women have been called away, may many others arise to exemplify in their lives the glorious truths of the Christian Religion.

M. C. R.

The General Treasurer gratefully acknowledges the following amounts: –

St. George’s, Training of Ministry, £6/13/3; Widows and Orphans, £5/5/11; Mrs. J. Gardiner, Dr. Andrews Salary, £5; Mrs. A. E. Hutchison, Publications, £50; for Bible Distribution, £10; South African Mission, £30; Jean Macdonald Memorial Fund, £10; St. George’s Birthday Band, Missions, £5/15/8.

SUBSCRIPTIONS FOR OCTOBER

New South Wales

Mrs. J. Gillies, Cowper, 5/-, 31/8/49; Mr. H. W. Blythe, Wauchope, 15/-, 28/2/51; Mr. K. Heaton, Beverly Hills, 5/-, 31/7/49; Mrs. L. Carey, Bunyah, 5/-, 28/2/46; Mr. S. Ramsay, Tamworth, 5/-, 31/10/49; Mrs. A. E. Stewart, Taree, 5/-, 31/10/50; Mrs. M. A. Harris, Hornsby, 10/-, 31/12/50; Mrs. L. McMillan, Tomago, 5/-, 30/9/49; Mrs. S. Groves, Grafton, 5/-, 31/12/49; Mrs. D. Anderson, Grafton, 5/-, 31/12/49; Mrs. A. McDonald, Grafton, 5/-, 30/11/49; Mrs. M. McDonald, Grafton, 5/-, 31/5/50; Mrs. A. Gillies, Grafton, 5/-, 31/12/49; Miss Kearns, Grafton, 5/-, 31/12/49; Mr. A. S. McLachlan, Grafton, 5/-, 31/12/49; Mr. D. McPherson, St. Grafton, 5/-, 31/12/49; Mr. L. S. McLachlan, Ulmarra, 5/-, 31/12/49; Miss A. McLachlan, Laurel Bank, 5/-, 31/12/49; Mrs. Gardiner, Elands, via Wingham, £1/10/-, 31/12/51; Mrs. H. G. Wagner, Kingsford, £1/5/-, 31/10/48; Mr. J. Cameron, Mt. George, £1, 31/12/49; Mr. A. Cameron, Goulburn, £1, 31/12/49; Mr. Ross Shaw, Darlington, 10/-, 31/1/51; Miss A. Mackintosh, Wahroonga, 5/-, 31/8/49.

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Rev. J. A. WEBSTER

8 Myers Street,
New Testament for her before she went to her new abode. Although yet so young, she gradually became a decided Christian. She perhaps said but little — for the poor little girl had all the timidity of those of her age — but openly and faithfully lived in accordance with the will of her Saviour.

One thing alone displeased her mistress, and that was the girl's refusal to attend mass. Her master consulted his confessor on the subject, and a few days afterwards the priest came to converse with the little maid. On learning that it was the reading of the New Testament which had plunged her into what he styled the most detestable heresy, he tried at first, words of kindness; but, finding them useless, he proceeded to the most terrible threats, with a view of inducing the little girl to deliver her book into his hands. But it was all labour lost, the child stood firm; and the priest, after more than an hour's contest, went away, vanquished by her firmness. At night her precious book was placed under her pillow; but her great care was to learn every day by heart a number of passages, so that if, by surprise, the attempt to deprive her of the Word of God were successful, she might still possess a source of edification.

It was well for her that she did this; for being betrayed by a fellow servant, her mistress, one night while she was asleep, succeeded in laying hold of the New Testament, which the next day was forwarded in triumph to the Jesuit. The sorrow of the little girl was intense; but she used to comfort herself by repeating the consoling passages which she was able to recall from memory.

One evening, the mistress, who happened to pass her maid's room, on hearing a supplicating voice, stopped and, drawing near the door, was deeply affected at learning that prayer was being offered for herself and husband. She related to the latter what had occurred; and the next morning both of them stationed themselves as listeners at the door of their little maid's room, who being accustomed to pray aloud, commenced the same petitions as those of the preceding evening. Both went away deeply and seriously impressed, and with the desire of again hearing similar prayers. This desire led them, on different evenings, to the same place; and when their little maid expressed herself thus, — “Thou hast said, O God,” again followed by a passage; “Thou hast promised, O God,” again followed by another passage — these declarations of Scripture were portions of the prayer which seemed to do them the most good, and they felt an ardent wish to become more intimately acquainted with them. This led them to inquire of the young girl who it was that had taught her the things which she mentioned in her prayer. “Who?” replied she; “the New Testament which you caused Father C —— (the Jesuit) to take away from me.”

From that moment the employers and their little servant had frequent conversations respecting the New Testament. One day some person rang the doorbell, and on the young servant going to answer it, whom does she behold? — a colporteur with Bibles and Testaments. On seeing him she uttered an exclamation of joy so loud that her master ran to the spot; and, on being informed of the
state of matters, he asked the colporteur to step into his room. A long conversation ensued, which ended in the purchase of a New Testament, which they presented to the girl.

“I will only add,” says M. de Pressense, “that at the present time the master and mistress, and the little servant maid are true and zealous students of the Bible, and have gathered around them several individuals, of some of whom it may be said that they are very near the kingdom of heaven.”

See then what the Word of God can do. It converteth the soul by the power of the Holy Spirit, Who gave it, and by the grace of the Saviour it tells us of. And it comforts, when all human comforters fail. O reader! value your Bible; search in it as for hidden treasures. In it is the Pearl of great price, Jesus Christ Himself. Find Him there, and you will be richer and happier than if you had all the world.

See, too, how much good a very weak instrument can do – one little girl or boy, one man or woman, with the Bible in hand, and Christ in the heart. These may commend Christ to others even when they do not think themselves able to do anything; they may, by God's grace, save souls from death that will shine as jewels in their crown forever. Reader! try so to live, and pray, and act that it may be so with you.

C. H. SPURGEON'S LAST WORDS

AT TABERNACLE

“If you wear the Livery of Christ, you will find Him so meek, and lowly of heart, that you will find rest unto your souls. He is the most magnanimous of Captains. There never was His like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold, He always takes the bleak side of the hill. The heaviest e

THE WONDERFUL NEWS

Oh, wondrous news! Can it be true!
We scarce can take it in,
That Jesus Christ, Creator, King,
Came down to die for sin!
Oh, do you know that Jesus died,
And that He died for you,
That love, a wondrous, matchless love,
A love so deep and true,
Led Him His kingly life to give,
Led Him to die that you might live!
And does such love, such matchless love,
Make no responsive chord,
Have you no thought about your soul,
No interest in your Lord!
Oh, do you know that Jesus died,
And that He died for you,
That love, a wondrous, matchless love,
A love so deep and true,
Led Him His kingly life to give,
Make no responsive chord,
But if you scorn His sacrifice,
And pass His kindness by,
Then you must meet Him as your Judge,
And bear sin's penalty.
Oh, do you know that Jesus died,
And that He died for you,
That love, a wondrous, matchless love,
A love so deep and true,
Led Him His kingly life to give,
Led Him to die that you might live!
Oh, while the news is still proclaimed,
While still the door is wide,
Accept the Gift, and in His love
For evermore abide.
Then praise the Lord that He has died,
And that He died for you,
That love, a wondrous, matchless love,
A love so deep and true,
Led Him His kingly life to give,
Led Him to die that you might live!

E. H. JOHNSTON

There is cleansing and redemption,
There is grateful, joyous praise,
There is sweet increasing nearness,
In the Love Who guides our days.
'Tis the Risen Life of Jesus,
Quickening all our Mortal frame,
Giving Life, and Life abundant,
Through the Power of His Name.

Spurgeon told a story about a raw countryman who brought his gun to the gunsmith for repairs. The gunsmith examined it, and found it to far gone to repair. He said, “Your gun is in a worn out good for nothing condition, what sort of repairing do you want for it?” “Well,” said the countryman, “I don't see as I can do anything short of a new stock, lock and barrel. That ought to set it up again.” “Why,” said the smith, “you had better have a new gun altogether.” “Ah,” was the reply. “I never thought of that. A new lock, stock and barrel, that's about equal to a new gun altogether, and that's what I'll have.”

I wonder if you have been trying to “be good,” and patch yourself up so as to be fit for heaven. If you do this honestly you will find that when you have mended one bad habit another is there in its place, or perhaps the old one is worse than before. What you need is a whole new nature. Every part of you is so badly in need of repair, that
it would take an entirely new “you” to be any good at all in God's sight. That is just what our Lord said to Nicodemus: “Except a man be born again he cannot enter the Kingdom of God.” Are you born again?

QUEEN ELIZABETH’S HOPE

At a meeting in the Central Hall, Westminster, some months ago, celebrating the 21st Anniversary of the Bible Reading Fellowship, Her Majesty the Queen addressed the gathering, and in course of her speech, said:

“At the Bible Exhibition which was opened this morning, I believe a scene is depicted of Queen Victoria presenting a Bible to an African missionary. Her words, as she presents it, are, 'This is the secret of England's greatness.' It is my prayer and hope that these words may become true again in our generation. To what greater inspiration and counsel can we turn, than to the imperishable truth to be found in this treasure house, the Bible?”

A more queenly utterance was never uttered by British royalty.

THE BIBLE DECLARES THAT:

(1) All have sinned —— Romans 3: 23.
(2) The wages of sin is death ——— Romans 6: 23.
(3) You cannot save yourself ——— Titus 3: 5.
(4) God has provided a Saviour ——— 1 Peter 1: 18,19.
“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.
(6) Whosoever shall call upon the name of the Lord shall be saved —— Acts 2: 21, 38; 10: 34-48.
(7) If any man love not our Lord Jesus Christ let him be accursed ——1 Cor. 16: 22; Mark 16: 16.
(8), The Lord cometh with ten thousands of his saints, to execute judgement upon all —— Jude 14.

LESSON NOTES

TINY TOTS TEXT

“Lord, I believe; help Thou mine unbelief.”

LESIONS FOR DECEMBER, 1948.

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EXPOSITIONS

By Rev. J. CAMPBELL ROBINSON.

4th DECEMBER

Christ's Sermon on the Mount.

Matt. 5: 1-16.

“What a beautiful way Jesus had of addressing people. The first note he struck in His public ministry was “Blessed.” The last word of the Old Testament is “curse.” Jesus loves to bless people. Here He tells us of the kind of people who are blessed. We should study closely these beatitudes, as they are called, and live them out in life, and then His blessing will be upon us. It is a difficult thing to rejoice when people persecute us. But if we can do that, it shows we must have a good spirit. God's people are like salt because they have a good effect upon their fellows in keeping them from evil. They are like a lighted candle, too, which lights up the dark places. A candle is a very small light, but it can be seen far in the darkness. A candle can light thousands of others and not be lessened in its light.

Questions:
1. How many beatitudes did Jesus mention in this chapter?
2. What privilege have the pure in heart?
3. What is said about a city set on a hill?
4. Why are we to let our lights shine?
5. What are the peacemakers called?

11th DECEMBER

Giving and Praying.


Jesus here teaches that when we give a donation to any good cause we should not call the attention of people to it. We are to do it secretly and then the Lord will reward us openly. It is not the praise of men we are to seek, but the praise of God. Our attitude in prayer should be the same. Hypocrites love to be seen praying. The reward they get is just that pleasure of being seen of men. But God rewards those openly who pray in secret. He alone can see us in secret. The Saviour points out another mistake often in praying. Some seem to think that they have prayed acceptably because of their much speaking. He knows what we need before we ask Him. What a beautiful prayer that is Jesus taught His disciples. Little children should all learn this prayer, and learn, too, to be of a forgiving spirit, for, if we cannot forgive others, neither will He forgive us.

Questions:
1. Should we give alms when people can see us?
2. What reason is given for not doing this?
3. Point out two faults often found with people who pray.
4. Can you repeat correctly the Lord's Prayer?
5. What is the measure of our forgiveness with God?

18th DECEMBER
The Beautiful Lilies.
Matt. 6: 19-34
What a beautiful lesson there is in the lilies. How silently they grow without noise. Solomon was a very rich man, and could buy anything he desired, but he never had glory like that of a lily. The glory of a lily is that its robing is part of itself. So Jesus teaches, if God can clothe the lily so beautifully, how He loves to clothe His people with His own righteousness. We need to have faith and trust in Him. His Kingdom is the first thing we are to seek after. If we are once right with God, trusting in Him through Christ, then all the promises are ours. He knows what we have need of. Christ also teaches here that we are not to lay up treasure for ourselves upon earth. We are to have our treasure in heaven. It is not difficult to go where our treasure is. Where the treasure is, there will the heart be also. We either love God or we love the world. It is impossible to serve two masters. One is our master, and that is Christ.

Questions:
1. What happens to earthly treasures?
2. What does Christ say about Mammon?
3. What does Christ say about the lilies?
4. Who is called “the Lily of the Valley?”
5. What are we to seek first?

25th DECEMBER
The Strait Gate.
Matt. 7: 1.
Jesus says, enter in at the strait gate. The way to be saved is by the narrow gate of faith. The gate of faith is so narrow that we cannot get through it trusting in any goodness in ourselves. We must trust in the righteousness of Christ alone. Some people think that the way of holiness is too narrow. They would like to be saved, but keep their sins also. We cannot get to heaven without our sins being forgiven. Jesus warns us against some people who try to look like His sheep, but inwardly they are ravening wolves. By their fruits we can tell whose they are. Good trees do not bear evil fruit, neither do evil trees bear good fruit. It is a very important thing for people to have a good foundation for their belief. Christ is the believer's foundation, He is a foolish man who builds upon the shifting sands of men's opinions. But He who builds up Jesus Christ as His Saviour builds upon a sure Rock which will not be moved by all the storms of the enemy.

SEARCH WORK IN ROMANS 1 TO 8
1. What reason did Paul give why he was not ashamed of the Gospel of Christ?
2. What does Paul say that he had before proved regarding Jews and Gentiles?
3. What does Paul say God commends to us?
4. What distinction does Paul make between the wages of sin and the gift of God?
5. What does Paul say about the carnal mind?
6. Write out the verse which speaks of all things working together for good.
7. Finish the verse beginning, “For I am persuaded that neither death nor life . . .”

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2., Victoria.

NOVEMBER BIRTHDAYS
MANY HAPPY RETURNS

“Dost thou believe on the Son of God?” – John 9: 35

1948
Nov. 1 – Donald McLean, Wherrol Flat.
" 2 – Connie Martin, Tinonee.
" 3 – Ken Fort, Hamilton.
" 3 – Jeanette Calvert, Wingham.
" 4 – Betty Wells, Geelong.
" 5 – Claude Lovett, Hamilton.
" 5 – Cheryl Robinson, Maitland.
" 6 – John Murray, Browns Creek.
" 7 – Audrey Lisle, Rushforth.
" 8 – Ronald McPherson, Maclean.
" 9 – Peter Watts, St. Kilda.
" 9 – Aileen F. Beaton, Bob's Farm.
OMNIPRESENCE

The study of the omnipresence of God will undoubtedly enrich the mind in the knowledge of God's purpose and our destiny in Christ, opening up to us the galleries of Jehovah, in a measure, where the enlightened intellect will grasp something of the perfections of the attributes of God and where the heart stirred by the grandeur and solemnity of such a venture will find the solidity of the consolations of the Gospel. The very infinitude of God's perfections will also make us sensible to our own littleness by revealing the limitations of man's most extensive knowledge.

Dr. Hodge, in his "Class Book on the Westminster Confession of Faith," states: "God is declared to be infinite in His being, hence He can exist under none of the limitations of time or space. He must be eternal, and He must fill all immensity. He is infinite, eternal, omnipresent in His being, infinite, eternal and omnipresent in His wisdom, in His power and justice. His immensity, when we
attribute this perfection to God, we mean that His essence fills all space. This cannot be effected by the multiplication of His essence, since He is one and indivisible; nor through its extension or diffusion, like ether through the interplanetary spaces, because He is pure spirit. The spirit of God like the spirit of man must be an absolute unit, without extension or dimensions." When we speak of God's eternity, we mean that He has neither beginning nor end. His immutability, He neither increases nor diminishes. His omnipresence, He is neither bound nor limited. There is absolute perfection in God's attributes."

The omnipresence of God, therefore, requires that He should be invisible, for visibility implies limitation. If God were visible, He would not be infinite, He would not be God. Were He visible, He must have form or shape and a visible figure pervading all space is an absurdity for it would preclude the existence of everything else but itself, or, as Hall has said: "That which has an assignable figure must be circumscribed within a certain outline, there must be some point in space where it terminates and space begins again, consequently it must be limited." Charnock, quoting Chrysostom, said: "God is everywhere and nowhere, nowhere in the sense that He is not bounded by any place nor receives from any place anything for His preservation or sustenance. God is everywhere, for no creature either body or spirit can exclude the presence of His essence. In Him we live and move and have our being, therefore the divine perfection of His omnipresence requires His invisibility." All Scripture teaches that it is so. Paul, when writing to the Colossians said, speaking of Christ, "Who is the image of the invisible God." In another passage of Holy Writ Moses is referred to as "seeing, by faith, Him who is invisible." John declares, "That no man hath seen God at anytime." The Apostle Paul, using language especially framed to impress upon the mind 2 of the reader the absolute invisibility of God, refers to God as: "The blessed and only potentate, King of kings and Lord of Lords who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see."

Nevertheless the effects of God's power and wisdom can be seen. This is clearly revealed when Moses requested to behold the glory of God, and God said: "Thou canst not see my face, for there shall no man see me and live. And it shall come to pass when my glory passeth by, that I will put thee in the cleft of the rock, and will cover thee with my hand, and I will take away my hand and thou shalt see my back parts, but my face shall not be seen." The "back parts" that Moses beheld, were the manifestations of God's wisdom and power. God is essentially present everywhere, equally omnipresent to all His creatures, at all times, and variously manifests Himself at different times and places to His intelligent creatures. "Whither shall I go from Thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me."

In heaven, earth and sea He is present. He fills the depths of hell, the extensiveness of the earth and the heights of heaven. His righteous judgements are manifest in the habitations of the lost, on earth, in His grace and mercy, in heaven in the consummation of His purpose. God is equally present with the doomed and the blessed but He breathes only upon the elect that they might be one with Christ.

The manifestations of God's presence is relative to the condition and place of the individual. Paul addressing his audience on Mar's Hill, many of whom were scoffers, urged them to seek the Lord, "If haply they might feel after Him, though He be not far from everyone of us." "Even the atheist," said Flint, in his work on Theism, "neither his sorrow nor satisfaction is fully intelligible if his soul has before it an impersonal law or the abstract nature of things; both presupposes that he has a kind of consciousness of being under cognisance of a person of moral attributes."

While God's invisibility may be proved from His omnipresence, it is to be remembered that it is a general rule that men overlook the existence of that which they do not see. Therefore, by remembering that God is invisible, His omnipresence is best realised. Surely then, our lives should be more circumspect when we are conscious that the invisible God is ever present. From the commencement of our existence He has never been absent from us for a moment. As you walk in the street He is beside you. In the pursuit of your calling you may be utterly unmindful of His presence, but He is there, not one word or act can be said or accomplished in secret. You mingle with the crowd, but God is nearer to you than those who brush your shoulder. You may see the solitude and silence, but you are not alone.

The unregenerate sinner would seek to escape
from the presence of God, but He cannot. “Whither shall he go from God’s spirit, whither shall he flee from God’s presence?” To the condemned sinner at the final judgement the consciousness of the omnipresence of God will undoubtedly inflict the most excruciating torment upon the mind; the bottomless abyss of hell and its terrors would prove a welcome refuge, but that shall not be.

To the sinner saved by grace, the omnipresence of God is a source of unflagging consolation. Paul refers to Moses, “as enduring” because he saw Him, by faith, “who is invisible”. God’s presence will sustain the faithful what may be the conditions or circumstances. He is an eyewitness to every struggle against sin. He understands every tear and He will smile upon every sincere endeavour to do His will in accordance with His Word.

“If the law, then, come and accuse thee for not having observed it, point to Christ and say: “There is the Man Who has done all; upon Him I depend. He has fulfilled it for me and presented me with His fulfilment;” and it will be silent. If sin come to slay thee, point again to Christ and say: “Whatever you can effect with Him you will effect with me for I am in Him and He is in me.” If death come to devour thee, say to it: “Well, death, do you not know that Man there? Go bite Him for me; He once made your bite sour enough for you. But if you desire anything more, provoke Him again . . . To that Man I belong. I am His and He is mine, and wherever He abides there also do I.” If the devil come to gain a share in thee, and hell seek to devour thee, only point to Christ, and they will be still. See, therefore, what we have in Christ, the Man Who is given us of God, to extinguish sin, crush death, vanquish hell and take captive the devil: and all for our profit.”

– MARTIN LUTHER.

3 THE WESTMINSTER CATECHISMS
Features which account for the excellence of the Catechisms drawn up by the Westminster Divines three hundred years ago are:

1. The Manner of the Age which produced them. Dr. J. Gresham Machen used to say that this is not a creed making age. Certainly its attempts in that direction have shown great poverty and weakness. The Agreed Statement drawn up by the Methodist and Presbyterian Churches in Ireland some seven years ago is marked by weakness and compromise. The Commission on Christian doctrine appointed by the Archbishops of Canterbury and York issued its report in a book of 242 pages just over ten years ago. Its members could not all agree whether the Virgin Birth was fact or myth, or whether “the tomb was empty because our Lord was risen;” they did agree that it was impossible to pronounce whether there will be such an event as the Last judgement, they were unanimous in rejecting the full inspiration of Holy Spirit, and they held that there was room for a doctrine of Purgatory in the Church of England and that there was no theological objection to prayers for the dead. The big churches in these degenerate days of ours are not likely to produce sound creeds. It is a wholesome thing to turn from their vapourings to the clear, precise and scriptural statements of the Westminster Divines.

That age was one well qualified for the task. In those days “all over the Reformed world voices were raised giving expression to the doctrines of grace with a fullness, a richness, an absoluteness never before known. Reformed Confessions sprang up everywhere in a luxuriant growth, written often by the hands of martyrs, wet always with their blood, and each and all declaring through martyr lips, which spoke not only in the fear of God but out of ardent love for Him, and face to face as dying men with their Judge and their Redeemer, all the words of this life” (Warfield). Luther and Calvin and their immediate followers had their battles. Their lives were full of conflict for the truth. The fight continued after they had gone to their reward. Those of the sons of the reformation who were called Lutherans had to suffer for their faith, but it was the Calvinists who were most ground under the heel of the oppressor and who, in consequence, “most passionately cast their hearts hope upon the God of salvation.” The Westminster Divines were Calvinists almost to a man. There lay behind them almost a century and a half of conflict for the faith, and in particular the preceding half century was a time of almost unprecedented religious unrest and controversy. It was the time of the Puritan conflict of severe persecution under Laud, when many of the Puritans were called upon to pass through the fiery furnace, to suffer lifelong imprisonment or severe mutilation. They did battle with the ritualism of Laud; but that was not their only foe. They had to fight a battle which the early Reformers were spared. Error now lifted its head within the Protestant Church – not the outright error of the heretic Pelagius who had such a high view of man's native
powers that he could say that “man is able to be without sin, and that he is able to keep the commandments of God,” but a semi-pelagianism which did not cast man utterly on the grace of God for his salvation. In other words, there arose men within the Protestant Church who ascribed some part of his salvation to man himself – salvation was not at every stage of the saving process “of the Lord.” In the battle with this heresy, as well as with ritualism, the Puritan soldiers of the cross acquired a skill in the use of their weapons. Says Dr. Warfield, “In the strenuousness of the conflict they had not only learned how to state the Gospel sharply, distinctly, precisely; they had, so to say, lost the power of stating it otherwise than with clearness, and exactitude and force.” These Catechisms then are the fruit of long struggle, patient endurance and faithful witness. They are the work of men who have passed “through fire and through water” and who speak out of the fullness of conviction the truths which were more to them than life.

2. The Manner in which the Work was done.

Another feature making for the perfection of the work of the Divines was their manner for setting about it. They were well qualified for their task. Some of them were acknowledged masters in the art of catechising and some twelve of them at least had drawn up catechisms of their own. Here was “an aroused and deeply moved mass of men striving earnestly to comprehend and express the elements of their faith” (Warfield). It was almost five years from the time of their first meeting until the completion of the Catechisms with proofs. These men gave up a considerable part of the best years of their lives to this task. The Scottish Commissioners were homesick for their native land; yet they esteemed the sacrifice they were making well worth while. And what patience and what pains these Divines showed! They took the most scrupulous care and esteemed no amount of toil or time too great. The Assembly met five days a week and sat from 9 a.m. till 1 or 2 p.m., and besides its committees were constantly engaged 4 at work. Dr. Thomas McCrie, jun., says that they had their hands full of work, and the midnight chimes of Westminster would find them deeply immersed in their studies, or busy on committees or in writing. They studied precision of statement and loyalty to the truth. One short chapter of the Confession of Faith, for example, cost the Assembly the labours of a month, and besides, we must add that there was also more than a month's work in Committee on this chapter. Even then the chapter was not finally approved – it was polished and re-polished and thoroughly examined before being passed. So the great truths of the Christian faith were expressed “clearly, cleanly and guardedly.” “All subsequent attempts to restate them can but repeat these older statements – which were struck out when the fires were hot and the iron was soft – or else fall helplessly away from the purity of their conceptions or the justness of their language” (Warfield).

3. The Manner of Men who did the Work.

Many of the Divines had suffered much for the faith and many of them were to suffer again. Dr. Alex Mitchell says of them: “Not a few had been honoured to suffer in defence of the truths to which they clung, and many of them “had the courage afterwards to brave suffering, insult, and poverty, rather than renounce their creed and their views of church polity and discipline. Nay, they may be said by the very act of their meeting, to have put their lives, if not their lives, in jeopardy, and so to have given the strongest proof of their deep sense of the necessity of the work to which they then addressed themselves; for the king by proclamation had prohibited their meeting, and had vehemently threatened them with the loss of all their ecclesiastical livings and promotions if they disobeyed his injunctions” (Introduction to Minutes of Westminster Assembly).

They had little material reward for their labours. They had an allowance of 4/- a day for their expenses, The wags of the day made sport about this. But these men sought first the Kingdom of God. Like Moses, they looked away to the recompense of the reward.

Richard Baxter, a contemporary well qualified to judge, says of them: “the Divines there congregated were men of eminent learning and godliness and ministerial ability and fidelity; the Christian world since the days of the apostles had never a Synod of more excellent Divines.” A secular historian, S. R. Gardiner, calls them “the flower of the Puritan clergy.” Samuel Rutherford, “the saint of the Covenant” found himself amid many kindred spirits. Many of them were great preachers, on whose lips multitudes hung, and many of them were great expounders of the Word. They knew their God and loved Him; when they set out to describe Him their words rise in a scriptural song of praise – “most wise, most holy, most just, most merciful and gracious, long suffering, and abundant in goodness and truth.” (Larger Catechism, Answer 7).

Many despise the fruit of their labours today. Dr. F. W. S. O'Neill, an ex-Moderator of the Irish
Presbyterian Church, tells in his book “The Quest for God in China” (page 117) of a Presbyterian lady in the North of Ireland who “from a sense of duty” began to teach her daughter the Shorter Catechism. She persevered till she came to the words: “All mankind by the Fall lost communion with God.” Says Dr. O’Neill: “Glancing down at the sweet innocent face of her child she closed the book. She dared not go any further.” With that proud note of superiority so characteristic of the Modernist, Dr. O’Neill adds: “From the standpoint of the Gospel and in the light of modern psychology, do we not all agree that she was right?”

We on the other hand join with Richard Baxter in saying: “I do heartily approve of the Shorter Catechism and of all therein contained. I take it for the best Catechism I ever yet saw.”

Just as in the providence of God the matchless Authorised Version of our Bible was given us at the time when English literature was at its peak, so the Shorter Catechism was given us in one of the grandest ages of our religious history – the age of the great Puritan revival. “It was given us, says Dr. Warfield, “by a picked body of the best men of the best age of British Protestantism.” They were men well qualified by gifts and grace and industry; and as they discussed the great truths of the faith “iron sharpened iron” and they gave us “clearly, cleanly, and guardedly” the truths of the Gospel of the grace of God. They tell us what man is to believe concerning God, and what duty God requires of man. They set before us in words so few, and yet so full, the saving work of our Redeemer, and then they set before us what manner of lives we are to live as the redeemed of the Lord. They leave us, at the close of our little Catechism, suppliants at the throne of grace – children, in the Presence and fellowship of a heavenly Father.

[NOTE: The quotations from Dr. Warfield are from his “Significance of the Westminster Standards.”]

“IRISH EVANGELICAL”

5

CONGREGATIONAL NEWS

St. George’s. – Friends and members of St. George’s spent an enjoyable afternoon on Saturday, 20th November, when the Women’s Missionary Society held their annual Gift Afternoon at Bible House. After devotional services and before introducing the guest speaker, Rev. Arthur Allen, in a few well chosen words, paid a tribute to the memory of Miss Jean McDonald and told of the splendid work she had done for the Missionary Society ever since its formation at the suggestion of her father, the late Rev. Wm. McDonald. Miss McDonald’s work, service and personality left a fragrant memory in the hearts and minds of all.

Mr. F. Birks of the C.I.M. who was the missionary speaker gave an inspiring address and showed some very interesting lantern slides. Mr. Birks said that Communism was trying hard to drive Christianity out of China, but that it was impossible to quench the love of God and Christianity from the heart of any who had really experienced them, and the Chinese Christians are proving this today – and proving it the hard way. Mr. Birks stressed the individual responsibility of all to show that the church really means business and will carry out the Divine command “to go into all the world . . .” After a vote of thanks to the speaker, the benediction was pronounced and the ladies then served a delightful afternoon tea and a time of enjoyable fellowship followed. The sum of over £75 was collected in the Hall to add to the funds of the Society.

JEAN McDONALD MEMORIAL FUND

Extracts from letters received by the Secretary:

From Glasgow. – “It is not easy to write to people you have never seen, but I must do this in acknowledgement of your precious food parcel which was very much appreciated. It is wonderful – the avenues that God in His mercy, opens through which assistance reaches us in these hard times. May the blessing of God be on you all and your good work.”

From Edinburgh. – “Words cannot express our appreciation of the so unexpected food parcel – Two tins of meat! Two tins of dripping! And four tins of flour, honey, milk and sweets! Really we were speechless, for we know no one in Australia, and were thrilled to learn that it came from our beloved Free Church friends. Again we thank you for your lovely gifts.”

From Rev. M. Galbraith. – “Accept thanks for the parcel of good things sent to me. I did not have a reply to my last letter to Miss Jean McDonald and was very sorry to learn from the announcement on the parcel that she had passed to her Eternal Reward. During my stay in Australia in 1925, I was a frequent visitor to the home of Rev. Wm. and Mrs. McDonald, and a fine couple they were. I had a profound regard for Mr. McDonald and his memory
I cherish to this day. I loved the Australian Free Church people, and had great pleasure in speaking to them . . .”

From Leith. – “My mother has asked me to thank you for the wonderful parcel. It was such a surprise, and the items so well chosen for a widow and old age pensioner. It is a great pleasure to know that the Free Church in Australia is doing such a splendid work, and to find that the ties are so strong. ‘Cend mille tringe, agus Dia bhith maile riubh.” (A hundred thousand thanks, and God be good to you.)”

From Glasgow. – “We are both old age pensioners over 70 years of age, and we cannot thank you enough for your acceptable gift. May you long be spared to do such good work.”

The Fund has now despatched 135 food parcels and has sufficient funds in hand for 66 more. In response to the suggestion in the September magazine, one family has been “adopted” by a Sydney gentleman. Further information and donations may be sent to the Hon. Secretary, Mrs. F. McLean, 79 Duntroon Ave., Roseville, N.S.W.

FOOD GIFTS FROM AUSTRALIA

Since many Free Church people, especially in our larger cities, have become recipients of food parcels from the Free Presbyterian Church of Australia, it falls to us to make grateful acknowledgement of this generous gesture of Christian sympathy and brotherliness from our sister church in Australia. It is true that we did not need this tangible and timely expression of goodwill to be assured that our Australian friends are very close to us in our joys and sorrows, but we would be less than human were we not deeply touched by the General Assembly's approval of a fund for sending food parcels to Free Church people in Scottish cities. We understand that this Fund has been established as a memorial to Miss Jean MacDonald, a gracious lady, who had many ties with the home Church, and it is being administered by a Committee of which Miss June Harris is Hon. Treasurer. We know that many letters of gratitude from Scotland have already reached the Committee, but lest there be any inarticulate recipients, we wish to assure our Australian friends of our heartfelt gratitude for kind thoughts so kindly expressed.

“Monthly Record of the Free Church of Scotland”

John Owen, the great Puritan, was the subject of an article in a recent issue of the “Inter-Varsity Magazine.” Although only a brief article, it is a good sign when such an influential and evangelical organ places the work of John Owen before its readers. Among university undergraduates there is a tendency to regard orthodox concepts of religion as being incompatible with sound learning. This attitude is of course based on very weak thinking, but if any argument is needed to disprove it the life of John Owen provides plenty of material. He was a great scholar as well as a great Christian and as Vice Chancellor of Oxford University he is credited with “the advancement of piety, the improvement of literature and the good government of this place.”

In the short sketch of Owen's life already referred to reference is made to his prodigious learning. In speaking of his works on Temptation, Indwelling Sin and Mortification the writer goes on to say that these particular works “show a deep knowledge of Christian psychology, being realistic in facing the difficulties in Christian living, and scriptural in showing how these difficulties may be met.”

The works of the great Puritans are not particularly popular among Christians. Some people feel that they require lighter fare but those who persevere in the study of these great writings will be well rewarded.

Here are three excerpts from the works of Owen already referred to. Note the deep spiritual knowledge combined with a shrewd insight into human nature:

MORTIFICATION

Mortification prunes all the graces of God, and makes room for them in one heart to grow. The life and vigour of our spiritual lives consists in the vigour and flourishing of the plants of grace in our hearts. Now, as you may see in a garden, let there be a precious herb planted, and let the ground be untilled, and weeds grow about it, perhaps it will live still, but be a poor, withering, unuseful thing. You must look and search for it, and sometimes can scarce find it; and when you do, you can know it, whether it be the plant you look for or no; and suppose it be, you can make no use of it at all. When, let another of the same kind be set in the ground, naturally as barren and bad as the other, but let it be well weeded, and everything that is
noxious and hurtful removed from it – it flourishes and thrives; you may see it at first look into the garden, and have it for your use when you please. So it is with the graces of the Spirit planted in our hearts. The heart is like the sluggards field – so overgrown with weeds that you can scarce see the good corn. Such a man may search for faith, love, and zeal, and scarce be able to find any; and if he do so discover that these graces are there yet alive and sincere, yet they are so weak, so clogged with lusts that they are of very little use; they remain, indeed, but are ready to die. But now, let the heart be cleansed by mortification, the weeds of lust constantly and daily rooted up (as they spring daily, nature being their proper soil), let room be made for grace to thrive and flourish – how will every grace act its part, and be ready for every use and purpose. A very good train of thought for an afternoon's gardening.

PRECAUTIONS AGAINST FALSE PEACE

Whoever speaks peace to himself on any one account, and at the same time hath another evil of no less importance lying upon his spirit, about which he hath no dealing with God, that man cries peace where there is none.

A little to explain my meaning: A man hath neglected a duty again and again, perhaps, when in all righteousness it was due from him; his conscience is perplexed, his soul wounded, he hath no quiet in his bones by reason of his sin; he applies himself for healing, and finds peace. Yet, in the meantime, perhaps, worldliness, or pride, or some other folly, wherewith the Spirit is exceedingly grieved, may lie in the bosom of that man, and they may neither disturb, him nor he them. Let not that man think that any of his peace is from God. The shall it be well with men, when they have an equal respect to all God's commandments. God will justify us from our sins, but he will not justify the least sin in us. “He is a God of purer eyes than to behold iniquity.”

That is a combination of sound theology and sound psychology.

WATCHING AGAINST TEMPTATION

Consider how the temptation wherewith thou art surprized hath made its entrance, and by what means, and with all speed make up the breach. Stop that passage which the waters have made to enter in at. Deal with thy soul like a wise physician. Inquire when, how, and what means thou fellest into this illness; and if thou find negligence, 7 carelessness, want of keeping watch over thyself, to have lain at the bottom of it, fix thy soul there – bewail that before the Lord – make up that breach, and then proceed to the work that lies before thee.”

There you have straight talking which is just as valuable to the 20th century Christian as it was to those of the 17th century.

– H. C.

MISSIONARY NEWS

South Africa. – Mr. McCracken reports as follows: “The work in my district continues steadily. On a recent Sabbath we received two heathen women into our Whiteville Church membership on profession of faith, after the usual period in the candidates class followed by an examination before the Session. Another man came forward the same day to tell us of his conversion through a dream. He has since joined the class.

At Gqumahashe we found a location where there is no church or school. I have held a number of services here in the open air and quite a crowd turned up at these services. One Sabbath when I arrived I found the people all drinking Kaffir beer so I went round the huts and kraals and invited them to the service and about seventy or eighty came along.”

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The Committee hope to provide in the near future, houses for our three missionaries in the African field. This will involve the outlay of a considerable sum of money and they ask for the prayers of our people that funds may be provided to meet this very necessary outlay. In this connection they are greatly encouraged to know that our good friends in the Free Presbyterian Church of Australia have promised to contribute £500 towards the cost of a house for Dr. J. C. Andrews.

India. – The following are extracts from a letter received from Dr. Annie Mackay who is now back at her post in Lakhnadon:

“I haven't noticed much difference so far because of the change of government, but when a tiny baby was brought, not long ago, more formalities than usual, because of the new C.P. law, were necessary; but before the authorities arranged for the relatives to appear before the magistrates the child died. When in Chhapara with Miss Dunlop I was glad to see Tiwari and his wife as keen as ever. Mis-ra, the ex-Brahmin whom Mr. Macleod
baptized in Allahabad, and who is now teaching in our school in Chhapara, seems to be making good progress and has much joy since he became a Christian.

The Mission Boxes that we could not bring in the car were brought by bus a few days ago. We are very grateful to all who contributed and trust that there will be much prayer for the work here.”

Miss Elizabeth Macleod is expected to return home in the near future but the date of her return is still uncertain.

Peru. – Dr. and Mrs. Lindsay and Miss Isabelle McDonald sailed in the “Reina del Pacifico” on the 22nd of October and they are assured of a warm welcome when they reach their respective destinations.

A meeting to bid farewell to Dr. and Mrs. Lindsay was held in the Presbytery Hall, Edinburgh, on the 18th of October.

Webster on Conscience.

“There is no evil that we cannot either face or flee from, but the sense of duty disregarded. A sense of duty pursues us ever. It is omnipresent like the Deity. If we take the wings of the morning and dwell in the uttermost parts of the sea, a duty performed or duty violated is still with us for happiness or our misery. If we say that darkness will cover us, in the darkness as in the light our obligations are yet with us. We cannot escape their power, nor fly from their presence. They are with us in this life, will be with us at its close, and in that sense of inconceivable solemnity which lies yet farther onward, we shall still find ourselves surrounded by the consciousness of duty to pain us wherever it has been violated, and to console us so far as God has given us grace to perform it.”

“You cannot stand upon any ground of pride if you are saved by a crucified Saviour. You cannot boast of anything that you have done, or present to God the work of your hands to propitiate His favour; you have to stand just where the Publican stood, just where Paul stood, just where the great saints of the Christian Church have always stood – humbled, self emptied, confessing that you are a sinner, and taking from God the Gift of Eternal Life through Jesus Christ our Lord.”

“The most gentlemanly letter ever written by the most perfect gentleman is, in my opinion, St. Paul's Epistle to Philemon. If you study its courtesies, you will see how manifold and how delicate they are.”

– RABBI DUNCAN.

8

OBITUARY

T. LESLIE. – In the passing of Mr. T. Leslie of Mitcham, Adelaide, the Church has lost a loyal and devoted Elder. Coming from Scotland at an early age Mr. Leslie spent much of his young life in Geelong, where he was married by the late Rev. John Sinclair to Miss Elizabeth Boyd a member of a staunch Free Church family of Belmont. Their six children were all baptised in the Free Church at Geelong by Mr. Sinclair. The family later moved to Adelaide, where Mr. Leslie continued to maintain a warm attachment to Free Presbyterian principles, and this despite supply difficulties involving in some cases years without a ministerial visit. The writer was much struck with the fragrance of the Christian life and character of Mr. Leslie, and feels that for him to die was not death but life more abundant.

To his sorrowing family and relatives we extend our warmest sympathy. “Mark the perfect man, and behold the upright: for the end of that man is peace.” Psalm 37: 37.

– J. A. W.

PUBLICATIONS FUND DEBT

Dear Friends,

The year is fast drawing to a close and we are still carrying the burden of debt. Some friends have-contributed nobly, one in particular (£50) from an Adelaide friend being most generous.

We need at least £150, to put this fund in a satisfactory condition. Is it possible that a few more friends, able to do so, might contribute to this end. Help of the smallest kind will be most acceptable.

Our warm appreciation is extended to those kind friends who have helped so far.

Yours in anticipation,

A. WEBSTER,
Convener Publications Fund.

P.S. – Would subscribers please see that subscriptions are brought up to date.

SUBSCRIPTIONS FOR NOVEMBER

N.S.W.

Mr. D. Gillies Palmer's Island £1 (31/12/48)

Mrs. D. Campbell, Wauchope 10/-
(30/11/48)
Mrs. C. Johnson, Girilambone  £1  (31/12/52)
Mrs. Hollis, Long Flat, via Wauchope  5/-  (30/11/49)
Mr. A. E. Hollis, Beechwood             5/-  (28/2/49)
Mrs. C. Morrison, Earlwood             5/-  (31/5/49)

THE AUSTRALIAN
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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. J. A. WEBSTER
8 Myers Street,
Geelong, Victoria.

All other remittances, money orders and cheques to be sent to the Church Treasurer,
MR. H. NICOLSON,
10 Stirling Street, Kew, E. 4, Melbourne

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. N. Kerr,
22 Chisholm St. Greenwich, N.S.W.

VICTORIA
Mrs. G. K. Maconachie, Marnoo  5/-  (30/11/49)
Mrs. A. W. Campbell, Stawell  5/-  (31/1/51)
Mr. A. K. Campbell, Marnoo  5/-  (31/12/49)
Mr. J. C. Campbell, Stawell  10/--(30/11/50)

DEBT FUND
Mrs. Lumbsden, Geelong  £1
Mrs. A. W. Campbell, Stawell.  £1

HI THAT HONOURETH ME, I WILL HONOUR
More than a hundred years ago a barber, who lived in Bath, was passing one Sabbath a place of worship, and went in out of curiosity just as the minister was giving out his text, “Remember the Sabbath Day to keep it holy.” He listened long enough to be convinced that he was constantly breaking the law of God, by shaving his customers on Sabbath. He became uneasy, and went with a heavy heart to his Sabbath task. At length he took courage and opened his mind to the minister, who advised him to give up Sabbath shaving and worship God. He replied, beggary would be the consequence; he had a flourishing trade, but it would almost all be lost. He told him he must not confer with flesh and blood, but trust God, Who requires from us no more than is for our good; never asks us to make any sacrifice but He will abundantly compensate. He could not bring his mind to it at once, but sounded his customers, and soon found they would employ another. At length, after many a sleepless night spent in weeping and praying, he was determined to cast all his care on God, as the more he reflected, the more his duty became apparent. He discontinued Sabbath shaving; went constantly and early to church or meeting, and soon enjoyed that “peace of God which the world can neither give nor take away.” The consequences he foresaw actually followed; his wealthy customers left him, as he was nicknamed a Puritan, or Methodist. He was obliged to give up a fashionable shop, and from various gradations in life, in the course of years he became so reduced as to take a cellar under the old market house and shave the farmers!

One Saturday evening, between light and dark, a stranger from one of the coaches, asking for a barber, was directed by the hostler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, as he did not like to violate the Sabbath! This was touching the poor barber on a tender chord; he burst into tears, and asked the stranger to lend him a half penny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be reduced before he could make such a request.

When the poor barber had finished shaving him,
the stranger said, “There must be something extraordinary in your history, which I have not now time to hear. Here is half a crown for you; when I return, I will call and investigate your case. What is your name?”

“William Reed!” said the astonished barber.

“William Reed!” echoed the stranger; “by your dialect you are from the West.”

“Yes, sir, from Kingston, near Taunton.”

“Well, kindly follow me!” said the stranger. “I am going to see a person who says his name is William Reed, of Kingston, near Taunton. Come and comfort him. If you prove to be indeed he who you say you are, I have glorious news for you; your uncle is dead, and has left you an immense fortune, which I will put you into possession of when legal doubts are removed.”

They went by the coach, saw the pretended William Reed, and proved him to be an impostor. The stranger, who was a pious character, was particularly noticed by His Majesty, and he often held conversations with him of some length upon serious subjects. One Monday morning, the King went as usual to watch the progress of the work, and not seeing this man in his customary place, inquired the reason of his absence. He was answered evasively, and, for some time, the other workmen avoided telling His Majesty the truth. At last, however, upon being more strictly interrogated, they acknowledged that, not having been able to complete a particular job on the Saturday night, they had returned to finish it on the following morning. This man alone had refused to comply, because he considered it a violation of the Christian Sabbath, and in consequence of what they called his obstinacy, he had been dismissed entirely from his employment. “Call him back immediately,” exclaimed the good king; “the man who refused doing his ordinary work on the Lord’s Day is the man for me. Let him be sent for.” The man was accordingly replaced, and the King ever after showed him particular favour.

FROM “The Little Gleaner.”

A JUST JUDGMENT

It is said that on one occasion in ancient Athens, when some judges were assembled on the hill of Mars, they saw a humble little sparrow pursued by a mighty bird of prey. Seeking to save its life by entrusting itself to the tender mercies of man, the little sparrow took refuge in the bosom of one of the senators. Alas! it had chosen wrongly, for a heart of stone beat beneath the bosom to which it trusted its safety. The unfeeling judge took it and dashed it to the ground, thus depriving it of its life. This cruel deed received its punishment, for the other senators condemned the culprit and banished him from the Senate. They naturally concluded that a man who was cruel to a bird would not be fit to judge impartially between man and man.

VERSES BY MARTIN LUTHER

Was never wonder like this
Since first the world began,

As that the Son of God should be
Of woman, born a man.

Majesty the truth. At last, however, upon being more

DOING IT WELL

In the second century they brought a Christian

Before the King, who wanted him to recant and give up Christ. He said, “If you don’t do it, I will banish you.”

The man smiled and answered, “You can’t banish me from Christ, for He says He will never leave me nor for sake me.”

The King in anger said, “Well, I will confiscate your property,” and the man replied, “My treasures are laid up on high; you cannot get them.”

The King became more angry, and said, “I will kill you.”

“Why,” the man answered, “I have been dead forty years: I have been dead with Christ, dead to the world, and my life is hid with Christ in God, and you cannot touch it.”

“What are you going to do with such a fanatic?” said the king.

— Selected.
“If I was a cobbler, I'd make it my pride
The best of all cobblers to be.
If I was a tinker no tinker beside
Should mend an old kettle like me.”

LESSON NOTES
TINY TOTS TEXT
Be glad and rejoice for the Lord things. – Joel 2: 21.

LESSONS FOR JANUARY
1949
Jan. Subject For Reading Memory Text Psalm Cate.
9 Jesus Christ. Matt. 1 Matt. 1: 1 2: 7 70
the Forerunner.
23 The Birth of Matt. 2. Matt. 2: 2 72: 11 72
Christ
30 Brother finds John 1: 35-46. John 1: 46 72: 17 73
Brother.

SCRIPTURE LESSONS
(With Notes by the Rev. M. C. RAMSAY, M.A.)

2nd January.
THE WORD.
John 1: 1-14. Memorise 1: 1

The Apostle John, in beginning his narrative of the
life of Christ, refers to very important facts regarding the
Person of Christ. The first statement in this book is very
significant: “In the beginning (i.e., in the past eternity, or
from everlasting) was the Word. The Son of God was
eternal – He always existed. The second statement
expresses the fact that the Son of God – the Word – was
distinct from God the Father, for He was “with God,” The
Son of God had and has a distinct personality.

“And the Word was God.” These words set forth the
Deity of Christ. Christ in His nature, power, and glory is
equal to the Father.

V. 2 informs us that in the past eternity the Son of
God was with the Father.

V. 3 definitely states that the Son of God was the
Creator of all.

The opening verses of this book set forth the
eternity, distinct personality, and deity of the Son of God,
and the truth that He is the Almighty Creator.

Vs. 4 and 5 describe Him as the Light of the World.

Vs. 6-8 contain a concise account of John the
Baptist's commission. John was “a man sent from God” to
“bear witness of the Light.”

Vs 9-11 tell of Christ “the True Light” rejected by
Zacharias and Elizabeth were godly; Zacharias was burning incense when the announcement was made that he should be given a son; the reassuring statements of vs. 13-16 should be noted: “Fear not . . . thy prayer is heard thy wife shall bear a son, and thou shalt call his name John.” Zacharias and many others should have great cause for rejoicing; the child should be great in the sight of the Lord, and should be a Nazarene — should drink “neither wine nor strong drink,” and should be filled with the Holy Spirit; should be instrumental in turning to their God many of the Children of Israel; should possess the spirit and power of Elijah, and achieve the great results set forth in v. 17: The hearts of the fathers turned to the children, that is they should seek their good; and John should accomplish the Divine purpose “to make ready a people prepared for the Lord.”

The significance of all these important announcements may be explained to the children.

It is little wonder that Zacharias doubted the fulfillment of promises so great. A divine sign was given him (perhaps also to be to him a corrective in view of his lack of faith), in that he was to be dumb until the accomplishment of the angel's words.

Then may follow a description of the interesting circumstances in connection with the choice of a name for the little boy (vs. 59-66), and of the people's wonder as the dumb father wrote: “His name is John.” Immediately Zacharias' powers of speech returned, and he greatly praised God for his goodness. The people in amazement asked, “What manner of child shall this be?” A question which it is fitting for the teacher to ask regarding each of his scholars. May the children seek that greatness to which John attained by the grace of God.

23rd January.

THE BIRTH OF CHRIST.
Matthew 2. Memorise 2: 2

Certain wise men having seen a star in the East, which they described as “His Star,” went to Jerusalem seeking Jesus. Probably they expected to find Him in the renowned City of Jerusalem. They asked the arresting question, “Where is He that is born King of the Jews?” King Herod, the Roman Tetrarch, and the people of Jerusalem were perplexed, and Herod, having assembled the religious leaders of Israel, sought to ascertain where Christ should be born. They answered, “In Bethlehem,” and they quoted the appropriate prophecies. The wise men then set off for Bethlehem, after Herod had requested them that if they found Jesus, they should return and inform him, as he (Herod) professed to be desirous of rendering Him worship. The star now went forward and stood over Bethlehem. They found Jesus and His mother. and fell down and worshipped Him. They presented Him with gold, frankincense, and myrrh — gifts befitting one who was “born a king” (v. 2). Warned of God, they did not return to their own land via Jerusalem.

An angel appeared to Joseph, directing him to take “the young Child and His mother” (note the order of the words) and flee to Egypt. They fled at night. The inspired writer notes that these events were prophesied in the Old Testament (v. 15) Herod, enraged that the wise men had slighted him, “was exceeding wrath,” and gave orders for the destruction of all the children under two years of age in Bethlehem and its neighbourhood. This terrible slaughter also was in fulfilment of prophesy (v. 18).

When Herod died, word was sent to Joseph, who in accordance with Divine instructions returned to his native land and resided in Nazareth.

As God the Father protected His Son from His enemies, so God protects boys and girls who trust Him. Notice how frequently the Psalmist referred to God as 12 his “shield.”

He who was born a King is the King of kings.

30th January.

BROTHER FINDS BROTHER.
John 1:35-46. Memorise 1: 46,

On the day following Christ's baptism, John the Baptist and two of John's disciples saw Jesus, and the Baptist said to his two disciples “Behold the Lamb of God!” Christ was and is called “the Lamb” to emphasise the sacrificial character of His death. The Baptist's two disciples then left their master and went after Christ. When the Lord saw them following, He asked them what they wanted. They asked Him where He abode, intimating that they wished to interview Him. Christ invited them to go with Him, and they remained with Him some hours. What was the subject of their conversation? Wonderful words were surely spoken that day. One of these guests of Christ was Andrew (v. 40), who later became an apostle. Probably the other was John, the writer of this Gospel, who also became an apostle. Neither of them would forget the experiences of those hours spent with Christ. Andrew showed his good sense by going to his brother, Simon, to inform him that they had found the Messiah; “and he brought him to Jesus” (v. 42). Simon also later became an apostle.

The following day Jesus saw a man named Philip, and said to him, “Follow Me.” He did so. Then Philip went to Nathaniel, his brother, and announced that they had found the One written of in the Law and the Prophets. Philip was probably excited as he carried this incomparably great message to his brother. But Nathaniel was cautious. He wanted proof of the statement. Also, he expressed his doubt by asking, “Can there any good thing come out of Nazareth.” Philip's reply was, “Come and see.” Come and see the Man for yourself. This reply was very sane. We who know Christ can offer no better advice to others than this, “Come and see” — come and obtain first hand knowledge of Him. We are not to be contented with simply hearing of Christ, but are to seek to obtain a personal knowledge of Him. We are to accept Him as our own Saviour from the
guilt and power of sin, and from hell, and we are to seek to increase our knowledge of Him.

SEARCH WORK IN ROMANS 9-16
1. Whom does Paul say, “are counted for the seed?”
2. What is Christ the end of the law for?
3. What has Paul to say about the gifts and calling of God?
4. Write out verses 10-12 of Chapter 12,
5. Where is it said, “Happy is he that condemneth not himself in that thing which he alloweth?”
6. Name two places mentioned as having made a contribution to the poor saints of Jerusalem.
7. Give the name of a person whom Paul speaks of as being “the first fruits of Achaia unto Christ.”

All answers to be sent to: Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2, Victoria

DECEMBER BIRTHDAYS
MANY HAPPY RETURNS

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

1948
" 1 – Brian James Gordon, Barrington.
" 1 – Roma Eagleton, Maclean.
" 2 – Wallace Lamborn, Willena.
" 2 – Margaret Marchment, Wauchope.
" 3 – George Gollan, Tinonee.
" 3 – Reginald McKinnon, Kindee.
" 4 – Joy Kidd, Nabiac.
" 4 – Helen Robinson, Taree.
" 4 – Barry K. McKay, Kinchela.
" 5 – Warwick Lamborn, Willena.
" 5 – Frances Neil Robinson, Marlee.
" 6 – Frank Bain, Wauchope.
" 7 – Thomas Clerke, Wauchope.
" 7 – Earnest Munro, Maclean.
" 8 – Kenneth Murray, Bunyah.
" 8 – Judith Black, Eastwood.
" 9 – Noeren Lyons, Forster North.
" 9 – Graeme King, Grafton.
" 9 – John Green, Maclean.
" 10 – Margaret Oakley, Failford.
" 10 – Lorraine Chapman, Taree.
" 11 – Betty Chapman, Wauchope.
" 11 – Graham Kidd, Nabiac.
" 12 – Donald Atkinson, Wingham.
" 13 – Marion Brogden, Armidale.
" 14 – Helena Breckenridge, Haberfield.
" 14 – Christina Marchment, Wauchope.
" 14 – Graeme Nisbit, Sydney.
" 15 – Heather Long, Grafton.
" 17 – Rosemary Turner, Bunyah.
" 17 – Valetta Foster, Hamilton.
" 17 – Graeme Weber, Taree.
" 18 – Eloise Rees, Hamilton.
" 18 – Kenneth Stevenson, Sydney.
" 18 – Catherine Bain, Wauchope.
" 19 – Pearl Mullard, Comboyne.
" 19 – Margaret Wilkinson, Pamoolalah.
" 19 – Frederick Sheather, Wauchope.
" 19 – Alys Allardyce, St. Kilda.
" 21 – Colin Albert, Ashley.
" 23 – Stanley Murray, Brown's Creek.
" 23 – Hugh Turner, Bunyah.
" 24 – Eunice Kennedy, Comboyne.
" 25 – Hedley Davey, Ruthven.
" 25 – Peter Child, Maclean.
" 25 – Bertie Chapman, Taree.
" 25 – Dianne Robinson, Maitland.
" 25 – Leslie Aldous, St. Kilda.
" 26 – David Murray, Kundibahk.
" 26 – Daryl Murray, Kundibahk.
" 27 – Donald McLeod, St. Kilda.
" 27 – Margaret Stewart, Taree.
" 27 – Nola Jean Sykes, Sydney.
" 27 – Helen McPherson, Maclean.
" 28 – Mavis Robinson, Anna Bay.
" 29 – Bruce Porter, Forbes River.
" 29 – Marcia McSwan, Maclean.
" 30 – William Calvert, Wingham.
" 30 – Helen McKinnon, Ellenborough.
" 31 – Dorothy McPherson, Grafton.
" 31 – David Robinson, Maitland.