ILLUMINATION

“Whom do ye say that I the Son of man am?” This was the question that Christ put to His disciples, and Peter rose to the occasion, for a moment the shackles of earthly ideas slipped away, and he rose far above the common conception that man held concerning Jesus. “Thou art the Christ the Son of the Living God.” Peter was subject to sin and the failures of his race and his impulsive and courageous spirit gave a clearer expression of his blunders than that of the other disciples. But yet, during those early days of his acquaintance with the Lord, flashes of Divine and holy wisdom filled his mind. Peter's every faculty would vibrate within him when blessed with heavenly light he realised the reality of the Person of Christ. Here before him, in a human form was the Eternal Son, the co-equal with the Father.

The illumination of Peter's mind was not the result of anything that he had heard, or read or that he had seen. It was not from the usual external sources that Peter was enabled to recognise the Christ as the Son of the Living God, it was a foretaste of the illumination of the intellect by the Spirit. The enlightening of the mind from the Royal Courts of the Eternal. The light of Truth expelled the spiritual darkness from his mind, its capacity is enlarged to embrace, to a degree, the thoughts of God. “Flesh and blood has not revealed it unto thee, but my Father which is in heaven,” said the Master. Peter had seen the miracles that Christ had performed, he had listened to the gracious words that flowed from the lips of the Lord, as countless thousands of others had, but it was not these things that brought to him heavenly wisdom, his mind was illuminated by revelation.

We may read God's Word and study the great end and purpose or Jesus Christ's sacrifice on the Cross of Calvary. We may accept the Christian ethic as the only solution for man's problems but none of these things will unfold to us the glory of the person and work of Jesus Christ. These things are indicators, the proper use of which will prepare the mind for illumination. A passing experience of spiritual sensibility is not the passage from death to life. All men at some period are conscious of their immortality, which may or may not lead them to accept the broad truths of religion. But, if we are to know Christ as “the Son of the Living God,” to behold, by faith, His matchless beauty and experience and the security of His saving power; if we are to see Him exalted on His kingly throne, then we must cry to the High and Holy Sanctuary, we must present our petitions at the Throne of His boundless Grace to enlighten our understanding for the reception of Truth. Paul writing to the Galatians concerning the Gospel that he preached said: “For I neither received it from man, neither was I taught it, but by revelation of Jesus Christ.” This then, is
the way to Eternal Life, and its first expression is the “renewing of the spirit of the mind” to behold Christ as “the son of the Living God.” “And whosoever cometh unto Him He will in no wise cast out.”

The revelation given unto Peter was a seal to his salvation. “Unto thee will I give the keys of the kingdom of heaven.” But the revelation did not keep Peter from falling, he did not grasp the fullness of divine wisdom. Before an hour had passed Peter sought to lay a stumbling block in the way, and fulfilment of Christ's mission. “Be it far from thee Lord” to die in Jerusalem, and did he not deny the Lord whom he had proclaimed to be “The Son of the Living God?” Perhaps when Peter opened his lips to shamelessly deny the Christ for the third time, there flashed into his mind the wisdom of revelation. This is the Christ the Son of the Living God, and immediately a soul agonizing remorse took hold on him, but Peter's strength of mind and soul is renewed, “When thou art converted strengthen thy brethren.”

If man is to bear the divine image it can only be brought about by God, in accordance with the riches of His grace, pouring out His mighty spiritual forces. Man by his own sin is in a state of spiritual illiteracy and intellectual darkness concerning his immortal destiny; he is held in a mental prison that is secured by the powers of darkness, but thanks be unto God, Christ has opened the doors of the prison, and has promised the illumination of the mind by the Holy Spirit. “It is expedient for you,” He said, “that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you.” This was not to be a flash of divine wisdom but an outpouring of knowledge and power. As Christ said to His apostles, “Howbeit, when He, the Spirit of Truth is come, He will guide you in all truth.” As the Master led His disciples out of the city for the last time, He said unto them: “John truly baptised with water, but you shall be baptised with the Holy Ghost not many days hence.”

The world that had meant so much to them labours but that they might enjoy the liberty of heart and mind as the sons of God.

The world that had meant so much to them now faded before the reality of Christ's person and work, Christ told them of life more abundant, rich in purity, beauty and holiness, the goal of contentment, happiness and peace. He told them of the mansions of the Father's house. The reality of God's purpose is revealed by the Spirit, not as a passing experience but an ever present fact, and while spiritual enlightenment does not mean perfection it does mean that the redeemed sinner shall go from strength to strength unwearied and shall be more than a conqueror in Christ.

The security of salvation and peace with God is not a superficial experience that arises from a sense of physical well being; but a state of peace which is the inevitable result of God's purpose for those redeemed by grace, when examined by the Spirit enlightened mind. “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 boundless oceans of God's love begin to break upon the mind and with holy reverence the redeemed bow before Him. Divine Wisdom reveals unto them that He who died on Calvary's tree is none other than the Creator of the universe, Ruler in the armies of heaven and among the children of men. The Spirit alone can guide you in all truth.

It is abundantly clear that this world's wisdom can never lead us to God. “For the world by wisdom knew not God,” said the Apostle. Would you see the magnificence of God's purpose? Would you see the Glory of Christ as the chiefest among ten thousand and the altogether lovely One? Then lift your prayer to the Revealer of spiritual mysteries, never will you understand the atoning work of Christ unless it is revealed to you by the Spirit.

You crave reality and truth, but man by sin is disqualified from attaining reality and truth, for he lives in the darkness of spiritual death. The Inspired Word declares that “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 by faith in the finished work of our Lord and Saviour Jesus Christ the Spirit is given and the veil is lifted. As Principal Rollock has said: “He (the Spirit) is not content to take the veil from the heart; but He takes thy soul by the hand, as it were, and leads it through the deep things of God. He will ravish it out of the body, as it were, and lead it into the light that has no access (the light that is inaccessible) and He will say, Lo! there is mercy; Lo! there is righteousness; Lo! There is life everlasting that is spoken of. Seeth thou not them all in Him? Thus He will point out everything in God.”

He that hath the Spirit will see the heart and
mind of God in that which concerns his salvation. He will see the remission of his sins in the mind of God, the sufficiency of Christ Sacrifice, the banishment of all limitations, and life evermore in the enjoyment of His presence.

“The secret things belong to God, but that which is revealed belong to us.” These things that concern our salvation are in His Word, but they can only be revealed by His Spirit. By the mercies of God will you not seek in the time of opportunity and the day of probation the enlightening of heart and mind by the Spirit through faith in Jesus Christ.

KEY BEARERS

The great commission given on the slopes of Olivet has remained unaltered throughout the ages and the call for missionary service is as urgent and insistent today as ever it was. The present world situation intensifies the urgency, “to make disciples of all nations.” The forces that are hostile to the Gospel of Jesus Christ are as active as ever. False religions and superstitions are strongly entrenched in many nations. It is a matter of grave concern that false religions, like Islam, is making greater progress in some countries than Christianity. China, with its 450 millions, may come under the godless domination of Communism, or yield to the influences of the Gospel propagated by the Herald of the Cross. India, with other Asiatic nations, watch with growing concern the unrest in Malaya purely for political and social reasons. Thus the missionary of today has not only to contend with the superstitions of Communism, or yield to the influences of the Gospel propagating by the Herald of the Cross. But there is no opposition or obstacle raised by man that can defeat the Gospel in its purpose.

If ever the challenge of missionary service was urgent and insistent it is now, and it should never be forgotten that to the Church is committed the charge to bring the Gospel to the heathen. The Keys of the Kingdom of Heaven were committed to Peter and through him to the Church. “No where,” said Dr. Bavinck, “is our unlimited responsibilities more solemnly put. No, it is not we who have built the Kingdom of Heaven, it is Christ Who has caused it to come through His mediatorial labours. Again, it is not we who impart the blessings of the Kingdom. These are the things that God has retained for Himself. We are only the key bearers who may do no more than open and shut the door.”

How grave, and yet glorious, is the responsibility of all who name the name of Christ. If we, as a church, allow the keys of the Kingdom of Heaven to be unused or to rust, we have failed in the commission committed to our charge, You and I may not be called to leave all and concentrate our whole life on the mission field, but we are definitely called to co-operate with the missionaries on the field to fulfil the great commission.

Since such a commission is committed to the Church, we must not conclude that heathenism is a misfortune for which the great bulk of mankind is to be pitied more than blamed. Heathenism is a crime and the offspring of its wickedness is manifest in the utterly unanswerable, and vicious brutality. The heathen is sunk in the cesspool of iniquity, into which his own self chosen religion of lies and superstition has plunged him. We should remember this in order to guard against the shallow liberalism which finds virtue in all religions and places them all on a plane of respectability. We should also remember the uncontrolled passions and bestial practices of heathenism, that we might appreciate and admire the patience of God and His eternal justice. The Almighty Jehovah who has borne through the ages the ceaseless insults hurled against Him by the self degraded idolaters who with unspeakable iniquity perpetrated in the name of religion, has covered himself with the slime of the fearful pit.

The fact that heathenism is a world wide, age long crime, does not destroy our compassion, but rather more profoundly stirs our compassion for the vast multitudes, who this very hour sit, where they have always sat, under the shadow of death. “Because the heathen worships his false gods and plunges himself into unspeakable vice does not make the heart of the child of God less pitiful or less eager for his salvation. To feel that the heathen rites are a standing outrage against God does not chill missionary zeal. Paul's soul was stirred, when he saw the fairest region of the world wholly given over to idolatry. God's honour dethroned in order that dead men, brute beasts and fictitious monsters may take His place. The crime of heathenism did not quench his zeal, but rather kindled his compassion, into an unappeasable compassion as in every age has man earnest godly men missionaries and martyrs.”

They knew, as we must know, that but for the
grace of God in sending the Gospel to us by our fathers we would have been this day part and parcel of heathenism. We are what we are by the grace of God. It was the Spirit of God that resurrected us from spiritual death, and made us conscious of the potential powers that are resident within us, powers quickened by the Sacrifice of God's only Son. It was the power of God that brought to us spiritual sensibility that we might grasp God's purpose and our destiny. It was God who renewed the Spirit of our mind and enlightened our understanding so that the walls of the house of death crumbled as we came into possession of these God given new born powers, that enobles us with the apostle to say, “O death, where is thy sting, O grave, where is thy victory.” Before us is the endlessness of our eternal inheritance, behind us is the darkness of heathenism and paganism. We are what we are by the grace of God, and it is sinful, stupid optimism to think that the world can be made any better by human effort.

We, are wholly indebted to God's grace, and there lies upon us a tremendous obligation. To give what we have received, to pity as we have been pitied, to teach as we have been taught. Was not this consciousness of debt that stirred the soul of our own missionary and a thousand and one other missionaries, counting their obligation a glorious privilege, and is it not the same force that binds our missionary societies together to co-operate with their brethren on the field to fulfil the great commission. “Go ye into all the world and preach the Gospel.”

There are millions of our fellowmen plunged into heathen darkness and spiritual death. As a church of God on earth we are key bearers, at the moment our special door is South Africa, though the whole world has a claim upon us. If we fail to use the key committed to our trust, God's purpose will not fail, but we will have failed, another will open that door and our privilege and opportunity will have passed. But we shall not fail, for God has begun this work among us, and raised up from among us His servants, equipped with a gracious personality, brilliant intellect and an unquenchable passion for the souls of men. God has answered our prayers, and honoured us as key bearers, and “He who hath begun a good work shall perform it unto the end.”

Are we boastful or do we claim merit in these things, God forbid, for our obligations are heavenly honours, they are gifts of God, gifts of priceless value, for the highest seraph in heaven would count it glorious to receive such honour. And shall we not pray that greater obligations will be laid upon us, that more missionaries shall be raised up from among us to carry the Gospel to our fellowmen, “who sit in darkness and under the shadow of death?”

And finally, let those qualities that characterise God's servants labouring in the foreign fields, be also found in us. Consecration, self denial and a passion for the souls of men.

LORD'S DAY OBSERVANCE PROGRESS

Friends of the Clarence River Lord's Day Observance Society will be pleased to learn of the continued efforts being made to bring before the people of this State the great need of a return by all peoples to the careful observing of the Lord's Day. A recent Convention on the Lower Clarence was marked by earnest and enlightening addresses by Revs. Cook and McIntosh on the great value to the individual, Church and State of obedience to the Fourth Commandment.

A survey of the work of the last six months discloses that the matter of preservation of the Day was being placed before the Government from time to time with favourable responses.

A publications fund was inaugurated with a liberal offering. The Society plans to publish proved booklets when permission is obtained from the Old Country and later to produce some original tracts and booklets with special appeal to Australian readers.

Much assistance is forthcoming from the London Lord's Day Observance Society.

The prayers of God's people everywhere are earnestly solicited towards our common aims.

C. P. KING, Sec.,
9/12/48. 135 Powell St., Grafton.

ONE WAY OF SALVATION

The ancient city of Troy had but one gate. Go round and round the city, you would have found no other. If you wanted to get in, there was but one way. So to the golden city of Heaven there is but one gate. Christ says, “I am the Door.”
“FATHER, I WILL”
John 17: 24

When an individual by faith acknowledges the Lord Jesus Christ as his Saviour, he does so in response to the Lord's invitation. “Come unto me all ye that labour and are heavy laden and I will give thee rest.” The invitation goes out to all. To the broken hearted, to the disappointed and discouraged, to those who are dissatisfied with a life where all its bright prospects are swallowed up in death and the great gulf of eternity. Therefore, when the Gospel comes to men, it is indeed the message of Salvation to the world weary and to those whose souls long to aspire to the lofty spheres of eternal life. And even though our faith be faint and wavering, that is no barrier to our accepting the invitation of the Lord Jesus Christ, for Christ invites all to come who are willing to trust Him. There you have the one and only qualification, “A willing heart.” But it is presumption and sin for any whose qualifications consist in their own good works or their own self righteousness. The invitation is to sinners, and only to those who recognise themselves as such, and depend wholly upon the sacrifice of the Lord Jesus Christ at Calvary.

Just before entering the Garden of Gethsemane for the last time, the Lord prayed for His disciples, and not for them alone, but for all who should believe on Him through their word. And I would call your attention to one of the petitions of that prayer. “Father, I will that they also whom thou hast given me, be with me where I am: that they may behold my glory, etc.” In the first place, let us consider the first three words, “Father, I will.” How different is the expression of this petition when compared with the prayer offered just a little later in the Garden of Gethsemane. “Nevertheless not my will, but thy will be done.” The distinction consists in this, that in the first petition He is praying for others as their Saviour and their Lord, revealing the covenant relationship that exists between the Father and Himself. In the second place, He is praying for Himself, as the substitute of man, whose sin He is bearing.

The petition “Father, I will” reveals the deity of Christ, equal with the Father in power and glory. The Lord is not pleading for the recognition of His claims, but stating exactly what He requires, or desires. He does not use words of authority nor yet of condescension, but He speaks with God the Father as an equal. The will of the Father differs in no way from the will of the Son. It is the Son's delight to do the will of the Father, and it is the Father's joy to fulfil the will of the Son. If we turn to the second Psalm we will see the reason why the Lord Jesus Christ framed His petition in such a way. “Ask of me and for heritage the heathen I'll make thine, and for possession I to thee will give earth's utmost line.” There is no other prayer in the Holy Scripture that conveys the calm majesty and dignity of this petition. “Father, I will.” The boldest words of Jacob; who prevailed and had power with God, were: “I will not let thee go except thou bless me.” As you see, these are the words of one that pleads for God's favour. The Apostle Paul was a man who lived close to God and was highly favoured, having been caught up to the third heaven and saw things that it is not lawful for man to utter: yet he says, “I bow my knees to the God and Father of our Lord Jesus Christ.” The Lord Jesus Christ alone could use such a petition as “Father, I will,” because He was God's fellow and equal. “He thought it not robbery to be equal with God,” for He was in the beginning, and the world was made for and by Him. “Ere the morning stars sang together, and the sons of God shouted for joy” Christ had entered into a covenant relationship with the Father; that He would redeem a people from the wrath to come. For that reason He assumed our nature and suffered on the cross. Thus in the petition He speaks to God the Father with reference to the agreement settled before the world was. He speaks as one who has fulfilled His part of that agreement, saying “Father, I will.” But in the fulfilling of that agreement He says, “Thy will be done.”

In the petition of Christ the poor sinner can take courage and look forward with assurance to His eternal redemption; as our Salvation does not rest upon what we have accomplished, but upon what Christ has done. The unerring dignity of this petition brings life and light to the soul. The Lord Jesus Christ stands in our room and stead. He is dealing with the Father and the Father is dealing with Him, and it is upon the outcome of that agreement between the Father and the Son on
which our Salvation depends. Thus the petition of Christ reveals that full agreement has been reached, and to us the invitation of the Gospel comes.

The continuance of the petition of Christ is, “that they also, whom thou hast given me, be with me where I am.” These words bring fresh light into the soul of man, for it unfolds the unity of the Godhead in the purpose of man’s redemption. The Father has an equal claim with the Son with regard to the redeemed, who shall inhabit the courts of eternal light in the kingdom of heaven. It reveals that it was the Father Who gave them to the Son. “Thine they were, but thou gavest them me.” Thus the Father and the Son are united in their claims, for the Lord said, “All mine are thine and thine are mine.” In the eternal Salvation of the sinner whose trust is in the finished work of Jesus Christ is the great purpose of the Godhead. The Father's love for the redeemed is not one wit the less than that of the Son. It was because God so loved the world that He sent His only begotten Son into the world. And it was because Christ loved us that He gave Himself for us. Therefore it was divine love that moved both heaven and earth for man’s Salvation.

It is the will of both the Father and the Son, that the redeemed should be with Him where He is. And Christ will not be satisfied until that union is perfect in heaven. The Father's favour is also revealed, when Christ tells of the great day of consummation, saying, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the earth.” Then shall Christ see of the travail of His soul and be satisfied.

And finally, we would come to the reason why Christ’s petition shall be granted unto Him. “For thou lovest me before the foundations of the world.” Before angels or any of the heavenly hosts sang the praises of the glory of the Godhead. The Father loved the Son, and the Son loved the Father. In the light of their own glory inaccessible, their love was mutual, when there was no eye to see or lip to praise. And when God the Father spoke to the inhabitants of the earth, He said, “This is my beloved Son, in whom I am well pleased.” On more than one occasion God broke the silence of heaven to declare His love for the Son. There is a sense in which the Son shares this love with the redeemed. When He saith, “That the love where with thou hast loved me, may be in them and I in them.” So when we hear the Gospel, let our feeble faith be strengthened. For we come not in our own strength, nor do we come because we think ourselves worthy. We are saved because of the love that the Father bears to the Son; and the mutual love of the Godhead is extended to us. “While we were yet enemies Christ died.” Let us then discard our self effort, and seek redemption only in the love of God the Father, God the Son and God the Holy Spirit.

JEAN McDonald MEMORIAL FUND

There have been no further acknowledgements of parcels to hand since the December issue of the magazine went to press. The following are extracts from letters received by the Secretary from Ministers of Glasgow congregations when supplying names and addresses of persons to whom parcels have been sent.

“I should like here to express the deep appreciation of the Presbytery to you and to all the kind friends of the Free Church in Australia for your very friendly and generous gesture. Even when some of the humble folks who receive parcels may not make a personal acknowledgement, perhaps because they are not much accustomed to writing, they are none the less appreciative of the kindness of our Australian friends, and of the contents of the parcels. . . .”

“Will you please convey to your committee our very warmest thanks and greetings for the splendid gift of food parcels. As we have a very large congregation I had some difficulty in making a choice, but finally decided to send you the names of those who live alone. The restriction of rationing falls most heavily on them. Many of these are old age pensioners. . . .”

“On behalf of my congregation I should like to express our deep gratitude for your kind work. I feel sure that your action is not only a very fit memorial to the beloved one, whom you wish to honour, but will also strengthen still further the ties between your Church and its sister Church in Scotland. . . .”

“We are very grateful to you and to all the kind friends who have subscribed to 'The Jean McDonald Memorial Fund’ so liberally. On behalf of my own congregation I return our warmest thanks for the great kindness. You have done, and are doing, a magnificent service. . . .”

The Committee has despatched 210 parcels to date, exhausting the whole of the fund. Further donations for this good work would be gratefully received by the Treasurer, Miss June Harris, 8 Dural Street, Hornsby.
“It is easy for the fool, especially the learned and scientific fool, to prove that there is no God, but, like the murmuring sea, which heeds not the screams of wandering birds, the soul of humanity murmurs for God, and confutes the erudite folly of the fool by disregarding it.” – J. SERVICE.

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SANCTIFICATION

The sacrificial death of our Lord and Saviour Jesus Christ has erased the sentence of condemnation recorded in the Books of Eternity. Who, therefore, can condemn when God justifieth? Who can lay anything to the charge of God's elect? The law can bring no charge against the disciple of Christ and hell itself is silent because the charge must be established before the judgement seat of Christ, and “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.”

To receive such a forgiveness is the desire of all men, but such a desire does not constitute evidence of salvation. Balaam desired to die “the death of the righteous,” but he did not. And surely we have not a more pathetic figure in sacred history than Esau, every faculty of his being contributed to his misery in his hopeless search for a place of repentance. The realisation of his awful destiny compelled him to hope against hope Therefore, the desire for justification may have no other motive behind it than to escape the consequences of sin and wickedness. And it is quite possible that the religion of thousands is based on such a false foundation as this. A desire to escape the fires of hell is by no manner or means a mark of grace.

In God's plan of redemption it is not enough to have the sentence of your condemnation erased from the Book of Remembrance. There must of necessity be the eradication of the defilement of our nature. The benefits that come to us through the sacrifice of our Lord and Saviour is not only forgiveness and justification but also sanctification.

Justification wipes out our past record of trespasses and sin. Sanctification qualifies us in our individuality and personality to enjoy the immortal habitations of the saints in light. It is the purifying of the mind and the development of spiritual sensibilities. While justification removes our condemnation, sanctification eradicates our moral defilement.

Justification is instantaneous and complete and the comforts and peace of our justification comes to us by faith. “Therefore, being justified by faith we have peace with God.” Sanctification is a gradual process, it may be slow, very slow, but no less certain than justification. And it is from our sanctification that we have the evidence of our eternal salvation. The soul is quickened, spiritual sensitiveness is revived, the understanding enlightened, the spirit of the mind renewed and refined, “the Spirit bearing witness with our spirit that we are the children of God.” The Eternal Spirit Who is from everlasting to everlasting and Whose goings forth are from the Ancient of Days, touching you with the Hand of Eternity, quickening and moulding your personality into the likeness of His own.

The blessedness of justification is by faith. It is not a personal experience. You cannot feel it. It is a state or condition that is established between God and us on the authority of God's infallible Word. We are justified by the righteousness of Christ. It is not our own righteousness. The Lord Jesus Christ wrought out that righteousness and we receive the benefits. We are justified by faith.

Sanctification is truly a work of grace and the evidence of faith. In sanctification we have the reality of experience. The blessedness of sanctification is not by faith but experience. “Old things pass away, behold all things become new.” The Spirit of Christ will reproduce Himself in you. His thoughts will become your thoughts. “The same mind that was in Christ shall be in you, for we have the mind of Christ,” said the Apostle. Self interest, question able motives and petty jealousies will begin to die, “that we, being dead to sins, should live unto righteousness”. “For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren.”

ST. GEORGE'S FREE KIRK FELLOWSHIP

Secretary's Annual Report for Year Ended 1948

We all appreciate that the past year has been a particularly interesting and helpful one. We have been greatly privileged to have such speakers as the Rev. Sykes, whose lantern slides emphasised the work of the Presbyterian Mission in the New Hebrides; Miss Turner, who discussed the problems created by Jews and Arabs in mission work in Syria; Mrs. Binks of the China Inland Mission, who told of the threat of Communism in China; Mr. Clive Coogan, who gave a very unusual address on “The Devil's Activities on Human Life,” and finally Barrister Maxwell Bradshaw's inspiring address on “Church Worship.”

Grateful acknowledgement is extended to the Rev.
Arthur Allen for his ever ready help in spiritual guidance and whose series of illuminating addresses on “The Ministry,” “Spiritual Conquest of the Church,” “The Sabbath Day” and “The Doctrine of the Atonement” proved very beneficial, giving the members a knowledge of the principles for which our church stands.

In the preparation and discussion of various Biblical topics members have worked well and diligently. We thank Mr. R. Allen for his assistance in all matters.

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Other activities by the Members were as follows: – Representatives attended the Rally held at Taree, at which a paper on “Evidences of True Conversion and How to Aid Growth in Grace,” prepared by several of the members, was read. A visit to the Archaelogical Exhibition held in the Sydney Town Hall. A cleaning up party headed by the President, Mr. N. Kerr, helped to prepare the Church for services, after the renewal of the ceiling. During the year a number of “Get Well” cards were sent to members of the congregation who had been laid aside through illness.

A Psalmody Class was conducted by Mrs. MacLean early in the year but, owing to poor attendance, it was decided to discontinue it, as Mrs. MacLean could not be expected to carry on without greater support. We are deeply grateful to Mrs. MacLean for her kindness in conducting the class so efficiently.

To Miss T. MacDonald we are indebted for the donation of her sister's books. It is intended to place a plaque, suitably inscribed, on the bookcase

Contributions over the past twelve months were: – China Inland Mission, £1/5/-; British Syrian Mission, £1; Women's Missionary Society, £11/6/-; Church Building Fund, £1; and Miss Jean McDonald Memorial Fund, £1.

Twenty meetings were held during the year, with an average attendance of 17.

We desire to express our appreciation to the members of the congregation for their support throughout the year, and we express the hope that an increasing number of the congregation will attend our meetings in the forthcoming year.

It is with feeling of gratitude to our Heavenly Father that we record His great goodness to us during the past, and pray that His blessing and presence will be with us in the coming year and that we will witness a revival of true religion in our midst.

MURIEL DICK.

THE GENERAL TREASURER GRATEFULLY ACKNOWLEDGES THE FOLLOWING AMOUNTS:
Miss J. Sinclair, Adelaide: Publications, £2; Dr. Andrews Mission, £3. Mr. Alex. Macdonald: Assembly Fund, £3; Training of Ministry, £3; Foreign Missions, £3; Welfare of Youth, 17/-; Widows and Orphans, 15/-.

Miss Campbell, Stawell: General Assembly, £5; Missions, £5. Mr. J. A. McLachlan: Welfare of Youth, £1; African Missions. £1; Students, £1; Special Publications Fund, £1. Miss M. Nicolson, Buninyong: Publications, 10/-.

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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.

SUBSCRIPTIONS FOR DECEMBER

New South Wales
Rev. Hugh Paton, Drummoyne, 5/-, 31/1/50; Mr. M. H. Lowe, Bondi, £1, 31/12/54; Mrs. C. C. Campbell, Lane Cove, 5/-, 30/9/49; Miss J. M. Lobban, North Sydney, 10/-, 30/9/50; Mr. J. McLean, Earlwood, £1/5/-, 31/12/418; Miss L. D. Cameron, Maclean, 10/-, 31/12/50; Mr. R. N. Shaw, Croydon, 10/-, 31/11/48; Mrs. W. McKinnon, Drummoyne, 10/-, 30/4/48; Miss E. Smith, Bondi, 5/-, 31/12/49; Mr. W. Brand, Auburn, 10/-, 31/8/53; Mr. W. Urquhart, Arncliffe, £2, 31/5/51; Mr. J. McLeod, Concord, £2, 31/5/51; Mrs. N. A. Calvert, Wingham, 5/-, 31/12/49; Mrs. W. Wisley, Wherrol Flat, 5/-, 31/12/49; Mrs. S. J. Bennett, Grafton, 5/-, 31/12/49; Mrs. A. Anderson, Grafton, 5/-, 31/12/49.

Victoria
Mr. H. S. McFarlane, Hamilton, 10/-, 31/12/50; Mr. C. A. McMillan, Hamilton, 5/-, 31/12/49; Miss C. McDonald, Hamilton, 5/-, 31/12/50; Mr. A. McDonald and Sisters, Geelong, 5/-, 31/12/49.

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

THE CHILDREN'S SERMON

“Stand still, and consider the wondrous works of God.” Job 37: 14.

Today we are going to talk about some of the wonderful things. There are many that evoke our admiration and excite our praise: David says, “His work most wonderful He hath made to be thought upon.”

1. What a wonderful thing is the work of Creation. God's making all things of nothing by the word of His power, in the space of six days and all very good. Think of all the mountains, the trees, the ocean, the animals, the birds and the fishes. But the crowning work of God's creative power was in making man. We are strangely and wonderfully made – made to glorify God.

2. What a wonderful work is the work of Providence. His most holy, wise and powerful preserving and governing all His creatures and all their actions. How often we see that the missing of a train, or ship, has been the saving of a life. Not even a sparrow can fall to the ground without God's notice. How much more interest He takes in you and me.

3. What a wonderful work is the work of Redemption. Angels are amazed at this work. It is the wonder of heaven. God gave His only begotten Son Who became man, and He continues to be God and man in two distinct natures and one person. He took to Himself a true body and a reasonable soul and was born of Mary, without sin. By His Word and Spirit He reveals to us the will of God for our salvation. He satisfied Divine Justice by offering up Himself as a sacrifice to reconcile us to God, and He subdues, rules and defends us, besides conquering all His and our enemies. All these blessings are ours by virtue of His suffering, death and resurrection.

4. Again, what a wonderful work is the salvation of our souls! We mean the application of Christ's work to our hearts. It seems to be too good to be true that we, who are such great sinners and deserved God's wrath and curse can be saved. God saves us by the Holy Spirit convincing us that we are sinners, and enlightening our minds in the knowledge of Christ, renewing our wills, and so working faith in us that we just long and love to embrace Christ as our Saviour, and when He saves us we think that is the most wonderful work of all, Saved by Grace. J. C. R.

I often think that it is the eleventh commandment which Christians might keep. They try to keep the ten, not one of which they can keep. Can they love God with all their hearts? Can they never covet? No, the ten bring us in guilty. But this new commandment is what we could keep. We could love one another, and it is by seeing them as clear to God, and in Christ, that we can truly love one another, even as Christ.

– WM. LINCOLN.

CHILDRN OF THE MYRIAD VILLAGES

In the rural districts around the walled cities of China are thousands of villages and hamlets scattered here and there among the rice fields. All of them are full of village lads and lasses living their carefree, open air lives. No school for most of them! Their days are spent lying, sitting, or even standing on the backs of grazing water buffaloes, or stretched full length on the ground watching them and the family cows, horses and pigs. Sometimes groups of boys and girls graze their animals in some grassy spot together, telling stories and playing games, making whistles out of leaves and reeds, or modelling clay animals and baking them in the sun.

Some fetch the firewood for the home. Some help father drive the cows to distant markets, each cow with two bamboo baskets hung either side of its cow-saddle.

Girls, too, take cattle out to graze, find firing and sometimes even help to drive the cows to market, but more often they have to help take care of baby brother or sister.

Lovable children of the soil! More lovable still when they become children of “our Father in Heaven” through believing in Jesus. Then are their hearts washed “whiter than snow” – hearts in which otherwise the seeds of sin and uncleanness, born along with all of us, would year by year grow into black and rotten fruit. For some of them have heard the Gospel. But millions and millions have not. Do you care?

Let us remember that in China there are at least one hundred millions of young people, most of whom still wait to hear the Word of Life. “How shall they hear without a preacher?”

“CHINA'S MILLIONS”

THE NEGLECTED FIELD

I went by the field of the slothful, and by the vineyard of the man void of understanding;

And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Then I saw, and considered it well: I looked upon it and received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep;

So shall thy poverty come as one that travelleth; and thy want as an armed man. – Proverbs 24: 30-34.

The lesson, in brief: BE DILIGENT.

AN ADMONITION

Time WAS is past, thou canst not it recall;

Time IS thou hast, employ the portion small;

Time FUTURE is not, and may never be;

Mr. R. Muir, Geelong, 3/–; Mrs. A. R. Fuller, Grafton, 11d.

DEBT ELIMINATION FUND

Mr. A. McDonald and Sisters, Geelong, £15; Miss Ruth Cook, Adelaide, £5.

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THE CHILDREN'S PORTION

Conductd by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Vic.
LESSON NOTES
TINY TOTS TEXT
“In all thy ways acknowledge Him, and He shall direct thy paths.” Proverbs 3: 6.

EXPOSITIONS
By the Rev. J. CAMPBELL ROBINSON

6th February.

THE PARABLE OF THE SOWER
Matt. 13: 1-9, 18-23

(1) Jesus preached this solemn parable from a boat near the side of the lake which is called the “Sea of Galilee.” The people were seated on the rising slope of the shore before Him.

(2) Jesus introduced a new kind of preaching, a type of preaching they had never heard before. He began to speak to them in parables. What is a parable? It is a story that has two meanings, usually a natural and a spiritual meaning. (Teachers might explain this.)

(3) This is the first parable Jesus spoke and it is called the “Parable of the Sower.”

The natural meaning. “Behold a Sower went forth to sow.

The parable describes four different types of ground upon which the seed fell. Note what happened as the seed was scattered.

(a) “Some fell by the wayside” (v. 4), That is the well beaten path adjoining the field (the wayside) and the birds of the air came and devoured it. Usually during ploughing and sowing, large numbers of birds flock around seeking food.

(b) Some fell on “stony places” Where there was very little earth (v. 5). This happens in fields where the rock is near the surface and is only lightly covered with earth. Seed falling in a place like this would root quickly and grow rapidly, but would wilt in the sun (v. 5-6).

(c) Some fell among thorns (v. 7), among thorny weeds and the seed was choked.

(d) But others fell into good ground, well prepared ground, and the result was a bountiful crop.

The Spiritual Meaning. Jesus explained the meaning of this parable to His Disciples (v. 18 to v. 23). The Sower means a man preaching or teaching; Jesus Himself was the great Sower; the Seed, the Word of God. The four different kinds of hearers with four different kinds of hearts.

(1) First, wayside hearers: Hard hearts, hearts hardened by the deceitfulness of sin, so that the Word of God has no interest for them; hearts from which Satan can easily pluck the Word; fowls of the air represents the ease with which Satan performs his work (v. 4),

(2) Secondly, rocky ground hearers: (Read v. 20-21). People who hear word and anon with joy receive it, but when test comes they falter and fail. The heat of the sun means trials, etc. (Teacher, explain this.)

(3) Thorny ground hearers: Those whose hearts are centred in the cares (v. 21-22). For instance, poor man in his poverty, the rich man in his wealth, etc. If a Christian be a Christian, not a sham, seek first. (Matt. 6: 33.)

(4) Good ground people after they hear the Word of God keep it in their hearts and please God by doing it. This is seen in fruitfulness. They bring forth fruit in varying degrees, some thirty, some sixty, some one hundredfold.

Lesson in Sabbath School and in Church, take heed how you hear.

Do not be like the hard hearted, shallow hearted, half hearted, but true hearted, for thou shalt love the Lord with all thine heart and soul and strength and mind. Be ye doers of the Word and not hearers only.

13th February

PARABLE OF THE TARES
Mam 13: 24-30, 36-43

This is the second parable in this chapter, and remember I told you what a parable was a story with two meanings (note first the natural meaning). We have three periods set before us here: (1) Seed time, growing time and harvest time.

(a) Seed time: A man sowed good seed in his field (v. 24), but with the night, when men slept, came an enemy who did a very mean, cowardly and wicked thing – he sowed a very hurtful weed amongst the corn.

(b) The Growing time: For a time the seed gave great promise; it shot up speedily, but as soon as the fruit appeared up came also the Tares (v. 26) The 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 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 rightious. 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.)

20th February.

**PARABLES OF THE GRAIN OF MUSTARD SEED AND THE LEAVEN**

Matt. 13: 31:33

We shall study these two parables together:

1. **The First Meaning of the Parables (Natural):**

   (1) The first is about a grain of mustard seed; the seed is very small, yet the tree or bush when fully grown is the largest of all herbs, its branches being big enough for the birds to rest on. Read v. 31-32. How wonderful the growth from so small a seed. This seed is very plentiful in Palestine.

   (2) **Leaven is more common** to us than the mustard seed, for it is used in the baking of bread. A little leaven put into dough soon works through the whole loaf, causing it. to smell, become light and so, when cooked, wholesome to eat. Jesus tells about a woman who took some leaven and put it into a large quantity of meal, and in course of time the whole was made like it.

II. **The Second Meaning (Spiritual):**

Jesus does not give us any explanation of these two parables, so we are left to discover the meaning ourselves, but Jesus does not leave us without a clue, for He says, “The kingdom of heaven is like this,” so we know that they mean something about the kingdom of heaven, the kingdom which Jesus came to establish among men and concerning which He spoke often to His Disciples.

Note 1st: We learn from both these parables that the kingdom or heaven has only small beginnings. This is understood when we realise that the Divine Commission, “Go ye, etc.” (Matt. 28: 19-20) was given only to a few, and yet the Gospel is spread abroad in the earth today. It has gone into practically all lands.

(2) **It will have a great ending,** note seed, then tree shows how kingdom would flourish.

   (1) **Leaven** tells how Gospel would influence and change whole world; note little stone in Daniel.

Lesson (1) We learn we must not despise day of small things; God has used the very simplest means to bring souls to Himself.

   (2) We should never lose heart in spreading the Gospel; we may not see much fruit for our teaching, but Jesus says, “The whole was leavened.” The Gospel will never fail and the assurance we have of this is in the Words of Jesus, “Lo, I am with you, etc.” (Matt. 28: 19-20).

27th February.

**PARABLES OF HIDDEN TREASURE AND THE PEARL OF GREAT PRICE**

Matt. 13: 44-46

It is worthy of note how these two parables speak about very interesting things. Read v. 44-46. (1) The thought of buried treasure always excites interest and how thrilling to take part in a hunt for it. Many rich finds have been discovered in Bible lands. This man was so overjoyed at his find that he sold all his possessions and bought the field (v. 44). (2) I wonder, boys and girls, did you ever see a pearl? It is a very precious stone, but seen in its natural state is not very attractive, but when polished and cleaned it is very beautiful, so with us when our sins are washed away (in the blood of Jesus) we become clean. No doubt you have read of the pearl fishing industry carried on in our northern shores. It is hard and dangerous work, but the reward when found is very great. “Strive to enter in at the strait gate, etc.” (Matt. 7: 13.) Pearl buying is a skilful art. The pearl of which Jesus speaks is a “pearl of great price” (v. 46).

**The Spiritual Meaning:** They tell us very
encouraging things about the Gospel. They tell us that it is compared to treasure and to a pearl of great price.

The question might be asked is the Gospel a good thing to have?

The actions of these two men prove the worth of the object they sought to attain. Both “sold all” to make the thing found their own property. This tells us that those who really are convinced of the importance of salvation will give up all to win Christ. The Apostle Paul says, “Yea doubtless, etc.” (Phil. 3: 7-8). (Read) This is the supreme aim of the Christian life. Many boys and girls lose all that is really worthwhile in life by not counting the cost. (Explain) The treasure is before you; we must be prepared to “sell all” that we may win Christ “Seek first the kingdom, etc.” (Matt. 6: 33.)

This parable tells us some people find Eternal life who are not seeking for it. “God is found of them that sought Him not.” This reveals to us the great mercy of God. Note instance woman of Samaria came to draw water and found her Saviour.

Lesson of greatest importance to learn that to have Christ Jesus for your Saviour and Friend is to have treasure and have the pearl of great price.

SEARCH WORK IN PSALMS 

119-150

1. What did David say he had done to prevent his sinning against God?
2. Why did David say it was good for him that he had been afflicted?
3. What special blessing have they who love God's law?
4. Who are likened unto Mount Zion, which cannot be removed?
5. What answer did the Jews give to the request, “Sing us one of the songs of Zion?”
6. Write out a verse beginning, “Cause me to hear Thy loving kindness.”
7. What goes the Lord say He will beautify the meek with?

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

A BOASTER SILENCED

A rich man was showing a friend through his house, and after scaling a high tower, pointed in a northerly direction, and said:

“As far as your eye can reach, that is all mine.”
“Is that so?” said the friend.
“Yes. Now turn this way: that is also mine.”
“Is that so?” said the friend.
“Yes. Now turn this way: that is also mine.”
“Indeed!” said the friend.

“Now look southerly, that is all mine! And westerly, that is mine also — in fact, on all four points of the compass, as far as the eye can reach, it is all mine.”

His friend, looking at him, paused, and said:

“Yes, I see you have land on all four quarters, but” — pointing his finger upwards — “what have you in that direction?”

The rich man was unable to answer.

How many there are who are rich in this world's goods, but poor in the inheritance of life eternal.

— Selected.

JANUARY BIRTHDAYS, 1949

MANY HAPPY RETURNS

“Let the beauty of the Lord our God be upon us.”
— Psalm 90: 17.

1949

Jan. 1 — Sandra Pyart, St. Kilda.
" 2 — Burnley Woodall, Branxholme.
" 4 — Margaret Wilson, St. Kilda.
" 5 — Gloria Foskin, 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.
" 17 — 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.
" 29 — Ian Steel, Wauchope.
" 30 — Arthur A. Upton, Bob's Farm.
" 30 — Ruth Steele, Wauchope.
" 30 — John Denham Franklin, Tinonee.
Expose water to fire, and it dissolves in vapour; wood, and it vanishes in smoke and flames, leaving but grey ashes behind; iron, and it is converted into rust; but fire may play on gold for a thousand years without depriving it of a degree of its lustre or an atom of its weight. Beautiful emblem of the saints of God! They, like gold, cannot perish, and their fiery trials but purify that which cannot be destroyed.

– THOMAS GUTHRIE.

SOME THOUGHTS ON THE WORLD CRISIS

By H. C. NICOLSON

When this issue is published 1948 will have become part of history. It has been an eventful year and there have been many manifestations of the unrest which is so prevalent in the hearts of men. Carlyle once wrote of an era in British history and referred to it as a period when the old had not died and the new had not been born. That just about sums up this present period. Violent changes are at work socially and politically and doctrines which were once considered the stock in trade of harmless cranks are now taking on a very material and sinister shape. There is little that is regarded as sacred. The rights of private property, and old established traditions such as our Empire associations, are, in company with other things, dependent for their existence upon some ministerial edict. It would be wrong to assume that these things are not popular in many quarters but that does not sanction them. Democratic government does not mean that the people are always right. God's law takes precedence over the people's will.

It is just at this point that so many of our schemes are breaking down. We may create new standards of conduct but the only standard which will provide a sure foundation is conformity to God's law. This may be more clearly exemplified by referring to the legislation which abounds today for social betterment. The enrichment of one class is often achieved by the impoverishment of another and yet we have become so conditioned to the practice that we accept exorbitant taxation as being extremely irksome, but just another burden to be borne philosophically. Taxation can become a breach of the commandment which says, “Thou shalt not steal.” Power is given to men to use to God's glory, and God's laws must be respected in carrying out the duties associated therewith.

The great changes which we are witnessing today are of deep concern to the Christian. It is one of the glories of the Presbyterian tradition that church members have never held themselves aloof from the struggles of mankind and today we need to ponder deeply on the crisis in world affairs. Communism and its menace is on everybody's lips but do we recognise it in its true nature or do we merely regard it as a menace to our comfort and security. Communism is only the embodiment of the false values which men have upheld in
countries blessed with the gospel. Communism is materialism in all its starkness, it is atheism in its final form, it is the complete answer to the man and to the nation who will not own the kingship of Christ. Countless thousands have toyed for years with the elements of Communism and now when they see their theorising take tangible form they are filled with fear.

Is there any clear cut course for a Christian in these strange days? Perhaps not a clear cut course, but there are certain guiding principles. A Christian in Australia should remember that he is part of a democracy and as such his vote has some influence upon the country's government. An analysis of a parliamentary candidate's character should be made and this should be made irrespective of party associations. A Christian should by word of mouth bear a constant witness against bad trends in political thinking. The trend towards world unity has some very menacing features and it should be remembered that the warning about being unequally yoked can apply to nations as well as to individuals.

One of Presbyterianism's greatest contributions to political life has been its emphasis upon the decentralisation of power. The Presbyterian form of government has influenced more than one national constitution. Today there is a call for more balanced government and a witness in this direction is needed from Christians everywhere. Over centralise a nation's government and you are paving the way for the dictator.

Finally there should be one prayer on every Christian's lips and that is for a revival of true religion. Nothing other than righteousness can exalt a nation and the prosperity which is being experienced at present will evaporate unless the nation's heart is sound. No one can look upon the church of today and say that she is full of power, yet a revived church is essential to a nation's true welfare. No words could better express this sentiment than those with which the late Dr. James Gibson closes his well known treatise on the moral law.

“In short,” writes the Dr., “did men act in all their social relations as under law to God, the frightful desert of this world would yet rejoice and blossom as the rose, and righteousness and peace would spring forth before all the nations.” Such a time will yet come, when the dominion of Him whose right it is to rule, shall be from sea to sea, and from the river to the ends of the earth. The Lord hasten it in His time – not by might nor by power, but by My Spirit, saith the Lord of Hosts.

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**THE RAM OF CONSECRATION**

We have found by Christian experience that the types of the Old Testament are most instructive in helping us to understand the significance of the Saviour's precious work in the New Testament. These types were undoubtedly given for this particular purpose, they are “shadows of things to come.” We would think today about what is termed “the ram of consecration.” Describing Moses carrying out of God's instructions it is said, “And he brought the other ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.”

Dr. Horatio Bonar, so well known and greatly appreciated, gives us this instructive exposition of the passage. “The sacrificial process,” he states, “is very fully given us here.” There is, first, the selection of the victim. There is, secondly, the transfer of the sinner's sin to this selected victim. There is, thirdly, the death of the victim. There is, fourthly, the transfer of its death to the sinner, by putting the blood upon him. There is, fifthly, the sinner's new life after this has been gone through. There is, lastly, his entire consecration to God in consequence of his whole man having thus died and risen.

**The selection of the victim.** As, in all cases, the lamb or goat, on these great public occasions, was to be chosen by God. “Behold My servant whom I have chosen,” is God's message to us concerning him; and again, He says, “I have exalted one chosen out of the people;” and, in the New Testament, He is called, “the Christ, the chosen of God.” The great sacrifice, the propitiation for our sins, the lamb for the burnt-offering, is entirely of God's selection. And in this of itself, we have the blessed assurance of its suitableness and perfection.

**There is the transfer of the sinner's sin to**
this selected victim. Though, in one sense, this is done by God, through that same eternal purpose by which the victim was selected; yet, in another sense, and as a thing brought about, or becoming a fact, in time, it is the sinner that does this, when he accepts the sacrifice, and, putting his hand upon it, confesses his sin over it. Then the actual transfer takes place; for, up till that moment, the sin had been lying on the sinner. It is upon our acceptance of God's sin offering that the guilt, which had made us unclean in His sight, passes over to the appointed substitute, and leaves us clean. What He asks of us is simply our sin, our guilt; no more. He is appointed to receive and bear it. He beseeches us to transfer it to Him, and to allow Him to bear it all. And why should there be any unwillingness to allow of such a transfer? Why should the relinquishment of condemnation be so slowly, so reluctantly consented to?

There is the death of the victim. According to the process described in our text, the transfer is made while the victim is alive; and then, he having been loaded with our transgressions, is led out to be slain. For as death was the due of our sin, so must it be the due of him to whom it is transferred. On whomsoever the guilt is found, on him must the penalty lie; and from him must that penalty be exacted to the uttermost. The soul that sinneth, it must die. Death, nothing less than death, must be inflicted wherever guilt is found; for law must take its course, and righteousness must have its satisfaction. The only thing that can remove guilt from us for ever, is the death of him to whom it is transferred. In no other place can guilt be hidden, so as never to reappear against us, but the grave. Death pays the debt and exhausts the penalty; nothing short of death. Without that shedding of blood, which is the means of death, and the evidence of its having taken place, is no remission.

There is the transfer of this death to the sinner by putting the blood upon him. The sinner's death is first of all transferred to the Surety, who dies as the sinner's substitute. Then the Surety's death is transferred back again to the sinner, and placed to his account as if it had been his own. In confession we transfer our death to the Surety. In believing, we transfer his death to ourselves so that, in the sight of God, it comes to be reckoned truly ours. This transference of the Surety's death to us, is that which is set before us by the putting the blood upon us. For blood means death, or life taken away; and the putting of blood upon us is the intimation the death) has passed upon us, and that death, none other than the death of the Surety. The putting the blood upon us is the identifying of us with Him—His death is ours—so that thus we die with Christ, and we are buried with Christ; and all in order, as we shall see, that we may rise again with Christ. It is in this way that we become partakers of the baptism wherewith He was baptised; not by being plunged in blood; not by our being brought to the blood, but by the blood being brought to, or applied to us; by having blood put upon us, as in the case of Aaron and his sons, to signify that thus we were dead, dead with Him who died for us, dead in virtue of the transference of His death to us by the sprinkling of the blood upon our persons.

It was not Aaron that sprinkled the blood upon himself or his sons. That would have meant that he was putting himself to death with his own hand, as a self murderer. He neither sprinkled the blood upon himself, nor did he plunge himself in the blood; that would have been the symbol of suicide, not of death by the hand of the law. It was Moses, representing God, that sprinkled the blood, Aaron but presented himself in the appointed position, and forthwith the symbol of death was administered to him. God, by the hand of Moses, sprinkled the blood upon him—as an intimation that the death of the sacrifice has been transferred to Him. It was by this baptism of blood, beside the altar where the sacrifice had died, that symbolised to Israel that which was not fully revealed till after years—the sinner's death with Christ; and told him that the time was coming when he should be in reality baptised into His death, made partake of His death, that so he might also be partaker of His burial and His resurrection.

It is God that sprinkles the blood of Christ upon the sinner, and so transfers to him Messiah's surety death upon the cross. And what God asks of every sinner here is, that coming to the great altar of sacrifice, even the cross of His Son, he would allow Him to transfer the Surety's death, with all its everlasting benefits of pardon, and salvation, and life, to him. . . . Remember that that which God calls cleansing can only be accomplished by death. It is guilt that has made thee unclean, and that uncleanness can only be removed by that which removes the guilt from between thee and God. That guilt cannot be cancelled save by the death of the
sacrifice applied to thee. The application of that death by the sprinkling of the blood upon thee is that which at once takes away thy guilt, and makes thee wholly clean.

**There is the sinner's new life thus received through death.** Aaron and his sons are marked with the symbol of death, and so accounted as dead men; yet they go away alive. The stains of the blood are washed off at the laver, though the legal and ceremonial effects of it remain indelible. They are thus represented as men who have passed 4 through death to a life beyond death, who are alive from the dead. In other words, they are risen men; and as such, they go forth to the service of God.

Just so is it now with the saints, God's kings and priests. They have been baptized with Christ's baptism, and have thus died with Him. But having died with Him, they also rise; and, as risen men, they go forth to serve Him who has done all for them. “I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of Him who loved me.”

**There is the entire consecration of the whole man to God, in consequence of his having thus died and risen.** The solemn act of consecration described in our text brings out this very fully. The victim is called the “ram of consecration;” and it is the blood of this ram sprinkled upon Aaron and his sons, which, while it symbolises their death and resurrection, represents their consecration to God and to His service, by that same transaction. That which proclaimed them dead, in consequence of the applied death of the sacrifice, sets them apart for holy purposes in God's house.

Thus it is that the death and resurrection of our true ram of consecration, our better sacrifice, operate upon us. They “sanctify” us, as the apostle's expression is, in the Epistle to the Hebrews: “Jesus also, that He might sanctify the people with His own blood, suffered without the gate.” Thus we are “sanctified,” or set apart, or consecrated, by the application of the blood; and hence the name of “saints,” or “consecrated ones.”

But the ceremony described in our text is a peculiar one. The body of Aaron was not plunged in blood; for the quantity of blood is of no consequence; the blood was merely applied to three places of his body; and by this, the whole man was consecrated. The tip of the right ear was the first place, denoting that his hearing was now set apart for God, and that he was to be ever in the attitude of one listening to God alone. . . . The thumb of the right hand was the next place sprinkled, indicating the consecration of all bodily skill, and energy, and power, to the service of Jehovah. . . . The great toe of the right foot was the third place touched with blood, signifying that his feet were to be ever ready for priestly service, that his limbs were to be employed for God.

It is this complete separation unto God that is effected by our participation in the death and resurrection of the Lord. In being made partakers of His baptism, nailed to His cross, buried in His grave, raised with His resurrection, we are totally consecrated to the service of Him who raised up Christ from the dead, and who has thus raised us up with Him, and made us sit with Him in heavenly places. Our ears, our hands, our feet, are thus wholly His; not our own, not the world's, not Satan's. As those who have died with Him and risen, we hear Him always, and listen for His words and commands, ready to put forth hands and feet, every power and faculty of soul and body, in the service of Him with whom we died, with whom we are risen, and to whom we are thus solemnly set apart. If the baptism of Christ, applied to us in believing, has any meaning at all, it sets before us these things respecting ourselves – first, we are wholly sinners, wholly guilty, subject to wrath and death; secondly, we are wholly forgiven, in consequence of our Surety's sin bearing baptism of death for us; for in His death we are dead. Next, we are wholly risen from death, in virtue of our Surety's resurrection; and lastly, we are wholly consecrated unto God, through means of this death and resurrection. The whole man, from head to feet, becomes a sacred thing, dedicated to the service of the living God.

Our ears are thus set apart to God. And if so, how wide open should they be to hear His voice; how thoroughly closed against all sinful sounds. . . . Our hands are thus consecrated to God; let us use them for Him alone. . . . Our feet are set apart for Him; let us run the errands of no other master. . . . Whether we eat or drink, or whatever we do, let us do all to the glory of God.

Follow the Master fully. Give Him no divided heart. Serve Him wholly. Give Him no half and half service. Think of yourselves as alive from the dead, as partakers of Christ's baptism, and death, and resurrection, and act accordingly. Let not sin therefore reign in your mortal body, that ye
should obey it in the lusts thereof; 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.” “I beseech you,” says the Apostle, “by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

FELLOWSHIP NEWS

TAREE BRANCH. – At the close of our Fellowship Meeting held on the 21st October the opportunity was taken to extend the good wishes of the Fellowshippers to Margaret Moore on the eve of her departure from Taree. For several years Margaret has been a regular attender at Fellowship meetings and functions and it was regretted that she had decided to resign from her employment in Taree and return to her home at Kendall. After Rev. Ramsay and several Fellowshippers had spoken highly of Margaret’s connection with the Fellowship, she was presented with a beautiful china cup, saucer and plate. Margaret suitably responded. Subjects studied at our recent meetings were “The Disruption of 1943,” “The Beatitudes,” “The Life of John Wesley,” “The History and Doctrine of the Reorganised Church of Latter Day Saints,” “Prayer” (with special reference to the 17th chapter of St. John) and “Sanctification and Separation.” On each occasion papers were written by Fellowship members.

The subject “Sanctification and Separation” was particularly helpful. The writer of the paper recalled that by abstaining from the cutting of hair the Nazarite was immediately recognized by others, and pointed out that a true follower of Christ should be easily distinguished from the world. I feel this is a factor each one of us should prayerfully consider. Does the world know to whom we belong?

– BEATRICE MURRAY.

MANNING RIVER UNITED FELLOWSHIP.

The October meeting which was held in Wingham was particularly helpful. Also it was particularly well attended for in addition to Wingham members a bus brought sixteen members from Taree and most of the Tinonee members were present. A long list of questions was submitted – too long for all to be dealt with that evening. Many of the questions were of an intensely interesting nature which revealed the questioner’s own spiritual problems. Other queries had reference to doctrines and matters of worship, whilst some had reference to matters of personal conduct. Sometimes the treatment of one question led to the asking of several others. The time appeared to pass quickly for an interest amounting to enthusiasm was maintained as matters of great practical importance were dealt with. Some were reluctant to discontinue this part of the proceedings although the allotted time had been exceeded. The partaking of the usual cup of tea and social char followed, during which the interesting subjects of discussion were not forgotten – and indeed it was a period used in some cases at least for spiritual helpfulness – bringing the meeting to a close. Increased proficiency in singing, speaking and praying and reading are among the many benefits accruing from such meetings.

The November meeting was held in Tinonee when an interesting paper on “What is Protestantism” was read and discussed. The writer contended that the basic principle of Protestantism is the acceptance of the Bible as the Word of God and as the only rule of faith and practice. From this it was argued that many who are called Protestants are not such. Other fundamental principles which were enumerated were: (1) The perfect deity and humanity of the Lord Jesus; (2) His sole meditation; (3) His vicarious obedience unto death; (4) Justification by Faith. It was pointed out that ritualists and modernists, because of their refusal to accept these fundamental and positive principles of Protestantism are not Protestants. Also it was asserted that both are harmful parasites, and that neither ritualists nor modernists have contributed anything worthwhile to the national well being. Those who laid the foundations of true national greatness in Britain and elsewhere were real Protestants. The paper provoked a good deal of discussion and many questions.

– NINA MILLIGAN.

SYDNEY BRANCH. – A very pleasant afternoon and evening was spent by all on Saturday, 6th November, when we gathered at the new home of Miss S. McDonald at Chatswood. We are indeed very grateful to Miss McDonald for her many kindnesses to us in this way, which we
do appreciate very much. This gathering, as well as marking the settling in of Miss McDonald in her new home, had a second incentive. It was to celebrate the attaining of our Presidents majority and to wish him God's blessing in his new calling. Mr. N. McPherson formally presented to Norman Kerr a travelling set, and with it the very best wishes of his friends at St. George's. At our last two meetings of the year, we further dealt with the “Offering of the Sacrifice in the Atonement,” and at our last meeting, Dr. R. E. Bosanquet, M.B., Ch.B., addressed us on “Finally my Brethren, Rejoice in the Lord,” an inspiring and helpful address. The officers for 1949 were elected and would you all please note that in future all Fellowship news is to be forwarded to Miss M. Dick, 76 Thomas St., Croydon.

A Christmas breaking up party was held on 11th December at Miss McDonald's home, at which a presentation of a crystal salad bowl was made to Miss Alison McKinnon, who is to be married in the New Year.

– ELGIN J. NISBET.

CONGREGATIONAL NEWS

Hastings River. – A very delightful afternoon was spent at the home of Mr. A. Dick at Koree Island on 10th December in order to make a presentation to our precentor, Mr. John Graham. Mr. Graham can recall over 50 years as precentor. First, in the church at “Letterewe” and later in the Davis Memorial Church in Wauchope. Rev. Harman made the presentation of a radio and spoke of the valuable service which Mr. Graham has rendered to the church. Several speakers endorsed his remarks and mentioned Mr. Graham's work in connection with the Psalmody Class and as secretary of the Deacon's Court, which position he held for many years, only retiring as auditor last year. Mr. Graham fittingly responded and thanked the congregation for their appreciation.

The Wauchope Sabbath School had an all day picnic at Port Macquarie on Saturday, 27th November. Teachers and pupils went by bus and private cars to lovely Flynn's Beach where games and surfing were enjoyed by all. This has become an annual outing to which the children look forward and we congratulate the organizers on their enthusiasm in this splendid work.

– H. SUTERS.

PRESENTATION

A well attended and happy function was held recently at the home of the Misses Ray and McDermid, Taree, when the local Free Presbyterian congregation made a pre-wedding presentation to Miss Lois Dingle. Rev. M. C. Ramsay presided and spoke of the high regard in which Miss Dingle was held because of her Christian character and her active participation in Christian work, and made special mention of her services in the congregation, Sabbath School and Fellowship. Also Mr. Ramsay expressed the deep satisfaction of the congregation that Miss Dingle was to be help meet to one who was like-minded, in that he took a deep and active interest in spiritual matters. Then, Mr. Ramsay, on behalf of the congregation, presented to Lois a silver cake dish.

Miss Dingle, in a bright speech, made an appropriate response, referring to the help she had received as a result of her association with the congregation.

Mr. Wessell also responded, thanking the friends for the kind references made concerning Lois and himself.

Psalm and prayer concluded a very hearty function. During the evening several items were rendered, after which supper was served.

– “THE NORTHERN CHAMPION”

HOUSE PARTY AT KATOOMBA

When the interdenominational Katoomba Convention was held recently from December 27 to January 5, a Free Presbyterian house party, composed mainly of young people from the Manning River, attended. Prominent evangelical ministers and missionaries delivered helpful addresses in which the Bible was treated as the inerrant word of God, the necessity of regeneration was emphasised, and believers were urged to grow in grace by availing themselves of the privileges of God's Word and prayer.

Also, there were addresses given for the special purpose of awakening and converting, by Divine grace, the unsaved.

Furthermore, the claims of the Australian aborigines, and of Christless multitudes in other lands, millions of whom dwell on the islands adjacent to Australia, were presented clearly by returned missionaries. As a result, many hearts were stirred by a sense of the depth and extent of
human needs.

The Free Presbyterian house party was made up by Miss V. Macaulay (house-mother), the Rev. and Mrs. Ramsay, Beatrice Murray, Audrey McKay, Joyce Young, Helen Ramsay, Angus Beaton and John Ramsay (Taree), Nina Milligan and Robert Muldoon (Tinonee), William Hoy (Blackhead), and Catherine Lindsay (Huntingdon).

Of this house party the Rev. Marcus Loane, Vice-Principal of Moore Theological College and one of the convention speakers, was the guest.

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THE JEAN MACDONALD MEMORIAL FUND

Extracts from letters received by the Secretary.

From Edinburgh: “It was a great surprise to me on Christmas Eve to receive a food parcel from the Free Church in Australia. I can assure you the contents are excellent, most acceptable and highly valued in these days of food shortages. ‘Thank you so much.’

From Glasgow: “We appreciate, more than words can express, your great kindness. This generous gift, so kindly sent, reveals to us some of the Christian thought and sympathy, and prayerful Christianity to be found among the people of the Free Church of Australia. We pray that the Lord may richly recompense all the kind friends who have been responsible for cheering our hearts and the hearts of so many upon whom your generosity has been lavished.”

From Perth: “Many thanks for the very acceptable parcel I have just received from the Free Church people of Australia. I have pleasant memories of some of your ministers who attended our college – wishing your church every blessing.

From Aberdeen: “I thank you most sincerely for the very useful gift parcel. How glad we are to have it! My daughter and I are both in bed, and this parcel has been a great treat and blessing to us. We have lost the address of our late minister and friend, Rev. McIntosh. It was indeed a sad day for the Aberdeen Free Church when he left. We always remember them at the Throne of Grace. May God bless and keep you all in the New Year.”

From Edinburgh: “The delightful food parcel arrived in excellent condition on 24th December, and all the contents are of a most useful and acceptable nature. Very many thanks indeed. It is most kind of you friends in our sister church in Australia to express your friendship in such a practical way. . . .

From Coatbridge: “Our grateful thanks for the food parcel which contained such useful things. Will you please convey to the Free Church people in Australia our thanks for their kindness. I am sending two books of views of Scotland, as a token of our gratitude. These may bring back memories to someone. Will you please give them to those who may be interested. May God's richest blessing be with you all. . .”

Donations to this Fund will be gratefully received by the Treasurer, Miss June Harris; 8 Dural St., Hornsby, N.S.W. Anyone desirous of “adopting” one of these people may obtain the name and address from the Secretary, Mrs. F. McLean, 79 Duntroon Ave., Roseville, N.S.W.

SYNOD AND ASSEMBLY

The Synod of the Presbyterian Church of Eastern Australia will meet D.V. in St. George's Church, Sydney, 5th April, 1949, at 7.30 p.m.

The General Assembly of the Free Presbyterian Church of Australia will meet, D.V., in St. George's Church, Sydney, 7th April, 1949, at 7.30 p.m.

OBITUARIES

Mrs. Janet Stitt, of Taree, passed away on 20th December last, aged 83 years. Born and reared in the Manning River district Mrs. Stitt with her late husband resided in that district for many years. Later in life they
removed to Sydney where Mr. Stitt was for many years the trusted, capable and industrious clerk to the St. George's Church Session.

About 10 years ago they returned to Taree, where Mr. Stitt passed away only a few months later.

Throughout her long life Mrs. Stitt was active in promoting the interests of the cause of Christ. Some years ago a fine allotment of land, as a manse site, was donated by her to the Manning River congregation.

The following report of the funeral service is taken from “The Northern Champion”:

The funeral of the late Mrs. Janet Stitt, of Wynter Street, Taree, took place on Tuesday last. After service in the Taree Free Presbyterian Church and at the graveside, the body was interred in the Taree Estate cemetery.

Rev. M. C. Ramsay, in paying tribute to the worth of the deceased, spoke of her fine Christian character and her sustained efforts in advancing the cause of Christ. Mr. Ramsay said that her faith was real and steadfast, that she was a woman of prayer who accepted the Bible not as a mixture of truth and falsehood, but as the Word of God, and consequently as free from any admixture of error. Therefore, in a day when there is much confused thinking in reference to even the plainest facts of the Christian religion, Mrs. Stitt had clear cut views on spiritual matters and looked to God in quiet confidence and looked to the eternal future with clear vision and could say with the Psalmist: “Though I walk through the Valley of the Shadow of Death, I will fear no evil, for Thou art with me.”

Also Mrs. Stitt had deep convictions as to the manner in which God carries on His work; consequently she was not of that large number of professing Christians who have so lost faith in the Gospel that they are bent on butressing it with many merely human devices. Mrs. Stitt held that the church's resources today are the same as in Apostolic days: that God applies effectually His word to human beings, in response to the prayers and labours of faith of His people, and alike on the mission fields and in our own land God is using and thus honouring His Word; and human devices constitute a hindrance to the advancement of the work of God.

Mr. Ramsay said, also, that Mrs. Stitt's views in reference to the Lord's Day were definite, and added that many professed Christians bring grave dishonour upon the cause of Christ by desecrating the Lord's Day; but Mrs. Stitt remembered the Sabbath Day to keep it holy: she devoted the day to spiritual purposes and, no doubt, thereby received spiritual good and soul-satisfaction. If, said the speaker, people generally so observed the day, there would be much less discontent and much of the fruits of righteousness in human lives.

Reference was made to Mrs. Stitt's generosity, which Mr. Ramsay said, was never characterised by ostentation. In concluding his address, the speaker said that the deceased lady was for a long period the real helpmeet of the late Mr. James Stitt, who for many years was an honoured elder of the church, and who adorned the office by his fine Christian character and his unremitting attention to the duties of his office.

Mrs. Catherine Lyall, wife of Mr. James Lyall, of recent years residing in Melbourne and Ballarat but formerly of Hamilton, passed to her eternal rest on Sabbath, October 31, at the home of her daughter in Melbourne at the age of 78 years. She had been in poor health for some years and her end was not unexpected. When residing in Hamilton she was closely associated with the church and was always ready to co-operate in seeking its welfare. She was highly esteemed by those who knew her and it is fitting that tribute be paid to her memory. The sorrowing husband and only daughter

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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. N. Kerr,
Chisholm St. Greenwich, N.S.W.

have the sincere sympathy of friends especially in view of an earlier heavy loss suffered in the death of an only son in the Heidelberg Military Hospital.

Marion McDonald. – The passing of Miss Marion McDonald at the age of 83 of Geelong, formerly of Cowley's Creek removes from our Geelong Communion one who lived a long and useful life. Noted for her kind and lovable disposition, Miss McDonald was endeared to all who knew her. During World Wars I and II she took a keen interest in Red Cross work, and was always to the fore in Church and Missionary
activities. Prior to her end, physical disability prevented
her regular attendance at Church but when able her
place in Church was rarely vacant. During a pastoral
visit she loved a conversation in which the Lord was the
central theme. Her favourite Psalm (23rd) was often
upon her lips during her declining days.

We believe that death for her meant an abundant
entrance into glory to be forever with her Lord she so
greatly loved. To her sorrowing brother and sisters we
extend our warm sympathy.

“The memory of the Just is blessed.” – Prov. 10: 7.

– J. A. W.

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

WELFARE OF YOUTH WORK FOR 1949
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 questions 31-62.
Senior: 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 Life of
Moses.”

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
Senior: A certificate for the child who can repeat
correctly Psalm 25 1st version 1-15 and Psalm 43:
1-7.

SCRIPTURE PORTIONS
Junior: A certificate for the child who can repeat

Senior: A certificate for the child who can repeat
correctly Isaiah 53 and Matthew 24: 32-44.

SINGING
Junior: A certificate for the child under 12 years
who can sing correctly, without musical
accompaniment, the following tunes: Old
Hundreth, Ballerma, Eastgate, Dennis.
Senior: A certificate for the child who can sing
correctly, without musical accompaniment, the
following tunes: Old Hundreth, Ballerma,
Eastgate, Dennis, Tiverton, Torwood, Howard,
Gainsborough.

All these tunes are to be found in “The
Scottish Psalmody” of the Free Church of Scotland.

DID YOU KNOW
“FOR ALL have sinned, and come short of
the glory of God.” (Romans 3: 23).

“All we, like sheep, have gone astray; we
have turned every one to his own way.”

2. That you cannot save yourself?
“NOT by works of righteousness which we
have done, but according to his mercy he saved us.”
(Titus 3: 5).

“For by grace are ye saved through faith;
and that NOT of yourselves: it is the gift of God:
NOT of works, lest any man should boast.”
(Ephesians 2: 8,9).

3. That God has provided a way for your
salvation?
“Christ died for our sins.” (1 Corinthians 17: 3).

“Who his own self bare our sins in his own
body on the tree.” (1 Peter 2: 24).

“For God so loved the world, that he gave
his only begotten Son, that whatsoever believeth in
him, should not perish, but have everlasting life.”
(John 3: 16).

4. That you can be saved today?
“NOW is the accepted time; behold, NOW is
the day of salvation.” (2 Corinthians 6: 2).

5. That your part is –
“Repent ye, and BELIEVE the gospel.”
(Mark 1: 15). The Gospel is “that Christ died for
our sins according to the scriptures; and that he
was buried, and that he rose again the third day.”
(1 Corinthians 17: 3, 4).

“As many RECEIVED him, to them gave he
the power to become the sons of God, even to them
that BELIEVE on his name.” (John. 1: 12).

“If thou shalt confess with thy mouth the
Lord Jesus, and shalt BELIEVE in thine heart that
God hath raised him from the dead THOU SHALT
BE SAVED.” (Romans 10: 9).

“Believe on the Lord Jesus Christ, and thou
shalt be saved.” (Acts 16: 31).

— “THE SOUL WINNER.”

FAITH

“Faith holds its ancient power today,
It moves the Mountains still,
And bids the evil forces fall,
Obedient to God's Will.
Say to the towering mountain,
Remove thou, in Christ's Name
And at that awe inspiring word
It will become a plain!”

— E. H. JOHNSTON.

PARDON THROUGH THE BLOOD
OF CHRIST

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.
But Christ, the Heavenly Lamb
Takes all our sins away:
A sacrifice of nobler name,
And richer blood than they.

— SEL.

A GOLDEN OPPORTUNITY

Here is your opportunity, a time of grace, soon to
pass. The great God against whom you have sinned and
before whom you must one day soon appear in judgement,
is now inviting you to meet Him on the ground of Grace
alone, and in virtue of the work of Christ, to receive from
Him “the forgiveness of sins” (Acts 13: 38) and cleansing
from them (Rev. 1: 7). The period of this Grace may be
short and judgement will follow it. Do not linger, do not
trifle, but hasten now to meet your God.

— WISDOM FOR YOUTH

“The fear of the Lord is the beginning of wisdom.”
Proverbs 9: 10.

“The fear of the Lord is the beginning of
knowledge; but fools despise wisdom and instruction.”
Proverbs 1: 7.

“My son, if sinners entice thee, consent thou not.”
Proverbs 1: 10.

“Trust in the Lord with all thine heart; and lean not
unto thine own understanding. In all thy ways
acknowledge Him and He shall direct thy paths.” Proverbs
3: 7-6.

“Children, obey your parents in the Lord: for this
is right. Honour thy father and mother; which is the first
commandment with promise; that it may be well with thee,
and thou mayest live long on the earth. And, ye fathers,
provoketh your children to wrath: but bring them up in
the nurture and admonition of the Lord.” Ephesians 6: 14.

“This is the Victory that overcometh the world,
even our faith.” (1 John 5: 4)

“They overcome Satan by the Blood of the Lamb.”
(Rev. 12: 11)

THINGS IMPOSSIBLE

“Got any rivers you think are uncrossable,
Got any mountains you can't tunnel through?
God specialises in things thought impossible,
He can do just what none other can do.”

CHILDRENS PAGE

Of whom writes Paul – Although he nearly died,
Your lack of service toward me he supplied?
Wise men brought myrrh to Jesus' cradlebed;
Who brought the same when He lay cold and dead?
What priest gave out King David's shields and spears,
To guard a godly king of tender years?
Many people do not set enough value upon spiritual things. They let temporal mercies outweigh these. Elimelech left the place called “The House of Bread,” where Jesus, “the Bread of Life,” was to be born, and went to a land noted for its idolatry. Moab's history was anything but good. Early the Moabites became idolaters, and worshipped Chemosh and Baal-peor. They refused the children of Israel bread and water when they were journeying from Egypt, and hired Balaam to curse them, but God turned the curse into a blessing. Because of this endeavour to curse God's people they were not allowed into a Hebrew congregation until the tenth generation.

13th March.

RUTH'S GREAT CHOICE

Naomi heard that the Lord had visited her people by giving them bread, so she decided to return to her native land. She urged her daughters in law, who were accompanying her at the start, to return each to her mother's house. It is then that we see a great difference between these two young women. Orpah, a type of the worldly person, is quite ready to return, but Ruth, a type of the true Christian, will not leave her mother in-law. “Orpah,” it is said, “kissed her mother in-law, and returned to her people, but Ruth clave unto her.” This statement of Ruth is a very noble utterance. It stands out as one of the great statements of Scripture. “Entreat me not to leave thee,” etc. She had resolved to leave her heathen people with their idolatry and their false gods, and cleave to the covenant making and covenant keeping God of Israel. “Thy people,” she says, “shall be my people, and thy God my God.” This was a momentous decision. It brought her right into the royal line of grace. Ruth was a woman of strong character. She could make a decision and hold by it. Her faith was outstanding. She knew that Israel's God was the only true God, and all must be left to follow Him. “He that loveth father or mother more than Me is not worthy of me,” says our Lord. This is a beautiful example of resolution. May we all endeavour to follow it. Read Psalm 45 from verse 10.

6th March.

THREE WIDOWS
Reading: Ruth 1: 1-5.

The period to which this book refers is that time when the Judges ruled. That was for several hundred years after the death of Joshua. The chief of these Judges were Uthniel, Ehud, Deborah, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson. The book of judges is really an account of the exploits of many of these.

The chief characters of the book we are introduced to at this stage are Elimelech, his wife Naomi, and their two sons, Mahlon and Chilion.

It is a famine that brings them before our notice. So severe did it become that they decided to leave the town of Bethlehem-Judah and seek food and shelter in the land of Moab. This to us seems to have been a mistake, and was afterward accompanied by much sorrow. Is it not emblematic of the sinner leaving spiritual things and going after those of the world? Bethlehem means “The House of Bread.” In what better place could man make a home for himself than there. Many people do not set enough value upon spiritual things. They let temporal mercies outweigh these. Elimelech left the place called “The House of Bread,” where Jesus, “the Bread of Life,” was to be born, and went to a land noted for its idolatry. Moab's history was anything but good. Early the Moabites became idolaters, and worshipped Chemosh and Baal-peor. They refused the children of Israel bread and water when they were journeying from Egypt, and hired Balaam to curse them, but God turned the curse into a blessing. Because of this endeavour to curse God's people they were not allowed into a Hebrew congregation until the tenth generation.

Expositions by the Rev. J. Campbell Robinson

1949

March Subject For Reading Memory Text Psalm Catech-

6 Three Widows Ruth 1: 1-5 Ruth 1: 5 68: 5 78
20 Return of Naomi Ruth 1: 19-22 Ruth 1: 22 116: 7 80
27 A Friend Indeed Ruth 2 Job 19: 25-26 122: 8 81
Her sorrow though was soon to be turned into joy. Obed was soon to be born. He was the grandfather of David, and it was of David's line the Saviour came. If we are not mistaken, it was this fact that strangely moved the people on the arrival of Naomi and Ruth. The entrance of her, who was to be the ancestress of our Lord, into the very city where Jesus was to be born, was an event which no doubt had some prophetic significance. Naomi spoke of coming back empty, but she soon came in contact with Boaz, a mighty man of wealth. Jeremiah would teach us that “The Lord will not cast off for ever; but though He cause grief, yet will He have compassion according to the multitude of His mercies.”

A FRIEND INDEED
Reading: Ruth 2

Naomi maintained that she was very poor, but she had a very rich kinsman. So it is with all who are poor in spirit, they have a rich kinsman Redeemer in Jesus Christ. Boaz was very rich, but the cattle upon a thousand hills belongs to our Lord. Rich men, if they are wise, can do much with their wealth, as Boaz did.

Ruth must have been very industrious. She soon set about trying to earn an honest living. She would gather that which was left in the fields. There was a law in Israel which said, “When thou cuttest down thine harvest in the field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it. It shall be for the stranger, for the fatherless, and for the widow, that the Lord thy God may bless thee in all the work of thine hands.” Deut. 24: 19. Another prevented them from wholly reaping the corners of their field, or gathering the gleanings of their harvest. They were to be left for the poor and the stranger. Lev. 19: 9. When Ruth went to glean, her hap, or good fortune, was to light upon the field of Boaz, who was a near kinsman of Naomi.

Notice the excellent feeling that existed between Boaz and his reapers. He greeted them by saying, “The Lord be with you,” and they answered, “The Lord bless thee.” They seemed as graciously disposed as he was. It was a kindly thought of his, too, to command the reapers to let fall some handfuls on purpose for her. How often our Heavenly Boaz does this for us. He puts the good things in our way. Ruth was surprised that Boaz should take any notice of her, seeing that she was a stranger. But he replied that it had been fully showed him of all that she had done unto Naomi, and how she had left her father's house and had come to Bethlehem. “A full reward be given thee,” he said, “of the Lord God of Israel, under whose wings thou art come to trust.”

SEARCH WORK IN 1 CORINTHIANS 1-8
1. What does Paul say God is made unto us?
2. What does Paul say he was determined not to know anything among the Corinthians save . . . ?
3. What reason does Paul give why the natural man cannot know the things of the Spirit of God?
4. Where does Paul say, “The kingdom of God is not in word, but in power?”
5. Find mention that “Christ our Passover is sacrificed for us?”
6. Finish the quotation, “Ye are bought with a price, therefore . . .”
7. Where is it said, “Meat commendeth us not to God?”

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

FEBRUARY BIRTHDAYS
MANY HAPPY RETURNS

“Thy Word is a lamp unto my feet, and a light unto my path.” – Psalm 119: 105.

1949
Feb. 1 – Leith Taylor, Barrington.
  2 – Raymond McKinnon, Kindee.
  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.
  3 – Margaret McKinnon, Kindee.
  6 – Judith Wadsworth, Wherrol Flat.
  8 – Margaret Beaton, Salt Ash.
  9 – Hugh Murray, Bunyrah.
  9 – Joan Noble, Grafton.
  9 – Margaret Bain, Wauchope.
  9 – Donald Donnelly, Tarrengap.
  10 – Valerie Murray, Kundibahk.
  11 – Morag McIntosh, Castle Hill.
  12 – Ivan Webber, Maclean.
  12 – Alisdair Webster, Geelong.
  12 – Lynne Kidd, Nabiacy.
  12 – Mary Watts, Grafton.
  12 – Donald Miles, Forster.
  13 – Lindsay Campbell, Wherrol Flat.
  13 – Archibald MacLachlan, Sydney.
  14 – Wilma Donnelly, Cudgera.
  16 – Ellis Tont, Birdwood.
  16 – Eric Markham, Wauchope.
  16 – Clarence Cox, Wherrol Flat.
  16 – Alex. Anderson, Grafton.
  16 – Ross McKay, Kinchela.
  17 – Eve Robinson, Anna Bay.
  19 – Lynette Milligan, Dyer's Crossing.
  20 – Gwen McIntosh, Barrington.
  20 – Rose Mary Brown, Grafton.
  21 – Wendy McDermid, Wingham.
  21 – Edward Short, St, Kilda.
  22 – William McIntosh, Barrington.
CHURCH UNION

In the high places of the ecclesiastical life of Australia there is great activity, for the hopes of the liberal churchmen, in the form of a 'United Church of Australia' seems to have appeared on the horizon. For many years denominational union has dominated the minds of liberals within the Presbyterian Church of Australia and at the last General Assembly of Australia, a motion was carried by a large majority to hold a plebiscite of all members in full communion with the Presbyterian Church on the question of union with the Methodists and Congregational Churches. The motion completely ignored the regular procedure in bypassing Presbyteries and making a direct appeal to the people.

The leaders in the Unionist Camp are men of high academic attainments, but we are forced to question the sincerity of their conviction or the application of their intellectual qualifications to the question of union, when they are prepared to set aside the fundamental doctrines and regulative principles of Historic Presbyterianism to achieve an organic union with the Arminian Churches of Methodism and Congregationalism.

Methodism is an autocracy of Church Courts. The Church Courts have the final say where a minister will labour, and the period of his labours are limited by the whims of the congregation or the decision of Conference. Methodism to all intents and purposes is a creedless church, for it is beyond the widest stretch of imagination to suggest that the forty four sermons of John Wesley is a statement of doctrines. This fact is emphasized by the Rev. Ralph Sutton. We do not know if Mr. Sutton is the mouthpiece of Methodism, but the following statement appeared in “The Methodist,” December, 1948. “The thing I want you to note and think about, is the statement that the Christian Church cannot order its actions by previously agreed 'CHRISTIAN PRINCIPLES,' but must be guided by each new situation to try and express the spirit of Christ in that situation.” The Apostle Paul did not adopt such a
trial and error method, but expressly declares that he was determined to know nothing save 'Christ and Him crucified.' The sufficiency of the Atoning death of our Lord and Saviour alone can meet any situation in which man finds himself, whether it be old or new, Mr. Sutton concludes his article with a quotation from the Archbishop of Canterbury, Dr. Temple. “There are only two Christian Principles, God and my neighbour.” In other words there are only two fundamental truths. It appears that the Incarnation, Death and Resurrection of the Lord Jesus Christ are not considered as fundamental truths of Christianity.

The structure of Congregationalism lays itself open to all the jetsam and flotsam on the doctrinal sea, as each congregation is independent of all others, each church is supposed to be self supporting and is controlled by its individual office bearers. A minister can preach anything he likes so long as the office bearers and people are ignorant of the truth.

Ecclesiastical utilitarianism appear to be the foundation upon which the Unionists in the Presbyterian Church hope to build the “United Church of Australia.” It seems quite evident that they regard the 'Westminster Confession of Faith' as a mischievous invention that is responsible for all the evils in the visible Church.

This disregard for denominational distinctions is due to a lack of discernment of what these distinctions involve or a deliberate indifference to the solemn vows they took at their ordination. We would think, on a question so vital to the ecclesiastical life of this Commonwealth, that ministers and elders would at least give some consideration to what was and is involved in the vows they took and the relation of their present position to the moral administration of God.

We are reminded that the violation of vows to God is the abuse of that authority deputed to us by God, for it is in the exercise of that authority that we make our vows. It necessarily follows that the violation of vows to God pours the highest contempt upon Him and renders a solemn ordinance of God's own making a means of basely affronting Him; nor can we exempt those who by artful dissimulation seek to evade the charge of perjury, who solemnly avouch and subscribe to the Westminster Confession of Faith without believing and maintaining the whole doctrine taught therein. If the solemn obligations involved in their ordination vows are not sufficient to prevent the Unionists from destroying the structure of Historic Presbyterianism, there is not anything that will save the Church from being rent asunder, and this will bring about one of the greatest tragedies of our ecclesiastical life. Friendships shall be broken, families divided and the greatest catastrophe of all shall be witnessed, the Presbyterian Church in ruins, and from the debris of a glorious past there shall arise a church built upon the flimsy foundations of Humanistic Philosophy.

The members of the Presbyterian Church are not free from the obligation to maintain Historic Presbyterianism. The heritage has been passed on to them from the fathers, and the principles upon which the children lay claim to that heritage is contained in the Westminster Confession of Faith. It is therefore their duty and privilege to maintain the heritage in their generation and in turn, pass it on to their children. It is a violation of trust on the part of that man who would destroy Presbyterianism, which, by membership of the Church, he is pledged to maintain.

It is not the pen of an antagonist or a bigot that writes but one who sees the shadows of events that will follow if union is consummated. It is sad to think that the children of the fathers are prepared to discard the incomparable documents of Westminster. 'The Shorter Catechism,' 'The Westminster Confession of Faith,' and 'The Directory of Public Worship.'

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THE BIBLICAL VIEW OF SIN & SORROW IN THE LIGHT OF GENESIS III
By M. C. Ramsay, B.A.

The following article will interest our readers, as it was the first published writing (other than newspaper correspondence) of the author, and appeared in the March issue, 1917, of the “Biblical Recorder” – an Australian monthly printed in New Zealand and edited by the late Rev. P. B. Frazer, M.A.

The date of the original publication of this article indicated that it was written prior to Mr. Ramsay's departure for Scotland to pursue his divinity course in Edinburgh.

“When flesh was fettered to fruits forbidden
And souls were wedded to care and crime.”

– A. L. GORDON.

The Book of Genesis comes to us with the
same authority as the other portions of the Bible. If true, it must stand any reasonable test which may be made; it must bear the most thoroughly scientific investigation. It occupies the first place in the Bible, and is the foundation upon which the rest of the Bible is built. It contains those fundamental facts which enable us to understand the remainder of that glorious revelation which God made to man. It explains mysteries which are not explained elsewhere. It is a narration of facts; it claims to be such. It is a literal and accurate description of historic events, and therefore it must be the basis of any true and adequate history of the world and its inhabitants. In support of this I direct attention to, e.g., the 8th chapter of Genesis. When Noah came out of the ark, he built an altar and sacrificed to God, “and the Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth.” Here is a statement of a fundamental fact. A history which deals with humankind cannot afford to overlook it. That fact is of fundamental importance both in respect to man's dealings with man and God's dealings with man, and conversely man's dealings with God. It lies at the base of our economic, political, social and religious systems. It would be irrational for the student of human nature to neglect these primary facts.

God has graciously revealed to us many things which were hidden. The world disbelieves God, and makes Him a liar. Jesus Christ during His earthly ministry found it necessary to say to those who disbelieved His words: “If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?” To those persons who profess to accept the Incarnate Word while rejecting the Written Word, we say – If you believe not what God has revealed concerning Creation and the entrance into this world of sorrow and sin, how can you believe what God has written concerning His love and mercy? The Book of Genesis, according to the testimony of our Lord Jesus Christ, was written by Moses. In the story of the rich man and Lazarus, we have it recorded that when the former being in torment wished someone to warn his erring brethren, the answer was made: “They have Moses and the prophets, let them hear them, for if they believe not Moses and the prophets, neither will they believe though one rose from the dead.” To the world we say – If you believe not Moses neither will you believe Him Who did rise from the dead, i.e., Christ Jesus.

Let us now direct our attention to the third chapter of Genesis. After making a detailed study of it, and after studying different theories concerning the cause and nature of evil, this chapter appears to me to contain the only rational and scientific, and consequently only true account of the entrance into this world of sin and its accompanying evils. Chapters one and two chiefly treat of the creation of the world and its inhabitants. The 3rd chapter largely deals with the acts of the first of the human race. Man now begins to play his part in the history of the world. This is the beginning of the history of mankind. But directly man begins to act, someone else – Satan begins to play his part. His initial act is significant: an act truly worthy of the Arch Deceiver. Satan asked: “Yea hath God said ye shall not eat of every tree of the garden?” This question reveals Satan's chief method of procedure. He asked a question deliberately casting a doubt. He wished Eve to distrust what God had said; hence his question: “Yea, hath God said?” or as it may also be correctly rendered – “And has God said?” or “Has God really said?” Satan was too wily, too wary to say outright God did not say so; but he raised the doubt. Satan achieved his aim, for Eve disbelieved God and believed Satan. Eve knew well the command God had given: “God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.” Immediately Satan deceived Eve, he undertook to contradict God's words and said, “Ye shall not surely die; for God doth know that in the day ye eat thereof, your eyes shall be opened and ye shall be as gods knowing good and evil.” Yes, they were to become as gods, or, as it may be correctly translated, godlike. Adam and Eve previously knew only that which was good. No thought of evil ever came to them. The fact that they were naked and knew no shame shows plainly that they were innocent in the true sense of that term. Evil was a thing unknown to them. They held communion with God. God delighted in them and they delighted in God, and did His will. But when Satan made these suggestions the evil became tempting. Eve looking at the fruit saw that it was good for food (some material advantage); and pleasant to the eyes (evil always is); and a tree to be desired to make one wise, or to cause to understand (the mystery which surrounds sin would be revealed to her). There is a morbid desire on the part of men to know and to
fathom the depths of sin. Eve believed that by
eating of the fruit she would be initiated into these
mysteries. She then had no knowledge of sin, but
now by eating the fruit she would gain that
knowledge. Adam and Eve attracted by evil and at
the instigation of Satan turned away from purity
and truth. The immediate effect ups that their eyes
were opened and they knew that they were naked.
Sin and shame came upon them. They were no
longer innocent. They had eaten of the fruit of the
tree of knowledge of good and evil, and now they
had direct acquaintance with evil. Sin entered their
hearts which were previously holy. They now lost
their original righteousness – their desire for
holiness and communion with God. Their first act
was to hide themselves from the presence of the
Lord God among the trees of the garden. Yes, the
temptation held out to them by Satan was partly
true. They did increase in knowledge, but it: was
knowledge of evil.

What then was God to do with sinful man?
Did He leave them in that condition of sin and
misery? Was God's plan frustrated? For in the 1st
Chapter of Genesis we have it recorded that God
said, “Let us make man in our own image and
likeness.” God will not be turned aside from His
purpose. He does carry out His plans despite the
wiles of Satan. He does create men in His own image
and likeness. Of God's

women, did come and did bruise the head of Satan
“Cursed is the ground for thy sake,” were the words
addressed by God to Adam. Sin brought all evil
into this world. When God created the world all
was very good or excellent. Now not only is there
human misery, but “the ground” is cursed. Thorns
and thistles abound, and the lower creation suffers
in consequence. The Book of Genesis is a scientific
account of how this world came to be in that state
of sin and sorrow. The words of the Apostle Paul
are true: “The whole creation (both man and beast)
groaneth and travaileth in pain together until now.”
Nothing now is very good or excellent. It is false to
say: “Every prospect pleases, and only man is vile.”
The blight of sin is upon the whole creation. In man
there are a few remnants of his former greatness,
likewise the earth itself is not without signs of its
former purity and beauty. The pretty colours of
many flowers, the beautiful plumage of many birds,
and all else which is pleasing to the senses of man,
enable him to understand something of the beauty
and purity of the creation prior to man's sin. On
mankind's part, his greatest loss was original
righteousness. He lost true purity and peace. Love
is now largely ideal. Only remnants of innocence
are left. Man is continually building up systems of
religion, the conscious or unconscious objective of
which is the elimination of sin and sorrow.

God said to Adam: “In sorrow shalt thou eat
of it all the days of thy life” (verse 17). “All the
days” all man's days are days of sorrow: he is never
completely happy. His way is “paved with pain.”
The references in Scripture to human sorrow are
often pathetic. Perhaps the most affecting statement
is contained in Genesis 5th chapter: “And Lamech
lived a hundred eighty and two years, and begat a
son; and he called his name Noah, saying, This
same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.” This is pathetic. It springs from the recognition of the fact that the earth is cursed, and evil and woe are here.

True but partial was the revelation made to Israel. “The law was given by Moses, but the grace and the truth came by Jesus Christ.” The Book of Genesis teaches that God made the possibility of evil, and man made that possibility into a reality. That is the only true solution of these mysteries. “God made man upright, but he sought out many inventions,” said Solomon, and that statement is universally true. Our general observation, and our inner experience both witness to the fact that human nature is as the Book of Genesis describes it. Adam and Eve wished to improve their condition; they were dissatisfied with God's prescriptions. This tendency has been transmitted. e.g., Man has an inclination to worship God in ways not appointed in His Word. This is common to every age and race. It is the common heritage of the children of men. Therefore we must not be surprised if men introduce into the worship of God things forbidden by God. If human nature is what the Book of Genesis tells us it is, we must not be surprised if human actions are what they are. Wars are but a natural result. God is telling us now by His inspired Word, and was telling us throughout the ages, what are the chief traits of the character of mankind. Man would not believe the Scriptures, but believed that the world by its sciences, philosophies, and religions was steadily progressing and changing its very nature. The Book of Genesis was considered a slander upon the human race. But History confirms the statement of Scripture that every age is an age of sin and sorrow. Those who throughout the ages contended that the human race was depraved and fallen from righteousness, were by no means “an intellectually extinct order of beings.” Solomon was a great student of human nature and human actions. In the Book of Ecclesiastes he has put on record his reflections, which were the result of a deep study of man and his doings. In the 5th chapter Solomon gives this advice: “If thou seest the oppression of the poor, and violent perverting of judgement and justice in a province, marvel not at the matter.” Solomon recognised that an effect is of a particular kind because its causes or antecedents are of a particular kind. Sin and sorrow are the common legacy as well as the common heritage of the children of men.

History is confirmatory of this. Genesis definitely teaches this. The present age demonstrates this. Yet in the face of all this, there flourishes a religion, which, although it is termed Christian, teaches: “The old theology is an essential falsehood. Man has not fallen; the world is not under a curse.” The Book of Genesis was written that we may know whence our evils come. It teaches that sin is essentially deceitful, and that consequently there is in human nature a deep rooted tendency to disbelieve the Word of God and to blind itself to the truth concerning its own nature. Genesis teaches that man has not any innate or inherent qualities which will enable him to progress. No mere human means can free man from his bondage. Scripture does not deny that a man may perform commendable actions, but it does deny that man can of himself escape from this state of sin and sorrow.

Those who hold closely to Scripture, while they may recognise that perhaps advances have been made in bettering material conditions, see no advance spiritually. Human nature unless regenerated by the Spirit of God is ever the same. “No man by nature has more ability or strength in spiritual matters than another: all are equally dead in trespasses and sins” (John Owen). Scientists may reveal many of the mysteries of nature, but that is no criterion that there is any advance spiritually. A man may understand, as thoroughly as man at the present time can understand, the laws of e.g., gravitation and refraction, but that is no guarantee that he has any spiritual life. The Apostle Paul as late as his day found it necessary to say: “The carnal (natural, unregenerate) mind is enmity against God, and is not subject to the law of God, neither indeed can be.” And today we find it necessary to reiterate the same truth.

What shall we say concerning the origin of all this evil? Shall we take the side of the modern speculative philosophers who try to explain away evil by ignoring its source and its consequence? Not we. Unless we agree with Scripture and say, “An enemy hath done this,” we are in a fair way to go mad. The Scriptures teach that evil originally proceeded from a personal Devil; they also represent Hell as a great reality. It may seem strange to those who know little of the methods of Satan, that we have professedly Christian teachers who not only ask concerning the Book of Genesis and in fact the whole of the Scriptures: “Hath God really said?” but they actually assert that God said no such things. God declares the statements of Genesis to be facts;
man loves to represent them as fiction. Many deluded by Satan are pleased to regard the account of the origin of sin and sorrow given in Genesis as a myth—a fable told by primitive man in his attempt to solve the great mysteries by which he was surrounded. Adam and Eve disbelieved God's Word, and one great result is that there is a tendency on the part of man to do likewise. When Satan had enticed man to doubt God's Word, he set up his own in direct opposition: “Ye shall not surely die.” This is the first article in Satan's creed. This has been incorporated into many religious systems. This article of faith always has millions of adherents. When man sinned he became the servant of Satan, and now Satan is man's spiritual leader and teacher. Satan is now “the Prince of this world.” The Great Deceiver now rules. His followers often think they are serving God even while they are serving Satan, and so the statement of Solomon is true to fact: “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” Satan has something to offer to every man to prevent him turning from sin to God. Some men are too busy, some are too idle to consider the welfare of their own souls. One Man—the Perfect Man—could say: “The Prince of this world cometh and hath nothing in Me.”

The great fact that Satan is the god of this world, the spiritual leader of mankind, the world rejects. The Book of Genesis teaches us that man at the instigation of Satan turned from purity and holiness to impurity and sin. The glorious revelation of God is sufficient and complete. It tells us whence our evils come and how we may be freed from them. God's plan of salvation is to destroy the works of Satan and bring His people from sin and sorrow into a condition of joy, peace, purity and love. So efficiently is this work carried out that God overrules all things for the good of His people. Sin, sorrow, sickness and all other troubles and afflictions are made to work together for good to them who love God, to them who are called according to His purpose (Rom. 8: 28). God's people shall be freed from all evils, the result of man's sins, for “there shall be no more curse” (Rev. 22: 3).

MISSION NEWS

PERU. Dr. and Mrs. Lindsay and Miss I. Macdonald arrived safely in Lima. Prayer is specially asked for our missionaries in Peru at this time. A minor revolution was put down by the army which stepped in and took over the government.

The provisional military government has a strong “rightist” flavour and may hold office for a long time.

The Rev. James Mackintosh adds, “However, God has been very manifestly helping us in these past days and our confidence is in Him. I am confident that the school is not forgotten in your prayers.”

INDIA. Miss Elizabeth Macleod, who so gallantly returned to India for a further period of service, after having entered on her well earned retirement, has once more reached the homeland. The following is an account of the farewell given to her in India:

“The people here gave Miss Macleod a very affectionate farewell. They arranged a Hindustani meal to which we were all invited. They expressed their love and esteem in speeches, in Hindu poetry composed by Balsum Godwin, and in the presentation of a lovely silver napkin ring, made and beautifully ornamented by the local silversmith. On the Sabbath Godwin took Nehemiah 2: 18 for his text, and after speaking about the wall of Jerusalem, he spoke of how, for so many years with labour, prayers and tears, Miss Macleod had been building a wall in our midst. He also said that if a wall is left unkept it will soon deteriorate. He urged those who remain in India to keep the wall in good condition and also to try to beautify the work that Miss Macleod had begun to build.”

In a few months time the Rev. M. Murray Macleod, who with Mrs. Macleod, has rendered faithful service since 1935, will be entering on his new sphere of service, and with their going our Mission Staff in India will be further depleted. The situation is both urgent and serious. Will no one respond?

Writing from the Mission House, Chhapara, Nurse Dunlop says: “I have here with me as my only companion, a wee orphan baby of about ten weeks old. I have had him since he was three weeks old. His mother died and his father brought him to me for adoption. There was a law case, but we got the keeping of him. His parents were Mohammedans. We named him David. I came down here on 22nd October and opened the Dispensary on 22nd. I have been fairly busy. Today I had 49 patients and a couple of days ago 57. The average is about 50 and I expect to get more when the people get to know that I am here.” Writing on 24th November, Miss Dunlop appeals for prayer.
“I want you to pray that I may be faithful in presenting the Lord Jesus to these poor, ignorant folks. It's not easy to speak of Him at home, and it is even more difficult to witness for Him out here. Please pray that the Lord will keep me faithful.”

(Editor: We are indebted to the “Irish Evangelist” for this mission news.)

JEAN MCDONALD MEMORIAL FUND

The following is a part of a letter from the Rev. A. McDonald, Moderator of the Free Church of Scotland.

“We had a very pleasant surprise when your parcel arrived, and I wanted to write by return to tell you how much we appreciated your thoughtful kindness. Everything enclosed will come in very useful indeed, and our children want me to put in a very special 'thank you' for the sweets.

I know that those whose names I have given you – who are practically all living alone and who are the people really suffering from our rationing system – will be rejoicing today, if they have received similar parcels.

And may I take this opportunity of sending you – as an organisation, and as a church, the greetings of the General Assembly of the Free Church of Scotland, of which I am Moderator for the current year. I assure you we take a very great interest in the activities of our brothers and sisters in Australia, and these ties are certainly strengthened by such thoughtful actions as that for which your committee are responsible.

Again thanking you on behalf of my own family, of those in my own congregation who, I dare say, got your parcels by this time, and on behalf of the church which I have the honour to represent for the time being.”

From the Rev. John M. Macleod, Edinburgh: – “... We are very appreciative of all that the kind people of Australia are doing for us, accept our grateful thanks. We are most interested in your church and have heard a lot of news from some of our number who have been with your congregations. We also remember the men of your church who were over here with us and have happy recollections of fellowship with them. “I was glad to have recently the book on your church written by Rev. Campbell Robinson; it is very well done and gives a lot of information over a long period. With our very warm regards to all the church people and especially those who have been responsible for these gifts.”

Many appreciative letters have been received from grateful recipients of the parcels sent through the Jean McDonald Fund. They are supplying a real need and cementing the friendship between our churches. Further donations will be gratefully received by Miss June Harris, 8 Dural St., Hornsby, N.S.W.

Our Secretary, Mrs. F. McLean, who has done the lion's share of the work in connection with the collection of names and despatching the parcels, is leaving for Scotland this month by the “Stratheden” for a holiday and Miss K. Davis has taken over the acting secretaryship, pro tem. We are all deeply grateful to Mrs. McLean for her work in connection with the above fund and hope that she and Sheila have a very happy trip to the Homeland and a safe return.

CONGREGATIONAL NEWS

St. Georges. A missionary evening was held at the residence of the Misses Davis on 25th February, when a number of the congregation met and packed parcels for Dr. Andrews. A good quantity of used stamps was also handed in. On 15th February, Sister C. Gillies left on the “Mooltan” for the United Kingdom, where she hopes to add to her already extensive experience in nursing. Also booked for a holiday to the Old Country are Mrs. L. Worsfold and Mrs. F. McLean and her daughter, Sheila, who expect to sail during March. Mr. Alistair Ramsay is also leaving shortly for England to continue his studies. All will be greatly missed at St. George's.

Mrs. McLean was a collector for the Sustentation Fund, leader of the psalmody class, and secretary of the Jean McDonald Memorial Fund. At 90 years of age, John Stevenson, of Dulwich Hill, passed away on 20th February. He was active and in regular attendance at St. George's, until a few weeks before his decease.

OBITUARY

John Stevenson passed away at his residence, Dulwich Hill, Sydney, Monday, 21st February, 1949, aged 90 years. Mr. Stevenson was the son of the late Andrew and Jane Stevenson of Drummeny, County Donegal, Ireland. Mr.
Stevenson migrated to Australia, May, 1879, and went to the Maitland district where he worked with a survey party under the Government Surveyor. In 1895 he turned his attention to farming and in conjunction with his sister the late Mary Stevenson, purchased a farm at Bolwarra on the Hunter River and sometime later he bought another farm near the town of Largs.

During 1924, Mr. Stevenson sold his interests on the Hunter River and retired, taking up his residence in Sydney, where he became a loyal and devoted member of St. George's.

Some weeks before his decease, like Paul of old, he knew that the time of his departure was at hand, and in a systematic manner set his affairs in order. Mr. Stevenson, on more than one occasion during his last illness gave expression of his faith in the sufficiency of the atoning sacrifice of our Lord and Saviour.

We express our sympathy with the bereaved relatives, “Blessed are the dead that die in the Lord.”

— A. A.

8 SUBSCRIPTIONS ETC. FOR JANUARY, 1949

New South Wales

Mrs. H. J. Murray, Taree, 5/-, 31/12/51; Misses Cameron, James Creek, 10/-, 31/12/48; Mr. D. L. McLeod, Comboyne, £1, 31/12/49; Mr. J. M. Warwick, Comboyne, £1, 31/7/50; Mr. J. E. Hackett, Kindee, 5/-, 31/12/50; Mr. D. C. McKinnon, Kindee, 5/-, 31/12/49; Mr. W. J. McKinnon, Kindee, 5/-, 30/6/49; Mr. Alex. McKinnon, Kindee, 5/-, 31/12/49; Mr. McKinnon, Upper Pappinbarra, 7/6, 31/12/49; Mrs. Suters, Wauchope, 5/-, 28/2/49; Mr. C. Ramsay, Lismore, 10/-, 31/12/48; Rev. J. A. Haman, Wauchope, 5/-, 28/2/49; Rev. J. A. Haman, Wauchope, 5/-, 31/12/47; Mr. C. McKinnon, Long Flat, 5/-, 31/12/48; Mrs. J. M. Murray, Bunyah, 5/-, 31/1/50; Mrs. Alex. Anderson, Chatsworth, 5/-, 31/12/49; Mrs. M. Gillies, Parramatta, £1; 31/12/50; Mrs. S. C. Pleasant, Taree, £1, 30/9/49.

Victoria

Miss F. McDonald, Hamilton, 10/-, 31/12/49; Miss C. Grant, Caulfield, £1, 31/8/50; Mr. Alan. McDonald, Listerfield. 5/-, 31/1/49; Mrs. M. Ashman, Dandenong, 5/-, 28/2/50; Mr. M. Bradshaw, Hawthorn, 5/-, 31/1/50; Mr. A. McLachlan, Sale, 10/-, 31/7/50; Mr. R. W. Johnson, Upwey, 5/-, 31/12/50.

Queensland

Mrs. A. McCowan, Nambour, £1, 31/10/48.

New Zealand

Mrs. T. Aitken, Sth. Canterbury.

Debt Fund

Mr. W. J. Martin, Bankstown, N.S.W., 10/-; Mrs. M. Gillies, Parramatta, £2; Mrs. Alex. Anderson, Chatsworth, 5/-; Miss B. McDonald, Chatsworth, 5/-; Mr. J. M. Murray, P.O., Bunya, 10/–.

Donation

Dr. L. Boettner, Missouri, U.S.A., (1 dollar) 6/1.

Wauchope Congregation – Retiring Collection

Wauchope, £2/3/3; Kindee, £1/10/3; Comboyne, 10/–.

Sunbeam

Miss B. McDonald, Chatsworth, 5/-.

SUBSCRIPTIONS FOR FEBRUARY, 1949

New South Wales

Mrs. L. Worsfold, Kogarah, 5/-, 31/12/49; Miss A. Robertson, Narrabeen, 5/-, 31/1/50; Mr. J. M. Martin, Harrington, 5/-, 31/12/50; Mrs. J. P. Berry, Snr., Barrington, 10/-, 31/12/50; Mrs. C. H. Nesbit, Canterbury, £1, 30/4/53; Mr. Allan Lindsay, Huntingdon, £1, 31/8/51; Mr. Lindsay Bird. Beechwood. 10/-, 28/2/51; Rev. J. A. Harman, Wauchope. 5/-, 28/2/50; Mrs. M. Middlemas, Tinonee, 10/-, 30/6/50; Mr. D. M. Coombe, Birdwood, 5/-, 31/12/47; Mrs. A. E. Sutherland, Carlton 10/12/48; Mrs. A. A. Lawson, Wauchope, 10/-, 31/12/48.

Victoria

Mr. I. McPherson, Warrnambool, £1, 31/8/52; Mr. D. McDougall, Harrietville, 5/-, 31/12/49.

South Australia

Mr. G. H. C. Kennedy, Kent Town, 5/-, 28/2/50.

Debt Fund

Mrs. E. Upton, Bobs Farm, N.S.W., £1; Mr. J. McPherson, Warrnambool, Vic., £1; Mrs. L. Worsfold, Kogarah, N.S.W., 5/-.

THE AUSTRALIAN FREE PRESBYTERIAN

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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, 30 Warwillia Ave., Wahroonga.

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,
Chisholm St. Greenwich, N.S.W.
When Hugo Grotius, as he lay dying, had his attention drawn to the prayer of the publican, he said, “I am that publican, – God be merciful to me a sinner.”

The difference between the Pharisee and the Publican has been stated thus, “The one so gives thanks as to forget to pray, the other so prays that he afterwards gives thanks; the one compares himself with other men, the other observes himself in the mirror of God’s law; the one counts up his virtues, the other cannot count up his sins; the one with all his virtues still keeps an evil conscience, the other with all his sins receives the full assurance of forgiveness.”

Robert McCheyne, writing from Mount Carmel to Dr. MacDonald, urged him “never cease to tell your people that to be holy is to be happy.”

John Newton once remarked, “I am not what I ought be, I am not what I wish to be, and I am not what I hope to be, But by the grace of God I am not what I once was.”

A poor African once explained salvation this way, “He die; me no die.”

An old Christian woman in humble life, when a revered servant of God asked her, as she lay on her dying pillow, the ground of her hope for eternity, she replied with great composure, “I rely on the justice of God;” adding, however, when the reply excited surprise, “justice, not to me, but to my Substitute, in Whom I trust.”

Richard Cameron, one of the noblest of Scottish martyrs, said when mortally wounded at Airdsmoss, “I am dying, happy, happy; and if I had a thousand lives, I would willingly lay them all down one after another for Christ. Oh! He is near me; I think I see Him.”
ALLAN RAMSAY'S QUIT RENT

When Allan was still an obscure young man, and a wig-maker, he once fell behind with his rent, and as ill luck would have it, he came face to face with the laird the very day he did not wish to see him. The dreadful subject was immediately discussed, and Ramsay, with shame and grief, confessed his inability to meet his creditors. To his surprise the laird expressed perfect indifference upon the matter, for, having observed Ramsay's genius, he was unwilling to distress him for so small a matter, and which he could so easily afford to remit. He even went the length of saying that, if Ramsay could give him a rhyming answer to four questions which he should ask, in as many minutes, he would quit him of his rent altogether, as a reward for so much quickness of mind. Allan professed his willingness to try whatever he could, and a watch being laid on the table, the good farmer propounded his questions, which were, “What does God love? What does the devil love? What does the world love? What do I love?”

The poet within the specified time gave the proper answers, as follows:

“God loves the man when he refrains from sin;
The devil loves man when he persists therein;
The world loves man when riches on him flow;
And you'd love me could I pay what I owe.”

MASTER AND SCHOLAR

“When I was a boy,” said an old man, “we had a schoolmaster who had an odd way of catching idle boys. One day he said, ‘Boys, I must have closer attention to your books. The first one who sees another boy idle, let me know, and I will attend to the case.’”

“Ah,” thought I, “now I've a good chance to catch Joe Simpson whom I dislike.” I watched him and soon caught him with his eyes off his book, and I hastened to inform the master. “Are you sure?” said the master. “Yes, sir, I saw him.” “You did? And were your eyes on your book when you saw him?” I was caught, and never again watched for idle boys. If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.

– Sel.

THE NEED OF GRACE

Elizabeth Brodie, the last Duchess of Gordon, was greatly helped in early life by hearing a poor mendicant ask the blessing of God, upon food which a kind benefactor had given him. Said he, “Lord give me grace to feel my need of grace; give me grace to ask for grace; give me grace to receive grace; and, O Lord, when grace is given, give me grace to use it. – Amen.”

She never forgot those words. After her death they were found written out on a slip of paper in her own hand.

– “The Words of the Wise.”

GIVING IN

When it was proposed by the Secession congregation at Haddington to give a call to the afterwards celebrated John Brown, one of the adherents of the church expressed his decided opposition. Subsequently to his ordination Mr. Brown waited on this solitary dissentient, who was menacing to leave the meeting house. “Why do you think of leaving us?” enquired Mr. Brown. “Because,” said the sturdy oppositionist, “I don't think you a good preacher.” “That is quite my opinion,” admitted the minister; “but the great majority of the congregation think the reverse, and it would not do for you and me to set up our opinion against theirs. I have given in, you see, and I suggest that you might do so, too.”

“Weel, weel,” said the grumbler, quite reconciled to Mr. Brown's frank confession, “I think I'll just follow your example, sir.”

– “Kind Words.”
LITTLE THINGS

This remark of the Rev. John Newton deserves to be on the tablet of every heart. “I see in this world,” he observes, “two heaps – one of human happiness and the other of human misery. Now if I can take but the smallest bit from the second heap and add it to the first, I carry a point. If, as I go home, a child has dropped a halfpenny, and if by giving it another I can wipe away its tears, I feel that I have done something. I should be glad indeed to do great things, but I will not neglect such little things as this.”

—“Kind Words.”

LESSON NOTES

LESSONS FOR APRIL

BIBLE STUDY

MEMORY WORK

1949

April Subject

For Reading Text Psalm Cat.

3 Opinions of Christ


10 The Transfiguration


17 The Evil Spirit cast out


24 A lesson in humility


EXPOSITION

By Rev. H. W. RAMSAY

APRIL 3rd.
Matthew Chap. 16: 13-28

The People's Opinion of Christ. 13-14. – Jesus now drew their attention to the great truth that He was the Messiah. It was needful now that they should be assured of this. By asking them what the people thought, He led to their own opinion. Many thought He was one of the old prophets, returned to proclaim the near coming of Messiah, but did not think Jesus was Messiah on account of His humble appearance. But Peter expressed the conviction of himself and his brethren that Jesus was the Messiah, and divine. It was a great declaration, and Jesus declared that these truths were the foundation upon which He would build His Church.

The Keys. 19. – A key is what opens a door. The keys given to Peter and his brethren were those that opened the door of the kingdom of heaven, that is, the Christian Church. So in the New Testament Church, the apostles were the first to preach the Gospel, and to declare the terms of salvation. They also had authority to admit into membership those who complied with Christ's terms, and to refuse those who did not. But the right of admitting souls into heaven is the special prerogative of Christ. (See Rev. 1: 18 and 3: 7).

Binding and Loosing. 19. – “To bind” meant to forbid; “to loose” meant to allow. The apostles would have authority to declare, according to the Word of God, what doctrines and practices were lawful, and what forbidden.

The Gates of Hell. – This policy and power of Satan and his instruments will never prevail against the Church of God, every member of it will be preserved.

APRIL 10th

The Transfiguration. – This is one of the most remarkable events in our Lord's life on earth. Six days previously He had told His disciples of His coming death; now three of them see something of His coming glory. Their hearts had been saddened; now they were made to rejoice.

Peter's Speech, v. 4, was partly wise, partly foolish. “It is good for us to be here.” True. They had often enjoyed refreshing seasons with Christ, seen many wonderful things, heard many gracious words. And would again. It is always good to be where Christ is if we are with Him in spirit. Do we find it so? Do we rejoice in His company? Are we saddened when we lose His companionship?

But part of that speech was foolish. He seems to have fancied that now Moses and Elias were come, Christ would set up an earthly kingdom. But Moses and Elias are in need of no earthly tabernacles. And had the Lord remained here, the great plan of redemption had not been effected. Peter seems to have placed the great lawyer and the great prophet on terms of equality with the Master. This was resented. The cloud covered Moses and Elijah from sight, and a voice from heaven declared, “This is My Beloved Son . . . hear Him.” That voice indicated that One infinitely greater than Moses or Elijah was there. We must put no man before Christ.

The Sight would (1) support them in the times of trouble that were to follow. They would have no doubt as to His Messiahship when they saw Him put to death. Their faith would be greatly shaken, but the remembrance of that sight would tend to confirm their faith. (2) Show them something of the great sacrifice He made in leaving such glory to come to die for our sakes. (3) Show that He was King, even in His humiliation. (4) Reveal somewhat of that glory which He purposes His people shall share with Him.

APRIL 17th
Matthew, Chapter 17: 14-27

An Evil Spirit Cast Out. 14-21. – The disciples had just beheld a wonderful scene on the top of the Mount. A very different sight awaited them at the foot. There they had seen the Lord in glorious appearance, with Moses and Elijah returned to earth. Here they beheld a poor, stricken son, a disappointed father, humiliated disciples, a faithless crowd.

The Son. – What a sight. Mind and body under the influence of the devil. How many cases now are just
as sad? How often we see people of ability and promise in the snare of Satan, “taken captive by him at his will.” (2 Tim. 2: 26). But we must not despair of such. We must labour and pray for their conversion. They may yet repent and be saved. God can do all things.

The Father. – Another sad sight: a disappointed father. What a grief to be the father of such a son. Consider David's anxiety and grief regarding Absalom. (2 Sam. 18: 29-33). This father was doubly disappointed: firstly, in the son; secondly, in the disciples; “and they could not cure him.” No, but there was One who could. When all others fail, we still have Christ. But let us not leave Him to the last.

The Disciples had cast out devils before, but failed now. But what a rebuke they suffer: “because of your unbelief.” Perhaps pride had entered through past success, or carelessness supervised. Anyhow, they had not relied sufficiently on Christ, but poor self had crept in.

Note. – (1) The power of Satan is tremendous (2) It is far too strong for flesh alone. (3) We often enter on the conflict to lightly, (4) Nothing suffices but the power of God.

Tribute. 24-27. – This money was for the temple service. Christ as the Son of God and Lord of the temple 12 might justly have claimed exemption. But He would pay rather than allow people to think He despised the temple and its service, and thereby harm ensue.

APRIL 24th
Matthew. Chap. 18: 1-18

A Lesson in Humility. Vs. 1-6. – The disciples evidently thought that Jesus was about to set up a temporal kingdom, and wished to know who would have the highest positions in it. And this was just after Jesus had told of His approaching death. What scant spiritual perception they showed. They must be converted. Instead of striving after the highest positions, they must learn to be meek and lowly in heart, and let humility take the place of ambition. Those who show kindness to the humble followers of Christ, and seek to do them good for their Master's sake, Christ regards as having shown kindness to Him. And they who cause His people to sin, and hinder their piety, turning them out of the way, it were better they had died before committing such sin.

We learn here the necessity of conversion. Unless men are turned from darkness unto light, and renewed in the image of God, they cannot enter heaven. In our natural state we are utterly unfit to abide in God's presence. Heaven itself would not be congenial to an unrenewed heart. Also we see how fearful a thing it is to put a stumbling block in the way of another's soul.

Avoid Offences. – Offences will come and produce sin, or at least temptation. Some will be always inducing others to sin, and rejoicing when they fall. But let us never do so. Fearful is the guilt of such as do.

Reconciliation. 17 – 18. – Beautiful are the directions given for healing differences between brethren. Would they were made more use of. It was a custom of Frances Willard and her sister before retiring to rest each night to ask each other's forgiveness for wrongs committed against each other during the day.

SEARCH WORK IN 2 CORINTHIANS

1. Where is this verse found, “As the sufferings of Christ abound in us, so our consolation also abundeth by Christ?”
2. Who is said to have put a veil over his face?
3. Why does Paul say, “We have this treasure in earthen vessels?”
4. Write out verse 10 of chapter 5.
5. What does godly sorrow work?
6. How many stripes were inflicted upon Paul?
7. Where does Paul say, “Examine yourselves, whether ye be in the faith?”

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

MARCH BIRTHDAYS
Many Happy Returns
“They that seek the Lord shall not want any good thing.”
Psalm 34: 10.

1949
March 1 – Joy Robinson, Taree.
3 – Pauline Murray, Bunyah.
3 – Alan Anderson, Chatsworth.
4 – Donald Berry, Wauchope.
4 – James Bain, Wauchope.
5 – Ian Bathgate, Maclean.
5 – Fay Woodall, Branhxomle.
5 – Judith Gollan, Taree
6 – Alistair Robinson, Mt. George.
7 – Rene Mullard, Comboyn.
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 – Deidre MacLean, Wherrol Flat.
19 – Fay McInnes, Taree.
20 – James Ryan, Chatsworth Island.
20 – Cathryen Fuller, Grafton.
20 – Elizabeth McKinnon, Pappinbarra.
THE AUSTRALIAN FREE PRESBYTERIAN

EDITOR: Rev. ARTHUR ALLEN. Dip. Anthro. (Edin.)

APRIL 15, 1949.

ECCLESIASTICAL CORRESPONDENCE

The title of this article may call for some explanation to our readers. Ecclesiastical correspondence, in the sense that it is used in this article, means fraternal relationship between those Reformed Churches which hold in common the glorious heritage of the Reformed faith that not only in name but also in practice maintain the “faith once delivered to the saints.” John Calvin said that he would cross seven seas to bring about such a relationship, and it is with profound gratitude to God that we see every indication of this spiritual fellowship being realised. Elsewhere in this issue reference has been made to the Ecumenical (worldwide) Synod that is to meet in Amsterdam, August 1949, where the truth of God's Word shall be proclaimed and the nations of the world called to repentance and to faith in Jesus Christ.

There looms on the horizon the prospect of the moral and physical destruction of our civilization by conflicting ideologies. If these are not checked they will plunge the world into the greatest catastrophe in history. The only solution for the world's evils is spiritual, and the stark tragedy of it all is the fact that many of our ecclesiastical leaders have neither enlightenment in the mind nor grace in the heart, exalting their own imaginations against the knowledge of God and insisting on infecting the community at large with intellectual paralysis by discarding all creeds.

Professor Oliver Rankin, of New College, Edinburgh, is teaching the future ministers of the Presbyterian Church of Scotland, that the lives of the patriarchs are fiction; that the Biblical account of the origin of Moab and Ammon is a concoction to discredit those tribes; and never has blasphemy
rang with such Satanic force in the divinity hall as when Professor Rankin declared that Jehovah, the Lord God Almighty, originated as multiple demon gods, which later merged in one.

We believe that the Ecumenical Synod is of God, a watchtower on the walls of Zion to sound the warnings of God to the nations and society in general. The commission given to Ezekiel is equally binding today. “Son or man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.”

The Christian Reformed Church has contributed largely to bring about the Ecumenical Synod. The Faculty of Theology connected with the Christian Reformed Church, has for many years published a journal, “The Calvin Forum,” which has broken the geographical isolation of Calvinists scattered throughout the world. The journal is an intellectual and spiritual stimulus, and we know of no other journal in the world that is more worthy of your subscription.

The Christian Reformed Church of America has recognised and acknowledged the Free Presbyterian Church of Australia as a Calvinistic Church; her Ministers, Elders and Deacons, in the exercise of that authority deputed to them by God, in ordination, subscribe to the Westminster Confession of Faith, acknowledging the same to be the confession of their faith, and by this solemn ordinance of God's own making they are bound to maintain and propagate the substance of Christianity, repudiating all human authority and speculation in matters of religion and acknowledging the Holy Scripture as the only standard of faith and practice. Since the formation of the Synod of the Presbyterian Church of Eastern Australia, in 1846, we have cherished the heritage of the Reformation and jealously guarded against the watering down of our Subordinate Standards, the “Westminster Confession of Faith.” Therefore it is with profound gratitude to God that we learn that the Ecumenical (catholic universal) Synod of the Calvinistic Churches is an accomplished fact.

The Ecumenical Synod of Reformed Churches is to meet in Amsterdam, Holland, during August, 1949. The potential possibilities of this Ecumenical Synod is perhaps greater than in any other movement since the Reformation. Our Church has been signally honoured, having been recommended by the Christian Reformed Church of the U.S.A. and invited to send representatives to the Ecumenical Synod by the De Gereformeerde Kerken of the Netherlands. While our limited ministerial strength and depleted exchequer makes it well nigh impossible to accept the invitation; we rejoice in the fact that we are acknowledged by the courageous Reformed Church of Holland, of persecution and the fiendish brutalities of modern Ecclesiastical correspondence differs from the Ecumenical Synod in that the Ecumenical Synod is representative of all the Reformed Churches holding the Reformed principles without reservation; while Ecclesiastical Correspondence is between individual churches, recognizing and acknowledging the great need for a manifestation of the spiritual tie that unites them. There may be differences in administration but the bond of connection is a common Confession of Faith, i.e., the Reformed Confessions.

— A. A.

THE REFORMED ECUMENICAL SYNOD

The Free Presbyterian Church of Australia is a Calvinistic Church; her Ministers, Elders and Deacons, in the exercise of that authority deputed to them by God, in ordination, subscribe to the Westminster Confession of Faith, acknowledging the same to be the confession of their faith, and by this solemn ordinance of God's own making they are bound to maintain and propagate the substance of Christianity, repudiating all human authority and speculation in matters of religion and acknowledging the Holy Scripture as the only standard of faith and practice. Since the formation of the Synod of the Presbyterian Church of Eastern Australia, in 1846, we have cherished the heritage of the Reformation and jealously guarded against the watering down of our Subordinate Standards, the “Westminster Confession of Faith.” Therefore it is with profound gratitude to God that we learn that the Ecumenical (catholic universal) Synod of the Calvinistic Churches is an accomplished fact.

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paganism as expressed in the totalitarian ideologies of our age, and by the Christian Reformed Church of America, which is distinguished by her reined aggression and scholarly witness to the “Faith once delivered to the saints.”

The first Ecumenical Synod of Calvinistic Churches was held in 1946 at Grand Rapids, Michigan, U.S.A. Professor Louis Berkhof, of the Christian Reformed Church, whose “Systematic Theology” places him among the foremost theologians of our time, was elected President. The work accomplished by the Synod was largely foundational and preparatory. The following is an excerpt taken from the Testimony of the Synod.

One of the most disturbing developments in the history of the Church is, that the opposition is found even in her own bosom. Not only is very sharp criticism of Holy Scripture voiced from the side of the world and of unbelief; but even from the side of those who profess the name of Jesus Christ the authority of Holy Writ is being impaired in an alarming manner, so that man's vision of Him, of Whom the Scripture testify, is in many ways obscured. From various quarters the Word of God is being stripped, ever increasingly of its beneficent value, being regarded, wholly or in part, as the fruit of human deliberations and thoughts. However much the Church recognizes the wonderful work of the Holy Spirit in fully employing the life of men which they receive in God's providence, she nevertheless warns against every attempt to obscure this work of the Holy Spirit by conceiving of the results, even in the least degree, as a human fallible witness to the divine revelation, since this constitutes an attack on the glorious work of the Spirit of God, and undermines the certainty of child like faith. May the ancient confession of the authority of Scripture, as it is found in our Confessions, furnish the necessary warning and admonition against all such attempts, whether new or old. Our Saviour Himself has, in the great temptation at the beginning of His public ministry, withstood the assaults of Satan three times with an appeal, not to the great thoughts of His own deep heart, but by appealing to, and using as a shield, a word, a written word of His Father. The Church should not be ashamed to follow – though it be only at a distance – the footsteps of her Lord along this path, and thus to withstand the great temptation of complete conformation to the world, and to continue her great task from day to day.”

The doctrinal basis of the Ecumenical Synod is as follows: “The foundation for the Ecumenical Synod of Reformed Churches shall be the Holy Scriptures of the Old and New Testaments as interpreted by the Confessions of the Reformed Faith. . . . It should be understood that these Scriptures in their entirety, as well as in every part thereof are the infallible and ever abiding Word of the living Triune God, absolutely authoritative in all matters of creed and conduct, and that the Confessions of the Reformed Faith are accepted because they present the divine, revealed truth, the forsaking of which has caused the deplorable decline of modern life. It has to be emphasized that only a wholehearted and consistent return to this Scriptural truth of which the Gospel of Jesus Christ is the core and the apex, can bring salvation to mankind and effectuate that so sorely needed renewal of the world.”

The membership of future Ecumenical Synods presented a very pertinent problem and it was agreed that membership be limited to those churches “that are reformed in fact as well as in name, which actually maintain and enforce the Reformed standards with regard to doctrine and Church government.” The committee on Authority and Membership in their report said, “inter alia: “We are confident that there are other Churches besides these three, which cherish the Reformed faith as a very precious heritage and are eager to join hands with us in propagating it. And besides it must be said that if the High Priestly prayer of the Lord Jesus Christ means anything, it surely must mean that all those Churches which are truly Reformed, that is, all those Churches which possess the purest interpretation of the Word of God and are earnestly seeking to live in accord with that Word, should manifest their unity as members of the body of Christ in some outward way, and should exercise such fellowship of the saints as will tend to the mutual enlightenment, strengthening and correction. Even as there are no perfect Christians in this present world, so too there are no perfect Churches, and the Reformed Churches need exchange ideas with other Reformed Churches for their mutual instruction. . . . And once again, since every Reformed Church, just because it finds itself in the midst of an evil world, is exposed to deteriorating influences, all the Reformed Churches need to have such close association as will enable the to admonish one another whenever there is any evidence of departure from the Word of God, either in doctrine or in practice.”
The Free Presbyterian Church has a glorious heritage and it is the duty and privilege of every member and adherent associated with us, to keep that heritage unimpaired to pass on to the generations following. – A. A.

MISSION NEWS

SOUTH AFRICA. Mrs. J. C. Andrews, was, when last advice was received, in the Durban Hospital with a collapsed lung, which had followed on an attack of pleurisy. Dr. Andrews and the children were staying in the Mission House in Durban. The lung is slowly expanding again under treatment, and our missionaries expect to be back in King William Town this month (April)

* * * * *

Words of our Lord: “If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?”

“If a man love Me, he will keep My Word,” and, “He that loveth Me not, keepeth not My sayings.”

“He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day.”

THE REFORMED CHURCH OF HUNGARY

A great authority writes: “The soul of Europe, by which we mean the Continent, is in the fever of revolution. The convulsions of that fever are creating political, moral and religious insecurity.”

We cannot afford to take a “balcony” view of the tragedies that are being enacted in Europe. We are not immune from the encroachments of the revolutionary ideologies or the paganism of modern thought, and unless there is a resurgence of the Reformed Faith the world will be plunged into a catastrophe that will wreck our civilisation.

Man in his eagerness to serve the mammon of unrighteousness, has obliterated God out of his thinking. Infatuated by the physical forces at his disposal, he thought he could dispense with the “faith once for all delivered to the saints;” but the convulsions of revolution in Europe has not responded to the treatment concocted in the minds of liberal theologians and the agnostic schools of psychoanalysis, they rejected the “total depravity” of man and reckoned without taking into consideration the instability of human nature, and unless God opens the windows of heaven our civilisation will pay the tragic price of its own folly by directing the physical forces at her disposal against her own achievements.

Today, in Central Europe, our brethren of the Reformed Faith, confident that the only solution for the world's evil is a return to the Word of God as the only infallible rule of faith and conduct, are being persecuted by the Communist Administration, directed from Moscow, whose objective is the annihilation of Christianity. And as we are close relatives to the Reformed Churches throughout the world, we cannot, indeed, we must not, adopt a parochial outlook.

Our brethren of the Hungarian Reformed Church have not only suffered the loss of their lands, but many of them are languishing in torture chambers that are the creation of the atheistic mind. A minister of the Reformed Church said recently, after being tortured for 73 days he had “reached a mental and moral state that it seemed to make no difference what he said or wrote in his confession.” (“Sun,” March 9). The Hungarian Reformed Church is fighting to preserve the glorious heritage of the Reformation and they are prepared to die for it, and although we are far from the scene of this satanic inspired brutality, the cause for which our brethren suffer is as much our responsibility as it is theirs. The Hungarian Reformed Church calls for the moral support of International Calvinism and whatever material support that can be rendered. We may not be able to do much to relieve their material needs, but we can remember them at the Throne of Grace.

The Hungarian Reformed Church is the largest Calvinistic Church in the World. Jean Sebestyan, writing from Budapest, gives the latest statistics. “The present Hungarian Reformed Church consists of 1,703 congregations with a membership of over two million souls and there are 1,750 ministers in active service” (“Calvin Forum”). There is also the Hungarian (Magyar) Reformed Church in Transylvania, with a membership of approximately one million souls. The standards of the Church are the “Second Helvetic Confession,” and the “Heidelberg Catechism.”

The Hungarian Reformed Church has lost 54,000 acres of bequeathed lands under the recent legislation enacted by the Communist Government. This legislation has reduced the Church to poverty and some of the congregations are supporting their ministers by members taking it in turns to feed them. But the Hungarian Church accepts the spoiling of her goods as a blessing and
aspires to the highest ideals of a free Church supported from her own ranks by the voluntary giving of her people. The Hungarian Church sets an example to the world, as her task calls for courage and self-sacrifice of the highest order. And this is emphasised by the fact that inflation in her currency has reached astronomical figures. Seven shillings and sixpence equals three hundred million pengoes; poverty has plagued them with disease, 60 per cent. of newly born babies die, and many members are in danger of mental and physical torture. As Isaac Watts has said: “This is the price they have to pay to pass through the door of the church on the Sabbath Day.”

The Rev. Professor Vasady informs us of a circular letter addressed to all the preachers of God's Word in the Reformed Church of Hungary concerning the fundamentals of preaching. “This letter stresses the fact that the criterion of the true Church is above all the pure preaching of the Word of God . . . Therefore the church must proclaim unequivocally that there are two things a sincere Christian cannot accept, whether in the old order or in the new order, whether under liberalism or under capitalism, whether under the banner of socialism or under the banner of democracy, since they are both contrary to God's revealed Will, to His order of Creation and of Redemption, and that these two things are economic exploitation and political oppression. 5 He cannot sanction either class rule or a dictatorship . . . At the same time the Church has the duty to impress upon the peasants and workers, tinged with Marxist views, that their deepest needs as human beings can be only met in Christ and through Christ.”

During 1947, when the ideological struggle was reaching its climax, the Church realised that she was facing a conflict in which her only hope rested in her own complete spiritual unity. The Synod of the Reformed Church of Hungary met in May of that year and drew up a declaration which was placed before all congregations urging the members to bear witness to the reality of their membership in Christ's Church and to their desire to remain members, by a public profession of their faith, by their living example, and by their partaking in the sacraments.

“DECLARATION”

“I give thanks to God, my heavenly Father, for receiving me into His Holy Church, into the communion of believers in Jesus Christ, through the sacrament of Baptism. I remember also my profession and vow made at Confirmation, through which I gained admittance into the communion and fellowship of the congregation. And now, in order to become a full fledged member of the Church and as a renewal of my confirmation vow, I declare before God and this congregation that I desire to be a loyal, obedient and self sacrificing member of the Reformed Church. For this reason I promise and pledge that I shall attend regularly upon the services of worship and upon the sacrament of the Lord's Supper; that I shall submit myself to ecclesiastical discipline; that I shall rear my children of the Reformed Faith in that faith; and that I shall participate in the material support of my Church and in her benevolences according to my ability. In all these resolves I pray for the effective help of God's Holy Spirit.”

According to reports received, Church members responded readily, even enthusiastically, confessing their faith and shouldering their responsibilities detailed in the Declaration.

We regret that we have not the time nor the space to give an account of the Hungarian (Magyar) Reformed Church. Owing to the fixing of new boundaries after the first World War and the last World War, the Hungarian Magyar Church, with a membership of over one million souls have been divided between Czechoslovakia, Rumania and Yugoslavia. Over 219,000 members of the Church are under the domination of the Communistic Czech government, they are forbidden to use their own language in their private life, on the street, in school or churches and many of them are victims of the forced labour policy of that administration; 728,000 are under the Rumanian authority, at whose hand they have suffered persecution for the last 40 years; the intensity of their sufferings have been determined by the varying policies of the Rumanian government; 50,000 are at the mercy of Tito in Yugoslavia. Many of them have been forced to leave their ancestral homes, others have been ordered to leave the country at an hour's notice and permitted to take only a limited amount of their material possessions.

Dr. Charles Vincze, a minister of the Hungarian Church in the U.S.A. anticipating the difficulty in communication that would arise organized ways and means to receive authoritative information and at the same time prevent ecclesiastical Quislings from performing their treacherous work, sums up the position in Hungary in the following words: –

“The all in all view of the Church in Hungary
presents a promising picture to us. Evangelical fervour, pastoral care, finding new ways for the education and indoctrination of children and youth, a craving for apostolic simplicity is something that really commands respect and warms one’s soul to those brethren under trial! I for one am not gloomy about them. On the contrary, I see them shaped in the image of Christ more noticeably and powerfully than ever since I can remember. The Hungarian soul is shockingly interesting. It throws the brightest sparks when it is placed on the anvil under the hammer of God, the strong armed sovereign God of Calvinism, Who shows His favours through His visitations. Yet the Hungarian soul is not what one may call 'tough'. It is appreciative of a little sympathy and encouragement in the hour of trial. To give at least that much aid and comfort to this presently exposed member of the family remains the task of Calvinists everywhere.”

“I feel no hesitation in owning that I believe in the plenary inspiration of every word of the original text of Holy Scripture. I believe the inspired writers were infallibly guided by the Holy Spirit, both in their selection of matter, and in their choice of words.” – Bishop J. C. Ryle.

“The line can never rationally be drawn between the thoughts and words of Scripture. That we have an inspired Bible, and a verbally inspired one, we have the witness of God Himself.” – Dr. Hodge.

6

BURDENS

Paul exhorteth the Galatians to be charitable, not from a superior point of view, as looking down upon a fellow pilgrim journeying Zionward who has been overtaken in a fault, but in the spirit of meekness. For if we have not been overtaken by such a fault, the avoidance of such a fault does not rest in our own strength to resist temptation. How could we stand against the temptations of darkness if the force of its fury was let loose upon us? It is by grace alone that we are able to stand in the day of temptation. As the Apostle has declared elsewhere, that in the consciousness of his own weakness he found the strength of Christ made perfect. His strength was made perfect in Paul's weakness. We are entirely dependent upon Christ against all the powers of evil. Even the unrighteous and unconverted man is wholly indebted to Christ for the fact that he is able to live and go about his business. For wickedness is restrained by the power of God, so much so that the Atheist is indebted to the cross of Christ, for he is dependent wholly upon the morality and influence of the Christian standard of life. Thus the Apostle glories in the cross of Christ.

The Apostle does not mean that we are to countenance such a fault or sin for a moment, but to seek to help the brother that has fallen, that he may be established in the faith. Paul is speaking to the household of faith, and each one of us should remember what has happened to our brother, may equally as well have happened to us. The tempter does not cease to attack because we have been saved by grace. But now we are called upon to meet the tempter, not in our own strength, or that by circumstances we should be forced to adopt a defeatist attitude, but rather to stand firm in the liberty of Christ, Who will not permit His people to be tempted above that which they are able to bear.

Again when one brother falls the whole brotherhood is involved. The spiritual state of any Church is judged by the loyalty of its members; it does not matter if they be few or many. So not only is it the duty to help one who is overtaken in a fault, but each should render to the other, that understanding sympathy and encouragement to stand firm in the faith. Apart from the burdens of wrong, there are the burdens of circumstance and sorrow. The Church of God, as known to God, is one big family, bound together in the bonds of spiritual affection, and it is alone by the cross that the Church is bound into one. So that the fellowship of Christian affection becomes binding on the whole household of faith. Even the unbelieving world benefits by Christian affection within the household of faith. The hospitals and institutes that care for those who cannot care for themselves, stand only because of the cross of Calvary, and all who have benefited by such institutions are indebted to the cross of Christ.

Though the world may reject and despise the Gospel, yet men live and move and have their being in this world, only because the sacrificial death of Christ made the Gospel possible. The heathen in Africa who finds relief from his physical sufferings from the attention of a medical missionary, owes that relief to the cross of Christ. Thus when Paul speaks of bearing one another's burdens, he is speaking of your brother's errors, weakness, suffering and sorrow. But nowhere does the Apostle countenance sin. In fact where sin is
concerned each shall bear his own burden. A person may be helped by sympathetic understanding and practical assistance that will relieve mental and physical sufferings, but every man must answer directly to God for his own actions, he cannot shift the responsibility on to someone else. It will bring no relief to him because some one may be worse than he.

Peter could not place the responsibility of his denial of the Lord Jesus Christ upon someone else. He was responsible for his own act, and not one of his fellow disciples could help him or bring relief to his troubled conscience. Judas was responsible for the betrayal of the Lord, and no one could relieve him of the consequences of his sin, and the fact that the sin of Judas was greater than that of Peter, brought no satisfaction to Peter, each has to bear his own burden. But Peter found relief in the Lord Jesus Christ. There he found pardon and forgiveness, never would Peter forget that dreadful experience, and undoubtedly Peter would show great meekness in seeking to restore a brother overtaken in a fault.

Some people seem to gain a sense of satisfaction, that before the Throne of Judgement, greater sinners than themselves shall appear, but such thinking as this comes from hell. The fact that Judas is condemned to everlasting woe does not alter the fact that the Christless soul shall be banished to the same place of darkness, and the mental agonies and shafts of remorse that shall penetrate the soul of Judas, will certainly bring no relief to the soul that is plunged into the flames of remorse for his own sin.

Even the household of faith cannot bring relief to the soul that is stricken with consciousness of its own guilt, but Christ can. For the cross speaks of pardon and forgiveness, and when our fellows cannot, the Lord of Glory stoops to lift the sinner from the edge of destruction and encloses him in an everlasting embrace.

Surely then we can take up the words of the Apostle “God forbid that I should glory, save in the cross of the Lord Jesus Christ.”

WHAT THINK YE OF CHRIST?
Matthew 22: 42
Compiled by F. J. T.

In recent weeks we have been reading with much profit and spiritual enrichment some chapters from “Men of the Covenant,” by Dr. Alexander Smellie. Much precious blood was spilt in Scotland by true and faithful followers of Christ, who put their convictions before expediency. For the sake of Christ they were willing to suffer the loss of all things, even of life itself. In this article we reproduce a few trenchant statements by those who held Christ to be incomparably precious.

This question asked so long ago by the Lord Himself, has been answered through the ages in many ways by both sinner and saint. What the sinner thinks is of little value to the world; but what the saints have thought and said in their hours of extremest need, forms a wonderful commentary on what Christ really is to the trusting soul.

From the Scottish Covenanters, dour, silent men though many were, have come soul stirring testimonies as they prepared to meet, face to face, the One Whom they loved in the dark.

Hear Captain Andrew Arnot before his execution “I confess that unexpectedly I am come to this place, though sometimes I have had some small thought of it; and I do account myself highly honoured to be reckoned amongst the witnesses of Jesus Christ, to suffer for His Name, Truth, and Cause; and to this day I esteem it my glory, garland, crown and royal dignity to fill up a part of His sufferings.”

Or, let us listen to Alexander Robertson, probationer for the ministry, who ended his battle seven days later: “I bless Him that He gave me a life to lose and a body to lay down for Him; and although the market and price of truth appear to many very high, yet I reckon it low; and all that I have or can do, little, and too little for Him Who gave Himself for me and to me.”

And John Wodrow, a Glasgow merchant, writes on his dying day to his wife: “I thought I had known something of my dearest Lord before; but never was it so with me as since I came within the walls of this prison. He is without all comparison. O, love Him; O, taste and see! and that shall resolve the question best.”

Or is it John Wilson who lauds his Friend of friends, ere he goes to look into His Face: “I assure you Christ is a good Master to serve; if ye knew Him rightly, and His cross, it is sweet and easy for He maketh death to be life, and bringeth light out of darkness. I desire to follow the blessed Captain of my salvation through weal and woe.”

Or let us think of Samuel Rutherford, that saintly and great minister, who, though he was permitted to die in his bed, had, nevertheless, suffered much in his life time for Christ and Covenant. Some of his dying utterances show well
where his heart was centred: “My blessed Master, my kingly King, let my Lord's Name be exalted.” When Robert Blair asked, “What think ye now of Christ?” his answer was, “I shall live and adore Him in Emmanuel's land;” and his parting advice to his brethren was, “Pray, preach, do all for Christ; beware of men pleasing.”

Or, listen to the Marquis of Argyll, whilst waiting for the day of his execution: “For my part, I am content to be here among felons in the common gaol as in the Castle, and I was as content in the Castle, as in the Tower of London; and there I was as content as when I was at liberty; and I hope to be as content on the scaffold as in any of them at all.” On the morning of his execution he rose early, and it was no longer possible to hide the mystic gladness of the Holy Ghost which possessed him. “I thought to have concealed the Lord's goodness,” he broke out, “but it will not do; I am ordering my affairs, and God is sealing my charter to a better inheritance. He is just now saying to me, 'Son, be of good cheer, thy sins are forgiven.'”

And let us conclude with James Guthrie, “that short man who could not bow,” as Cromwell called him. On the morning he was to go to the gallows for his faith, when asked how he did, replied, “Very well, this is the day which the Lord hath made, let us be glad and rejoice in it.” Two or three steps up the ladder to the scaffold, Guthrie halted to make his last speech. “I durst not redeem my life with the loss of my integrity, I did judge it better to suffer than to sin. My corruptions have been many, and have made me a sinner in all things; yea, even in following my duty, and therefore righteousness have I none of my own. But I do believe that Jesus Christ came into the world to save sinners, of whom I am the chief; I take God to record I wouldn't exchange this scaffold with the palace or mitre of the greatest prelate in Britain.” As the executioner was ready, he called in far reaching tones, “Art Thou not from Everlasting O Lord my God, my Holy One? I shall not die.”

– “China's Millions.”

JEAN McDonALD MEMORIAL FUND

The following are extracts from letters received from Scotland from recipients of parcels:

From Greenock. “Thank you very sincerely for the parcel which I have just received through your kindness. The contents were most acceptable, and I have made good use of them. . . . I suffered a great loss in January with the death of my husband. I miss him terribly and am very lonesome at times. It is nice to know that there are kind people, though many miles apart, who think about such lonely people as I. Once again, I say to you, very many thanks and God's blessing be with you.”

From Shettleston, Glasgow. “Thank you and all concerned for your welcome and joyfully received gift parcel of foodstuffs, which to my wife and me and five children was a blessing from God through you all who helped to make our hardships look nothing compared to what it was. We give you our sincerest thanks for such a Godly act to us and to others who benefit bodily and mentally through your wonderful organisation.”

From Greenock. “I wish to acknowledge receipt of your most welcome parcel. What a pleasant surprise I got when I received it yesterday. Every tin in the parcel is most welcome, as we get so little variety. You will never quite understand just what it means to me, as I have never received a gift parcel from any organisation before, and I wish to thank you with all my heart for your kindness. May God grant you all health and strength to carry on your good work.”

Donations to the Jean McDonald Memorial Fund are invited so that the good work may be carried on. We expect to resume posting parcels this month, when the “Food for Britain” Fund begins to operate again. Any donations will be gratefully acknowledged by Miss C. Davis, 8 Drynan St., Summer Hill, N.S.W.

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The children's portion of this paper is issued in separate form under the title of “The Sunbeam,” and can be had singly or in quantities from the Editor.

SUBSCRIPTIONS FOR MARCH, 1949

New South Wales
Mr. C. King, Grafton, 5/-, 31/12/49; Mrs. L. Carey, Tuncurry, 10/-, 28/2/48; Mr. Stewart Murray, Willima 5/-, 31/3/50; Rev. Fhatham, Mosman, 5/-, 31/3/49; Miss J. Lewis, Normanhurst, 5/-, 31/3/50; Mr. Neil McPherson, Pagewood, 10/-, 31/8/50; Mr. J. Beaton, Kendal, 10/-, 31/12/50; Mrs. A. McKenzie, Narrandera, 5/-, 31/3/49.

Victoria
Mrs. A. Creelman, Dumosa, 5/-, 31/12/50; Mr. C. Mackenclie, Moorabbin, 5/-, 31/12/49; Mrs. A. A. Aldwinckle, Hamilton, 5/-, 31/12/48; Mrs. S. Harris, Windsor, 5/-, 28/2/50; Mr. S. Evans, Dandenong, £1, 31/7/52; Miss M. McLean, E. St. Kilda, 5/-, 31/12/49; Miss C. McLean, E. St. Kilda, 5/-, 31/3/50.

Debt Fund
Mrs. A. Creelman, Dumosa, Vic., £1/10/-; Mr. Hugh Grant, Barrington, N.S.W., £2.

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

PRAYER
All children, from their infancy, should be taught to pray. We cannot begin to pray too early in life. It is a great thing to know how to approach the Almighty. It is from Him we receive all our blessings, and these are to be had for the asking “Ask,” He says, “and ye shall receive.”

We would like you to notice with us the following points, that:

I. Prayer is a privilege. God is a high and holy God, and we poor weak creatures of the dust. So it is a privilege to come unto our Heavenly Father in prayer, and ask Him for the supply of all our needs. In this connection we should take particular notice of the conditions upon which He is prepared to answer.

(a) We must ask according to God's will. It is said, “If ye ask anything according to His will He heareth us.” I John 5: 14.

(b) We must ask in Christ's name. “Whatsoever ye ask in My name, I will do it.” John 14: 13.


(d) We must keep His commandments. “Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.” 1 John 3: 22.

(e) We must abide in Christ. “If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” John 17: 7.

II. Prayer is a necessity. The soul cannot live spiritually without prayer. What the breath is to the body, prayer is to the soul. The body must breathe, so the soul must pray. The Apostles gave themselves continually to prayer. This was noticeable when Peter was in prison. Prayer was made without ceasing for him. Prayer is the means through which spiritual blessings are bestowed upon us. Those who can pray acceptably, and call down blessings from above are the important people.

III. Prayer is power. It is an unlimited power. There is nothing it cannot do, if offered acceptably to God. Nothing is impossible with God. “The effectual fervent prayer of a righteous man,” it is said, “availeth much.” James cites Elias as an instance of this. He was a man subject to like passions as we are “And he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain.” Everything must be by prayer and supplication.

IV. Prayer is a joy. It is a very wonderful joy to those who have living, lowing and lasting fellowship with Jesus Christ. That it is a joy to the Lord is borne out by the word, “The prayer of the upright is His delight.” It is also a joy to man, for the Lord says, “I will make them joyful in the House of Prayer.” J. C. R.

FOUND OUT

When the Rev. John Sinclair, of Geelong, was a young man, and stationed at Yankalilla, South Australia, he had in his congregation a man who owned a grocer's shop. This man was repeatedly complaining of missing a pound of butter every time a certain person came into his shop. But no one could ever detect him of committing the crime. At last the shop-keeper hit upon a novel idea of detection. It was noticed that when this particular man entered the shop that he would never take off his hat. So one cold winter's night, when the butter was being still missed, the man was invited by the fire, and urged to sit up near to it. The shop-keeper, who had seen well to the
temperature of the room, and the size of the fire, in order to make sure of the culprit, placed his chair right up close to the fire. It was not long before it became evident that he had the right person; the butter, reduced to oil by the heat, soon began to find its way down the side of the man's head from under his hat, and he was FOUND OUT. “Be sure your sin will find you out.”

**REFINED GOLD**

“Eminent piety is essential to eminent usefulness.” – Rev. W. M. Hetherington, LL.D.

“A sanctified heart is better than a silver tongue.” – Dr. Thomas Goodwin.

“Guilt is the relation between disobedience and punishment.” – Dr. John Duncan.

“The best truths are often perverted to the worst purposes.” – “Christian Banner.”

“Zeal regulated by knowledge is a rare ornament.” – “Christian Banner.”

“Contentment springs from humility.” – “Christian Banner.”

Said the Sparrow to the Robin,
“I should really like to know,
Why these anxious human beings
Rush about and worry so?”

Said the Robin to the Sparrow,
“I think that it must be,
That they have no Heavenly Father
Such as cares for you and me.”

— Selected.

**SPARKS**

Forgiving grows easy with practice. Humility is a grace that adorns and beautifies every other grace. Don't talk about your work but do it. We should not do just what we like, but try to like that which we have to do.

10

**AFTER MANY DAYS**

The Rev. Murray McCheyne was seventeen years of age when he was awakened to a sense of his great need of a Saviour. Some time after his conversion he wrote this piece of poetry to a young woman who was very gay, and was determined to keep by the world.

_She hath chosen the world_  
And its paltry crowd —  
_She has chosen the world,_  
And an endless shroud!  
_She has chosen the world,_  
With its misnamed pleasures:  
_She has chosen the world,_  
Before heaven's own pleasures.  
_She hath launched her boat_  
On life's giddy sea,  
And all is afloat  
For eternity.

_But Bethlehem's star_  
_Is not in her view;_  
_And her aim is far_  
_From the harbour true._  
_When the storm descends_  
_From an angry sky;_  
_Aht where from the winds_  
_Shall the vessel fly?_  
_When stars are concealed,_  
_And rudder gone,_  
_And heaven is sealed_  
_To the wandering one._  
_The whirlpool opes_  
_For the gallant prize,_  
_And, with all her hopes,_  
_To the deep she hies._  
_But who may tell_  
_Of the place of woe,_  
_Where the wicked dwell —_  
_Where the worldlings go?_  
_For the human heart_  
_Can ne'er conceive_  
_What joys are the part_  
_Of them who believe;_  
_Nor can justly think_  
_Of the cup of death_  
_Which all must drink_  
_Who despise the faith._  
_Away, then; oh, fly_  
_From the joys of earth!_  
_Her smile is a lie_  
_There's a sting in her mirth;_  
_Come, leave the dreams_  
_Of this transient night,_  
_And bask in the beams_  
_Of an endless light._

When she read it she only smiled, and laid it in her desk. Thirty nine years afterward, when the Rev. Andrew Bonar, his great friend, was attending the Midmay conference, and at the close of one of the meetings a lady came up to him and said, “I was a great friend of one who was a great friend of yours, Robert McCheyne. I am the lady to whom he wrote the poem. When I heard of his death, I remembered the verses; I searched for them, read them over, and was awakened and converted.” Mr. Bonar asked if she still had them, and if he might see them, to which she kindly agreed. “But,” she said, “return them, for I will never part with the arrow that reached my heart.” Our duty is to sow the seed. We know not when the fruit shall be. One of his favourite sayings was, “Live so as to be missed.” Few have so well illustrated the saying as himself. When he died, Dr. Smellie says, “The mourning was almost like that of Hadadrimmon in the valley of Megiddo, when all Judah and Jerusalem mourned for King Josiah.”

**OLD SAWs AND QUAI NT SAYINGS**

Let faith shut the door at night, and mercy will open it in the morning. Love sought is good, but love unsought is better. Little pigeons can carry great messages. Be like a tailor's needle, say “I go through.”
Lies are very nimble, but they soon trip themselves up. Laziness travels so slowly that poverty soon overtakes him.

Of two evils, chose neither.
If God's today be too soon for thy repentance, thy tomorrow may be too late for His acceptance.
It is better to be buffeted at than to be buffeted up.
In judging what a boy will be, mark what he is in infancy.
If you lose your temper, don't look for it.
If you make a good profession, make good your profession.
If you get the best of whisky, it will get the best of you.
If men would think, they'd give up drink.
Holiness is not the way to Christ, but Christ is the way to holiness.
Heaven must be in thee ere thou canst be in heaven.
From “The Saltcellars.”

SELECTED SPARKS
True virtue is always unconscious of its real worth.
You cannot be humble and know it.
The mills of God grind slowly but surely. They produce good character.
A prudent man is like a pin. His head prevents him from going too far.
As the twig is bent the tree's inclined.
The child that reads is the child that succeeds.
There never was a thankful atheist; he has no one to thank.
The Bible is the King's sword, and the nation's shield.

KEEPING YOUNG
A dear old lady, distinguished for her youthful appearance, was asked what she used to reserve her charms.
She replied sweetly: “I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love.” —“Grit”

LESSON NOTES
LESSONS FOR MAY

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EXPOSITION
By J. C. R.

MAY 1st
Daniel 1
Daniel, Shadrach, Meshach and Abednego were taken captive by Nebuchadnezzar during the reign of Jehoiakim, King of Judah. God permitted the captivity of Judah because of the sin of Manasseh in shedding innocent blood (see 2 Kings 24: 2-3), and because they would not listen to His servants the prophets when they warned them of their evil ways. See Jeremiah 25. Jeremiah prophesied that because they would not hearken that they would be taken captive by the Babylonians for seventy years, which came true. Here we see that often good people suffer because of the wickedness of the evil ones.

Nebuchadnezzar selected Daniel, Shadrach, Meshach and Abednego because they were healthy and clever lads, that they might be taught the language and knowledge of the Chaldeans. He wished them to have every opportunity, so appointed them a daily provision of the king's meat and the wine which he drank. But Daniel determined that he would not run the risk of becoming a drunkard, so he would not defile himself with the meat of the king or the wine which he drank. What great pluck he had to refuse. God always blesses those who do the right thing.

The only ground on which Melzar, who was over these lads, would agree to a change in their food from the king's provision to the plain fare of pulse and water was that they be proved at the end of ten days, which when done they were found to be fairer and fatter than all who ate of the king's meat. So it was also at the end of three years, when they stood before the king. In all matters of wisdom and understanding that the king enquired of them, he found them ten times better than the magicians and astrologers that were in his realm. We learn from this that those who honour the Lord, He will honour.

MAY 8th
Daniel 2
The interpretation of Nebuchadnezzar's dream was a great help to Daniel's advancement, and his three friends. After it he was made ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon, and they were set over the affairs of the province. The difficulty was that the dream had gone from Nebuchadnezzar and he could not tell it to get an interpretation. Yet it was so striking that he must know the interpretation. The magicians and astrologers were called in, but they could not help him. They said that such a request to tell both the dream and the interpretation was a rare thing, and that no other king asked such matters from his magicians. But Nebuchadnezzar reasoned that if they could not tell the dream, neither could they furnish the interpretation. Their remarks angered him, and he determined to destroy all the wise men of Babylon. So Daniel and his companions were sought to be destroyed. Daniel enquired the reason for such haste. If he had time, he said, he could make known to the king the dream and the interpretation. He was given time. He then told his companions and they took it to the Lord in prayer, with the result that God graciously revealed it unto Daniel in a night vision.

It is beautiful how Daniel makes it plain to Nebuchadnezzar that it was not for any wisdom that he had more than any other living being that God was pleased to reveal it to him, but for the sakes of his companions and...
himself, whose lives were endangered. If it had not been for the mercy of God they would have perished. So it is with us. If we do not know the secret of the Lord which is Jesus Christ as our Saviour we will perish.

MAY 15th
Fighting Idolatry
Daniel 3

Shadrach, Meshach and Obednego must have known how angry God is when people worship images instead of Him. I think they must have learned well, and remembered, the first and second commandments. Turn these up and see what God says about idolatry. Some think that this golden image was of Nebuchadnezzar himself. If that is so he must have been a very vain man. How brave Shadrach, Meshach and Obednego were in not bowing down to it. They feared God not man. We should remember that God is jealous of His honour. We need not be afraid if we do what is right. It is when we do wrong we should be afraid. These boys gave Nebuchadnezzar a good answer. Read it over again in verses 16-18. The wicked king never thought God was watching his cruelty. How wonderful it was to see “one like unto the Son of God” in the furnace with them. This was none other than Jesus. How He loves those who do what is right. Those who honour Him He will honour.

Questions
1. Where did Nebuchadnezzar set up his great image?
2. What was the punishment if people did not fall down and worship it?
3. Quote a verse showing that Shadrach, Meshach and Obednego had faith in God?
4. What happened to the men who cast the Hebrew boys into the fire?
5. Did the fire have any effect upon Shadrach, Meshach and Obednego?

MAY 22th
A Banquet Upset
Daniel 5

God punished Nebuchadnezzar for his wickedness, and Belshazzar, though he knew this, did not take notice of it. We should take notice of God's dealings. Wicked people sometimes think that they can do just what they like. But God 12 overtakes them sooner or later, and very often when they do not expect it. It was a fearful thing for Belshazzar to be using the golden vessels for his drunken orgy, that had been taken out of the temple. His great feast seems to have been designed just to delight in wickedness. The guests praised the gods of gold and silver. It was when the banquet was at its height that the fingers of a man's hand wrote over against the candlestick upon the plaster of the wall, the startling words, “Mene, Mene, Tekel, Uphaursin.” Belshazzar knew that the writing had some solemn meaning, but neither he nor his astrologers could interpret it. Daniel had to come to the rescue again, and had the melancholy news of telling him his doom. But before he did so he reminded him of his wickedness That very night, Cyrus, who was waiting outside Babylon with his troops, turned the watercourse of the river and swept his troops into the city, and Belshazzar was slain.

Questions
1. What wickedness did Belshazzar commit at his banquet?
2. Who suggested to send for Daniel to interpret the writing?
3. Was Daniel able to interpret the writing?
4. What lesson did God teach Nebuchadnezzar?
5. What is the meaning of Tekel?

MAY 29th
Brave Daniel
Daniel 6

Shadrach, Meshach and Obednego fought the question of idolatry. So Daniel fought the question of whether he should give the honour which was due to God to Darius. Nebuchadnezzar, Belshazzar and Darius were all idolaters. Darius had an unalterable law, but Daniel had an unalterable faith. He had no fear of the lions as the other boys had no fear of the fiery furnace. Daniel believed in his God. He could say, All the gods are idols dumb Which blinded nations fear; But our God is the Lord, By whom the heavens created were. Darius did not wish to injure Daniel. He liked him. But he was caught in a trap by the envy of his presidents and princes. He was first at the den in the morning to see if Daniel were alive. He had spent a fearful night of anxiety. Imagine his surprise when he learned that Daniel was alive and the lions had not touched him. Sometimes wicked men are more concerned about keeping their word when it is wrong than in doing what is right. Wicked king or not, Daniel would trust in God.

Questions
1. Why was David preferred above the princes?
2. How did Daniel act when he knew the writing was signed?
3. Did Darius try to save Daniel from being put in the lion's den?
4. How did Daniel say he was saved?
5. What five kings did Daniel serve under?

APRIL BIRTHDAYS
Many Happy Returns

“Be strong in the Lord, and in the power of His might” – Ephesians 6: 10.

1949
April, 1 – Kenneth Beckman, Harwood Island.
" 1 – Allan Murray, Wingham.
" 2 – Ellen Wallace, Maclean.
" 2 – Moma Murray, Kindibahk.
" 2 – Lorraine McLeod, St. Kilda.
" 4 – Graeme Murray, Wingham.
" 6 – Charles Dewberry, Barrington.
" 7 – Alan Goddard, Maitland.
" 9 – Alistair McLachlan, Sydney.
" 9 – Janette Browne, Geelong.
" 11 – Robert Murray, Taree.
" 11 – Malcolm Miles, Forster.
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SEARCH WORK IN 2 CORINTHIANS 1-6

1. Find a verse with the word “deliver” in the past, present and future tense?
2. Where does Paul say, “Our sufficiency is of God?”
3. What reason does Paul give why we have a certain treasure in earthen vessels?
4. Some things Paul says are temporal, and some eternal. What are these?
5. Paul warns us we must all appear before something. What is this?
6. Find this statement: “The Love of Christ constraineth us?”
7. What does Paul state is the condition of any man in Christ?

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

REVIVAL

The following address was delivered by the Moderator of the General Assembly, the Rev. J. A. Harman.

Fathers and brethren, I thank you sincerely for the honour you have conferred upon me this evening. I shall endeavour, by the grace of God to perform diligently the duties of a Moderator.

This evening I desire to bring before you a few thoughts concerning the important subject of Revival. This subject is discussed freely in certain circles today. It is something for which individuals and groups of men and women are waiting upon the Lord. It is the fervent desire of many that the Lord would shower down His blessings and revive His Church as He has done of old. We would rejoice to see the Holy Spirit so outpoured that believers would be greatly refreshed and sinners converted to the Lord.

Should we not earnestly and prayerfully consider the question whether we are satisfied with the spiritual life of our individual congregations and the church as a whole? It is our duty to give due consideration to our great need spiritually, and
endeavour to discover what things may be responsible for hindering the great work to which the Lord has called us. Let me say here, we have reason to thank God that He has not forsaken us altogether. Sinners here and there have learned of their need, and have received pardon. But as we look at the Church today do we not find her something different to what the early New Testament church was as far as soul winning is concerned?

What do we mean by revival? Strictly speaking it means restoration to life that has been lost. In this sense it can only be applied to the church. In the wider sense it means the turning of multitudes to God. Dr. Horatius Bonar has said, “It's conversion on a large scale.” The Rev. R. Steel, author of the book, “Samuel the Prophet,” writing of revival stated, “After a time of spiritual coldness, it has pleased the Lord to send seasons of revival, when lukewarm professors became fervent, cold preachers became bold and earnest and many of the ungodly are brought to experience the saving grace of God. Such a work of grace will also receive opposition from the world. It was so in Old Testament times and it has been so down through the history of the church. It would be so today, if real revival visited our land. The world is unjust in its judgement of revival. It takes up but one class of facts and deals therefore with but one side of the subject and passes judgement without examining the whole. The world will permit excitement, enthusiasm in anything but religion. We learn from history that the gathering of great crowds at open-air meetings was condemned, it was considered improper, but such a verdict is not passed upon the crowds on the racecourse.

REVIVALS IN SCRIPTURE

Evidences of occasional awakenings, with all their happy results abound. In the early days of the judges the church was richly blessed. In the time of Samuel, David, Solomon, Hezekiah and Josiah, the church was blessed with revival of true religion. Pentecost stands most prominent in the history of revivals. It pleased the Lord on that occasion to work the history of revivals. It pleased the Lord on that occasion to work wonders by the outpouring of His Spirit and about three thousand souls were added to the church in a single day. Men without any great learning or eloquence were made the instruments of a great awakening. This work was continued at Corinth, Thessalonica and Ephesus, when many were turned to the Lord. Men in those days so lived that out of their lives gushed a force which shook things around them. The Apostolic Church was a victorious church, and the normal thing was to see souls being linked with Christ in the mystery of faith.

REVIVALS SINCE APOSTOLIC TIMES

The revivals known in Scotland in the time of Whitefield, McCheyne and others. A writer speaking of the work in Dundee said, “Conversion work is still going on.” Another, writing of the work in Glasgow, states, “The young have been constrained to remember that Creator in the days of their youth, the middle aged are heard to proclaim, ‘What must I do to be saved?’ and the aged are looking to the Saviour Who came to seek and to save the lost.” Whitefield writing to a friend says, “You might have seen thousands bathed in tears, some wringing their hands and others crying out and mourning over a pierced Saviour.” Surely preaching then would have been a luxury. Think of the great revivals which swept through America, when many souls were born anew, when merchants ran from counting houses and bankers from Wall St. and South St., hungry and thirsty for an hour of noonday prayer. The influence of this revival was to reach across the sea and made a great contribution to the awakening in Ireland. Dr. Morgan’s “Authentic Records of Revivals in Ireland” states, “The tidings from the United States had awakened much attention and impressed many hearts and excited ardent hopes and earnest prayers for ourselves. This influence was increased by the proceedings in our Church Courts especially at the Annual meeting of the Assembly 1858. . . . I believe that the key note at our revivals was struck at the special devotional meetings of the General Assembly of that period, for our ministers returned from it to their congregations deeply solemnised and commenced holding similar meetings in their respective congregations.” Dr. Edgar, writing of this awakening said, “The origin of the revival in Ireland can be clearly traced to one congregation, and one man, a plain, honest, faithful Presbyterian minister, who used wisely and powerfully God's own means, and no other means for effecting reformation.”

WELSH REVIVAL OF 1904

Religion at that time was in a low state. The people had wandered far from God and consequently the attendance on the means of grace was poor. Unexpectedly, like a tornado, the Spirit of God swept the land. Multitudes pressed to hear the Word and infidels, thieves and gamblers were saved “by grace through faith.” Confession of sin was to be heard on every side. The theatres had to close because of the
want of patronage. One might have mentioned the revival in England, or refer to the great awakening in Reformation times. As we leave this part of our subject let us not think or act as though the power of the Lord was exhausted in working such wonders in the hearts of men. The Lord Jesus Christ is still able to save unto the uttermost.

GLORIFYING GOD

The Apostle Paul's great aim was to “Glorify God in the salvation of men.” He was therefore prepared to surrender any comfort, endure any suffering and part with anything in order to serve God. The first great obstacle is sin. It is the old story. Sin is ever present and Satan is ever active. “If we say we have no sin we deceive ourselves, and the truth is not in us.” 1 John, Chap. 1: 8. The Psalmist tells us “If in my heart I sin regard, the Lord me will not hear.” Psa. 66. Let the Church neglect her watchfulness, and the individual fail to “fight the good fight” we need not expect revival. A spirit of worldliness among professing Christians will kill the spiritual life of the Church and thus hinder revival. The Christian Church needs more of the Spirit that was in Paul, willing to endure all things for the advancement of God's kingdom. We say without hesitation, that a great change would be wrought in the Church if professing Christians had a right conception of their obligations to the Lord Jesus Christ. The lack of prayer is largely responsible for the absence of a work of grace.

PRAYER IN REVIVAL

The pleadings of Hudson Taylor at the Throne of Grace were largely responsible for the rising of the Gospel sun in China. It is not necessary for me to remind you of these things. We know them, but do we do as well as we know, “The effectual fervent prayer of a righteous man availeth much.” James 5: 6. We cannot over value the prayers of the Lord's people. United prayer is a powerful weapon. I read quite recently of an Indian priest who raised a sunken bell. All around him said that it was impossible; nevertheless he made the attempt and succeeded. He had bamboo rods taken down one by one and attached to the bell. This required perseverance but at last the bell began to rise. We read in the epistle to the Ephesians. “Praying always with all prayer and supplication in the Spirit and watching there unto with all perseverance and supplication for all saints.” We are persuaded of this, if the folk in the pew were to ask more of God they would receive greater blessing in our regular services; and if we, who are permitted to proclaim the Word, were to prepare more on our knees we would have more to give. Someone has said “If we depend on organization, we will get what organization can do. If we depend on what man can do, we will get what man can do. If we depend on prayer, we will get what God can do.”

In conclusion let me ask two questions. What do we need? and, What do we want? We will agree, I am sure, that we need a revival. We need such a revival so we shall hear the groans and sobs of the convicted, the bitter cry of the penitent, and the song of joy of the delivered. We need such an outpouring of the Holy Spirit so believers will be greatly refreshed, and multitudes turned unto God. What we want is not only grace to invite sinners to accept Christ, but such a work of grace that sinners will be crying to the Lord to accept them. Do we desire this? Do we want to glorify the Lord Jesus in that way? We must each answer this question for ourselves. However let me say this, If we desire these things we are encouraged by the Lord Jesus in His Word. May we know something of the experience of one who, after a sweet season of prayer was led to say, “I cannot live if souls are not saved.”

* * * *

“No objection has been raised against the genuineness and authenticity of the Pentateuch sufficiently grave enough to outweigh the testimony of the Jewish nation.” – Dr. Francis L. Patton.

“When my Lord Jesus became a living and unutterable necessary reality to me, I remember that one of my first sensations of profound relief was: He absolutely trusted the Bible, and though there are in it things inexplicable (to me), and things intricate that have puzzled me much, I am going, not in a blind sense, but reverently, to trust the Book because of Him.” – Bishop Handley Moule.

LIVING MESSAGES FOR TODAY FROM THE PROPHET ISAIAH

The Rev. M. C. Ramsay, M.A., delivered the following address as the retiring Moderator of the Synod of Eastern Australia.

That Isaiah bore a special message to his own age, does not preclude him from bearing a living message to us. “‘Whatever things were written aforetime (i.e., in the Old Testament) were written for our learning.” Rom. 15: 4. Moral principles are
eternal in their application. Undeniably, Isaiah enunciated great moral truths which are still valid, and being such, are applicable to us today.

Isaiah being in the true prophetic succession, which is one of grace and truth, always stood for the doctrine of the Divine sovereignty. To him, the most woeful aspect of Israel's apostasy was the dishonour it brought on God's name. The primary duty of individuals and nations is to God. Indeed, God's glory is the chief reason for their existence. Only by righteous living can persons and communities honour God. The failure of Israel to glorify God in the eyes of the surrounding nations brought sorrow to the prophet.

Might we not in our day use effectively the same argument, and appeal to our contemporaries by asking the questions: What are you doing to glorify God, for that is man's chief end? If you distrust and disobey God are you not failing to achieve the high purpose for which you were made? What is our nation doing in reference to the great primary end of its existence? Is it failing woefully in the matter of glorifying God? Is it not true of us as of Israel: “They have forsaken the Lord, they have provoked the Holy One of Israel unto anger?” Today, great emphasis needs to be laid upon the sin of individuals and nations failing to honour and serve God. Statements to this effect cannot be too pointed.

Further, the prophet upheld God's absolute sovereignty, by declaring that He spake in the name of the Most High and with His authority. Isaiah's favourite name for God was the Holy One of Israel, and whether he pronounced judgement or blessing it was in the name of that Holy One. Do we not need to declare that man was made for God, that God is infinitely holy and great, in order that “the nations may know themselves to be but men?” Psalm 9: 20. Was it not an infatuation of the Nazis that they imagined they were more than men – supermen? And in our land today the tendency is to make man the end of man's existence.

Also should we not declare with Isaiah emphasis – “for the mouth of the Lord hath spoken it?” Because many appear to be deaf to any voice greater than man's voice. Like Isaiah, we must declare the supremacy of God and emphasize the absolute reliability of His Word and its finality in the spheres of faith and morals. O that our nation heard the voice of God!

Isaiah declared God's infinite glory. Probably the vision given him of the Divine Majesty, on the day he received the commission to be a prophet, indelibly impressed on him the awful majesty of the Lord of Glory. That the Person, whose glory was beheld by the prophet as narrated in the sixth chapter, was the Son of God, is placed beyond doubt by the Apostle John when he made the comment: “These things said Isaiah, when he saw His (Christ's) glory and spake of Him.” The prophet had exclaimed: “Mine eyes have seen the King, the Lord of Hosts.” Therefore the statements of Psalm 24 are in reference to Him Whose glory was manifested to Isaiah: “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in.

Who is this King of Glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory.” (vv. 7-10).

We, too, need to declare plainly the full deity and the perfection of the attributes of the Lord Jesus, that is His ineffable glory. Surely we are warranted in believing that this will tend to bring to God's people the old time humility which greatly characterised believers in former years. Also the presentation of Christ's beauty of character may well be used, so we think, by the Spirit of God to produce contrition in the hearts of the unsaved.

The sovereignty of Divine grace is extolled by the prophet as he attributes the existence of a godly remnant in Israel to the saving and sanctifying grace of God: “Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom and we should have been made like unto Gomorrah.”

Should we not proclaim not only the sinner's unworthiness but his own spiritual helplessness, in order that he may have no confidence in his own goodness or spiritual power and may cast himself wholly upon the mercy of God? Isaiah was not a prophet of smooth things to the nation, neither should we be. What a startling picture of the nation's religious and moral corruption is furnished by the prophet! The rich are unfeeling and rapacious, the claims of the poor are ignored, fraud, violence, lying, bribery, murder, soothsaying, and spiritism are rife; and the judges have succumbed to bribery and the law courts are no longer institutions for the administration of justice. On the hilltops, also in the groves or thickets, are erected images, shrines and altars where heathen gods are worshipped by
Abraham's descendants. And what shall we say concerning the valley of the son of Hinnom where Jewish infants are sacrificed to the heathen god Moloch? True, the worship of the God of Israel is still maintained, but with few exceptions, priests and prophets appear to be not morally better than others. Little wonder that the true prophet is grieved and his soul stirred. Little wonder that the Word of God comes to him: Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins. (58: 1.) Have the strictures, passed by Isaiah upon the people of Israel no relevancy to our time and people? Is it not true that millions in Christendom worship images and pictures, and indulge in other debased forms of worship? What of the lawlessness which characterises the vast majority of professing Christians who declare by actions, if not by words, that they are not under law to Christ? What of the sensuous nature of so much of the worship of God today, when the mere outward form seems to be that which is prized? What shall we say of the millions in Christendom who indulge in the God dishonouring worship of a wafer God? What of the slavery practised within convent and church laundry walls? What of the blasphemous doctrines which are palmed off as Christian teachings, and what of the jesuitical sophistry and immorality which appear to be the almost invariable concomitants of such false teaching? And where is the political party in our land which has the courage to expose and oppose these evils?

Isaiah hoped that denunciation of sin and the exposure of the awfulness of Israel's apostasy, would awaken the people to a realisation of their guilt and of the need of repentance.

It is not true that denunciation of sin is outworn and of no use today.

Where there is no conviction of sin, there is no real sense of need. It would appear that the most effective denunciation of sin is that which is accompanied by a declaration of the majesty and holiness of God. It was Isaiah's vision of the glory of the Lord which produced in him such a personal consciousness of sin and unworthiness. Would that the people of our land by beholding the glory of Christ were smitten with conviction of sin!

The prophet had a message of Divine comfort to God's people. They needed it. The people of God today need comfort. Isaiah represented the Messiah as gathering the lambs with His arm and carrying them in His bosom; and that exceedingly marvellous fortieth chapter opens thus: “Comfort ye, comfort ye My people, saith your God.” Many hearts have been comforted through the ministry of Isaiah, and we would do injustice to the prophet, and thus to the Divine Word, if we failed to recognise the distinct element of comfort in his ministry.

Biblical scholars, such as the late Rev. John Urquhart, have rightly emphasized the scientific accuracy of the statements of the prophet relative to physical phenomena. This Divine precision of statement is evidence of Divine inspiration. Chapter 40 contains some striking references to the facts of physical science.

In these days when the trustworthiness of the Scriptures is persistently denied, their scientific accuracy should be stressed.

Also, in every age the question is asked: How could one person – the Lord Jesus – made satisfaction for the sins of millions of human beings? Chapter 40 furnishes, in a vivid fashion, the answer: “Behold the nations are as a drop of a bucket . . . all nations before him are as nothing.” In other words, the Lord Jesus is infinitely greater than all His creation combined. Therefore He had the ability to accomplish the eternal redemption of all His people.

Biblical prophecy is a perfectly unique phenomenon in the history of religions. Other religions furnish nothing comparable with it. Of this very important portion of Isaiah's message we deal but briefly. He not only foretold, with precision, the overthrow of cities and nations, but announced the coming of Immanuel, i.e., God with us. He thus predicted that the Messiah would have the two natures – one human and one divine – as indicated by the name Immanuel. Indeed the book of the prophet has as its central theme the Person of the Lord Jesus, and the prophecies concerning Him are remarkably full.

We are servants of that great Saviour King, and are here to advance the interests of His eternal Kingdom.

* * * * *

RELIGION AND MORALS

Report of the Committee April, 1949

If it were our purpose to deal with the condition of society generally in Australia, this report would be an indictment of our nation.

Any adequate review of a nation must include a survey of the religious condition of the people. This is a necessity, because the most potent factor in the national
life is religion, whether it be true or false, uplifting or debasing. The great Scottish champion, in former years, of the Protestant Faith, Dr. J. A. Wylie 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.” To these statements we subscribe. Therefore, if the Christian churches in our land were increasing in virility and furnishing a stouter witness for Christ and His Word, the report which your Committee is commissioned to prepare would, necessarily, not lack encouraging features.

Alas! “The great Arraignment,” which constitutes the content of the chapter 1 of the Prophecy of Isaiah, is applicable in a modernised form to our nation. That arraignment was made not against the nation as distinct from the Church; rather the prophet assumed the basic significance of religion in the national life. We would be wise to do the same. The prophet's most powerful invective was against the religious condition of the people – the condition of the Church of his day.

When we turn to the Church of our land, we find that there are groups of Christians, with a sense of their privileges and of their responsibility to God, whom God is using in the calling out of a people to serve Him. Many such are manifesting considerable loyalty to God, and they have power with God and with men. When we turn to view the Churches generally, we find most disquieting features. One of the striking accusations made by an Old Testament Prophet was: “They have put no difference between the holy and profane.” The same charge may be brought justly against many of the professing Christians of our day. Gambling, loose living, an almost studied indifference to God's precepts. lack of vital religious experience, blindness to the important facts of history, mere opportunism in political life, a willing ignorance of the character of the Papacy and its sinister aims, greed, unrest and a feverish pursuit of pleasures, which are often of a debasing kind, characterise very many who wear the badge of Christianity. Also many have largely lost sight of the fact that God is the supreme Ruler of the nations, that He punishes nations for their sins and rewards them for their righteousness, and that, therefore, history is not an insoluble riddle but moves in accordance with moral laws, which are, of course, God's laws. When the prophet in his great arraignment declared: “If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword.” He was 6 enunciating the fundamental principle of God's dealings with the nations.

In this report we wish to concentrate on one evil only. We do so for several reasons, namely: that it is an evil symptomatic of the fallen state of the Church, and, that it is working havoc in the Christian Church of our land. Another reason is that our Church and especially our Church courts might be aroused to do more than they yet have done in counteracting this evil. It is vain to think that it is not ravaging our Church. The time to uproot evil is not when it has accomplished its awful work in the individual church or nation, but at the earliest moment.

One of the clearest evidences of the grievously back slidden condition of the church in our day and land is the almost utter disregard of the sacred character of the Lord's Day. The inconsistencies of the Christian Church in its treatment of the Sabbath, have a nullifying effect upon its efforts – often quite praiseworthy – to counter the commercialising of the Holy Day. Laxity increases, less and less are Christians remembering the Sabbath Day to keep it holy. Consequently the spiritual discernment and power of the Church is decreasing. Less and less is the day devoted to the reading of helpful literature. More and more is the day being used by professing Christians for social purposes. Increasingly the press of our land provides purely secular matter for the reading public, Christians read on the Lord's Day that which has not an uplifting influence upon them. Also many professing Christians do not understand that the listening to the very diversified radio items on the Lord's Day, constitutes a profanation of the Day. It would appear that the church going people are very ill taught in reference to the Sabbath Day – that they often appear to be unaware of the sin involved in doing these things, and they seem not to be sensible of the privilege of using the day for specifically spiritual purposes.

This evil threatens the vitality of every church in our land which has not already fallen. How can the Christian grow in grace, whose whole conception of the Lord's Day seems to be that it is that section of the week when people attend church services. On former occasions your Committee dealt with Sabbath desecration as constituting a major threat to the strength and usefulness of the Christian Church. We direct attention to a paragraph in our 1947 report which is as follows: “Another disquieting fact is the virtual rejection of the Lord's Day by many professing Christians. If the listening to varied radio programmes, 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 current low views regarding that holy day.”

Your Committee believes that our Church can do something effective in counteracting this evil. Therefore we recommend: –

1. That per medium of our Church paper there be maintained a constant attack on Sabbath desecration with a presentation of the high privileges associated with that great institution – the Lord's Day.

2. That this report be printed in the “Australian Free Presbyterian.”
(3) That the people of our Church be enjoined to read on the Lord's Day, only literature suitable for the Day, and that parents be exhorted to secure such literature for their children.

(4) That as views relative to the Lord's Day have become so lax that mere general exhortations to keep holy the Day be rendered powerless, that specific directions be given our people as to how they may use the day for their spiritual profit, and that they be informed of the undertaking of journeys unnecessarily and the using of the day for merely social purposes constitute infringements of the law of the Sabbath.

(5) That the ministers and other office bearers in our Church be advised against the use of generalities when treating of the Sabbath, and that they constantly maintain a watch against an evil which threatens to destroy the spirituality and power of our Church.

(6) That we direct attention to the sustained efforts of the Roman Catholic Church to securalise the Lord's Day, and especially in the realm of sport does she seek to achieve this purpose.

(7) That we state plainly for all to read, that the Christian Churches can not oppose successfully the secularising and commercialising of God's Day, until church officers and members refrain from their present treatment of the Day by holidaying, gardening, surfing and playing games. Also, we wish to declare plainly that a right observance of the Holy Day is inseparable from loyalty to Christ.

(8) That, finally, we beseech Christian people to pray and work for a genuine and therefore Scriptural revival and reformation of the Christian Religion.

WELFARE OF YOUTH

The Committee reported an improvement upon last year's work, four out of six departments showed an increase in the number doing the work. Much credit is due to the enthusiasm manifested by superintendents, teachers and parents. It is our duty to see that our children are thoroughly grounded in the Scripture.

The most notable achievements for the last year have been: the repetition of the first ten questions of the Shorter Catechism by Graham Berry, aged three years, and that five pupils, Lucy Muldon, June Lambert, Margaret Wilkinson, Duncan McLachlan and Alexander McLachlan repeated the whole of the Shorter Catechism word perfect.

The Committee had before it an offer on the part of Mr. Campbell King, B.A., to conduct an examination on the Scripture lessons set in the “Sunbeam.”

RESULTS:

Shorter Catechism: 38 competed. 17 in the Infants Section; 4 in the Junior; 9 in the Intermediate and 5 in “Word Perfect.”
Infants: Manning, 5; Hastings, 4; Hamilton, 1; Grafton, 5; St. Kilda, 2. Junior: Manning, 2; Grafton, 2. Intermediate: Sydney, 6; Hastings, 1; Grafton, 1; Geelong, 1. Senior: Manning, 2; Sydney, 1. “Word Perfect”: Manning, 1; Sydney, 2.

Metrical Psalms: 146 competed; Infants, 29; Junior, 57; Senior, 60.
Infants: Manning, 14; Hastings, 6; Hamilton, 1; Maclean, 1; Grafton, 5; St. Kilda, 2.
Junior: Manning, 9; Sydney, 5; Hastings, 6; Maclean, 14; Grafton, 13. Senior: Manning, 11; Sydney, 6; Hastings, 19; Hamilton, 3; Grafton, 8; Maclean, 8; Geelong, 5.

Junior: Manning, 5; Sydney, 8; Hastings, 8; Maclean, 1; Geelong, 9. Senior: Manning, 3; Sydney, 6; Hastings, 6; Maclean, 1; Grafton, 9; Geelong, 3.

Scripture: 54 competed. Junior, 27; Senior, 27.
Junior: Manning, 3; Sydney, 1; Hastings, 8; Maclean, 3; Grafton, 12. Senior: Manning, 8; Sydney, 2; Hastings, 7; Grafton, 5; Geelong, 5.

Search Work: 37 competed. Junior, 8; Intermediate, 16; Senior, 13 – Manning, 8; Hastings, 8; Hamilton, 5; Sydney, 5; Grafton, 4; Mullumbimby, 3; Hunter, 2; Maclean, 1; Geelong, 1.

Prizes –
Junior: Leslie Murray, Bunyah, 1st (1200); Wilma McKinnon, Kindee, 2nd (1185).
Intermediate: Archibald McLachlan, Sydney, 1st (1200); Mary Campbell, Mullumbimby, Commended (1199); John Rees Hamilton (1196).
Senior: Duncan McLachlan, Sydney, Commended (1200); Alexander McLachlan, Sydney, 1st (1200); Helen Campbell, Mullumbimby, 2nd (1199); John McLachlan, Sydney, 2nd (1199); Jenny Lindsay, commended (1199).

Some competitors, marked “commended,” have already won prizes in their respective sections, consequently, are not eligible for prizes this year in these sections. All we can do is to commend them for their good work, and trust that they will continue to send in answers to the questions.

BIRTHDAYS

Six hundred and thirty seven children are on the list, to whom a birthday card is regularly sent. The children are most appreciative and eagerly look forward to their reception.

TRAINING OF MINISTRY REPORT

The student directly under the Committee's supervision has completed the first year course satisfactorily. Owing to the illness of the Convener, the Rev. J.A. Webster kindly undertook to act temporarily as Convener. He was able to secure the able services of the Rev. H.K. Mack, B.A., for the teaching of Junior Systematic Theology and
Homeletics, and the Rev. A. Barkley, B.A. for Junior Greek and Textual Criticism and Hebrew, the Rev. J. A. Webster took Apologetics and Natural Science. The Committee requested that the valuable services rendered by these brethren be placed on record. Mr. Stewart Ramsay passed in the mid term and final examinations. Mr. Leslie McKinnon failed in one subject in his matriculation examination. The Committee reported that four candidates had applied for the Ministry or Mission Field, and one lady student for the Mission Field. We acknowledge the Lord in this matter and humbly feel disposed to regard it as evidence that the Almighty is graciously answering our prayer. We need scarcely say that the fine response of these young people, in offering themselves for the Lord's service, calls for a corresponding sacrifice on the part of our people. And should warmly commend itself to their loyal and increased support of the Students Fund.

It would be gratifying to the Committee if something really worth while be accomplished in this respect, in the way of a thanksgiving to the Almighty.

Recommendations. (1) The Assembly place on record the valuable and timely assistance given by the Rev. H. K. Mack, B.A., and the Rev. A. Barkley, B.A., and sincerely thank them. (2) That Mr. S. Ramsay continue his studies in Senior New Testament Exegesis, Senior Systematic Theology, Homeletics, Church Principles and Elocution. (3) That Mr. L. McKinnon continue to prepare himself for the matriculation examination. (4) That Mr. Norman Kerr, Mr. Angus Beaton, Mr. Walter Pleasant and Mr. Norman Christie be accepted as students for the ministry. (5) That Mr. Kerr continue his study for the Leaving Certificate. (6) That Mr. Beaton and Mr. Pleasant continue their studies at Taree High School. (7) That Mr. Christie pursue his studies with a view to the Arts degree. (8) That the application of Miss Helen Ramsay be referred to the Foreign Missions Committee for acceptance as a student for the Mission Field.

THE FREE KIRK FELLOWSHIP

The Fellowship continues to function and has proved of very real value to the young people of our church. The Manning, Hastings and Sydney branches appear to have benefited most by the movement. This improved condition being reflected, principally in an increased interest, both in the Spiritual and temporal activities of the church, as well as in supplying recruits for the ministry and mission field. The Rallies are greatly enjoyed and the papers prepared are of a high order, both for the topics selected, and in the treatment. It is gratifying that our young folk are very sensible in their ways, and in most cases are seized with a sense of responsibility of the importance and aims of the Fellowship movement. We trust that they will be able to bring the impress of knowledge they have acquired of sound doctrine and high Spiritual living, to bear upon all with whom they come in contact.


Recommendations. (1) That the offer of Mr. Campbell King, to conduct an examination on the Scripture lessons set in the “Sunbeam” be adopted, in principle, the carrying out of the details be left in the hands of the Editor of the “Sunbeam” and Mr. King. (2) That an examination be held under the supervision of the Sessions of the various congregations. (3) That the papers set shall comprise three divisions, Junior, Intermediate and Senior. Ages of sections to be as those of the F.C. of Scotland. (4) That one prize be given in each division and that Mr. C. King be asked to set the examination papers and correct them. (5) That the Rev. I. L. Graham, M.A., be requested to conduct the “Sunbeam” portion of the magazine and furnish the lesson notes for the young people. (6) That superintendents, teachers and all who have helped in any way with the Welfare of Youth work be sincerely thanked. (7) That the place of the next Rally be left in the hands of the Fellowship executive and the Convener. (8) That the debit balance of £18/0/6 expenses owing be refunded to the Convener.

SUBSCRIPTIONS FOR APRIL, 1949

New South Wales

Mr. Bert Ramsay, Lismore, £1, 31/12/51; Mrs. H. Wamsley, Wingham, 5/-, 30/4/51; Mr. C. J. Green, Maclean, £1, 31/12/53; Miss Helen Ramsay, Sydney, 5/-, 31/8/49; Rev. M. C. Ramsay, Taree, 5/- 31/10/50; Mrs. Stevenson, Sydney, 5/-, 30/9/52; Misses Davis, Sydney, 15/-, 31/6/50; Miss A. C. McGilp, Sydney, £1, 30/6/53; Mr. E. J. Harrison, Brushgrove, 5/-, 31/12/49; Mr. Ken McPhee, Ulmarra, 5/-, 30/4/49; Rev. A. McIntosh, Grafton, 5/-, 31/7/49; Mrs. M. McQueen, Raymond Terrace, £1, 31/12/51; Mr. Frank Anderson, Bob's

THE AUSTRALIAN FREE PRESbyterIAN

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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.

Farm, 10/-, 30/4/50; Mr. Lionel Keast, Bob's Farm, 5/-, 30/4/49; Mrs. M. Cause, Taree, 5/-, 30/4/49; Mr. Magnus Campbell, West Maitland, £1/10/-, 30/6/52; Miss J. McKay, Taree, £1, 31/3/52; Mrs. S. G. Murray, Bunyah, 10/-, 30/11/50; Mrs. M. McKenzie, Maclean, 5/-, 31/12/49; Mrs. H. Leech, Ivanhoe, 5/-, 30/4/49; Miss B. Lobban, Mt. George, 5/-, 30/4/50.

Victoria
Rev. I. L. Graham, Hamilton, 5/-, 31/12/49; Mrs. J. M. McFarlane, Hamilton, £1, 31/12/53; Miss McPherson, Brighton, 5/-, 30/4/50; Miss A. Bews, Geelong, 5/-, 31/12/49; Mrs. M. Gorrie, Branxholme, 5/-, 28/2/50; Mrs. T. Aitken, New Zealand, is paid to 31/12/51.

Debt Fund
Mr. Magnus Campbell, West Maitland, N.S.W. £2/10/-; Miss J. McKay, Taree, N.S.W., £1; Mrs. M Gorrie, Branxholme, Victoria, 5/-.

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

WELFARE OF YOUTH
WINNERS OF CERTIFICATES, 1948

Questions 1-10
Shorter Catechism

Questions 11-30
Taree: Donald Berry, Naney Berry.
Grafton: Ann Alford, Mack Anderson.

Questions 31-62

Word Perfect
Tinonee: Jim Nesbitt, Bruce Lambert.
Sydney: John MacLachlan.

Pampoolah: Margaret Wilkinson (2nd time).
Sydney: Duncan MacLachlan, Alexander MacLachlan.

Metrical Psalms – Infants
Taree: Fay McInnes, Donald Berry, Ian McInnes, Bertie Chapman.
Tinonee: Dorothy Lambert, Mary Lambert, Gillian Fagg, Valma Dennie, Marjorie Polley, Fay Johnson, Peter Nesbitt.

Mount George: Kenneth Robinson, Alistair Robinson.

Pampoolah: Douglas Polson.

Wauchope: Ruth Steel, Margaret Collins, Marie Steel.

Maclean: Ruth Trotter.
Grafton: Margaret Brown, Mary Brown, Patricia King, William McPhee, Ian Morrison.
St. Kilda: Neville Ferguson, Tom Rand.

Metrical Psalms – Junior Section
Taree: John Chapman, Fay McInnes, Shirley Cause, Helen Cause, Donald Berry, Douglas Morton. Tinonee: Naney Murray, Harry Polley.
Sydney: Anne McClean, William McClean, Ian McAskill, Robert Allen, Peter Wagner.

Pampoolah: Maureen Bryan.

Kindie: Reg McKinnon.
Huntingdon: Neville McKinnon, Winifred McKinnon, Carl Harman.

Maclean: Cathleen McKay, Pauline Green, Janice Green, Margaret Cameron, Ellen Wallace, Judith Law, Donald Wallace, William Wallace, John Law, Robert Law, John Green.
Robert Gilbert, Allan Gilbert, Helen MacKay.

Grafton: Anne Alford, Ross Alford, Mack Anderson, Allan Blanch, Neville Blanch, Rodney Fuller, Donald Fuller, Janice Fuller, Cathryn Fuller, John King, Elizabeth King, Patricia King, Dorothy Williams.

Metrical Psalms – Senior Section
Taree: Shirley Cause, Donald Berry.
Tinonee: Lucy Muldoon, June Lambert, Jim Nesbitt, Bruce Lambert, George Gollan.
Sydney: Elizabeth McClean, Alistair MacAskill, Donald Kerr, Anne McClean, William McClean, Robert Allen.
Pampoolah: Margaret Wilkinson, Margaret Polson, Dallas Polson, Ruth Bryan.
Huntingdon: Daphne Harman, Jenny Lindsay, Neville McKinnon, Lindsay Bird.
Kimde: Neil McKinnon, William McKinnon, Reg McKinnon.
Grafton: Shirley Alford, Janice Fuller, Helen Fuller, Graeme King, Frances King, John King, Elizabeth King, Patricia King.
Branxholme: Aileen Hanks, John Hanks, Lawrence Hanks.
Maclean: Cathleen McKay, Pauline Green, Janice Green, Donald Wallace, William Wallace, John Law, Robert Law, John Green.
Geelong: Catherine MacKay, Margaret MacKay, Anne MacKay, Karin Webster, Alistair Webster.

Repetition of Scripture – Junior Section
Sydney: Robert Allen.
Pampoolah: Maureen Bryan.
Maclean: Cathleen McKay, Pauline Green, Janice Green.
Grafton: Ann Alford, Mack Anderson, Allan Blanch, Neville Blanch, Rodney Fuller, Donald Fuller, Janice Fuller, Helen Fuller, Cathryn Fuller, John King, Elizabeth King, Dorothy Williams.
Taree: Donald Berry, Ken Morris.

Repetition of Scripture – Senior Section
Taree: Donald Berry.
Tinonee: Lucy Muldoon, Jim Nesbitt, Bruce Lambert.
Sydney: Alistair MacAskill, Donald Kerr.
Pampoolah: Margaret Wilkinson, Margaret Polson, Dallas Polson, Ruth Bryan.
Kimde: Neil McKinnon.
Grafton: John King, Shirley Alford, Graeme King, Frances King, Elizabeth King.
Geelong: Catherine MacKay, Margaret MacKay, Anne MacKay, Karin Webster, Alasdair Webster.

10

Junior Singing
Sydney: Elizabeth McClean, Donald Kerr, Anne McClean, William McClean, Ian MacAskill, Robert Allen, Peter Wagner, Alistair MacAskill.
Pampoolah: Margaret Wilkinson, Margaret Polson, Dallas Polson, Ruth Bryan, Maureen Bryan.
Wauchope: Alan Harman, Ruth Steel, Laurie Marchment, Marslaidd Harman, Judy Dick, Wendy Dick, Margaret Collins, Gweneith Clerke.
Maclean: Alistair Cameron.
Grafton: Donald Fuller, Cathryn Fuller, John King, Elizabeth King, Patricia King.

Senior Singing
Taree: Shirley Cause.
Tinonee: Lucy Muldoon, June Lambert.
Sydney: Elizabeth McClean, Alistair MacAskill, Donald Kerr, Anne McClean, William McClean, Robert Allen
Huntingdon: Jenny Lindsay, Lindsay Bird.
Wauchope: Grant Harman, Alan Harman, Thomas Clerke, Lilian Clerke.
Maclean: Alistair Cameron.
Grafton: Helen Fuller, Janice Fuller, Cathryn Fuller, Donald Fuller, Graeme King, Francis King, John King, Patricia King, Elizabeth King.
Geelong: Catherine MacKay, Margaret MacKay, Anne MacKay.

SEARCH WORK RESULTS, 1948

Junior Section
Leslie Murray, Bunyiah, 1st Prize, 1,200.
Wilma McKinnon, Kindee, 2nd Prize, 1,187.
Incomplete
Max Rees, Hamilton, 989.
Janice Blythe, Beechwood, 794.
John Hanks, Branxholme, 698.
Lawrence Hanks, Branxholme, 698.
Beryl Fuller, Grafton, 100.
Karin Webster, Geelong, 100.

Incomplete

Intermediate Section
Archibald MacLachlan, Sydney, 1st Prize, 1,200.
Mary Campbell, Mullumbimby, Commended, 1,199.
John Rees, Hamilton, 2nd Prize, 1,196.
Joseph McKinnon, Kindee, 1,193.
Jim Nesbitt, Tinonee, 1,172.
Ken McKinnon, Kindee, 1,165.
Geelong: Catherine MacKay, Margaret MacKay, Anne MacKay.

Incomplete

Heather Blythe, Beechwood, 794.
George Gollan, Tinonee, 677.
Margaret Lambert, Tinonee, 575.
Aileen Hanks, Branxholme, 300.
Aileen Beaton, Salt Ash, 200.
Elizabeth McClean, Sydney, 199.
Beryl Dennes, Tinonee, 195.
Bruce Lambert, Tinonee, 195.
Frances King, Grafton, 100.
George Fuller, Grafton, 100.

Complete

Senior Section
Duncan MacLachlan, Sydney, Commended, 1,200.
Alex MacLachlan, Sydney, 1st Prize, 1,200.
John MacLachlan, Sydney, and Helen Campbell, Mullumbimby, 2nd Prize, 1,199.
Jenny Lindsay, Huntingdon, Commended, 1,199
Margaret Beaton, Salt Ash, 1,197.
Joan McAulay, Chatsworth Island, 1,191.
Elwyn McKinnon, Kindee, 1,190.
Lindsay Bird, Beechwood, 1,185.

Incomplete
THE DYING HOUR

“Permit me to relate some things which exceedingly struck me in the conversation I had with a young woman whom I visited in her last illness. She was a sober, prudent person, of plain sense, could read her Bible, but had read little besides. Her knowledge of the world was nearly confined to her parish; for I suppose she was seldom, if ever, twelve miles from home in her life. She had known the Gospel about seven years before the Lord visited her with a lingering consumption, which at length removed her to a better world. A few days before her death, I had been praying by her bedside, and in my prayer I thanked the Lord that He gave her now to see that she had not followed cunningly devised fables. When I had finished, she repeated that word ‘No,’ she said, ’not cunningly devised fables; these are realities indeed: I feel their truth, I feel their comfort. O, tell my friends, tell my acquaintances, tell all the daughters of Jerusalem what Jesus has done for my soul. Tell then that these are realities indeed, a knowledge, a comfort, a friend, and as such I commend Him to you.’ She then fixed her eyes steadfastly upon me, and proceeded as well as I can recollect, as follows: ‘Sir, You are highly favoured in being called to preach the Gospel. I have often heard you with pleasure; but give me leave to tell you that I now see all you have said, or can say, is comparatively but little. Not till you come into my situation, and have death and eternity fully in your view, will it be possible for you to perceive the vast weight and importance of the truths you declare. Oh! sir, it is a serious thing to die: no words can express what is needful to support the soul in the solemnity of a dying hour.’” – Rev. John Newton.

LESSON NOTES

TINY TOTS TEXT

“Create in me a clean heart, O God.” Ps. 51:10.

LESSONS FOR JUNE

1949
June Subject For Reading Memory Text Psalm Cate.
5 Counsels to Disciples Matt. 10: 24-42 Matt. 10: 29 119: 33 91
Fed
Sinner

EXPOSITIONS

By Rev. Donald Macdonald, M.A.

JUNE 5th
Counsels to Disciples
Matt. 10: 24-42

These words of Jesus were addressed specially to the disciples on the eve of their launching out into the work which their Master was doing and into which He was now sending them. But He speaks not to these alone, but to all who seek to follow in their footsteps. Every Christian soul feels the thrill and the glow that His words must have aroused in these simple hearts, though to us they come, across the centuries, only through the printed page and in another tongue. Is it not because in each case the Divine Spirit has quickened the whole being into life and understanding? “It is enough for the disciple. . . .” Opposition, hatred, ignominy and death were the lot of the Master. How should the disciple fare better? Why should he be discouraged at meeting with similar treatment? Shall he not rather rejoice that he has one evidence at least that he is as his Lord?

“Fear not!” Thrice are the words repeated, for well He knows our frailty. Because we are so easily discouraged, He exhorts us to courage again and again. Truth and right shall be vindicated at the last. Those who kill the body can do no more to us and no real harm. It is the death of the soul that is to be feared. And, finally, in the words of a prophet of today –

Careless seems the Great Avenger,
History's pages but record
One death grapple in the darkness
'Twixt old systems and the Word.
Truth forever on the scaffold;
Wrong forever on the throne;
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own.

The hardest of all the trials the Christian must face is the sword that severs him from his nearest and dearest. Yet the face of the Master, even behind this relentless blade that brings agony worse than death, is unchanging love, and not for long can the servant doubt it. To love the Master more than father or mother is not to love those dear ones less than if one were to yield to them in their opposition to His will. Such yielding is not evidence of greater love, but of greater weakness and a lesser love. “He that findeth his life shall lose it.” Deepest and greatest of all these sayings is this one. It is the Grand Arcanum, the secret of secrets, the secret of life. We pass from death to life by dying to self that we may live unto God. We find our true life by losing the self life in Him. There has always been a strong, if silent, opposition to this teaching, But in modern times it has become reasoned and vocal. “Self denial,” it declares, “is unnatural and leads to repression, conflict, neurosis. The natural way of living is the way of self expression and self realisation.” But self denial in the teaching of Jesus means something quite different from repression. It is not the cutting off of this, that or the other form of self indulgence or self expression, but something far deeper. It is the surrender of our will, whole and entire, to the will of God, that He may remould it after the pattern of His own. In a word, it means the renewal of the whole man, a new vision, new knowledge of God, nature and the self, the expression of the higher
self, the realisation of the best self, through self control. If that should mean self denial in more concrete ways, it will not be to the impoverishing of the personality but to its enriching, and we have no right to assume that it will mean anything of the kind. It is the old familiar story of unbelief — distrust of God. “Except ye believe, ye shall — ye must — perish.”

JUNE 12th

Five Thousand Fed

Matt. 14: 13-21

This is one of the “nature miracles” which present such difficulties to the modern mind. The miracles of healing can be accepted, for they are still taking place, and may yet be brought under natural law. But how explain this one? The only suggested explanation, apart from the usual “myth or legend,” is that the Master played some kind of conjuring trick on both the disciples and the multitude. Such an explanation is inadmissible in respect of any of the Words or deeds of Him Who said, “I am . . . the Truth.”

There are but two alternatives. Either this story is one of numerous legends which have gathered around the figure of the great Hebrew teacher, Jesus of Nazareth, or it is an instance of the forth putting by Incarnate Deity of that power which made the worlds.

But for such miracles as these, is there anything in the life of Jesus to compel belief that in Him God was manifest in the flesh? If some who would fain believe this are inclined sometimes to wish that these stories were not in the sacred records, let them think this over and realise that “with God” there must be some things that are impossible with man.

The application of the miracle to the growth of the Kingdom is natural and familiar. How often God has multiplied the resources of His servants in a way which seems no less than miraculous. The stories of William Carey, of George Muller, are but outstanding examples of a multitude that no man can number.

JUNE 19th

Jesus Walks on the Sea

Matt. 14: 22-36

Much of what we have said on the previous lesson applies to this one also. The same reluctance to accept the story literally is characteristic of many scholars and teachers today. It is suggested that Jesus was really walking in shallow water, and that the disciples did not realise at first that they were close to the shore. In proof of this it is pointed out that in John's narrative, as soon as they received Him into the ship, “immediately they were at the land whither they went.” This is plausible, and, were John's narrative the only one, we might have difficulty in finding reasons for rejecting it. But in Matthew and Mark we have the story of Peter's attempt to emulate the wonder, and how can we brush it aside. The fact is that all these would be reconcilers of Scripture and Science are simply making themselves ridiculous and 12 bringing ridicule on religion from the sceptic, who has no difficulty in tearing their flimsy arguments to shreds.

The story of Peter's attempt is so characteristic of the man as we know him, and it is so helpful to those who are trying to walk by faith, not by sight “looking unto Jesus,” that it would be a great loss if we had to give it up. No better analogy for the spiritual life can possibly be imagined than this. For (1) it is impossible without Divine aid. (2) It demands absolute and unquestioning faith; for only while we have this faith can we keep from sinking. (3) We have this faith only while we are “looking unto Jesus.” (4) He Himself comes to us to show us how to do it, as well as to make it possible for us. (5) Once He has said to us, “Come,” no matter how often or how deep we may sink, He will not let us perish. Peter was in sore distress and terribly afraid, but Jesus' hand was near to help. (6) Lastly, we must have courage. We cannot live this life unless we know what we are doing, and if we do know we cannot fail to realise how difficult a feat we are essaying. It is unquestionable that we shall need courage. If we falter we must fail. But courage and faith go together, and never shall the Christian have to say of them, like Browning's cavalier, that they were “vain faith and courage vain.”

JUNE 26th

Pharisee and Sinner

Luke 7: 36-50

This incident and our Lord's words in verse 47, “Her sins which are many are forgiven, for she loved much,” have been found peculiarly effective by those who try to help the outcast and the fallen, Our Lord's attitude to these is in strong contrast to that of respectable society in all ages, and it manifests in the highest degree the love of God which was in Christ Jesus our Lord. It is also in contrast with the attitude of the Law as shown in the Old Testament, as also with the Law as we see it in nature. In fact, Moral Law and Natural Law are but two faces of the one great corner-stone of God's Universe.

But Christ is of God also, is He not? “Are God and Nature then at strife?” we ask, in the words of the poet. Surely not. God is Law and God is Love, therefore Law is Love, however unlike they may seem. Sin alienates us from God, and when it is ripe it brings forth death. If it had no painful consequences there would be nothing to turn back the sinner from destruction.

But the Pharisaic attitude to the sinner can by no stretch of imagination be called “love,” and so it meets with the Divine disapproval. The Pharisee's mistake was not in his exaltation of the law, though it was a topsy turvy one of putting last things first, but in his degradation of the sinner. “She loved much.” This is generally taken to mean her love for her Saviour and rightly so from the parable. But it is also true that the sin which caused her downfall has its beginnings in the betrayal and abuse of love. Of many such it may be said, “She loved much.” but her love was betrayed and she became an outcast. We may say in words our Lord used of Himself, “Woe unto that man by whom she was betrayed.” For Judas also betrayed Love, and is that not the sin of sins.

MAY BIRTHDAYS

MANY HAPPY RETURNS

“Lord I have loved the habitation of thy house, and the place where thine honour dwelleth.” (Psalm 26: 8.)

1949

May

1 – Ian Longworth, Sydney.
2 – John Rees, Hamilton.
3 – Harvey Mathias, Forster.
SEARCH WORK IN 2 CORINTHIANS 7-13

1. Write out the text beginning, “For ye know the grace of our Lord Jesus Christ.”

2. Write out the text where Paul says, “God is able to make all grace abound toward you.”

3. Where does the Apostle speak of preaching the Gospel in the regions beyond you?

4. How many stripes did the Jews inflict upon Paul?

5. How did Paul escape from Damascus?

6. Paul had a thorn in the flesh and prayed to be delivered from it. What answer did he get?

7. Regarding what does Paul urge the Corinthians to examine themselves?

All answers to be sent to the Rev. J. CAMPBELL ROBINSON, 88 ALMA ROAD, ST. KILDA, S.2, VICTORIA.

SYNOD

The Synod of the Presbyterian Church of Eastern Australia was convened in St. George's Church, Sydney, on the 5th April, 1949. The opening sermon was preached by the retiring Moderator, the Rev. Alvan McIntosh. Mr. McIntosh took for his text verses 37-38 of the 36th chapter of Ezekiel and with his usual ease of delivery, born of strong conviction, pointed his hearers to the alpine heights of spiritual optimism by emphasizing the promises of God's blessings which shall be revealed “as the holy flock, as the flock of Jerusalem in her solemn feasts so shall the waste cities be filled with the flocks of men and they shall know that I am the Lord.” The Rev. M. C. Ramsay, M.A., was nominated and elected to
occupy the Moderator's chair for the ensuing year. Mr. Ramsay with deliberation addressed the Synod on “the living message for today” from the prophet Isaiah.

“INCORPORATION ACT”

The “Incorporation Act” was passed by the N.S.W. State Parliament in March, 1918, to secure the property belonging to the Synod of Eastern Australia and to make provision for the vesting, holding and management of the property. The title of the Act is “The Synod of Eastern Australia Property Act 1918” and under it all the property of our Church in N.S.W. was vested in the trustees of the Synod of Eastern Australia, i.e., The Moderator, Clerk and Treasurer. The “Incorporation Act” has been the subject of much discussion on many occasions in the past; however, on this occasion Synod wisely appointed two members to take the matter up with the Law Agents of the Church, the point under discussion being, “Does the Act limit the use to which the proceeds of the sale of Church property can be put?” The relevant portion of the Act reads, “The trustees shall stand possessed of all moneys arising from the mortgage as aforesaid upon trust in the first place to pay and satisfy the existing mortgage, and as to the balance of the said moneys (if any), or in case there is no such existing mortgage, then as to the whole of the said moneys upon trust to apply the same with the consent of the Synod in and towards the erection, improvement or maintenance of any church, minister's dwelling house, or school house upon the land so mortgaged as aforesaid or upon any other land held by the trustees in trust for the same congregation.” It is the opinion of the Law Agent that, strictly speaking, the proceeds of the sale of Church property can only be used for the purchase of property or the maintenance of property. It seems therefore that the Act was framed to preserve Church property in order to maintain the distinctive principles of the Presbyterian Church of Eastern Australia as a perpetual witness.

TREASURER

Mr. H. C. Nicolson tendered his resignation as Treasurer of the Synod of Eastern Australia. Mr. Nicolson has taken up residence in Melbourne and therefore desires to be relieved of the duties and responsibilities that accompany the Treasurer's office.

Mr. Nicolson was the Treasurer of the Synod for the past eight years, during which period he rendered exacting, faithful and highly efficient service, placing his talents and wide experience in financial matters at the disposal of the Synod. Mr. Nicolson's resignation was accepted with regret and an appreciation of his services was recorded in the minutes. The members of Synod were undivided in appointing Mr. Neil Alan McPherson to the office. Mr. McPherson is an esteemed elder of St. George's congregation and he is well qualified to undertake the arduous labours involved. It is not an easy task for the Treasurer to work out recommendations to meet the commitments of Synod when there is only a very limited amount of money available and for years past this has been the particular problem that the treasurers of Synod have had to solve. Mr. Neil McPherson's grandfather, Mr. Murdoch McPherson, was ordained to the eldership in connection with the Maclean congregation in the year 1901; his father, Mr. David McPherson, was ordained to the eldership in connection with the Grafton congregation and Mr. Neil McPherson was ordained to the eldership in St. George's in 1947.

STIPENDS

After the first world war, the minimum stipend was fixed at £4/19/3 per week. In the year 1929 it was agreed that steps should be taken to raise the minimum stipend to £5/5/9 per week, but in 1944 a majority of congregations were still paying £4/19/3 per week, and although the cost of essential commodities soared during the war years, little variation was made in the stipend of ministers. The Assembly of 1948 received a recommendation from the Treasurer to increase ministers stipends to £6 per week and this was agreed to. The Treasurer recommended to the 1949 Synod and Assembly that ministers stipends be again reviewed and the Central Presbytery also petitioned the Synod requesting that the minimum stipend of ministers be reviewed and varied according to the increases in the basic wage. These requests were referred to the Financial Committee of the Synod who, after due consideration, recommended that the minimum stipend to be paid to ministers be increased to £7/10/- per week. The Synod referred this recommendation to the General Assembly. This supreme court approved the recommendation, ministers refraining from voting. Congregations are urged to endeavour to meet this increase from congregational funds. It is pointed out that this is the minimum stipend to be paid to ministers, and congregations so desiring may pay their minister a stipend beyond this amount, for even with the increased stipend of £7/10/- per week the minister will have to exercise every care to meet his commitments and provide for his family.

A further recommendation from the Finance Committee was that Deacons Courts and
Management Committees bring travelling expenses and allowances under review and ensure that they are adequate.

**TITLES**

The correct title of our church in New South Wales is “The Presbyterian Church of Eastern Australia” and the supreme court of the church is “The Synod of Eastern Australia” but tradition has replaced fact and our church is referred to by our own people as the Free Presbyterian Church. When the Presbyterian Church of Eastern Australia came into being in 1846, the first Synod, after careful consideration decided that the title of the church should be “THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA” (History of the Church page 79). The Rev. William McIntyre said in the course of an address on the occasion, “If the body to be designated had only re-echoed here, what the Free Church had done in Scotland, it might with some propriety have been called after that Church. But it had acted a very different and a far more important and legitimate part, having assumed the position it occupied for the purpose of restoring the purity of its testimony; and to have named it after the Free Church would have been inconsistent with this fact, and with the still more fundamental fact, that it sustained, and that it was its duty to sustain, unequivocally and without compromise the character of an entirely independent ecclesiastical body.” (History page 80.) The Federal Union of 1913 between the Synod of Eastern Australia and the Free Presbyterian Church of Victoria did not mean that the title of either church was altered, as five years later when the “Incorporation Act” was passed by the N.S.W. State Parliament no mention is made of the Free Presbyterian Church of Australia, nor is any reference made to the agreement between the two churches. The titles of both churches are established by law and are placed on the statute books of their respective states, and we are bound to maintain correct titles unless they are changed by an Act of Parliament. Furthermore, the Commonwealth Bank will not accept account under the name of the Free Presbyterian Church of Australia, unless the church appoints independent trustees, this fact led the General Assembly to petition the Synod of Eastern Australia to hold Assembly funds in trust. The incorrect use of titles leads to confusion, and in the case of bequests the testator's wish may be frustrated. The Synod taking these facts into consideration passed a motion instructing all congregations to use correct titles in Church courts and correspondence. i.e. The title of the supreme court is “The Synod of Eastern Australia” and the title of the church is “The Presbyterian Church of Eastern Australia.” We feel that our people should know the position in order that they will understand why the Synod requires the correct use of titles.

**TITLES COMMITTEE**

The Titles Committee has usually been under the convenership of the Moderator of the Synod, this custom has proved to be most unsatisfactory as the convener holding his office for one year did not have sufficient time to become acquainted with the laws and regulations that govern the activities of the Titles Committee. The Titles Committee deals with all the property of the church in N.S.W. and should be in a position to advise the Trustees when the occasion arises. The Synod, in its wisdom decided to appoint a permanent convener. The Rev. Alvan McIntosh was chosen to fill this office. The Rev. J. A. Harman and Mr. Neil McPherson join Mr. McIntosh on this committee.

**SALE OF PROPERTY**

When property is being sold or mortgaged Deacons Courts are instructed to arrange that all documents relative thereto must be forwarded through the Deacons Courts for Trustees signatures. The Trustees are not prepared to sign documents that are forwarded direct to them from solicitors acting for the congregation. The Trustees are not always conversant with the details of the transaction and require the assurance of Deacons Courts responsible for the transaction, that all documents pertaining thereto are in order; in other words, all documents either from the Titles Committee or solicitors employed must be checked by Deacons Courts.

**OBSERVATIONS**

While there were not any ecclesiastical issues to call for lengthy debate the Synod was highly instructive.

Criticism of a constructive nature kept the sessions buoyant. We feel that it would be a great advantage if all delegates had a printed copy of motions bearing on financial resolution passed by previous Synods, also a copy of the minutes of the preceding Synod. Members, especially new members would then be better equipped to deal wisely and effectively with matters presented to them. The Moderator fulfilled his duties with ability, maintaining a steady movement of the business in hand. This report limits itself to such part of the proceedings of the Synod and Assembly as seems to us to have special interest and significance for the
Church at large.

**GENERAL ASSEMBLY, 1949**

The General Assembly of the Free Presbyterian Church of Australia was convened in St. George's Church, Sydney, on the 7th April, 1949. The theme of the sermon preached by the retiring Moderator, the Rev. J. A. Webster, was “There was a cry from Macedonia, Come over and help us.” The Rev. J. A. Harman was elected Moderator for 1949-50, and addressed the Assembly taking for his subject “Revival,” a timely and instructive address.

**THE ECUMENICAL SYNOD**

An invitation was received from the Gereformeerde Kerken in Nederland (The Reformed Church in Holland), to send three delegates to the Ecumenical (world wide) Synod, which is to meet in Amsterdam in August, 1949. It was agreed that the Rev. Arthur Allen give an introductory address of an expository nature. Mr. Allen based his remarks on “Unity of Faith,” emphasizing the need for a visible expression of the oneness of the Reformed Churches which in practice maintained Reformed principles. The substance of his address was similar to the short article on the Ecumenical Synod that appeared in the April issue of this paper. The manner in which this address was delivered clearly indicated the depths to which Mr. Allen has studied the activities and objects of the Synod and also his keen consciousness of the potential powers of such a firmly founded organization in the world today. The Assembly showed their appreciation of these facts by the warm manner in which the address was received. It was agreed to refer the matter to the “Church Principles Committee” for their consideration and to report by way of recommendation to the Assembly. The Convener of the Church Principles Committee gave his report on Monday afternoon and Mr. Allen again addressed the Assembly, enlarging upon what he had said in his introductory remarks. The Church Principles Committee recommended “That we extend warm Christian greetings to the Ecumenical Synod of Reformed Churches meeting in Amsterdam, assuring them of our wholehearted agreement with the Doctrinal Basis, and Testimony of the First Ecumenical Synod, and that we express our thanks to the Synod for the invitation to send representatives to the Ecumenical Synod, but express our deep regret that through prevailing circumstances we are unable to avail ourselves of their valued invitation.” It was also agreed to appoint the Rev. Arthur Allen convener of the Church Principles Committee and the Revs. M. C. Ramsay and A. D. McIntosh with Mr. Neil McPherson, members of Committee. Owing to geographical difficulties it will almost be impossible for this committee to meet during the year, and the Church's association with Reformed Churches in other parts of the world indicates that this committee's labours and responsibilities have embraced a wider sphere than heretofore. We therefore congratulate the Assembly in appointing Mr. McPherson, who is in close contact with the convener, to the committee. We hope that with this assistance the convener will maintain correspondence with Reformed Churches overseas and keep other members of the committee informed with the object of making available, through the magazine, the work of the committee.

**ECCLESIASTICAL CORRESPONDENCE**

The Ecumenical Synod and Ecclesiastical Correspondence came up under Correspondence and was therefore among the first matters to be dealt with. The Christian Reformed Church of the United States of America invited our Church to enter into Ecclesiastical Correspondence with them. Reference relative to this subject also appeared in the April issue of this paper. The Church Principles Committee recommended that we convey to the Christian Reformed Church of America out fraternal greetings and we accept the invitation to enter into Ecclesiastical Correspondence.

**VACANT CONGREGATIONS**

The Assembly was requested to state the relationship between an Interim Moderator and the vacant congregation to which he is appointed. It appears that the executors of a certain will took it upon themselves to interpret ecclesiastical procedure by informing the solicitor in whose hands the will had been placed, that a vacant congregation is without a minister in charge. This is not correct, therefore at no time is a vacant congregation without a minister in charge, who performs all the duties and has the same authority as a resident minister. When a minister resigns his charge the presbytery that accepts his resignation immediately appoints a ministerial member of the presbytery to take over the congregation as interim Moderator. The relevant portion of the “Practice of the Church” reads as follows. “It is the duty of the Presbytery to see that ordinations are duly administered and discipline upheld in any congregation that may be vacant; to appoint one of their number as interim Moderator of its Kirk Session; and to carry out the laws of the Church as to filling up the vacancy. He possesses the authority and executes all the functions of the stated
pastor, etc.” After considering the request that called for the above statement of relationship it was agreed to place the matter in the hands of the Law Agents of the Church.

**AMALGAMATION**

The question of amalgamation between the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria, from time to time has received the attention of Assembly but up to the present a satisfactory solution has not been found. The decision of the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria to unite under an ecclesiastical court (the Assembly), was not an organic union, but more in the nature of an agreement. It is the cherished desire of all members of Assembly that the churches should be one in name as well as in practice, but it appears that the desire cannot be realised without legislation being passed in the state parliaments. The Assembly decided that this matter should be fully investigated in conference with the Procurator of the Church, and report in the first instance to the Synod of Eastern Australia and the Synod of Victoria and then to the next General Assembly.

**CHURCH EXTENSION**

In order to maintain services in vacant congregations a number of interesting suggestions were put forward and considered by Assembly. An original idea, so far as our Assembly is concerned, that ministers should have recordings made of their sermons and these recordings could be played back in services conducted by elders in vacant congregations. The Assembly appointed two members to investigate the possibilities of adopting this method. One member is from Victoria, the other from N.S.W. We feel that the Assembly would have facilitated and made possible a more effective and exhaustive investigation had they appointed two members who could discuss problems as they arose, as it is all matters pertaining to the investigation must be concluded by correspondence. Another suggestion was that ministers prepare and write sermons to be read by Elders conducting Sabbath services. It was agreed to put this suggestion into operation. We understand that the Church Extension Committee will inform ministers of the number of sermons required and we also conclude that the committee will determine the distribution of the sermons. It is felt that this system might prove beneficial also, in some of the more remote areas of settled congregations where supply cannot be given as often as desirable.

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The committee could not give any information as to when Mr. and Mrs. Grant might be expected to arrive in Australia.

**TRAINING OF MINISTRY**

For many years the need of students has been laid upon the heart and conscience of the Church, it is therefore heartening and encouraging when the Convener of the Training of Ministry Committee read out four names of young men who had made application to be accepted as students of the Church. The call to the Ministry requires the whole life to be devoted to the service of God and the long and strenuous course of study calls upon all the powers, concentration and determination of the student. The four applications were received in the following order. Mr. Norman Kerr, Mr. Norman Christie, Mr. Angus Beaton and Mr. Walter Pleasant. Mr. Kerr is the eldest son of Mr. Kenneth Kerr, senior Elder of St. George's congregation. Mr. Norman Kerr is preparing for the entrance examination to the Sydney University. Mr. Norman Christie holds the B.E. degree of the Sydney University. Mr. Christie recently returned from Japan where he served with the military forces, and has now entered the Sydney University with the object of taking a degree in Arts. Mr. Angus Beaton and Mr. Walter Pleasant are not well known to the writer, both men are members of the Manning River congregation and were highly recommended by their minister. We have now six students preparing for the ministry of our Church, and our contributions to the students funds will have to be greatly increased in order to meet our commitments. It has been estimated that the Training of Ministry Committee will need at least £600 per year to carry out their work efficiently. This is a large sum of money but if each wage earner of our Church would pledge themselves to contribute one penny per day the committee would have sufficient funds to meet its needs. A system of collections organised on these lines is at present in operation in one congregation. Particulars of this system will be forwarded to Deacons Courts and Committees by the Clerk of General Assembly.

Mr. Les McKinnon is preparing for the leaving examination and Mr. Stewart Ramsay is to return to Victoria to continue his studies in Theology under the Rev. H. K. Mack, who is one of the outstanding Theologians in this country, and the Rev. A. Barkley, whose scholarship is recognised by those who are qualified to express an opinion.

The Rev. J. C. Robinson tendered his resignation
as convener of the Training of Ministry Committee, owing to the indifferent state of his health. Assembly, mindful of the serious illness suffered by Mr. Robinson last year, accepted his resignation with deep regret, and the Rev. M. C. Ramsay was appointed convener.

**PUBLICATIONS**

After the Publications report had been read by the convener, a lengthy discussion followed, confined mainly to ways and means to clear the debt that has accumulated over the years. The price of the magazine has remained at the same figure (5/-) per year over the past thirty years or so, while the cost of production has increased enormously. It was suggested to increase the price to 7/6 but the trend of the discussion revealed that the majority of delegates were reluctant to do this, as the object of the magazine is not to make the enterprise a financial success but to bring instructive and informative articles, bearing upon the ecclesiastical and spiritual life of the church into the homes of the people. All that the Assembly desires is that the subscriptions and contributions to the Publications Fund cover the cost of production. The Committee have explored every avenue to reduce costs and in some ways reductions have been effected, but on each occasion the reduction has been offset by an increase in the Printers Award or the cost of material. It seems that the Publications Committee is wholly dependent upon contributions to eliminate the debt, and we fail to see how present costs of production can be met without increasing the price of the paper. The discussions concluded with matters remaining much as they were. The Committee recommended that an urgent appeal to eliminate the debt be pressed during the year and Deacons Courts endeavour to increase the circulation of the paper.

**MISSIONS**

The Rev. J. A. Harman submitted a most stimulating and interesting report which contained lengthy explanatory and informative comments from the pen of Dr. J. C. Andrews. We have not been able to secure a copy of the report to date, but if we can obtain a copy we shall endeavour to print the whole or part thereof in the next issue of the paper. An application was received from Miss Helen Ramsay. Miss Ramsay expressed her desire to serve the church in the Mission Fields. The application was accepted. Miss Ramsay is the daughter of the Rev. M. C. and Mrs. Ramsay of Taree.

**OBSERVATIONS**

The Moderator guided the Assembly with wisdom and understanding, permitting liberties when the occasion or the necessity to clarify a situation required that the spirit and not the letter of the law be applied. It was quite evident that the delegates were greatly concerned over the state of the finances of the Church, but expressed their conviction that if our people knew how great was the need and how small a contribution from each wage earner was needed to put the finances of the Church in a healthy condition that there would be ready response. We feel that the business of the Assembly would be conducted more efficiently if members were supplied with printed copies of the reports of the various committees one month before the opening of Assembly. The reports could be discussed in Kirk Sessions and members would have sufficient time to consider the reports before being called upon to vote on matters of policy that determines the future activities of the Church. Members of Assembly are not acquainted with the contents of reports until they are read and moved by conveners of committees. It is also considered that a sound overall policy covering the financial and other similar business affairs of our Church would be most beneficial, a policy with which all Church officers and in particular Representative Elders should become most conversant. This we feel would facilitate the smooth and speedy working of these matters through the Assembly and thus leave a greater amount of time to devote to those matters that pertain to the strengthening and extending of the activities and influence of the Church in this land.

Mention was made earlier in this report urging congregations to endeavour to meet the increase in the minimum stipend to be paid to ministers. Whilst a number of congregations will be able to meet the increase from their general funds others will not be able to do so. About two decades ago the Central Supplementary Sustentation Fund was inaugurated in order to supplement the finances of the weaker congregations. This Act as amended states inter alia “Congregations paying their ministers more than £1 per week above the fixed minimum must pay 10 per cent. of the amount paid to the central fund (i.e. if payment is £1/10/- per week above the minimum, then 10 per cent. of the 10/- is paid into the Central Supplementary Sustentation Fund).” At the present time no congregation is paying a stipend of more than £1/-/- per week above the minimum and consequently the terms of the fund do not apply. It is quite evident however that funds are necessary
for the purpose stated and it appears to us that congregations will have to give every consideration and assistance to this fund and where possible include the Central Supplementary Sustentation Fund among their retiring collections.

At the conclusion of Thanksgiving service held in St. George's, Sydney, the Rev. A. D. McIntosh delivered a short but stirring address on Church Principles to members of Assembly and St. George's congregation in which he emphasised that the holding of Church principles was sufficient but that those Church principles must be put into practice. It was quite evident that Mr. McIntosh spoke from strong conviction with vigour and force he declared that principle without practice is killing.

The generosity and thoughtfulness of the ladies of St. George's in serving morning and afternoon tea provided a pleasant and beneficial break the proceedings.

Mr. Hector McPherson was an honoured guest at an Assembly dinner. Members of Assembly expressed their appreciation of Mr. McPherson long and faithful service to the Church. Mr. McPherson is the Representative Elder of the Richmond-Brunswick congregation and the oldest member of Assembly, being 91 years of age.

– A. A.

MISSIONARY NEWS

Mrs. Campbell Andrews, after spending five weeks in hospital at Durban, is back at King Williams Town, greatly improved in health. She surprised the doctors by making a very rapid recovery. Dr. Andrews thanks all those whose prayers ascended to the Throne of Grace on her behalf.

The Rev. Joseph McCracken reports that a start has been made with the building of a rondaval (to be followed by a new church) at Gqumahaske. At Ngqumeya, the Women's Quarterly Meeting on 31st March, was addressed by Mrs. McCracken. At Mzanti, about 100 people assembled; two covenant children were baptised and approximately 64 parrook of the Lord's Supper. On the following day Mr. McCracken called at Whiteville to pick up a new assistant for the Free Church School at Ama-tole Basin. He found Mr. Magida, husband of the Principal of School, ill and suspected pneumonia; so he obtained some “M & B.” tablets for him. When he returned to King William's Town on Wednesday, Dr. Andrews readily agreed to accompany him to Whiteville to see Mr. Magida. The doctor diagnosed the illness as pneumonia, so the tablets were the right treatment. Mr. McCracken appeals for prayer “that physical strength, divine wisdom and spiritual power may be the portion of your missionaries in South Africa.”

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PUBLICATIONS FUND COMMITTEE

In presenting this Report, we regret we have still a debt on our hands, but we have been much encouraged by the excellent response of those friends who sent contributions to the Debt Elimination Fund, particularly Mrs. Hutchison of Adelaide, whose most generous donation of £50 helped us considerably. We thank all who have helped us in this way. Throughout the year many schemes were tried to overcome the debt, but to no avail. It would seem that the only way to eliminate the debt is for friends to continue to help us to wipe it out, and for every family in the Church to take the Magazine and maintain it by regular subscription. We feel this would help greatly towards solving our trouble.

We have pleasure in recording our warm appreciation of the very excellent work carried out by our Editor, and also convey our thanks to Mr. Robert Allen for his valued help throughout the past year.

The following recommendations were moved:
1. We recommend that Mr. Norman Kerr be appointed to act as our Agent in Sydney.
2. That the Sunbeam be under the general supervision of the Welfare of Youth Committee, and the new arrangement to commence from 1st July, 1949,
3. That Rev. I. L. Graham be appointed Editor and Treasurer of the Sunbeam.
4. That in view of the obvious fact that all families are not receiving our Church paper, and some families are not financial, that Deacons Courts be urgently requested to review this matter within the bounds of their own congregations.
5. That the appeal to eliminate the debt be again pressed during the ensuing year and the matter stressed in congregations by special appeal.
6. That the Treasurer be requested to send out an account to all subscribers in arrears.

FELLOWSHIP NEWS

Kindee: On 8th February, the Fellowship held its Annual meeting. The report shows that there was a membership of 17, and an average
attendance of 12 or 13. Bible Study was in the Gospel of St. John. Rally and other special subjects were studied during the year. A paper was prepared for the Old Bar Rally, at which six of our members were present. Ten members attended a weekend camp at Green Hills, held during the King's Birthday weekend. Two papers were prepared and read by our Fellowship at the camp, which was well attended by members of the Hastings and Manning Fellowships. Several of our members attended the United meeting of the Hastings River Fellowships held at Wauchope, in October.

During the year, three of our members were married. The latest, Janet McKinnon, was married on 18th December. She was a foundation member of the Kindee Fellowship, joining at the age of ten years. A copy of “The Pilgrim’s Progress” was presented to Janet. She resides with her husband, Mr. Allan Keft, near Warrialda.

The election of officers resulted as follows: President, J. E. Huckett; Vice Presidents, Joe and Stan McKinnon; Secretary and Treasurer, Miss Thelma McKinnon, R.M., Box 16, Long Flat P.O., via Wauchope, 2C., N.S.W. Assistant Secretary, Miss Phoebe McKinnon.

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**Sydney:** The Rally was held in Sydney over the Easter weekend when over 30 visitors from other Fellowships attended. A report will be furnished later. Miss M. Dick was compelled to resign from the Secretaryship, for business reasons, and other Fellowships please note that the new secretary of St. George's Fellowship is Miss Emily Nisbit, 203 Holden Street, Canterbury, N.S.W.

**Manning River:** After being in recess for the month of January, the United Fellowships held their first meeting for 1949 at Wingham, on 10th February. The attendance at this meeting was particularly good, there being 28 members present. The subject was “The Saviour's second coming.” Ian Stewart read a paper on this subject. Many questions were asked and a good deal of discussion followed which proved very helpful to all present. At the conclusion of the meeting a little time was taken for psalmody practice.

The March meeting was held in Tinonee. Questions were submitted and quite an interesting meeting followed. Members were greatly helped by the answering of these questions.

Our last meeting was held in Taree, on March 30th. Our subject was an explanation of scripture taken from the 16th Chapter of St. Luke, verses 1 to 13. Mr. Arthur Wessell gave a very good explanation of these verses. Before the meeting closed our usual time was taken for psalmody practice.

– Nina Milligan, Secretary.

Manning River United Fellowships.

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**THE GENERAL TREASURER HAS PLEASURE IN ACKNOWLEDGING THE FOLLOWING AMOUNTS:**

- **St. George's, Sydney.** – Publications, £5/19/-; Training of Ministry, £1; Synod Expenses, £5/7/-.
- **St. Kilda Women's Missionary Association.** – Dr. Andrews, £14; Welfare of Youth, £2.
- **Hunter Congregation.** – South African Mission, £8/2/-; Publications, £6/16/; Assembly Expenses, £5/13/6; Exchange, 1/-.
- **Manning River Congregation.** – Missions, £87/19/9; Training of Ministry, £10/12/9; Publications, £2/13/6; Church Extension, £3/8/9; Widows and Orphans, £2; Assembly General Fund, £13.
- **Wauchope Congregation.** – Dr. Andrews' Mission, £94/17/6.
- **St. Kilda W.M. Union.** – Missions, £2.
- **Victorian Presbytery.** – Missions, £2 3/9/-.
- **St. Kilda Congregation.** – Assembly General Fund, £13; Missions, £4/15/6; Training of Ministry, £2/10/6; Welfare of Youth, £2/2/6; Church Extension, £1.
- **Hamilton Congregation.** – Missions, £63/16/.
- **Miss Cooke.** – Training of Ministry, £10.
- **Mrs. Edward Upton.** – Missions, £1.
- **St. Kilda Congregation.** – S.A. Missions, £30.
- **Geelong Congregation.** – Assembly General Fund, £1/12/6; Missions, £4/19/9; Church Extension, £2/2/6; Training of Ministry, £6/1/6; Magazine Fund, £1/16/6; Widows and Orphans, £2/2/6.
- **Geelong Women's Missionary Union.** – Dr. Andrews, £15.
- **Hamilton Congregation.** – Publications, 16/6.
- **Wauchope Congregation.** – Missions, 13/3.
- **Grafton Sabbath School.** – Missions, £2.
- **Grafton Congregation.** – Missions £15/11/6; Publication Debt, £1.
- **Richmond-Brunswick.** – Missions, £7.
- **A. Mathewson, Tomago.** – Publications, £1; Missions, £1; Assembly General Fund, £1.
- **Maclean Congregation.** – Assembly General Fund, £11/19/6; Church Extension, £13/15/6; Training of Ministry, £16/8/6; Missions, £70.
- **W. J. Martin.** – Publications, £1.
- **St. George's Women's Missionary Society.** – Missions, £195.
- **A. K. Campbell, Narroo.** – Training of Ministry, £10.

Women's Missionary Union, Geelong. – Missions, £20.
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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.

SUBSCRIPTIONS FOR MAY, 1949
New South Wales
Mrs. M. J. Murray, Tarlee, 10/-, 31/12/53; Mrs. M. Robinson, Anna Bay, £1, 31/10/50; Mrs. J. P. Green, Maclean, £3, 30/11/55; Mrs. K. H. Long, South Grafton, 5/-, 30/6/50; Mrs. Stacheel, South Grafton, 5/-, 31/3/50; Mr. J. A. McLachlan, Sydney, 5/-, 30/4/50; Mr. J. Murray, Wingham, 5/-, 31/5/50; Mrs. R. Archinal, Rookhurst, 5/-, 51/5/50.

Victoria
Mrs. S. Costello, Branxholme, 5/-, 31/12/50.

Debt Fund
Mr. W. J. Anderson, Bob's Farm, N.S.W., 10/-; Mr. W. J. Martin, Bankstown, N.S.W., 10/-. Sunbeam
St. George's Free Presbyterian Church (1948), £2/6/-. Extra Sales
Mrs. A. E. Hutchison, Adelaide, 4/6.

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

THE SABBATH
By J. C. Robinson

Exodus 20

Today we shall have a little talk about the Sabbath. Sabbath is a Hebrew word meaning rest. God rested Himself on this day after the creation. Let us notice that:

The Sabbath is an institution of God. He ordained that one day in every seven should be a weekly Sabbath. He who made man understands what he requires. The Sabbath and Marriage are the two oldest institutions in the world's history. They have their roots in antiquity, and date right back to the creation. They were the two first given to man after the creation.

The Sabbath is an institution with a blessing promised in connection with its observance. A Divine blessing is precious, and he who is wise will not miss it. When God instituted the Sabbath, we are told He blessed and sanctified it. That is, He attached a blessing to its observance, and set it apart as a holy day. So it is said by the prophet Isaiah, chap. 52: 2, “Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it.”

The Sabbath is an institution that God specially commended should be kept holy. “Remember the Sabbath Day to keep it holy.” That is part of the Fourth Commandment. Do you know it? He made the Sabbath holy, and expects man to keep it holy. We cannot keep it holy if we work on it as on other days. He has given us six days to work and to do all our labour, and expects us to rest on the Sabbath Day, and spend it in the public and private exercises of His worship. The only works that we are permitted to perform on the Sabbath Day are works of necessity and mercy. We must not make it a day of pleasure either. We are told by the prophet that we are not to be doing our own pleasure on this day, nor speaking our own words. It is a day specially for worshipping and communing about the Lord and His work.

The Sabbath again is a day designed solely for man's benefit, and not man for the Sabbath. It is one of the greatest humanitarian statutes we have in God's Word. God regarded it as a moral necessity, and so
Little prayer, little blessing; no prayer, no blessing; much prayer, much blessing. – Rev. J. Henry.

**PSALM 23**

This is the pearl of Psalms. Its piety and its poetry are equal, its sweetness and its spirituality are unsurpassed. It has been said that what the nightingale is among birds, that this Divine ode is among the Psalms. – “Treasury of David.”

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**JEAN McDONALD MEMORIAL FUND**

Extracts from letters sent by recipients of parcels

**From Glasgow:** We appreciate more than words can express the kindness of all those associated with you in your good work and labour of love. This generous gift reveals to us some of the Christian thought and sympathy and prayerful Christianity to be found among the members of the Free Church in Australia.

We may pray that the Lord may richly recompense the kind friends who have been responsible for cheering our hearts, and the hearts of so many upon whom your generosity has been lavished with a prodigal hand.

**From Dumbarton:** I wish to thank you for the parcel which I received. I appreciate it very much, and it just came when I was needing something extra as my daughter came home from hospital that day, and there is so little one can get when one is ill. I was very thankful indeed, and just thought how good the Lord is, and how precious are His promises. He has promised to provide for all our needs if we trust Him. The stranger's shield, the widow's stay, the orphan's help is He.

**From Glasgow:** We are both old age pensioners over 70 years of age, and we cannot thank you enough for your acceptable gift, more so as this is the first parcel we have received.

May you long be spared for this good work. Again accept our sincere thanks.

Parcels are again being sent forward. Any further donations to the Fund will be gratefully acknowledged by Miss K. Davis, 8 Drynan Street, Summer Hill, N.S.W.

**SUNBEAM**

The Children's Portion of the paper has for many years been under the guiding hand of the Rev. J. C. Robinson but owing to the state of Mr. Robinson's health, the Rev. I. L. Graham was appointed Editor and Treasurer of the “Sunbeam” which now comes under the general supervision of the Welfare of Youth Committee. The new arrangement is to take effect from July, 1949.

**WISE SAYINGS**

Put a low value on the world's clay, but put a high value on the Lord Jesus Christ. – Rutherford.

Those who pray that they may not be led into temptation must not lead themselves into temptation. – Thomas Watson.
Of most things it may be said, “Vanity of vanities, all is vanity;” but of the Scriptures, “Verity of verities, all is verity.” – Arrowsmith.

The best of Christians are found in the worst of times. – Manton.

A penitent, though formerly as bad as the worst of men, may by grace become as good as the best. – Bunyan.

That which is now our idol may quickly become our burden, and we know not how soon we may be sick of what we were lately sick for. – Matthew Henry.

Sin has brought many a believer into suffering; and suffering has kept many a believer from sinning. – Dyer.

“The love of God which passeth knowledge.” We may know that experimentally which we cannot know comprehensively; we may know that in its power and effects which we cannot comprehend in its nature and depths. A weary person may receive refreshment from a spring, who cannot fathom the depth of the ocean from whence it proceeds. – Dr. Owen.

The value of the Bible is seen in the fact that when men are enjoying prosperity they often read other books beside the Bible, but when they are in great distress and affliction the Bible is their sole companion.

As when we see a flame we know there is a fire, though perhaps we know not how or when it began; so that the truth of grace in us may be discerned, though we know not how or when it was dropped into our hearts. – Boston.

God's people are never in a more thriving state of soul than when they are carrying the cross. It is the delight of the Holy Spirit to pull down the pride of self, and to build up the glory of free grace. The lightest feather of affliction that can be laid on the back of our patience will build up the glory of free grace. The lightest feather of affliction the Bible is their sole companion. But when they are in great distress and suffering the Bible is their sole companion.

The Present

All his life in his face –
That's an excellent thing he can do.
He can look to the Light,
He can keep his thought white,
He can fight the great fight,
He can do with his might
What is good in God's sight –
Those are truly great things he can do.
– John Oxenham, from the “Original Secession Magazine.”

11 LESSON NOTES

LESSONS FOR JUNE

BIBLE STUDY

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EXPOSITION

By Rev. H. W. RAMSAY

JUNE 5

Genesis, Chapter 33

Jacob and Esau Meet. Reconciliation

Jacob has met with God overnight, and is to meet Esau now. He feared the meeting, for the remembrance of his wrong treatment of his brother was revived. But when he received the new name of Israel (Ch. 32: 38), he was told it meant that he should not only prevail with God, but also with man. And the brother who had been coming against him in anger, runs to meet him when he sees him, and they kiss each other. All the past is forgotten, all the deceit, the dishonesty, meanness and treachery, Esau forgets all the wrong he has received, the wrath he has been nursing, and only remembers that Jacob is his brother. The affecting scene reminds us in some ways of Jonathan and David (I Sam. 20: 41), and the prodigal and his father (Luke 15: 20).

The Cause: Compare Esau's feeling and threat (27: 41) with his conduct when they met. What has caused the difference? The same Great One Who strove with Jacob, Who turneth even the hearts of kings whithersoever He will (Prov. 21: 1) has turned the heart of Esau towards his brother. (See Prov. 16: 7.)

The Present: Jacob pressed it upon Esau. The acceptance of it would be the seal of their reconciliation. A gift would not be received from an enemy. Jacob said that this reception at Esau's hand was a sign of God's favour as well. And Esau received it, the token of their reconciliation.

“I have enough.” These words are used by both the brothers (Vs. 9,11), but in a widely different sense. Esau had plenty of this world's goods, and so did not need to be enriched by Jacob. Jacob had very little in comparison with the wealth of Esau, but he had the blessing of God with it, and that made it enough.
The Parting: They parted with right good will. Esau invited Jacob to visit him at Mt. Seir, his mountain home, which Jacob accepted. Whether they often met again we know not. When next we see them it is at the burial of their father (35:29).

Let us Note: (a) The strength of fraternal affection. (b) The beauty of forgiveness and reconciliation. (c) Godliness with contentment is great gain. (d) God can turn enemies into friends. (e) The blessing of God attends His people.

JUNE 12
Genesis, Chapters 34 and 35.

Dinah: We have here a very sad story, and one that should be a warning to all, especially the young. Dinah was Jacob's only daughter, and it is evident that her familiarity with “the daughters of the land” was not for her good. She wrought “folly in Israel.” Folly among others is bad enough, but among God's people is much worse. Sin is in Scripture represented as folly. (See Ps. 74:22 and Jer. 17:11); and on the other hand holiness is esteemed to be true wisdom. “The fear of the Lord is the beginning of wisdom.” (Ps. 111:10). One writer says: “Young women may learn from this incident to be 'chaste, keepers at home'; which qualities have a closer connection than many believe.”

The Return to Bethel: (Chap. 35). The event narrated in the previous chapter show that it was high time that Jacob had left Shechem, and God directed him to a safer place. Evidently a time of declension had set in, and God reminded him of his vow at Bethel, still unfulfilled. We are not loosed from the obligation of our vows by the passing of years. Man may forget the promises he has made to God, but God does not. Ere Jacob could do this there must be due preparation. So he calls on his family to put away their strange gods, and change their garments. The change of the garments was in token of a change within. The gods perhaps included those which Rachel had stolen (ch. 31:19). Sometimes their teraphim were little images which people carried about with them, as many superstitious people today carry the crucifix. Earrings also were often employed for idolatrous purposes, and were adorned with strange figures and were supposed to have talismanic virtues. (See Judges 8:24; Hosea 2:13). Nothing but the fear of God prevented Jacob's destruction (v. 5), and at Bethel Jacob paid his vow of long ago.

Deaths: In this chapter we have the record of three deaths, those of Deborah, Rachel, and Isaac. What a story is interwoven with each individual life. Truly “We spend our years as a tale that is told.” (Ps. 90:9). What will be the story of our life? Good or bad?

JUNE 19
Genesis, Chapter 36

The Removal of Esau: (v. 6). Esau removed all his possessions from the land of Canaan, and went into the country away from Jacob. As the land was not large enough for them both to enjoy it, he peaceably withdrew. But it was no great sacrifice for him to leave the land of promise. The land of Seir suited him better. And so he established himself beyond the boundaries of the Holy Land. He looked but to the world; Jacob looked to God. Read again Esau's blessing, Chap. 27:39-40.

Esau's Generations: Esau's posterity is recorded in order to show the fulfilment of the promise to Abraham that nations should be descended from him, and also because his descendants, the Edomites, were neighbours to Israel, and would prove inveterate enemies. The 12 insertion of the genealogy of Esau's family between two stages of the history of God's covenanted people suggests a contrast between their course and that of the family of Jacob.

Kings of Edom: (v. 31.) The descendants of Esau were a nation, and had a line of kings, while the children of promise were as yet in bondage in Egypt. This may have been a trial to the latter, but those who would inherit the promises of God must wait for him. The fulfilment of God's promises has generally appeared slow to men. Abraham waited long. (Ch. 12:2). It was a long time before Israel became a nation of freemen. God's people waited long ere the promised Saviour came. (See Gen. 3:15 and Gal. 4:4.) And still do we wait for His second coming. (See 2 Peter 3.) But let us note that – (a) Delay tries and strengthens faith, and causes it to grow. (b) Delay is not merely delay; it is preparation. (c) God will make good all His promises; (d) and threats. (e) To have an interest in heaven is better than to possess the earth. (See Ps. 37.)

JUNE 26
Genesis, Chapter 37

Joseph Hated: Esau had removed from Canaan and Isaac had died, and Jacob resumed his place in his father's house. His trouble with Esau was past, but others came. Further chastisement was necessary. Jacob had but two sons by his beloved Rachel, and these when he was advanced in years. Benjamin was really the son of his old age, but he was yet too young to be a companion to his father. Jacob's other sons had not been the comfort to him they should have been, and Joseph seems early to have chosen a course of piety, and Jacob's heart clave to him. Joseph's brothers envied him, because he reported their evil deeds, and because he was his father's favourite. But their real hatred of him was because he was not as one of them in their evil ways. (See John 17:14). It was the old enmity of the evil against the righteous. This was increased by Joseph's prophetic dreams.

Joseph Sold into Egypt: (vs. 12:36). Being sent to his brethren, they plotted his death, but at Reuben's suggestion cast him into a pit. Then they sat down to eat bread! What a meal! Could they ask God's blessing, either before or after eating? Then they sold him, and thought they were rid of him. But they were to meet
again. And so many endeavour to get rid of Christ, but the day comes when they will be face to face. Reuben proposed to deliver Joseph, but was not firm enough. It was his characteristic to be “unstable as water” (49: 4). How cruelly those inhuman sons treated their father and brother.

Joseph was like to Christ in that he was – (a) The well-beloved of his father; (b) hated by his brethren; (c) cast out by them; (d) sold for pieces of silver; (e) tempted; (f) numbered with transgressors; (g) and became his people's deliverer.

JUNE BIRTHDAYS
MANY HAPPY RETURNS

1949
June
1 – John Cameron, Maclean.
  2 – Coral Lyall, Salt Ash.
  4 – Henry Brammah, Tuckurimba.
  4 – Robert Suters, Wauchope.
  4 – Frances King, Grafton.
  5 – Robert Nicolson, St. Kilda.
  5 – Jennifer McLean, St. Kilda.
  6 – Ross Dick, Koree Island.
  6 – Beverley Brogden, Armidale.
  7 – Allan Harman, Wauchope.
  7 – Ross Campbell, Chatsworth.
  7 – Allan Gilbert, Maclean.
  7 – Margaret MacLeod, Perth.
  8 – Leslie McKinnon, Kindee.
  9 – Doris McKinnon, Kindee.
 11 – Bruce McKenzie, Salt Ash.
 11 – Bruce Stewart, Lismore.
 11 – Margaret McDonald, Wooli.
 12 – Kevin Polley, Tinonee.
 13 – Mary Campbell, Mullumbimby
 13 – David Richards, Canberra.
 13 – Dennis Richards, Canberra.
 15 – Don Mathias, Maclean.
 16 – Dianne Middlemess, Tinonee.
 16 – Daphne Harman, Kindee.
 18 – Heather Coombes, Wingham.
 19 – Beverley Campbell, Wherrol Flat.
 20 – Marie Murray, Bunyah.
 20 – Ronald Cameron, Maitland.
 23 – Kenneth McKinnon, Kindee.
 23 – Edward Richards, Canberra.
 24 – Jean Cameron, Maclean.
 25 – John Milliken, Failford.
 27 – Heather Brooker, Kindee.
 28 – Ian Cromarty, Mayfield.
 28 – Margaret Gollan, Taree.
 29 – Elvin McKinnon, Kindee.
 29 – John King, Grafton.
 29 – Neville Blanch, Grafton.

SEARCH WORK IN GALATIANS
1. How does Paul tell us he received the Gospel of Christ?
2. About how long after being in Arabia did Paul go up to Jerusalem?
3. Write out verse 20 of Chapter 2.
4. Quote a verse showing the Gospel was preached to Abraham.
5. Paul speaks of something being our schoolmaster to bring us to Christ. What was this?
6. Write out what Paul says constitutes the fruit of the Spirit.
7. Where does Paul speak of bearing in his body the marks of the Lord Jesus?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2, Victoria.
The July issue was not printed due to power restrictions caused by the coal strike.
MISSIONARY ENDEAVOUR

The Responsibility of the Church

It is the duty of the Church to concentrate all her energies and resources to do the will of God. The Church does not exist to save herself, but to be the means in the hands of God to save others. The Church, whose contracted vision limits her energies within ‘herself is endangering her very existence. Her commission is unalterable: “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” The Church's warrant has all the authority of a Divine decree. As Paul the Apostle records, that it is “according to the Divine purpose which He purposed in Christ Jesus our Lord.” “To the intent that now unto principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.” Paul emphatically insists to this end was grace given unto him. “Unto me, who am less than the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”

The Church cannot neglect her obligations and responsibilities to carry the Gospel to the heathen, without rejecting the Wisdom of God's purpose. Neither the Church nor her representatives can save the heathen, but to the Church has been committed the keys of the kingdom of heaven, in other words: the Church is the means that God has purposed to show forth the manifold wisdom in the salvation of those who sit in darkness and under the shadow of death.

Missionary enterprise in its deepest sense is the work and word of Jesus Christ. Those who are called and ordained to the work have the assurance of His Word that He will be with them. “As my Father hath sent Me even so I send you.” Christ, in obedience to the command that He had received of the Father, subjected Himself to the will of God. “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works.” And as the Father sent the Son, even so, Christ sends His representatives into the World, and the words they speak are Christ's words. If Christ's representatives are rejected, Christ is rejected. If they are received Christ is received. “He that receiveth you receiveth me,” said the Master.

The Church is not only to set apart Christ's representatives to the Mission Fields, but also to cooperate with them in the fulfilment of her
responsibilities and obligations. The Church at Antioch was commanded by the Holy Ghost to “separate Me Barnabas and Saul for the work whereunto I have called them, and when they had laid hands upon them, they sent them away.” We as a branch of Christ's Church on the earth have the same obligations and the same honour as the Church at Antioch. The Holy Ghost not only directs but commands the church to undertake the obligations and responsibilities established under the Divine economy. When the great Head of the Church calls brethren from among us to serve in the Mission Fields, and as a Church we recognize Christ's call and heed the command of the Holy Ghost “separate Me” those called “for the work whereunto I have called them.”

This recognition places direct responsibility upon us. Thus as a church, let us grasp the purpose of God and acknowledge the great honour bestowed upon us to “make known the manifold wisdom of God” and claim for our risen Lord and Saviour the heritage promised to Him in the eternal covenant, that the heathen shall be His heritage and the utmost ends of the earth His possession.

The call is clear and our duty is plain, To us Christ has committed the “Keys of the Kingdom of Heaven.” We represent the means that He has appointed. Dare we refuse? Christ's representative and ours serves in the South African field. Called of Christ and ordained by the Church in obedience to the command of the Holy Ghost make that field our direct responsibility, together with those called from among us to prepare to serve in whatsoever field the Lord will direct them. The souls of our missionary and prospective missionaries have been stirred by the poverty and misery of the heathen, bound in chains of superstition and spiritual death, oft times victims of their own brutal ceremonial rites, plunged so deep in their self chosen religion of lies that they cannot extricate themselves, Satanic influences stealing their hearts against pity and natural affection, as they prostrate themselves before fictitious monsters and the images of brute beasts, heathenism abandoned to vile affections, a cesspool of moral corruption accentuated by physical disease.

But beyond the seething mass of wickedness and suffering, the missionary hears another call. The Lord sitting upon a throne high and lifted up with attending Seraphims and serving angels awaiting His commands. From the throne, a voice is heard saying, “Who will go for us?” The missionary, having been touched with a live coal from off the altar, replies, “Here am I; send me.” We rejoice that God has called representatives from among us. But we must remember our own responsibilities and obligations. The Holy Ghost speaks to the church. “Separate Me Barnabas and Saul for the Work whereunto I have called them.”

In the nominal Christian world a generation has arisen that have broken with the faith of their fathers, morals have crumbled and old convictions abandoned. The Bible has been tossed aside for a gospel of progress, a social gospel, a gospel that has dispensed with the cross of Christ, a gospel that has led the world to blood and tears before our very eyes, The aftermath of war and the materialism of Communistic propaganda, with its objective of World wide paganism has had its repercussions upon the heathen of Asia and South Africa. China is rent by civil war; conflicting ideologies and racial distinctions have planted the seeds of hatred in the Near East; while in South Africa the colour problem has contributed largely to the deterioration of native tribes, where T.B., and social diseases are rampant.

The Church of Christ, governed by His laws and bound by His decree to “Go ye therefore and teach all nations,” “to observe all things whatsoever I have commanded you,” stands in the midst of this confusion and uncertainty. Heathenism means as much as ever it did, the apostasy of souls from God. Can our spirits remain dormant; and our souls content when the African, diseased in mind and soul, the victim of his own vile practices and moral corruption, which constitutes an unmistakable call, “Come over and help us.”

The greater call comes to the missionary from the throne that is high and lifted up. The compelling force of a regenerated soul urges him forward for the Glory of God, that His name should be magnified among the heathen. The call to the church is higher than humanitarian motives. The tremendous obligations that are upon us is to give what we have received and as we have received. And is not this obligation in realty a supreme honour? To be the means of bringing the light of the Gospel to the dark places of the earth, and the liberty of the sons of God to the habitations of cruelty.

– A. A.
3 PRINCIPLES OF CHURCH GOVERNMENT
(1)
The visible church, as an organized society, has one supreme end, the Glory of God. Subordinate to and for the promotion of this central doctrine of the Christian faith, the church is established for the perfecting of the saints and the edifying of the body of Christ, to witness to the truth of God's Word, the realities of eternity, the proclamation of the Gospel and the exaltation of Christ. “To the intent that now unto principalities and powers in heavenly places might be made known by the church the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord.” (Eph. 3: 10)

The Lord Jesus Christ is the supreme Ruler of the church and the source of its power. He is “Head over all things to the church” and as supreme Ruler, He communicates all the necessary power for the order and government of His church. The nature of the power that Christ communicates is spiritual to correspond with the nature of His kingdom. “My kingdom is not of this world.” The statutes for the regulation and order of the church are contained in the spiritual oracles of the Holy Ghost, “that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth.” (1 Tim. 3: 15.)

THE OFFICE OF ELDER
The office of elder and deacon are the only two officers committed to the church since apostolic days. The office of elder goes back to Old Testament times. Moses called upon the elders to kill the passover lamb (Exod. 12: 21). It is also recorded in 2nd Chronicles, Chap. 19: 8-11, that Amariah, the chief priest, was over the “chief of the fathers of Israel (elders) in all matters of the Lord.” Notwithstanding the successive changes, the office of elder was associated with ecclesiastical matters till the time of Christ. “He showed how many things he should suffer of the elders and chief priests.” The office of elder is retained in the New Testament church. The government of the church by elders was recognised by the infant church in apostolic times. We read in the Acts of the Apostles, Chap, 11: 29-30, that the church in Antioch, “determined to send relief unto the church in Judea. ‘Which also they did, and sent it to the elders by the hands of Barnabus and Saul.’”

PRESBYTERIAN
The term “Presbyterian” designates principles of church government, and is derived from the Greek word “presbuteros” meaning presbyter or elder. Professor Marcus Dods wrote: “The apostles were Presbyterians before they were Christians” and the Rev. Robert Swanton, commenting on this statement said: “Nothing may be considered as more certainly established than that the Christian church was framed on the model of the Synagogue, and nothing is more certain than that the Synagogue was strictly Presbyterian.” Dr. Alfred Edersheim, lecturer on the Septuagint, at the University of Oxford, and an acknowledged authority on such matters states that the Synagogue was ruled by elders, who were duly examined as to their knowledge, and ordained to the office. The “Archisynagogos” or chief ruler of the Synagogue was only first among his equals. There is no superior office to that of elder in the Church of Christ. The term presbyter or elder (Greek, presbuteros) and the term bishop (Greek, episcopos) are interchangeable. The apostle Paul in his letter to Titus, Chap. 1: 5, instructs Titus to ordain elders (presbuteros) and the elders that Titus

overseers.” (Acts 20: 28.) The Holy Spirit has emphatically pronounced that the ministerial office is communicated to men taken from among their brethren.
is to ordain are the bishops (episcopos) of verse 7. The apostle Peter in his first letter instructs the elders, to fulfil their office as bishops, 1st Peter 5: 1-2.

There is no warrant in Holy Scripture for Episcopacy (government of the church by bishops), 4 Conybeare and Howson, in their acknowledged work, “The Life and Epistles of St. Paul,” make a feeble attempt to establish the claims of episcopacy, but make no attempt to establish their claim from the Holy Scripture. On page 340, we find the following statement, “The History of the church leaves us no room for doubt that on the death of the Apostles, or perhaps at an earlier period, one among the Presbyters of each church was selected to preside over the rest, and to him was applied emphatically the title of bishop or overseer, which had previously belonged equally to all.” The authority quoted is Baron Bunsen's “Hippolytus.” But when they come to deal with the statutes of the Church of Christ, given by the oracles of the Holy Ghost, they make this comment, “Bishops or presbyters.” These terms are used in the New Testament as equivalent (p. 340). An eminent Church of England clergyman once told the writer that he could establish the claims of Episcopacy from history. But we are not prepared to replace the Divine appointment and Apostolic practice for the traditions of men. It is quite evident that our Lord did not appoint Diocesan bishops, but rather impressed upon His disciples that they were equals. “One is your Master, even Christ; and all ye are brethren” (Matt. 23: 8). The late Dr. Henry Alford, Dean of Canterbury, in his “Critical and Exegetical Commentary,” speaking on the rendering of the Greek word “Episcopos,” in the 28th verse of the 20th chapter of Acts, makes the following comment, “The English Version (Bible) has hardly dealt fairly in this case with the sacred text, in rendering 'episcopos' 'overseers' where it ought there as in all other places to have been 'bishops' that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader.” Vol. 2 p. 227.

Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession – a Son over His own house” (Heb. 3: 1-6). In Him alone resides the power and authority to enact the laws, institute the ordinances and appoint the office bearers of His church.

From the express declarations of Holy Writ it is affirmed that Christ has not placed the government of the church in the hands of Diocesan bishops (episcopacy) but has committed the rule of the church to elders (presbyterian). The church at Philippi was governed by bishops or elders, and it is quite evident that the Apostle Paul recognized no superior office to that of bishop or elder, “to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons” (Phil. 1: 1). And surely words could not express more clearly the Presbyterian principles of government than the address delivered by the Apostle Paul to the Presbytery Meeting of the Ephesian Church, called at Miletus, and which is recorded in 20th Chapter of Acts.

The late Principal, William Cunningham, in his work, “Historical Theology” Vol. 1 p. 264, makes the following statement, “The church is Christ's kingdom – He alone is its sovereign – He has settled its constitution, and established its laws, and He has revealed His whole will to us concerning all these matters in His Written Word. No one is entitled to prescribe laws to the church, or fix its office bearers except Him who has purchased it with His own blood; and all its arrangements should be regulated by the constitution which He has prescribed. He has given us no intimation of His Will that there should exist in His church a distinct class of office bearers superior to the ordinary pastors whom He has authorized and required to feed the flocks over which the Holy Spirit hath made them overseers. And if He has given no intimation of His will that His church should have a superior order of office bearers to pastors, then no such order ought to exist; and where it has crept in, it ought to be expelled. It is an interference with His arrangements, a usurpation of His prerogative, for any one to introduce it.” . . . “It is surely abundantly evident in Scripture that pastors have a power of ruling – of exercising a certain ministerial authority in administering, according to Christ's Word, the ordinary necessary business of His church; and we have irrefragable evidence in Paul's address to the Presbytery of Ephesus, that he contemplated no other provision for the government of the church, and the prevention of schism and heresy, than the presbyters or bishops faithfully discharging the duties of their office in ruling as well as in teaching.”

– PRESBYTER.
THE RACIAL PROBLEM IN STH. AFRICA

The present policy of the South African Government, the Afrikaner Nationalist Party being in office, with regards to the black South African is one that has a particular interest to us, as South Africa is the main centre of our missionary enterprise. Also some knowledge of the political approach to the South African racial question will enable us to appreciate some of the problems that Dr. Andrews may have to meet. At the outset we would state that we are not in a position to pass an opinion on the effectiveness or justice of the policy of the government.

In South Africa there is a white population of 2,300,000. The non whites number 9,000,000. The government claims that their policy has two main principles, viz., guardianship and “apartness.” In the first principle, guardianship, the government acknowledges their responsibility for the welfare of the uncivilized and uncultured black. The education of the black presents a problem in the light of the second principle, “apartness.” At present the educated blackman is, in a sense, a displaced person, in his own country. He is too cultured to go back to his uncivilized tribe and the principle of “apartness” prevents him from taking the place that his educational standard warrants in the white community. In other words, the educated black is too cultural to remain a black and too black to become a white. Under the circumstances it is probable that the government will extend its policy of subsidizing mission schools. We understand that mission schools have been mainly responsible for the education of natives, and we feel that the governments policy of guardianship would be enhanced and effective, if it subsidised and encouraged the establishing of mission schools. We are not prepared to comment on this statement, although we find it difficult to understand, but it does suggest that mission schools in the native reserves is the answer to the problem.

The principle of “apartness” has been practised by the Afrikaner over the years. In large towns, areas are reserved for the whites and areas called locations, for the non whites, but this is not the sense in which the Afrikaner interprets the principle of “apartness.” The policy of the government is racial and territorial division. It has been suggested that the Orange Free State should be reserved for the whites and Basutoland for the blacks, Transvaal for the whites and Swaziland for the blacks and so on. The black will have to administer his own territory, and will have full citizenship rights within the territory or territories allocated to him.

The white will be confined to his territory and his rights of citizenship will not extend beyond such territories. The black will not be permitted to own property within the white territory and vice versa. The aim of the Afrikaner Nationalist Party is to create two independent nations within the Union of South Africa, a Black Nation and an Afrikaner Nation.

The government in putting its policy into operation will be faced with many problems, and not the least will be the repatriation of the black man to the territories allocated to him. There is also the question of labour for the mines in Johannesburg and the Rand, to say nothing of the Indian problem.

The Ciskei native reserve has a population of approximately 900,000. King William's Town, where Dr. Andrews resides, is the capital of the Ciskei. The Ciskei and Transkei reserves adjoin and form a block of country about 16,000 square miles. The Transkei is occupied by 1,300,000 blacks of whom 600,000 are classed as “Reds” or heathen. The reserves adjoin Basutoland, and it seems likely and as soon as the black is capable of governing and administering himself, he must do so. The racial problem is certainly grave. The following statement was made by a man thoroughly acquainted with the problem, and well qualified to speak from the Afrikaner point of view. “You, I hope, will understand the position of the white for his own preservation he cannot grant the black man in his midst all the rights that he as a human being is entitled to. If this were the case, it would mean the end of European existence and civilization in South Africa.” We are not prepared to comment on this statement, although we find it difficult to understand, but it does suggest that mission schools in the native reserves is the answer to the problem.
that the whole will be allocated to the black man.
– A. A.

6

ECUMENICITY

The Ecumenical (worldwide) movement of Reformed Churches is moving rapidly in bringing into closer relationship those churches that doctrinally and ecclesiastically adhere to the Reformed Confessions, in order that the Reformed churches throughout the world may give a visible expression of the unity of faith and witness to their priceless heritage in Christ Jesus in a world shocked out of its complacency by the instability of our present civilisation.

We have received a report that the Free Church in South Africa received a delegation from the Gereformeerde Kerken in South Africa on 16th April, at Umtata. The object of the delegation was to investigate the possibilities of entering into Ecclesiastical Correspondence with the Free Church in Africa. The Free Church was represented by Dr. Campbell Andrews, the Rev. Joseph McCracken and the Rev. Sleip. The leader of the delegation was the Rev. J. C. Kruger. Mr. Kruger gave a statement of their church's doctrine, church government and the duties of office bearers. Dr. Andrews expressed his satisfaction and accord with the statement of the Rev. Kruger. To quote Dr. Andrews, “He might almost have been reading it from the Westminster Confession and the Blue Book.” The matter is now to be submitted to the General Assembly of the Free Church of Scotland and the Synod of the Netherlands Church.

“The Gereformeerde Kerken, to quote the late Dr. McLean, of the Free Church College, concerning this church history is almost identical with that of the Free Church.” The above church in South Africa has 66 ministers, 4 professors, 40,000 members, and about 70,000 souls attached to them.

THE CHRISTIAN REFORMED CHURCH
OF AMERICA

We do not know of any other church that is doing so much for the propagation of the Reformed Faith in the world today, nor are we acquainted with any other church so generous in helping their weaker brethren, materially, regardless of national boundaries. For the past few years we have been in communication with the Christian Reformed Church of America. The Committee on Ecumenicity recommended to the Synod of the Christian Reformed Church, which met June, 1947, that the Synod seek ecclesiastical correspondence with us. The Synod accepted the recommendation and an invitation was forwarded to our General Assembly and accepted as reported in our last issue.

ECUMENICAL SYNOD OF REFORMED CHURCHES

We have received a number of inquiries regarding the possibility of sending a delegate to the Ecumenical Synod that is to meet in Amsterdam, 9th August, 1949. The above inquiries were accompanied by offers of money amounting...
to over £200 for expenses. We would like to point out that we have not the authority of Assembly to appoint a delegate nor to collect money for this purpose. We are deeply grateful and appreciate the offers made and will act on the requests submitted, recommending to the Committee that, the Assembly be asked to appoint a delegate to represent our church at international conferences of Reformed Churches and inter church correspondence if and when the opportunity arises.

The Convener,
Church Principles Committee.

7 PRINCIPLES OF CHURCH GOVERNMENT

The particular form of Church government, as set forth in Holy Scripture is “Presbyterian.” The Lord Jesus Christ, as Head of the Church, not only governs the Church by internal influences of the Holy Spirit but also externally by the appointment of men taken from among their brethren to rule. “Remember them that have rule over you, who have spoken unto you the Word of God.” (Heb. 13: 7.)

The Lord Jesus Christ has purposed and made provision for the perpetuation of the office of elder (presbuteros) in His visible church. “He has,” said Dr. Bannerman, “made provision through every age for the advancement and perfecting of His own work on earth and, armed with His authority, and appealing to Him for their warrant, the ministers of the Church are entitled to claim that they be regarded, in a high and peculiar sense, His representatives and servants in all the work of their ministry, and as His living and standing ordinance, for the dispensation of Word and Sacrament in the Church.”

The Holy Ghost, through the agency of the Apostle Paul, charges Timothy to “be strong in the grace that is in Christ Jesus, and all things that thou hast heard of me, among many witnesses, the same commit to faithful men, who shall be able to teach others also” (2 Tim. 2: 1-2). The active labours of Paul and Timothy, as with all other men, was limited, and in order that the Church's work on earth should continue, others are to be ordained to carry on, in accordance with the will of Christ. The commission given by the Lord as recorded in Matthew Chapter 28: 19- 20 was not limited to the disciples present on that occasion, but to all who should be appointed until the end of the world. “And, lo, I am with you alway, even unto the end of the world.” The letters of Paul to Timothy and Titus, generally known as the “Pastoral Epistles,” are mainly for the purpose of giving instructions for the exercising of the ministerial office, stating the qualifications demanded and the duties required. Thus placing it beyond all dispute, as these are the Oracles of the Holy Ghost, that Christ has purposed and made provision for the perpetuation of the office of elder in His visible Church.

Since apostolic times there is not any superior Office to that of elder (presbuteros) that has Scriptural warrant. But there is a distinction drawn bet-ween elders. This distinction is determined according to the gifts of grace. There are elders who are chiefly engaged in ruling and private spiritual labours. James directs any who are sick to call the elders, and there are pastors (ministers) who teach as well as rule. The distinction between the special work of ruling and the ministry of the Word is carefully distinguished by the Apostle Paul in his letter to Timothy (Chap. 5: 17). “Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine.” The congregation of believers is required to abundantly honour the elders “that rule well,” and those elders who by the gifts of grace are enabled to “labour in word and doctrine” and rule as well, are worthy of special honour.

It should be remembered that Apostolic practice, as well as what they said and recorded was under the direct, personal supervision of Christ, the King of Zion, and the Church, or any branch of it, is not at liberty to determine or change the laws established, the ordinances and sacraments instituted by His authority. “It is no compliment,” said the late Principal John McLeod, of Edin, “to the apostles, nor is it any signal subjection to the Lord for the Church in any succeeding age to venture to improve on the pattern that their teaching and example afford. What prevailed under their government should surely satisfy still, and it is no healthy instinct that cavils at or refuses to rest in the principles of Divine Institution. Let this principle be adhered to and simplicity and purity will be achieved. Those that are grounded in the conviction that what Christ has prescribed is sufficient as it is best, will feel it no restriction on their liberty to refrain from meddling with what He has sanctioned or authorised, nor will they be greatly moved at criticisms passed on the plainness of their teaching, government or Worship, They realise that such criticism reflects on them only
when it has first reflected on the wisdom and goodness of their Lord.”

THE CALL TO OFFICE

The call to exercise the ministerial office is twofold. First, the foundation of an authoritative call is given by the Word and the Holy Spirit in the heart. “No man taketh this honour unto himself, but he is called” (Heb. 5: 4). To assure a man of his warrant or call to serve as an office bearer in the Church of Christ, the Holy Spirit creates a spiritual longing in the soul to serve in the Church on earth, not for vain glory or self elevation but for the glory of God and the salvation of men. And in what capacity that service shall be rendered is determined in accordance with the gifts that Christ has given. “Having gifts differing according to the grace given” (Rom. 12: 6-8). Paul on two occasions in his letters to Timothy reminds him of the gift that is in him. “Neglect not the gift that is in thee” (1st Tim. 4: 14, 2nd Tim. 1: 6). Therefore the inward or spiritual call consists in God inclining the heart and bestowing the necessary gifts. It is presumption on the part of any man to assume this office without the inward call of the Spirit, for it is God alone that can make “able ministers of the New Testament.” It is well for a man to examine himself, for it is required that an office bearer, in his official capacity, shall give of his time and talents unreservedly with a “single eye” to the glory of God. All other activities and responsibilities must be subordinate to this end. God will not pass unnoticed those who intermeddle with the work of the sacred office, as Holy Writ records concerning Korah, Numbers 16, Saul, Samuel, 13: 8-14, and the sons of Sceva, Acts 19: 13-16.

Secondly, the outward call comes from the believers. Christians have the right to choose their own office bearers and it is their responsibility and privilege to select those, whose gifts and conduct indicate their spiritual qualifications for the edifying of the “body of Christ,” which is the church, and to exercise rule over them in the Lord. Dr. Porteous has said, “This forms one of the highest duties and privileges of the Church, and it was actively exercised so soon as the bodily presence of Christ was withdrawn. An apostle, the deacons, the elders, and companions of apostles were thus selected.” In Acts 1: 15-26 is recorded the outward call of Matthias. A congregation of 120 souls were called upon to make their choice. The Apostle Peter in the course of his address, not only set forth the necessary qualifications, for the office but also the responsibility and privilege of the congregation assembled, “Must one be ordained.” The Greek word translated “ordained” means to make, or set apart, verse 23 informs us that “they (the congregation) appointed two.” In consequence of two being chosen, they prayed for guidance, and then “they gave forth their lots: and the lot fell upon Matthias.” In the 6th Chapter of Acts we are told that the apostles, “the twelve,” called the multitude of disciples unto them and told them to elect or appoint deacons, “And the saying pleased the multitude: and they chose Stephen . . .” We also find in the 23rd verse of Acts 14. “When they had ordained them elders in every church.” Dr. Alford, Dean of Canterbury, commenting on this verse, in his Exegetical Commentary, said, “Nor is there any reason here for departing from the usual meaning of electing by show of hands. The Apostles may have admitted by ordination those presbyters whom the Church elected” (Vol. 2-p. 161). We quote Dean Alford because the defenders of Episcopacy quote this verse as warrant for ordination by Diocesan Bishops. The above example are amply sufficient to establish the Apostolic practice.

ORDINATION

In ordinary circumstances apostolic authority requires that an elder ought to be ordained to the office by those who already hold that office. The responsibility rests upon them to be satisfied that those ordained to office have the essential call from the Head of the Church, Timothy was instructed to “lay hands suddenly on no man.” Timothy had to be satisfied in his own mind that the necessary qualifications and conditions were fulfilled. But we hasten to add, that the Church does not confer the right to the office, but the title to exercise the office, It is simply the recognition of the Divine call. The act of ordination by the laying on of hands by the Presbytery, indicating that recognition.

It should be noted, as Dr. Bannerman points out, “The imposition of hands by the office bearers of the Church was not a mere empty and unmeaning ceremony, but the last and crowning act, by which the previous call of Christ to the individual was recognised and given practical effect to, and he was set apart to the work of the ministry.” When the extraordinary call was addressed to Paul and Barnabas (Acts 13: 1-3) by God to enter upon their ministry to the Gentiles was intimated to the Church – when the office bearers at Antioch were told,
“Separate me Barnabas and Saul for the work whereunto I have called them” – the Church proceeded to implement and carry out the call from heaven by human ordination to the work. “When they had fasted and prayed, and laid their hands on them, they sent them away.” When Timothy was set apart to the work of an evangelist we have again the twofold call from God in the first instance, and from the Church afterwards. “The gift” we are told “was given unto him by prophecy” implying a Divine call; and, conjointly with this, “it was given unto him by the laying on of the hands of the presbytery,” implying an ecclesiastical call. (1st Tim. 4: 14, 2nd Tim. 1: 6.)

– PRESBYTER.

VISIT TO A D.P. CAMP

We publish here a portion of an article prepared by the Rev. W. Harllee Bordeaux, Orthodox Presbyterian minister and General Secretary of the American Council, telling of his own visit to one of these camps during his trip to Europe this summer, and of that which can be done even now to help a little bit in easing the difficult situation of these people.

The poor D.P. feels himself most unwanted, the most unwelcome person in the world. The German populace about him is even unfriendly to fellow Germans who have moved there from other parts of the country. You can imagine how even more bitter, then, many of the local Germans are towards the D.P. They want all who were not previously natives of that part of Germany to move on, supposing then that there would be larger food supply for those who belong there.

There are D.P.s good and bad. They are that much like Americans or people of any nationality. The D.P. of a right attitude – and there are godly ones whose attitude it would be difficult to improve upon – is grievèd over his dependence upon others. His heart is made heavy and sad by insufficient work or income to meet his family's needs or by a health condition which makes him even more dependent upon charity. In many cases, the poor refugee is one who has known the finer things of life before being driven from country and kindred. People of culture and refinement we met in D.P. Camps; people many of whom had attained to deserved places of leadership and prominence in their fields of endeavour during their happier years; people of a brand of patriotism the equal of anything we have ever seen; people who mourn the loss of life's dearest ones torn from them in a moment of time; people who wish to write loved ones in the homeland but who dare not do so, knowing the harm they might bring to one receiving such a letter from outside the Iron Curtain; people, some of whom know they are on Russia's black list, and that to fall into her hands would mean certain death; people who know what it is to be hungry; and though pitiable ill clad, at times compelled to sell a garment to buy food. With malnutrition is its inevitable companion, disease of every kind. Diseases of heart and lungs and nerves which will never in this life know repair greet one on every hand. But for the grace of God in Jesus Christ, fear is the dark monster which would have its fangs buried deep in every soul.

Picture yourself a fugitive from Russian tyranny, living in a city perhaps only 100 miles, or even 20 miles, from the Russian lines. How would you feel to awaken some morning to read the slogans Communists had plastered over the town during the hours of night: “Courage, Comrades, soon the Americans will be driven out. Soon you will enjoy the full use of all your homes. Soon will the liberating Russian benefactors arrive. Food in abundance they will bring for all. Courage; soon the hour of freedom strikes.” You can imagine with what terror fugitives from Stalin read such lines; with what earnestness they pray that the Americans may never leave until the Bear is chained securely.

While the re-evaluation of the mark is widely acclaimed as an outstanding blessing to Germany (and in some ways it seems to be, for we see goods long hidden by merchants when the mark was almost worthless now brought out and made available), yet it meant the impoverishment of hosts of people. As a partial payment for food and rent, the D.P. must have 70 DM (Deutsches Mark) deducted monthly from his wages. Yet we hold in our hands the official report of a certain Municipal Laboratory declaring that 50 per cent. of the food given D.P.s in a certain area one month was unfit for eating. To read this report would make one thank God for the blessings of a diet for days of nothing but bread, margarine and the wholesome milk we know in the U.S.A. Yet we shall never forget what would happen when we would hand a D.P, a candy bar. Though he had none of the food delights so common to us in America, as soon as our back was turned he began to seek out some young people or children among
whom he would divide that small candy bar. After all, as a Christian man he did not feel right to indulge himself in such; he must give it to others. His reaction was the same as that of a beloved Christian brother who was our guest in Amsterdam. He told of how he purchased in Holland some of the abundant fruit at prices he could afford to pay (but too high to buy in Germany). Famished for it, he plunged into it. “But,” said he to me, “at once with the delicious fruit in my mouth, the thought came to me, ‘What are you doing? This is not for you; this is children’s food. How can you sit here enjoying such delicacies when your dear wife and children back in Germany have none?’” “Mr. Bordeaux,” he continued, “tears came to my eyes. I seemed to lose all desire for this rare treat in my greater desire to hurry back to my dear ones in their place of deprivation and want.”

This same man told me of his mother and sister behind the Iron Curtain, to whom he dared not write. Though he had cause to fear they were in dire need for food (and gladly he and his family would make any sacrifices for them), to send them a parcel might mean their death. Their Soviet masters would insist that they had been complaining about conditions there. He told how dearly his mother had always loved him, and yet how in the letter which ended all further letters of his to her he was told how delightful life was with his mother and sister – in fact so pleasant that they found no interest in thinking about those in other places in the world. “This,” he explained, “was what they had to write for the letter to get past the censor and reach me. But at the conclusion of the letter, they told me the sad truth of their condition in such a way that the censor would not detect their meaning. They told me that they had just been reading Exodus 10: 14,15 (which tells of the devastation the locusts brought Egypt) and Psalm 69. This was their way, in a sort of Scripture code, of telling me how sorrowful was their plight; but that I might make it worse if I wrote again; t...
Jesus Christ, that he recognised the place Christ and His Word must have in his life if such he were to be. As, amid their tears, they bade us farewell one had the feeling they never expected that we would meet again this side of the heavenly presence of Christ – but, that should martyrdom come to them, by the sufficiency of the grace of God they would be good soldiers of Jesus Christ – just that, whether in life or in death. So it was a joyous, sacred and triumphant parting, one never to be forgotten.

**THE REFORMED CHURCH IN JAPAN**

A brief note appeared in our last issue with reference to the Christian Reformed Church in Japan. This Reformed Church was organised, April, 1946. Nine ministers in charge of nine churches with a membership of approximately 200 souls constituted the Church. Two presbyteries were formed. The Eastern Presbytery consisting of four congregations and the Western Presbytery, five congregations.

The Westminster Confession of Faith, the Larger and Shorter catechisms has been adopted as the doctrinal standards of the church, and Presbyterianism in church government,

The Rev. Takeshi Matsuo, who has brought out a new translation of the Westminster Confession, informs us that Rutherford's Letters have been translated into Japanese, also Dr. Machen's books, “Christianity and Liberalism,” and, “What is Faith.”

The testimony of the infant Reformed Church in Japan has undoubtedly been owned of God. In less than three years her ministerial strength has increased from nine to fourteen in addition there are twenty students in training for the ministry. Eleven congregations have been established, bringing the numbers of churches to twenty and nine mission stations have been opened.

At the General Assembly convened last October it was resolved to send a delegate to the Ecumenical Synod which is to meet at Amsterdam.

The Rev. Takeshi Matsuo, said: “Although only an infant church, we desire to put our best efforts into discharging the duty that we have as a wing of the ecumenical movement of the Reformed Faith for the glory of the sovereign Triune God. In fact, our Reformed Church in Japan is the sole Witness for the Reformed Faith in our country, and there is hence a vast field for our Church to cultivate.”

The International Council of Christian Churches which met in Amsterdam in August, 1948, should not be confused with the World Council of Churches. The World Council of Churches aims at Church “union on a world scale and well known modernists are among the most prominent figures on the Council.

The International Council of Christian Churches was described by Dr. N. B. Stonehouse, of the Orthodox Presbyterian Church, “as a company of earnest Christians, standing on a clear cut doctrinal position” (“Irish Evangelical”) We understand that the Free Church of Scotland is to be represented at the next meeting of the Council by the Moderator. We have also been informed that the Rev. W. R. McEwan, of the Reformed Presbyterian Church expects to attend the Council which is to meet in Geneva, August, 16-23, 1950. The Irish Evangelical Church has also accepted membership of the International Council of Christian Churches.

Convener, Church Principles Committee.

**CONGREGATIONAL NEWS**

St. George's: We welcome Dr. Isobel and Mary, daughters of the late Principal McLeod, M.A., D.D., who have taken up residence in Sydney. The Principal is lovingly remembered by those of the congregation who were privileged to hear him, when he and Mrs. McLeod visited Australia about 20 years ago; and in memory of their parents, as well as for themselves, they are doubly welcome in our midst.

Mr. Colin Sinclair has returned to Sydney from Scotland accompanied by his wife, Chris, the daughter of the late Mr. Alick Gunn. Mr. Gunn was a respected elder of St. George's before he returned to Scotland about 25 years ago. As we welcomed Mr. and Mrs. Sinclair we said farewell to Mr. Alick Gillies and his bride, who are taking up residence in Perth, Western Australia.

As we go to press news has come to hand of the sudden home call of Mr. Peter McPherson, of Hurstville.

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Hunter-Barrington: Although still pastorless, the Hunter-Barrington charge is manifesting considerable vigour.

On a recent Sabbath morning, the writer of this brief report, conducted service in the
Barrington Church when about 45 persons were present and baptism was administered to four infants. The Church has been newly painted and looks very attractive. It was gratifying to learn that the Barrington congregation alone had raised within the past two or three months, by the envelope system, over £27 for the Training of Ministry Fund.

Steps are being taken in the Hunter River congregation to augment the number of office bearers, and the attendances at the services are well maintained and a hearty response is being made in reference to our Church funds, and especially the Students Fund.

Efforts are being made to provide Hunter and Barrington each with a Sabbath Day's services monthly.

**OBITUARY**

**GILBERT BRAIN.** On 29th May, 1949, Mr. Gilbert Brain, elder, passed to his eternal rest and reward, at the age of 65 years, leaving a great blank in the St. Kilda congregation. As a husband, father and grandfather he was much beloved and enjoyed the esteem and affection of a wide circle of friends for his Christian bearing and broad and charitable outlook on life.

The late Mr. Brain was a firm and steadfast believer in the Lord Jesus Christ, and rested upon Him, and Him alone, for his salvation. Though possessed of many good qualities, being a member of the congregation for many years and an elder since 1940, his one hope and satisfaction for the hereafter centred in the merit and finished work of Christ upon the Cross. Being a great lover of God's Word and of His praises, he was often found studying the sacred pages of Scripture, from which he gleaned very clear and dependable views of its teaching. His excellent expositions given at the forenoon prayer meeting on Sabbath Day, which he was wont to conduct, were both stimulating and much appreciated by all who were privileged to hear them.

On many occasions he zealously and faithfully represented the congregation in the various courts of the Church, besides being a most valuable and interested member of the Free Bible Society of Victoria.

His place in the Sanctuary is now empty, and calls loudly to some one to fill the breach where he so valiantly fell. His presence in the House of God, which he loved so well, will be remembered for his steadfast witness to the Lord Jesus Christ and to His Word; for his faithful, regular, and exemplary attendance upon the means of grace: his wise counsel and his fervent and earnest prayers.

“The memory of the just is blessed.”

**MISSION NEWS**

**South Africa:** Mrs. Andrews has been able to accompany Dr. Andrews to the nearer stations and should be soon back to her usual health again. The doctor has organised a dispensary and has established three clinics, which he intends to visit weekly. He regrets how little can be done to relieve many of the sufferers, for this is one of the worst T.B. areas in the Union, and it is almost impossible to find hospital beds even for the worst cases. The district is suffering from the effects of a record drought with cattle, sheep and horses dying.

**NOTICE**

Owing to power restrictions caused by the coal strike, we were unable to print the July issue, but have made a double issue for August. – Editor.

**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, 30 Warwilla Ave., Wahroonga.

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.

**SUBSCRIPTIONS FOR JUNE**

**New South Wales**

Mrs. S. R. Andrews, “Lilybank,” Wauchope, £1, 1/11/51; Mrs. G. Hextell, Mandurama, £1; 31/12/54; Mrs. M. Cromarty, Punchbowl, 10/-, 31/5/51.

**Victoria**

Mrs. A. Aldminckle, Hamilton, 5/-, 31/12/49; Miss J. McPherson, East Brunswick, 5/-, 31/8/50; Mrs. J. R. Jackson, Hamilton, £2, 31/12/56.

**Scotland**

Mrs. M. Henry, Edinburgh, £1/5/-, 31/3/53.
CORRESPONDENCE

Dear Sir,

Amsterdam is associated in most people's minds with the formation of the World Council of Churches there in 1948. The public, even the Christian public, know little of the other conference which was also held in Amsterdam and formed the International Council of Christian Churches prior to the World Council. This other council, though not so large as the World Council, is representative of 56 church bodies and 16 different countries, and has a world vision and commission. Above all, the clear doctrinal statement in its constitution, emphasizing the fundamentals of the faith, gives it oneness with the church of the past from the apostolic age.

However, the World Council of Churches fills the picture for most people as the visible expression of Christian unity, for which many have longed and prayed. Yet having heard and read much about the World Council of Churches, we view its formation with misgiving and apprehension for the following reasons:

1. The W.C.C. does not accept the Bible as the final authoritative and infallible Word of God.

2. The W.C.C. has among its leaders men who repudiate the deity of Jesus Christ, His substitutionary death and other fundamental doctrines of the Christian faith as held by the Church Universal and expressed in the ecumenical creeds.

3. The W.C.C. has accepted into membership the Greek Orthodox Churches, with their idolatry and superstition, and also gave an invitation to the Roman Catholic Church to join.

4. The W.C.C. traces its origin to the first international missionary conference at Edinburgh in 1910, which conference refused to recognise South America as a mission field because it was already occupied by the Roman Catholic Church.

5. The W.C.C. is modelled on the Federal Council of Churches of Christ in America which is riddled with modernism and has claimed to represent all non-Romanist bodies before the government. There is the danger of the same monopolistic action by the W.C.C. when its machinery is fully organised, thus hindering evangelicals who do not accept its programme.

6. The W.C.C. has declared itself as opposed to free enterprise and as favouring a controlled economy.

7. Many of the U.S.A. leaders of the W.C.C. have been charged by well known evangelicals with holding extreme political views.

For these reasons we cannot be associated with or support the World Council of Churches and call upon all evangelical Christians to adopt the same attitude.

Yours in and for the faith,
The Bible Union of Australia
W. R. McEwen,
Hon. Secretary.

The Editor,

It is a matter of great thanksgiving that the Lord has remembered us and put into the heart of a number of our young people to train for the ministry or mission field. It is our duty and privilege to support those young people and, as the Fund is low, besides the very necessary regular giving, as proposed by the Assembly, I am donating £10 and suggest that 100 other of our people (or families) do the same, so placing the Fund on a sound basis.

Sydney, 25/6/49.

“Interested.”

(Editor: £10 has been handed in to us by “Interested” to be forwarded to Mr. H. C. Nicolson, General Treasurer. We heartily recommend this proposal to our people.)

JEAN McDonald MEMORIAL FUND

The following are extracts from grateful recipients of food parcels sent by the Secretary of the Jean McDonald Memorial Fund for Free Church folk residing in Scotland's cities.
From Glasgow: It is with great pleasure I write to thank you for the great kindness shown in sending me one of your very welcome food parcels. The contents were exceptionally nice. I took part of the good things to a friend of mine who has been in hospital for ten months, and I can assure you they were most welcome. These are the ones who enjoy a little extra, for sometimes they don't get very much.

I thank you most sincerely and trust that the Lord's blessing be bestowed upon you.

From Stirlingshire: This letter was written on behalf of a hospital patient—

Miss ——— wishes you to know how much joy and happiness the parcel brought to her and her fellow patients. She has been in hospital for many years and at Christmas time has often had the pleasure of sharing in the gift parcels sent to Hospitals at that time—she knows just how deeply the contents are appreciated, especially sweets and preserves. She is happy to think that the Free Church abroad is so thoughtful of her mother Church at home in its time of stress and she sends you sincere greetings.

From Edinburgh: Thank you for the so unexpected parcel which we received all the way from Australia. Really, we were speechless, for we have no one out there who knows us, but on making investigation found it came from our beloved Church friends. Mother was so thrilled over the parcel and all its useful contents, and words will not be able to express our appreciation to you for your very kind thought. God does know our every little need.

From Glasgow: I received with very great surprise and pleasure a most delightful parcel for which accept my sincere thanks. The contents will make a most welcome addition to our rations. We sometimes get Australian tins from the grocer and they are always very good. We get them "on points," of which each person receives 24 per month. A tin of meat usually runs away with the full number, but at this time of the year eggs and milk are plentiful and this helps greatly.

We read in the Church Record of your activities in Australia, and with very great interest recently of the meetings prior to Dr. Andrews departure for South Africa. We had the pleasure of hearing him while he was in Britain.

Please accept and convey to your Church my very best thanks and good wishes.

From Glasgow: Thank you very much indeed for the food parcel, which arrived yesterday in good condition. It was addressed to my wife, who I am sorry to tell you, passed away three weeks ago. Under these circumstances I trust you will have no objection to my keeping the foodstuffs for my own use. These will be of great assistance to me in my initial experiments in housekeeping.

The whole project of sending food parcels to this country from Australia is greatly appreciated by the folks at home, and I believe has a great influence on the fine feelings and love which exist between your people and ours.

The former Secretary, Mrs. F. McLean, is at present in Scotland, and writes to say how welcome is the variety given by Australian parcels to the people in Britain. Any further donations to this Fund will be gratefully acknowledged by Miss K. Davis, 8 Drynan St., Summer Hill, N.S.W.

ANNUAL FELLOWSHIP RALLY

The 1949 Rally was held at St. George's Church Sydney, 15th to 19th April, 1949. Members of the various branches assembled at 3.30 p.m. On Friday. The chair was occupied by the Sydney President, Mr. N. Kerr. The session opened with the singing of Psalm 122, followed by prayer by the Rev. J. Campbell Robinson and the reading of the 5th Chapter of Romans. After welcoming the visitors, the papers on "Do we hold the principle of the Disruption of 1843" were read by representatives from Mullumbimby, Wauchope and Maclean Branches. The meeting was closed by the singing portion of Psalm 50, and prayer by the Rev. Arthur Allen. The visitors then journeyed to the home of Miss S. and Mr. G. McDonald (to whom we extend our sincere thanks), where all were entertained at an enjoyable tea and supper. On Saturday morning the topic "The Doctrine of the Atonement" was introduced by St. followed by Kindee and St. George's. After a 10 minutes break, the topic, "Nehemiah, His Life and Work," was read by Huntington and Tinonee. Dinner was partaken at the Y.W.C.A., and discussion was resumed at 2 p.m, under the chairmanship of Mr. Les McKinnon (vice president). The paper on "The Work of the Holy Spirit" (with special reference to Acts 9), was read by a Taree representative. The discussions on all subjects were full, varied and helpful. The Sabbath services were conducted by the Revs. J. C. Robinson and J. A. Harman.

On Monday a harbour cruise was enjoyed.
The launch went down the harbour as far as Rose Bay, and then up the Lane Cove River and Parramatta River to Cabarita for lunch. After a very enjoyable day, the visitors returned to their various homes. We trust that great spiritual benefits may result from our 1949 Rally.

Our thanks are due to those of the congregation who so readily came to our assistance, both financially and in providing accommodation; for visiting members,

A hearty vote of thanks to Messrs. N. Kerr, L. McKinnon and N. McPherson for their untiring efforts to make the Rally the success it achieved.

— E. NISBET

FELLOWSHIP NEWS

St. George's: At our last two meetings we were addressed by Rev. Arthur Allen on the Ecumenical Synod, and by Mr. R. Allen on Universalism, Arminianism and Calvinism. Both addresses were very informative and enjoyed by those present.

A party was held on 23rd June, at the home of our good friend, Miss T. McDonald, where Mr. and Mrs. Alex Gillies were presented with a travelling clock from their friends in the Fellowship and congregation as a wedding present. Mr. and Mrs. Gillies are making their home in Western Australia. Also, a wedding gift was presented to Mr. and Mrs. Colin Sinclair, and Mrs. Sinclair was welcomed to Australia. The occasion was used to congratulate Mr. Neil McPherson and Miss Beth Finlayson on their engagement.

— E. NISBET

Wauchope: On 23rd June, Wauchope held a united rally when Kindee and Huntington Fellowships joined us to hear the Rev. Hayman of the China Inland Mission, who held the attention of young and old by relating some of the experiences when held a prisoner by the Communists. Games and supper terminated the evening. Owing to the dislocation of train services, the Rev. Hayman's “few days” in Wauchope were extended and the children in the schools were benefited by a visit from him and enjoyed a lantern lecture in the hall.

— H. SUTERS

DOES IT BELONG TO YOU?

Now the question is, how ought Sunday to be kept? Is it wrong, for instance, to do this or that on a Sunday? I am often told that Sunday is the only day you have got for this and for that. And there, my friend, you make a great mistake. Sunday is the only day that you haven't got. Monday to Saturday are yours, but Sunday is the Lord's Day. You have no more right to filch and steal it, to misappropriate it to your own selfish pure poses, than a solicitor has to misappropriate monies left in his trust. Sunday is not my day, but the Lord's Day; that is a basic Christian principle; and men and women who acknowledge Christ as Lord will face up to that fact if they are honest. Nor was the Lord's Day always a public holiday. It was a working day until the Church became strong enough to demand a day free from work, so as to have more opportunity for worshipping God. The Christian Sunday is the greatest boon ever given to man, and to accept that gift, so hardly won for us, and to use it solely as a day of personal recreation, is, to say the last of it, an act of gross ingratitude and utter selfishness.

— H. SUTERS

A STUDY IN VALUES

Charles I ordered a proclamation authorising sport on Sunday to be read in all the churches. Many clergymen complied, some refused, and some hurried through it indistinctly. One, whose congregation expected him to refuse point blank, did read the proclamation distinctly, to the great surprise of all; but he followed it up with the Fourth Commandment, “Remember the Sabbath Day to keep it holy.” Then he said to the congregation: “Brethren, I have laid on you the commandment of your king and that of your God. I leave it to yourselves to judge which you should obey.”

— Selected.

TO EVERYTHING THERE IS A SEASON

How often we hear it said that nowadays there is so much to be done, and so little time to do it in! There is a good deal of truth in the complaint too; every day, every succeeding year, adds something to the services which are required of us, whether as members of the home, the State, or the Christian Church. But that is no reason for discouragement. There is a time for what we have to do, and more will not be asked of us than we are
able to perform. Everyone has met at least one person who has always time for everything, and yet manages to get through considerably more than the average amount that ordinary people think enough, and who sometimes finds time for play as well as work. Invariably one of his strongest characteristics is that he cannot be persuaded to put things off till another occasion comes, if it ever arrives at all, it will bring its own duties, so that there will be double work to be done. The secret of his success is one well worth learning, even if a little extra time has to be spent in finding out what it is. One thing is certain: there are many things to be done, and little by little the days are slipping by; how is it possible to buy up the time and utilise it to its best advantage, so that we may not some day look back with sorrow upon time misspent, upon things left undone which we ought to have done? First and foremost, it is important to avoid the mistake of trying to do everything, and keeping a nervous watch upon every second with a view to being always well occupied. To attempt everything is a sure way to failure, because the strain is too great to be maintained. A far surer method is that of doing the little things that come in our way. Never despise the little things, the little bits of routine work, the little steps out of the way to do a kindness, the momentary exercises of patience. Never forget that it is from little opportunities that great deeds are wont to spring.

“True worth is in being, not seeming;
In doing each day that goes by
Some little good thing – not in dreaming
Of great things to do by and by.”

On being asked whether his father was a Christian, an American boy replied: “Yes, but he does not work at it much.” The description so naively given might be applied to a good many people professing to be Christians.

If success is to be obtained in any direction, and if time is to be saved, then it is all important whatever the business on hand may be, to work at it much. Who can measure beforehand the possibilities that are in himself? Unless he puts all his strength into what he is doing at the moment, the labourer is neglecting his duty. Not only is he not using his present time to the best advantage, but he may perhaps, without knowing it, be losing some opportunity which would save much time and toil in the future. “Whatsoever thy hand findeth to do, do it with all thy might.” An hour is better filled and saved too, by doing one thing well than by half doing several things. To put all available power into the work that’s nearest is the best method of avoiding wasted days.

But, more than all, every Christian knows that his strength cometh from the Lord, and that all his labour is done not for himself alone or chiefly, but to the glory of God the Father. It is this great thought, this holy duty and dear responsibility, that has changed the lives and doubled the usefulness of countless men and women. There is present in the true Christian man a calm consciousness of God's presence in all things, and humble recognition of the inspiring opportunity do each task as for Him. By laying ourselves and our lives out for God, We learn to disregard unworthy distractions which might hinder us from the best use of our time. Thus, and only thus, when our lives are consecrated to His service and our wills are directed and controlled by His Holy Spirit, can we hope to realise in our thoughts and lives the meaning of the truth that “To every thing there is a season.”

– “BIBLE SOCIETY GLEANINGS”

A MOTH COLLECTOR

Spending a short holiday near the Needles, Isle of Wight, I was much interested in an account of how a certain nocturnal moth was caught by a London entomologist. This gentleman made a special journey to Freshwater to collect some specimens of a species. Shortly after sunset, he proceeded along the top of a cliff, armed with a pot of syrup and a brush, and whenever he came to a thistle he dabbed it slightly with syrup and passed on. About midnight he returned along the same path, but this time provided with a lantern, and as he stepped from thistle to thistle, his innocent victims were found clustering around the syrup, and fell an easy prey into the collector's hand. What a solemn picture, I thought, of how Satan dupes his victims. He, too, stalks through the land with his pot of syrup daubing the pleasures of sin with a sweetness, and soon after, his victims, intoxicated with the poisonous draught, and hardened by the deceitfulness of sin, lose all consciousness of their terrible danger. The evening of life comes on; the darkness thickens round the soul. Sin, the sweet morsel on which you have fed so long, is dragging you into a lost eternity. At length, a light shines upon you; it is but the lantern of the grim collector – Death steps from thistle to thistle, fit emblems of the curse, and lays a cruel hand on his victims. You want to taste of life. But,
O friend, do turn away from the pleasures of sin. Christ bids you come to Him, and life eternal will be your portion.

“At His right hand there are pleasures for evermore.”

Instead of the poisoned sweets of Satan's pleasures, may you taste the unending joys of the Father's House.

“The Journey and its end.”

We regret that the “Children's Portion” arrived too late for publication.

ALL THINGS ARE YOURS

There is a great gulf fixed between God and man, and it is sin that has caused this separation. God created the world for man, and both man and the world were created for His own glory. Although man has destroyed his soul, and the groaning of creation manifests its degradation by sin, still man and the world shall fulfil the purpose for which they came from the hand of God, for He has decreed that even the wrath of man shall praise Him.

The Divine image in man shall yet shine forth in its meridian splendour, not in all men, but in those who by faith in the atoning sacrifice of our Lord Jesus Christ through the illumination of heart and mind, producing the indisputable evidence of Divine revelation, and at the appointed time the hierarchy of eternity's vast domains shall behold the visible manifestation of the mind of God concerning man and from their elevated station they shall see the rise of a new world from the ashes of the old. A world of glory and matchless beauty, the heritage of the righteous. As the pen of inspiration has written: “A new heaven and a new earth wherein dwelleth righteousness;” the inheritance of the meek and the habitations of the redeemed. A province of the metropolis of eternity abounding with scenes of magnificence. The qualifications for citizenship is justification and sanctification by the Spirit of God, and to this end the Gospel of our Lord Jesus Christ invites you. Its character is
preserved by omnipotence, “for none shall enter in that would defile.”

Satan cannot defeat the purpose of God, for God shall make the very ruins of this world serve His people and His purpose. For our text tells us (1) that all things are yours; (2) that ye are Christ's; (3) and Christ is God's. Here we have three degrees of stages, and the highest is “Christ is God's.”

Christ is the second person in the Godhead, but He assumed our nature and became a servant. It was the Father's pleasure that the eternal Son should bear His likeness, and it was the Son's delight to do the will of the Father. Christ became a servant only by choice for the will of the Father and of the Son is in no way different. It was the love of the Father and of the Son and of the Holy Spirit that formed the plan of Salvation. In all this universe there is no stronger tie than the mutual love of the Father and the Son, and yet Christ was in the highest and truest sense a servant. It was the will of Jehovah to reclaim the nations, and none other than God the Son could do that; therefore, He became a servant to do the will of God, thus Christ is God's to do His will. The humiliation and sufferings of Christ are the highest degree in the work of your redemption and mine. The unswerving loyalty of our Lord to the will of the Father is summed up in the words: “Christ is God's.”

The second degree or stage is “Ye are Christ's,” not that Christ is yours, although this is also true. The union is mutual, “My beloved is mine and I am His,” but what the apostle wishes to bring out is that the strength of our union is in Christ. It was the love of Christ that brought you to the cross, for without Christ there could be no salvation. And it is in and through Him that we depend for strength and courage in the day of temptation, for we know that in us, that is, in the flesh, dwelleth no good thing: “I live,” said Paul, “yet not I but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, Who loveth me and gave Himself for me.” The new strength and courage that burned within Paul arose from new desires and an elevated plane of thought and understanding; old things were passing away.

The confidence and peace of mind and heart and for the blessed assurance of our eternal inheritance we are dependent on Christ, therefore, the apostle could 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.” We at best are frail creatures of the day and would soon fall away without the keeping powers of Christ. He claims us as His own, and will keep our feet from falling and present us faultless before the throne of His glory: “Ye are Christ's.”

Christ is ours, that is true, “My beloved is mine,” and herein lies our present happiness, but the strongest tie is that “We are His.” Herein lies our everlasting safety. A very slight temptation may break asunder our love for Christ, but all the powers of hell and the sword of eternal justice cannot overcome His love for us, for, “Who shall separate us from the love of Christ?”

Here we have two aspects of redemption, a lower and a higher. In the lower aspect, the sinner finds a Saviour and so his life is changed. He becomes a new creature. On the higher aspect, every sinner saved by grace the Saviour's soul finds satisfaction.

The two stages or degrees we have considered lead to the third: “All things are yours.” Everlasting life and eternal glory are yours. It is Christ's gift to His people, an inheritance sealed by God, the Holy Spirit, and acknowledged by the Father, investing the man Christ Jesus with kingly honours. “Thy throne, O God, is for ever and ever.” Paul, Appollos and Cephas have served us in the proclamation of the everlasting Gospel. The vastness and immensity of eternity that rolls on before us, and all its immeasurable glory, is yours.

The World is yours. We may consider it an obstacle in our life of faith, and so it is, but God compels the very world which sin and Satan has ruined to serve His people. He made this world to be the spiritual birthplace of His children and used it to introduce his people into the first stages of spiritual life, using its conditions and environments to prepare you for the unhindered realisation of your destiny in
Christ, and the glories of His purpose. “Now we see through a glass darkly.” The very temptations with which Satan attacks you, God employs to purge away the dross, saying, “My grace is sufficient for you.” In our material life, which sin and Satan has sunk into the depths of death, God has planted the roots of spiritual life and, as the material decays, the spiritual flourishes. Death itself, the last and greatest of all Satan's weapons, is made to serve us. The tomb is the place where our mortal bodies are prepared for our immortal resurrection. “For He Who raised Christ from the dead shall quicken your mortal bodies.”

The new heaven and the new earth are yours with all the glory, splendour and eternity that belongs to it, “All things are yours and ye are Christ's, and Christ is God's.”

And so a ruined world rolls on to fulfil the purpose of God. But if you are not Christ's, you have no claim on this world, except it be death and everlasting woe, and there will certainly be no place for you in the environs of New Jerusalem.

3 PRINCIPLES OF CHURCH GOVERNMENT

QUALIFICATIONS OF A MINISTER

The ministers of Christ are referred to as “stewards of the mysteries of God” which indicates very special gifts are communicated to them. While every believer is instructed to be “swift to hear and slow to speak” (Jas. 1: 9). The minister of Christ is required to “preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine” (2 Tim. 4: 2). It is required of all believers to “let their light so shine before men, that they may see your good works and glorify your Father which is in heaven.” The public and authoritative exposition and proclamation of the truth is entrusted only to the ministers of the New Testament. The Lord Jesus Christ must fill the whole religious horizon of His ministers; anything that would compromise this absolute truth would constitute an act of treason to the Gospel, and the denying of the glory of Christ, the hope of sinners. Their business is to watch for the souls of men as those who must give an account.

In order that a minister may measure up to the qualifications demanded in the Inspired Word, He must exercise the gifts of grace. The Apostle places it on permanent record that the gifts must not be neglected. Timothy was reminded that he must not neglect the gift given unto him by “prophecy.” (1 Tim. 4: 14.) The intellectual powers must be developed, Paul instructs Timothy that those whom he would ordain must be “apt to teach,” that is, they must be able and skilled in teaching. The reason for this necessary qualification is that “they may be able to teach others.” The powers of reasoning and exhortation are also required, as the letter to Titus indicates. “Holding fast the faithful word as he had been taught that he may be able by sound doctrine both to exhort and convince gainsayers.” (Titus 1: 9.) And in expounding the Word of Truth Timothy is called upon to “study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.” (2 Tim. 2: 15.)

The necessary qualifications are to be tested and approved by the rulers or elders of the Church. Thus the solemn warning to Timothy to “lay hands suddenly on no man.” (1 Tim. 5: 22.) To ruling elders, the grave responsibility of that authority committed unto them is revealed by the Apostle Paul when he said: “As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.” (Gal. 1: 9.) A minister of Christ, regardless of how great his intellectual powers may be developed, or the depth of his spiritual insight, is ever conscious of his own insufficiency. “Who is sufficient for these things.” (2 Cor. 2: 16.) But against this consciousness of insufficiency the urge in his own soul is given expression to in the words of the Apostle, “Woe is unto me, if I preach not the gospel.” Well may a man pause and tremble ere entering this high and holy vocation. To disregard any of the qualifications set down in the inspired Word is to offer a contemptible offering to the word. (Mal. 1: 13.)

A minister of Christ has no discretionary powers, he is to preach the whole counsel of God. As Dr. Hugh Martin so emphatically puts it, “He is to be an ambassador in the strictest possible sense. He has simply to make known the will and Word of God.” “To this law, Christ Himself, the Great Prophet, was eminently in subjection. That He should be so, was announced to Israel of old, when He was promised as a prophet like unto Moses;” “I will raise them up a prophet from among their
brethren, like unto thee; and I will put my words in His mouth; and He shall speak unto them all that I shall command Him.” (Deut. 18: 15.) In accordance with this, how often, when the prophet came, did He disclaim the authorship of all that He said, and assigned it continually to the Father. “Jesus answered them and said, My doctrine is not mine, but His that sent me; the words that I speak unto you, I speak not of myself.” “For I have not spoken of myself but the Father, which sent me, He gave me a commandment what I should say, and what I should speak – officially ordained the Father's ambassador, He confines Himself to a declaration of the Father's words. He preaches the preaching which the Father has assigned to Him.” The specific instructions of the Lord Jesus Christ to those holding the ministerial office is, “teaching them to observe all things whatsoever I have commanded you.” (Matt. 28: 20.)

QUALIFICATIONS OF A RULING ELDERS
(The ministerial office also embraces the office of Ruling Elder)

The necessary qualifications for a ruling elder is firstly piety. “See Paul's letters to Titus and Timothy.” He must be a man with a capacity for judging with wisdom, prudence and uprightness. An elder should be competent in judging the agreeableness of doctrine to the Word of God. He is required by his ordination vows to declare that, so far as our church is concerned, the Westminster Confession of Faith is the profession of his faith. He should be well acquainted with the Subordinate Standards of the Church and he is duty bound by his high calling to study the doctrine set forth in the Westminster Confession. If an elder fails at this fundamental point he cannot conscientiously fulfil the duties required by his office, for it is by the doctrines set out therein that he will be called upon to judge causes that come before him. An elder is not granted discretionary powers, he is to rule in the visible Church of Christ by the laws established and the ordinances instituted by the great Head of the Church, and in light of eternity and the assigned destiny of men it is a grievous fault to construe the laws of the kingdom of God as matter of minor moment.

A fundamental principle of our religion is “unity of faith” and in order that “unity of faith” be maintained in the Church elders are required to judge the agreeableness of doctrine to the Word of God. “I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye may be perfectly joined together in the same mind and in the same judgement.” (1 Cor. 1: 10.) It is the duty of elders to refuse their authority to the preaching of doctrine which they believe to be erroneous and subversive to the faith. Paul in his letter to Timothy impugns the erroneous doctrines of Hymenaeus and Philetus (2 Tim. 2: 17.) And it was for the same reason that Paul “besought” Timothy “to abide still at Ephesus that thou mightest charge some that they teach no other doctrine.” (1 Tim. 1: 3.) The ruling elder is required to take all care with regards to the ordinance of the Gospel, that it is preserved in its purity and perfection. To elders is committed the special oversight of Church members, encouraging and comforting, and when necessary admonishing them as they find cause. (Heb. 13: 17.)

In controverted points of principle or practice, the elder who rules with diligence, with a single eye to “the Glory of God,” in the exercise of the gifts of grace can say, “It seemeth good to the Holy Ghost and to us.” Dare any man make such a declaration without the assurance of the enlightening Spirit of God? Consider the grave, perilous yet glorious honour of this office. The pride and pomp of earthly potentates must fade into insignificance before the glory of the spiritual elevation of heart and mind of those called to serve in the household of faith.

The elder that rules with diligence, has the assurance of his God, that the authority assigned to him, in the exercise of his office is sustained in heaven. “He that despiseth you despiseth Me.” (Luke 10: 16.) “And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away.” (Peter 5: 4.)

– PRESBYTER

MISSION NEWS

Extracts from the report of Nurse Brown, M.A., Lakhnadon. – The children kept well through the rainy season, except for Lyal, but he responded to treatment and has since improved steadily. In July, a little boy, a Moslem, aged five weeks, whom we named David Talib Masih (a searcher after Christ), was brought by his father, who carried the child, wrapped in rags, in a basket from a distant village. Paul said: “My God shall supply all your needs,” and
he said these words to David, else how could we have managed? When David, frail and underfed, came to us, our only hope of rearing him successfully was to give him dried milk and as we unpacked the boxes from home we found a large tin of the commodity. Then I was handed a sum of money from home “to help a boy,” and when this was exhausted, a cheque came from Muir of Ord congregation along with a request for a child they might support. So David was forthwith adopted. He is being cared for by Miss Dunlop, in Chhapara, and is a favourite, especially with the Tiwari family. They will miss the baby when he comes to the orphanage in May.

Samuel and Daniel, the three year old twins, are healthy boys. Kripa has been adopted by Clyne W.F.M.A., and Jacob by Buccleuch-Greyfriars congregation. These two retarded children are coming on slowly.

It is a pleasure to tell you about Jaiwanti. Since October she was been working in the hospital dressing room and wards. It has helped her greatly to be away from the compound for a time every day, and I noticed, too, that she takes a more intelligent interest in the young children for whom she is responsible to the Matron. As I watch Jaiwanti going about her work in a “happy, confident way I not only see that she is happy, but am also impressed with the difference between Christian and Hindu girls of the same age, and it makes me long more and more to win Hindus to Christ.

Our little hospital offers us a tremendous opportunity for evangelistic work. Sometimes the patients who come to stay are from some distant villages which we, ourselves, have not reached. There are many villages in the district and these can be reached only by footpaths through the jungle. The best way of travelling is by cycle.

The news that a new missionary may be with us in a year's time is wonderful, but I hope that this offer of service will not mean that others longing for service in this part of the world will not draw back, for the need of more men and women workers is great.

I am very conscious of the help from friends at home. It is a source of encouragement to hear of the enthusiasm of Sabbath Schools, Bible Classes, the W.F.M.A., and work parties where, through prayer and work, we are provided for as our needs increase. Psalm 107: 89.

INDONESIA

The Indonesian question, from time to time, has received considerable prominence in the secular Press, and has affected to some degree the economic position of Australia, owing to the Communist led Waterside Workers Union refusing to load Dutch ships in their support of the Nationalist Party of Indonesia. The recent action of the Netherlands Government to suppress the rebel elements in Indonesia brought a protest from the World Council of Churches. The sectional Council in the United States has also made representations to the Government in Washington against the Netherlands action in taking military persuasive powers to bring about law and order. The Netherlands Government and the Republican Party have stated their case before U.N.O. But still the whole picture was out of focus to the ordinary observer. It is, therefore, refreshing to have the views of a Christian gentleman, who is well qualified to speak on the Indonesian problem.

Arie Kok for 36 years served in the diplomatic corps in the Orient, and was the First Chancellor of the Royal Netherlands Embassy in Pekin, China. Arie Kok was honoured by his country for services rendered during his internment during World War II. In a letter that he has given permission to make public, he writes: “Therefore, as a positive Christian, who is rather internationally minded, and who has spent many years in the foreign diplomatic service, I wish to say that it is my honest opinion that the latest step of the Netherlands Government in taking action and restoring order in Central Java and elsewhere in Indonesia constituted the only reasonable step the Government could have taken under the present circumstances. And if it would be permitted to bring this action to a logical conclusion, the outcome would undoubtedly be most beneficial to the population of Indonesia itself and, in no small degree, tend to the economic and political stability of that part of Asia.

“Moreover, every nation would ultimately profit thereby, because Indonesia would be prevented from becoming a second China. Most of the nationalist leaders have for some time been on the best terms with Moscow and if things were permitted to run their course it would be only a question of time and Indonesia would become a prey of the Soviets, as it would finally line up with the Communists of Burma and in China. It must not be forgotten that Dr. Soekarno, the “President of the Republic” and leader of the nationalists, was
already before the war in close contact with Moscow and during the war has been decorated by the Emperor of Japan for distinguished services rendered to the Japanese Empire (against the Dutch, the Americans and the British).

“Our present government is a Red Rome combine, which, as such, does meet with my disapproval. Yet even the socialist party in this country realised that the latest police action was unavoidable and, for this reason, recommended to take it. The positive Christian political parties which had favoured an earlier action, rallied together with all other parties to the support of the government with the result that out of the 100 members of our House of Representatives, 94 members cast their vote in favour of the recent police action. It was only the 6 Communist members who voted against. Naturally so, because they are sold to Moscow. From this it is evident that all democratic elements in the country have backed up the government without a single dissenting voice, only the Communists opposing. This, as you will realise, is giving cause for much thought.”

6

CHRIST'S CROWN

THE CHURCH IN CZECHOSLOVAKIA

Recent legislation passed by the puppet administration of the Kremlin in Czechoslovakia has brought the church into subservience to the State. Earlier in the year the Czech government introduced a Bill which, to all intents and purposes would make the Czech clergy State officials. Representatives of the various churches waited upon the government and requested that the Bill should be withdrawn as it would destroy the material and spiritual independence of the Church and her ministers. The Bill was withdrawn, but has since been reintroduced and steps are being taken by the government to enforce its legislation. As an observer, one feels that the atheistic administration of Czecho-slovakia was encouraged to enforce its communistic policy by legislation. On the one hand the Roman Catholic Church which maintains its right of temporal power, i.e., that the State should be merged into the ecclesiastical body and become an inferior office of the Church, subject to its dictates in matters temporal as well as spiritual. On the other hand, the liberal leaders of the Protestant bodies appear to court the favours of the State, as evidenced by Prof. Hromadka's address to the World Council of Churches. In typical Moscow style, Prof. Hromadka attacked the Western democracies, and added, no doubt for home consumption, “Communism represents...much of the social impetus of the living church, from the Apostolic age down through the days of the monastic orders to the Reformation and liberal humanism. Many barbarians are, through the communist movement, coming of age and aspiring to a place in the sun.” Prof. Hromadka's statement cannot be accepted in the light of the history of communism or the authentic information that has been received from the satellite states of the Soviet (see August issue). At a meeting of the Central Committee of the World Council of Churches held in England last July Prof. Hromadka again emphasised his liberal views when he said: “The Eastern European countries are undergoing a total social, economic and political transformation. In this transformation, Christian bodies must not serve as a shelter for those who wished to retreat to an older social order.” (“S.M.H.”, 13th Aug.)

The Church of Christ in Czechoslovakia and in other states of Eastern Europe which are under the domination of Moscow cannot remain loyal to Christ as Saviour and Lord and accept legislation that would usurp the Crown rights of Jesus Christ. The Church is established by Divine appointment. It is not a voluntary association in the sense that men agree on certain doctrine and practice coming together to form a constitution and establish laws for the regulation and conduct of such a society. Such a church would have no ground upon which to oppose the legislation of the State, for it would be a merely human and voluntary movement and subject to the laws of State.

The Church of Christ is not a voluntary institution. Man had no part in the establishment of its laws or the introduction of its ordinances and neither was man consulted regarding the necessary qualifications of her office bearers. The Church cannot repeal its laws nor has the Church the power of legislation, in the sense, of creating new laws or making alterations.
The Church is a Divine institution and the State has no jurisdiction over the Church, as “Christ alone is its King and Head.” By His own authority He has made full provision for the administration of its affairs. It was on this ground of truth our fathers stood and refused to acknowledge the authority of the State to thrust unwanted ministers upon the people. History records their loyal devotion to Christ, they courted no favours of men. On 18th May, 1843, they walked out of St. Andrew's Church, Edinburgh, moved by a profound conviction and with refined determination gave up every-thing so far as their material security was concerned to keep intact and free the heritage of the Church in Scotland, “There is nothing,” said Dr. Chalmers, “which the State can do to our independent and indestructible Church but strip her of her temporalities, nec tamen consumebatur. She would remain a Church notwithstanding, as strong as ever in the props of her own moral and inherent greatness. . . Every wind of heaven may whistle round it, every element of heaven may enter it, but the king cannot – the king dare not.”

Our brethren in Czechoslovakia and the other communist states in Eastern Europe at this hour are called upon to maintain the “Crown rights of Jesus Christ,” and we have no doubts that the independence of the Church and the “Crown rights of Christ” shall be maintained, for the State, has no jurisdiction over the conscience. “God alone is Lord of the conscience, and has left it free from the doctrines and commandments of men.”

When the State would usurp the authority of Christ the Christian must repudiate the claims of the State. The laws established by Christ are binding upon the conscience of every member of the Church, in Australia as well as in Czechoslovakia, in times of tolerance as well as in times of persecution, not simply because they are just and good but because they are imposed by Christ in the exercise of His Kingly office, also the ordinances and institutions of the Church demand obedience because they are prescribed by Christ.

The time has come when we should examine the sincerity of our profession. No country is immune from the encroachments of the anti-religious ideologies of Communism and extreme Socialism. The totalitarian policies of such ideologies cannot tolerate an independent Church. Their policies are not practical unless the Church is controlled, and the Church that submits to the patronage of such a State cannot hold fast the truth which is in Christ Jesus.

What is our reaction to the chaotic world situation? May the Holy Spirit give to each one of us a profound sense of our obligation to render allegiance to our heavenly King, and that by grace we may not permit any false conception of tolerance to undermine our obedience to the laws and ordinances instituted by Jesus Christ our Lord.

——— “PRESBYTEER”

PROTESTANT LEADERS ARRESTED

Bulgaria has arrested over sixty Protestant leaders on charges of treason, spying and black market currency dealings. A first group of fifteen have been brought to trial already and with one exception have “confessed” their crimes, and asked for a second chance.

Since there are reportedly only about 130 Protestant clergymen in Bulgaria, at least half of them are now behind prison bars. It is not for us in this country to evaluate the situation. It is quite possible that these men have been falsely accused and that they are completely innocent. It is also possible that they have used whatever means were available to resist and oppose the Communist forces. We do not see how sincere Christians can submit to the Communist ideology.

In this connection it is interesting to read a letter of T. C. Chao, President of the Orient of the World Council of Churches, in which he describes the coming of Communism to China as “liberation.” The letter was published in “The Christian Century” of March 2. Although his language is guarded at points, even the editors of that magazine admit that his words will come as a shock to many. The charge that leaders of the World Council movement are at least open minded if not actually sympathetic to Communism finds support in such utterances. Evangelical Christianity should be more convinced than ever that it has no part in the World Council.

——— “Presbyterian Guardian.”

CONGREGATIONAL NEWS

The congregation of Myers St. Free Presbyterian Church, together with friends and well wishers, on Saturday afternoon, July 16, tendered a farewell to the Rev. J. A. Webster and Mrs. Webster and the two youngest members of the family,
Alisdair and Karin, on the eve of their departure for Maclean, N.S.W., where Mr. Webster will shortly take up duties as Pastor to the congregation there.

The chair was occupied by Mr. A. McLean, of Melbourne, in the enforced absence of the Rev. J. Campbell Robinson, of Melbourne. The meeting was opened with praise and prayer led by the Rev. H. K. Mack, B.A.

Mr. R. Muir spoke in appreciation of Mr. Webster’s work in Geelong during the past three years, and on behalf of the congregation presented Mr. Webster with an inscribed wristlet watch. Mr. Webster, in reply, recalled that his term of office in the last charge in which he ministered was fifteen years. The charge to which he had been called now was an extensive one, with a number of outlying preaching centres, whilst the congregation consisted largely of young people; there was, therefore, a tremendous amount of work to be done among the people to whom he was going. He felt that the complete unanimity of the call was a direct indication from God that his work lay in that centre.

Miss Paterson, on behalf of the ladies, presented Mrs. Webster with an attractive afternoon tea set, and wished her well in her new sphere. Mrs. Webster, responding, said that her stay in Geelong had been one ever to be remembered. In work and Christian experience it had meant more to her than anything in the past. God had His own plans for us and though she was leaving behind children and friends, yet she cherished memories of the young people contacted and of times of happy fellowship.

Mr. Max Withworth, on behalf of the Aberdeen Street Biblical Research Society, presented Mr. Webster with a set of book ends. He spoke in appreciation of Mr. and Mrs. Webster's work in Geelong and wished them God's blessing on their work in Maclean, a centre which he (Mr. Mack) had had the pleasure of visiting some years before. Mr. Jamieson, of the British and Foreign Bible Society, wished them well and spoke of how they would be missed for their sanctified talents and great faith. The Rev. A. Barkley, B.A., representing the Convention Fellowship, presented Mr. Webster with a book. He expressed appreciation of the fellowship with the Webster family.

The meeting closed with the singing of Psalm 121 and prayer.

– S. N. R.

SUBSCRIPTIONS FOR JULY, 1949

New South Wales

Miss E. Smith, Bondi, 10/-, 31/12/49; Mrs. A. E. Sutherland, Carlton, 5/-, 31/12/49; Mrs. N. McFarlane, Vaucluse, £1, 28/2/50; Mr. A. Aitchison, Five Dock, £1, 30/6/49; Miss M. Milligan, Tinonee, 5/-, 30/6/50; Mr. J. H. Matthias, Forster, 5/-, 31/7/50; Mrs. A. E. Stewart, Taree, 5/-, 31/7/50; Mrs. A. K. Mackay, Kempsey, £1, 31/12/53; Misses C. and J. McKay, Taree, 5/-, 31/3/49; Mr. R. Shaw, Croydon, 10/-, 30/11/49; Mrs. G. Collins, Wauchope, 10/-, 28/2/50; Mrs. Latter, Wauchope, 15/-, 30/11/50; Mrs. T. H. Williams, Balgowlah, 5/-, 30/4/49; Mr. George Mackenzie, Croydon Park, £1/15/-, 31/8/50; Miss B. Murray, Taree, 10/-, 31/7/51.

VICTORIA

Miss A. Nicholson, Dandenong, 10/-, 31/12/50; Mrs. J. M. Rowe, Clunes, 10/-, 31/12/49; Mrs. McIntyre, Caulfield, £1, 31/7/53; Mrs. G. McKay, Mamack Vale, 5/-, 31/7/50; Miss K. B. Collett, Macarthur, £1, 31/12/56.

DEBT FUND, JULY, 1949

Miss M. Mulligan, Tinonee, N.S.W., 10/-; Misses C. and J. McKay, Taree, N.S.W., 5/-; Mrs. Latter, Wauchope, 10/-; Miss K. B. Collett, Macarthur, Vic., 10/.

SUBSCRIPTIONS FOR AUGUST

NEW SOUTH WALES

Miss M. J. McDermid, Taree, 10/-, 31/7/50; Mr. J. McInnes, Taree, 5/-, 31/8/50; Mr. W. H. Reid, Wollstonecraft, 10/-, 30/9/49.

VICTORIA

Rev. H. K. Mack, Geelong, 5/-, 30/9/49.

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

Mrs. Rowe, Tourello, per Rev. J. C. Robinson: Missions, £1; Training of Ministry, £1; Welfare of Youth, £1; Church Extension, 10/-.

Miss M. Nicolson, Tourello, per Rev. J. C. Robinson Missions, £1; Training of Ministry, £1; Welfare of Youth £1; Church Extension, 10/.

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The children's portion of this paper is issued in separate form under the title of “The Sunbeam,” and can be had singly or in quantities from the Editor.

Barrington Women's Missionary Society: Missions, £5.
St. George's Birthday Band: Orphans in India, £6/5/8.
Miss Cook, Adelaide: Unallocated Funds, £6/15/-; Publications, 5/-.
Manning River Congregation: Training of Ministry, £22/6/6.
Mrs. M. Gillies, Parramatta: Training of Ministry, £10.
St. George: Assembly Expenses, £15.
Geelong Congregation: Training of Ministry, £1/5/3.
Wauchope Congregation: Training of Ministry, £12/18/6.
Beechwood Congregation: Training of Ministry, £6.
Comboyne Congregation: Training of Ministry, £1.
Wauchope Congregation: Assembly General Fund, £8.
Grafton Congregation: Missions, £16/15/-; Training of Ministry, £21/10/-; Publications (reduction of debt), £1; Church Extension, £1/18/-.
Hamilton Congregation and district: Training of Ministry, £8/3/-.

The Children's Portion

SABBATH SCHOOL SCRIPTURE LESSONS
NOTES BY MR. H. C. NICOLSON
OCTOBER 2nd
This is a beautiful reading. How majestic are the words and yet how full of personal import. Some hold that the Trinity is referred to in this chapter by the threefold reference to the Lord. No one can be dogmatic on this point but there is a threefold reference to God which underlines three aspects of His Government and in respect of which the Trinity applies.

Firstly we have the blessing of God. Nothing is possible without God's blessing, although the worldling enjoys many of these blessings it is only the true Christian who sees God's hand in them. God is therefore to be considered as Father when reference is made to the act of blessing His people. For the widest conception of God's blessing see Genesis 1: 28 and Acts 14: 17.

Secondly we note in verse 25 that the Lord's face is to shine upon us. Is it straining of the text to regard this as the work of His Son? Without the work of Christ God's face would never shine upon us, it would always have been thick darkness. Read Malachi 4: 2; Luke 1: 78; John 14: 9; 2 Corinthians 3: 18.

Peace as a gift is mentioned in the 26th verse. Is not this part of the Spirit's great work in our hearts. Read John 14: 14-15; Galatians 5: 22; Romans 8: 6; 1 John 4: 18.

The concluding verse shows not only the great love which God bore to the children of Israel but it typifies the promise which is set forth in the New Testament – “and I will write upon him the name of my God.” Revelation 3: 12.

OCTOBER 9th
Our reading for today deals with the lighting of lamps. It was a great day in the universe when God said, “Let there be light,” and since that day light has been symbolic of great and noble things. With regard to our particular consideration the general opinion of commentators seems to be that the light referred to symbolises the Word of God revealed to the church.

In verse 2 God appears to be concerned that the light shall show forth in a certain way. Throughout the Scriptures we find evidences that God wishes his revelation to shine out clearly, see for instance 1 Corinthians 9: 16. There is another very important point, it says that the candlestick was of beaten gold. In other words there is a human agency in that which holds forth the light. So it is with the church. The church is made up of men, women and children, but without Christ who fix the light it would be an empty shell. The Bible is also a book, paper, ink and various kinds of binding, but it is also the word of life.

Another great lesson we learn is that Aaron who was a type of Christ was the one who was to light the lamp. The effectiveness of the Bible is derived from Christ and the church can only be powerful to the extent it draws upon Christ for power.

Let us finally remember the importance of our own witness. Hear the words of Jesus recorded in Matthew 5: 16: “Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.”

OCTOBER 16th
Read the institution of the passover. You will find it in Exodus 12 verses 21 to 30. Note particularly verse 25. There it is said that the children of Israel were to keep the passover when they came to the land which the Lord would give them. The chapter we are reading today marks the carrying out of the commandment to keep the passover, but the fact that they are keeping the passover before reaching Canaan shows that God did not want His people to be deprived of the spiritual help which the institution would afford. The passover was being kept in the wilderness by divine command.

It should be clear to even the youngest that the passover is a type of the sacrament of the Lord's Supper. Note in one memory text where Christ is described as the
Lamb of God and also in 1 Corinthians 5: 6, Christ is referred to as our passover. It is through consideration of the passover that we can rightly understand the significance of the New Testament sacrament. We learn from the ancient passover the great principles of Christ's atonement. How God smites for sin and how the shed blood is effective in turning away His anger.

Some of the rules may seem hard to us today but remember how the apostle says that the law was our schoolmaster to bring us unto Christ (Gal. 3: 24). There are many lessons to be learned. For instance those who touched a dead body could not join in the passover. Those who are in contact with the spiritually dead and are contaminated thereby should not be in haste to partake of the Lord’s supper. God requires that we be cleansed from sin and we should rejoice in the great provision He has made for us in Christ. The blood of Jesus Christ cleanseth us from all sin. (1 John 1: 7.)

OCTOBER 23rd

What is meant by the tent of the testimony? It was the tent where the ark was and in the ark rested the two tables of stone given at Sinai. These tables were the testimony of God to His people and represented the moral law which one day through the Gospel would be written on the tables of the hearts of God's people.

The great note in our study for today is Divine guidance. God's interest in His people was continual and we read about His presence, as manifest by the cloud, in the 78th Psalm, verse 14. Try and recollect the beautiful expression of this verse in the metrical version of the psalms.

There are some very fine thoughts which arise out of a consideration of this chapter. Boys and girls should be comforted with the thought that God does not merely give us a great moral code but He gives us His presence so that we may be kept by His power in the right path.

There is another important lesson brought out by one of the great commentators and that is that as the people were obedient to the movements of the cloud so also should the church always march with Christ. It is possible to have big numbers and activity but if the progress is apart from Christ then we cannot expect a blessing. Turn to the 14th chapter and it can be seen from the movements of the cloud so that we may be kept in the right path.

The children of Israel were therefore taught that the cloud was an infallible guide. We have an infallible guide in the Scriptures but unbelieving associates and lack of faith in our own hearts will sometimes make us so that we do not fully trust our guide. God sometimes permits us to come to grief that we might trust Him the more fully.

OCTOBER 30th

Some very beautiful lessons are to be gained from the verses under consideration. You will notice that when God asked for the trumpets to be made He stipulated that they were to be of a whole piece. A little thought will reveal the purpose of this command. Being all of one piece the trumpets would be less likely to give out a false or imperfect note. Christians who are to speak on behalf of Christ must be careful that they are complete in their witness. Much of the failure we experience as Christians is clue u the fact that we are not all of one piece. God asks us to give Him our hearts and that simply means ourselves and it is only by doing so that we can faithfully witness.

The trumpets were to be used not only for calling the assembly but for giving marching orders. If you boys and girls listen to sermons carefully you may find that the gospel is preached in two ways. Sometimes your minister will speak to those who do not know Christ in a personal way and sometimes your minister will address himself to those who are Christians. Those two methods of preaching may be likened to the calling of the Assembly and the giving of marching orders. One commentator has put it thus, “The gospel is preached, on the one hand, to call men from their cares, and pleasures, and earthly ties, in order to present themselves for pardon and for blessing before Him who is their covenanted God and King; on the other hand to instruct men in an orderly Christian walk, seeking the kingdom, not as isolated individuals, but as members of one body.”

Perhaps one of the most important points in the lesson is to be found in verse 8. “An ordinance for ever.” This means that it was not simply to be kept up by the Israelites during the old testament period but forever. We are therefore right in regarding the trumpet as being a pre-figurement of the Gospel trumpet. God is calling you and me through that great trumpet and our lives are going to show very clearly whether we are hearing and obeying its voice.

Editor's Note. – We greatly regret that owing to the upset caused by the coal strike “Sunbeam” material for the August “A.F.P.” did not reach the printer in time for inclusion in that issue. The August “Sunbeam” therefore has been allowed to lapse, but Search Work questions for that month and the Birthdays are included here.

THE FAMILY PSALM

I wonder if, through the pages of the “Sunbeam,” we can do something to help popularise the singing of the Psalms. With the ready co-operation of parents and children we may achieve something. If the Lord will, we shall live and month by month we shall print a verse, or verses, of a Psalm and name a tune as suitable for the words. We shall ask whole families to learn both the words and the tune and then sing them over in the form of a chorus. In the selection of the tune we shall have the help of one highly qualified for this task.

We cannot say the Psalms are sung as much as they should be in the home and in the gatherings of friends. A happy people will ever be a singing people and to be able to sing spontaneously when the occasion calls for it you need to know both the words and the tune.

How beautiful it would be if, when in the home or other company, some leader should strike up a Psalm chorus and the whole company should be able to join heartily in! How good if this were a common thing throughout our church. It would be equally useful in prayer meetings, young people's rallies, Bible study groups, etc. It may help to put new life into much of our Psalm singing.
and also into our more informal church meetings. The Psalmist said, “I will bless the Lord at all times.” Let us ever be ready to praise Him in suitable words and none so suitable can be found as those which the Lord Himself has given.

Please give me your help in this little venture for the Lord and the good of our own souls. Will someone, preferably a young member from the families co-operating, kindly write and tell me how the scheme is working with them. I myself intend to memorise the words and will do my best to catch the tune.

If you have difficulty about the tune maybe your minister or some singer in the congregation will help you. Here are the words for this month. Try them to the tune, “Denfield.”

“Thee will I praise with all my heart,
I will sing praise to Thee
Before the gods: and worship will Toward thy sanctuary.
“T’ll praise thy name, ev’n for thy truth,
And kindness of thy love;
For then thy word hath magnified All thy great name above.
“Thou didst me answer in the day When I to thee did cry;
And thou my fainting soul with strength Didst strengthen inwardly.”

Psalm 138: 1-3.

As you sing note the words being sung. I like those words – “Before the gods.” It seems that the Psalmist was bent on praising God no matter what the company. Even in the presence of the mighty on earth he would not be silent. That is the way it should be with us too. May our mouths and our hearts be filled with his praise.

I have given three verses on this occasion. If this is too much to memorise, with all the other memory work the children have to do, please concentrate on the first verse.

TAKEN IN
Read the lines which are given here and an interesting story will follow concerning them.

“Peace be to thee, gentle boy,
Many years of faith and joy,
Love your Bible more than play,
Grow in wisdom every day.
“Like the dove that found no rest
Till it flew to Noah's breast,
Rest not in this world of sin
Till the Saviour takes you in.”

They were repeated to me by an old man upon whom I called. At his next birthday he will be 90 years of age. Although he has known me for years, when I called today he did not recognise me. Very many things have passed from his memory and we do not wonder at this seeing he is so old. But he is still able to recite perfectly these lines which he learned as a boy.

When he left school, no doubt at an age much earlier than that at which most girls and boys now leave, he was given a Bible by his teacher as a reward for good conduct. They were repeated to me by an old man upon whom I called. At his next birthday he will be 90 years of age. Although he has known me for years, when I called today he did not recognise me. Very many things have passed from his memory and we do not wonder at this seeing he is so old. But he is still able to recite perfectly these lines which he learned as a boy.

WELFARE OF YOUTH MEMORY WORK
FOR 1949

| Infants | 1-10 | 23, 121 |
| Junior  | 11-30| 25: 1-15, 1st V. |
| Intermediate | 31-62 |
| Any Age  | 1-107, Word Perfect |

PRIZE GIVING AT GEELONG

For the past two years, towards the end of each year, the Geelong Sabbath School has held an afternoon meeting at which prizes were distributed. Children repeated for their parents and friends some of what they had learned in class. Afternoon tea was served and a happy time of fellowship enjoyed.

A similar programme was carried out on both occasions and was along these lines. The meeting opened with the singing of Psalm 100. Prayer was offered and the Rev. J. A. Webster, who occupied the chair, extended a welcome to the visitors. Recitation of a very fine piece entitled “The Bible” by one of the senior girls followed, then certificates for memory work were presented. After each of the tiny children attending the Sabbath School had repeated one of the texts spoken by the Lord Jesus beginning with “I am,” gift cards and calendars were given as a reward to those children who had kept their text cards neatly gummed in their albums.

A very interesting talk was given, this being enjoyed by old and young alike. An older girl repeated the 12th chapter of Romans, and prizes for attendance at Sabbath School were presented by Miss A. McDonald. A group of children repeated, in parts, the story of the Woman of Samaria. The children sang the second version of Psalm 148 and repeated texts from the Old and New Testaments setting forth the whole plan of salvation.

With the singing of Ps. 72 and the Benediction a very enjoyable and instructive meeting ended. The children are looking forward to another meeting of this kind very soon.
A poem: “Can you say that the Saviour has taken you in as the dove was taken by Noah into the ark?” “Yes,” he replied, a clear and decisive “Yes.” I thought how happy his teacher would be to know that the lines she wrote in the Bible of her scholar seventy five years ago are still clearly remembered by him, and she would be even happier to know that he could say that the Lord Jesus had taken him in.

MUCH IN LITTLE
A young Christian packing his bag for a journey said to a friend, “I have nearly finished packing. All I have to put in are a guidebook, a lamp, a mirror, a microscope, a telescope, a volume of fine poetry, a few biographies, a package of old letters, a book of songs, a sword, a hammer, and a set of books I have been studying.

“But you cannot put all that into your bag,” objected the friend.

“Oh, yes,” said the Christian. “Here it is.” And he placed his Bible in the corner of the suitcase and closed the lid.

“I’LL DO IT TOMORROW”
There were two boys in a school I used to go to when I was young. One was remarkable for doing with promptness and perseverance whatever he undertook. The other had the habit of putting off everything he could.

“I’ll do it tomorrow,” was his motto. “I’ll do it now,” was the motto of the other boy.

The boy who loved to put things off had by far the best natural talent; but he was outstripped in the race of life by his neighbour, whose motto was, “I’ll do it now.”

Let that be your motto. Never put off till tomorrow what you can do today.

RISKY REPENTANCE
“A physician kept the record of a great many persons who thought they were going to die, and with death apparently close at hand seemed to repent. He thought of them as men, who, if they should die, would go to heaven. But none of them died. All of them lived; and out of one thousand only three showed real evidence of change of heart and brought forth fruits meet for repentance. As long as we have the example of God’s wonderful mercy to the their on the cross we dare not speak lightly of deathbed repentance. But after all, in such cases, we have no proof of repentance. The real proof of repentance is the changed life, and the new heart.”

SINGING THE PRAISES OF GOD
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.”

SEARCH WORK IN PHILIPPIANS
1. How many times is Christ's name mentioned in Chapter 1?
2. What does Paul say, “To me to live is?”
3. Who was Paul's companion that “was sick nigh unto death?”
4. Paul says, “This one thing I do.” What was this one thing?
5. What two people did Paul entreat to be of the same mind?
6. Give the name of one person who, Paul said, was in the Book of Life?
7. Paul says that he learned something. What was it?

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

1. How many times is the Saviour's name “Christ” mentioned in Chapter 1?
2. Quote a verse which reveals Paul was in prison when he wrote this epistle.
3. Where is the statement found, “Let this mind be in you which was in Christ Jesus?”
4. What man nearly lost his life trying to help Paul?
5. Which tribe of ‘Israel was Paul descended from?
6. What one thing did Paul do?
7. Mention a lesson Paul says he had learned?

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

SUNBEAM” ACKNOWLEDGMENTS
Kindee Sabbath School, 5/.

All communications relative to the “Sunbeam” should be sent to Rev. I. L. Graham, 11 Gray Street, Hamilton. Victoria.

AUGUST BIRTHDAYS
MANY HAPPY RETURNS
“One thing have I desired of the Lord that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.” Psalm 27: 4

1949
August 1 – Ronald Murray, Brown's Creek; Clifton Fowler, Wauchope; Margaret Milligan, Tinonee; Patricia Donnelly, St. Kilda. 2. Neil Sommerville, Casino. 3. – Richard Davison, Ulanarra; Catherine McLaughlan, Sydney. 4. – Carl Harman, Kindee; Kevin McKay, Kinchela; Alex Smith, Russell Island; John Cromarty, Bob's Farm; 5. – Robert Gilbert, Grafton. 6. – Carmel Cromarty, Pilliga; Heather Blythe, Wauchope; Earl Miller, Maitland. 7. – Kevin McKinnon, Kindee. 8. – Jean Nicholson, Harwood Island; Veronica Keast, Wauchope. 9. – Kenneth Cowan, Oxley Island; Dawn Chapman, Taree. 10. – Ian Bain, Bellangry. 11. – Margaret Brammah, Tuckurimba; Coral McKinnon, Kindee; Joyce Watts, Grafton; Geoffrey
Bain, Wauchope; Rosemary Hoy, Taree. 12. – Gordon Polley, Tinonee. 13. – Malcolm Harris, Wingham. 14. – Brian Cowan, Firefly Creek; Elaine Wadsworth, Wherrol Flat; Frank Maurer, Tinonee; Gillian Tagg, Tinonee. 17. – Pauline Green, Palmer’s Island. 18. – Corinne Webber, Maclean; Barry Ellis, Kimbriki. 19. – Helen Davey, Ruthven; John Williams, Grafton. 21 – Eunice McPherson, Warrnambool; Margaret Murray, Willena; Olive Waite, Mitchell’s Island; June Kidd, Nabiac. 23 – Allan Cameron, Maclean; Ruth McAulay, Chatsworth Island; Coral Allen, Kundibahl; Shirley Alford, Clarence; Donald McKay, Maclean; Lynette Steel, Wauchope. 26. – Duncan McLachlan, Sydney; Nan Turnbull, Grafton; Nancy Nicholson, Harwood Island; Norman Beaton, Barrington; Lois Brown, Raymond Terrace; Ivy Murray, Willena; 27. – Robert Davison, Ulmarra; Raymond Polley, Tinonee. 28. – James Cromarty, Nelson’s Plains; Mavis Sydenham, Grafton; Barry Deeks, Wauchope. 29. – Malcolm McLean, St. Kilda; 30. – Margaret Collins, Wauchope; Wendy Robinson, Maitland.

SEPTEMBER BIRTHDAYS

Many Happy Returns

“Keep thy heart with all diligence; for our of it are the issues of life.” Proverbs 4: 23.

1949

September 1. – Laurie Freestone, Bob's Farm; Beryl Hamson, Maitland; Patricia Bain, Wauchope. 2. – Shirley Dare, Barrington. 4. – Joan Alberts, Maclean. 7. – Ian Crispin, Grafton; Alex Steel, Wauchope. 8. – Robert Allen, Sydney; Wendy Nisbet, Sydney. 10. Lawrence Hanks, Branholme; Betty Atkins, Barrington; Lachlan Ramsay, Aberdeen. 11. – Naomi Baker, St. Kilda. 12. – Dorothy McKinnon, Kindees. 13. – Pat Morris, Taree. 14. – Norma Hammond, Wingham; 14 – Rita Mulland, Comboyne. 15. – Colin Watters, Grafton; Gweneith Sheather, Wauchope. 16. – Greslie Gratian, Geelong. 17. – Kevin Layton, Maclean. 18. – Lynette Baker, St. Kilda. 19 – Helen Campbell, Mullumbimby; 19 – Mary Arrowsmith, Barrington; James Small, Grafton; Ronald Lisle, Grafton. 20. – Kay Kidd, Nabiac; Joy Woodall, Branholme; Lorraine Paterson, Bunyah; Janice Smith, Branholme. 23. – Douglas Plunkett, Hamilton. 24. – Margaret Cameron, Illaripell; Janice Maurer, Hillview. 26. – Stuart Murray, Sydney; Janice Green, Maclean. 27. – Elizabeth McKay, Kinchela; Campbell Farmer, Adamstown; 28. – Geoffrey Anderson, Chatsworth Island; Shirley Anderson, Harwood Island; Joseph McKinnon, Kindee. 29. – Alistair Richards, Canberra.

THE TABLE

When considered thought is given to the purpose of life and the ultimate destiny of the soul, one cannot but be impressed with the dominating power of sin in every sphere of human activity, especially as manifest in the trifling attitude men and women adopt towards so tremendous a certainty as death. The spiritual world, for which man was made, has slipped from his grasp and the only term adequate to describe his state is “Spiritual Death.”

His immortal faculties fashioned for the environments of the everlasting habitations, prostituted by his rebellious will to become the instruments of unrighteousness; yet conscious that his body will run its appointed course, with death at its end, when the soul is torn asunder from the body. His sin clogged mind prevents him from rising above the philosophy of hell. “Let us eat, drink and be merry for tomorrow we die,” a philosophy that is destitute of sense or reason, as it ignores the evidence of testimony and experience, that sin brings forth judgement.

But such stupid indifference to the weighty
realities of eternity that are immediately before us shall not continue indefinitely. We all shall, or have, at some time be brought to realise our destiny. Death is not annihilation, but an irresistible force that shall compel your disembodied spirit to come face to face with the Infinite Spirit to be examined under the searchlight of truth and the records of your past, faithfully described in the “Book of Remembrance.” When you reach that time and place will you give utterance to those melancholy words, “Let the day perish wherein I was born,” or shall the blessed assurance of your salvation fill your soul that you can now join with the Apostle saying, “I am persuaded that He is able to keep that which I have committed unto Him against that day.”

Two thousand years ago the Lord Jesus Christ assembled His disciples for the last time, before entering on the first stage of His journey to the dwellings of the dead. He had gathered them round the Passover Table, that ordinance that had foreshadowed this mysterious journey. The Lord Christ introduces a new sacrament. A sacrament that should commemorate His conflict with death, till time should be no more. No mere mortal might accompany Him to where the spirits were imprisoned. All eternity was concentrated on this hour. The earth trembled, the sun was darkened as Christ enters the world of the dead. What transpired in those realms we know not, but this we know, that Christ returned triumphant, having penetrated hell's strongest fortress, death, broke open its doors and declared, “I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” From death He brought life and immortality to fall who come under the cover of His righteousness. Having ascended up on high He carried captive captivity and received gifts for men, and was acknowledged throughout the all spacious universe as Head over all things to the church.

The Christ that spoke to His disciples that evening in the upper room speaks today in the Gospel, pointing to His death as a sacrifice for sin, and calling on all men everywhere to repent. As Christ instituted the sacrament in the upper room, the Jews were celebrating the Passover. Their sacred history has told them of the dwelling of the dead. It is true they did not know its secrets, but they had been warned of its habitations, and they knew the gates of entrance, which is physical death.

Even at that time they were celebrating the passover. Why were they holding the feast? Was it not to commemorate the mighty operations of God in the fulfilment of His purpose? In every house in Israel the head of the family told of that night of tragedy for the Egyptians, when from the spirit world the angel of death swept over the land; and that the salvation of Israel depended on the blood that was sprinkled on the door posts of their homes. That night they were celebrating the unfailing fulfillment of God's Word. Yet as Christ went down to death they heeded not the Word of God. There was no excuse for them, they stood on the edge of the unknown and closed their ears to the warnings that the very feast they were celebrating sent out.

We stand in a similar position today. We are at the gates of death, at any moment we shall be plunged into the dwellings of the dead. The sacrament of the Lord's Supper that we celebrate from time to time speaks to us of life and death. Life in Christ, death without Him. And if we heed not the warnings that arise from that sacrament, are we any better than the Jews who ate the passover at the time Christ died at Jerusalem? Shall an attitude of indifference stave off this last earthly journey with its ever thickening blackness? Shall your refusal postpone the evil day?

“Life is real and life is earnest, but the grave is not its goal.” The poet was right. It is appointed unto all men once to die, after death the judgement. Certain Jews at that time had run out their day of grace. Christ, who has the keys of hell and death at His girdle, said unto them, “Where I go ye cannot come.” “Ye shall seek me but you shall not find me.” It was a tragedy of untold dimensions when the death angel passed over Egypt, but it shall be a far greater tragedy if the words of the Master resound in your ears, “Where I am ye cannot come.”

Another person that we would draw your attention to is Judas. He was closely associated with the Lord during His earthly ministry. Judas had often heard the consequences of a miss-spent life expounded. Death and judgement were not unknown to him, but he did not attach great importance to it at the time. He was a strong young man, and had, as he thought, many years before him. He did not totally disregard all that had been said; as a few hours later a terrifying realisation flashed upon his mind. “Death and Judgement.” The words of Christ lacerated his soul.

“Woe unto that man by whom the son of man is betrayed,” and Judas went to the dwellings of the dead in a place called “the field of blood!”
There are those in our day and generation why claim to follow Christ, but they do not take seriously His warnings or obey His commands “Why call ye me Lord, when ye do not what I say,” said Christ. The person who knows the way of salvation as it is declared in the Scriptures, and professes that he is a follower of Christ and at the same time does not obey the commands or Christ nor heeds His warnings, should be warned by the judgement that fell upon Judas. The seed of truth sown in the mind can never be cast out; though worldly interests may drive them into the subconscious for a time. Nevertheless they will dominate the mind one day and will ring from the soul the bitterness of remorse. When on the brink of judgement the words of the Master sounds in the soul, “Where I am ye cannot come.”

Each time you see the table spread, the bread broken, the wine poured out, this sacrament speaks to you of life and of death, and He who has the keys of hell and death at His girdle repeats, “Why call ye me Lord, when ye do not do as I say.”

The eleven that sat in the upper room with the Master, although all things were not unfolded to them and while their lives were marked with failures, all strove to do as Christ said. They were troubled when they realised that He was going to the dwellings of the dead, and this gave rise to Christ's words, “Let not your heart be troubled. Whither I go thou canst not follow me now, but thou shalt follow me hereafter.” It would not be necessary for them to know the terrors of death. In fact they would never know them. They would certainly go down to the grave but not until it had been robbed of its victory. They would never enter the dwellings of the dead. “For he that believeth on me shall never die,” said the Master.

The days soon sped by; James was led to the slaughter at Jerusalem, Stephen stoned outside its walls, John to die of age, but ere their decease they heard another voice saying: “I have come again to receive you unto myself.”

Reader, the Table of the Lord speaks to you of your eternal destiny. It speaks of death and hell, it speaks of life and heaven. When the Table is spread, if you are not a guest, can you justify your position when the invitation rings out from the last inspired utterance: “The Spirit and the Bride say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.”

– A. A.

THE DIACONATE
The Presbyterian form of Church Government regards the office of Deacon as essential to the Scriptural constitution of the Church. We have the Apostolic example recorded in Acts 6: 1-6. When Stephen and six others were chosen, “Whom they set before the Apostles and when they had prayed they laid their hands on them.”

The qualifications of a Deacon is set forth in 1st Timothy 3: 8-13. In the primitive church the apostles were encumbered with the secular affairs of the church, but when the necessary attention given to the temporal affairs made inroads upon their spiritual labours, they declared that the position was unreasonable. “It is not reason that we should leave the Word of God, and serve tables.” If the apostles, with their extraordinary gifts, which were committed unto them by the Spirit, felt that the attention given to temporalities brought about an unseemly pressure upon their time and thought, we can hardly expect that those called to the ministerial office can efficiently labour in Word and Doctrine and at the same time care for the temporalities of the church.

Those called to the ministerial office are enjoined, “To feed the flock of God,” “to speak the things that become sound doctrine,” “to exhort and rebuke with all authority,” and “to give attention to exhortation, to teaching, to meditation upon these things,” “give thyself wholly to them.” (Tim. 3.) The Apostle Peter's charge is equally strong: “The elders which are among you I exhort, who are also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock.” Nowhere in the New Testament is the financial responsibilities placed upon the ministerial office.

Circumstances often force those called to the ministerial office to give attention to the revenues of the church, which is added to the physical and intellectual energies expended by the demands of preparation, thought and persistent and extensive research, intensified by the responsibility of souls. Well does the writer know that it is no easy task to preach the unsearchable riches of grace efficiently Sabbath by Sabbath, month by month and year by year, and he is fully persuaded that the less those
called to the ministerial office have to do with the temporalities the more energetic will be their labours for the glory of Christ and the extension of His kingdom.

The care of temporalities, so often forced upon the ministerial office, makes inroads upon spiritual meditation. The Scripture demands, and the church should expect, that ministers give themselves “continually to prayer and to the ministry of the Word,” that they may faithfully proclaim, with a noble independence of utterance, the whole “Counsel of God” from the pulpit; and be the instruments in the hands of the Holy Ghost to unfold the great doctrines of Scripture at the weekly prayer meeting; to declare the Word at the bedside of the dying and the chambers of sickness and the consolations of the Gospel in the house of mourning.

We appeal to our male members who have proved their ability in business and the handling of secular interests, to give serious consideration to this matter. If they are called by the Spirit and the Church to undertake the responsibilities which on Apostolic authority, it is desired to impose upon them. Those of you, who have put the cup of the covenant to your lips, signifying your full allegiance to Christ. Do you consider your care of worldly interests of greater importance than the care of the treasury of Christ's church?

We are fully aware of the grave responsibility of accepting office in the church of God. The temporalities of the church are by the Holy Scripture and our Confession of Faith committed to ordained officers, “Men full of faith and of the Holy Ghost.” To fulfill the office in the terms set down in Holy Writ involves conscientious care, prayerful consideration and self-denial. We also remember that it was the primitive diaconate that provided the first martyr to fall on the battlefield of Truth.

Let us pray that men, like Paul of old, will be “bound in the Spirit” to shoulder responsibilities in service to Christ and His Church.

– PRESBYTER

4

MISSION NEWS

The following are extracts from the report of the Rev. J. C. Andrews, M.A., M.B., Ch.B., to the Free Church Assembly.

“It is now a year since our introduction to this field. Of the impressions formed these have been the strongest: (a) the rigid and sometimes harsh colour bar operating in this country where intellectual gifts and moral character count for little weighed against the colour of one’s skin; (b) the relatively luxurious living of the European population as compared with the grim poverty of the vast majority of the native population; (c) the conditions of almost perpetual drought here which, combined with overstocking, faulty cultivation of the soil, high winds and occasional heavy rains, are leading to the impoverishment and erosion of soil with such speed as may soon be irreparable; (d) the prevalence of malnutrition among the African population owing to both ignorance and economic hardship and the consequent appalling incidence of pulmonary tuberculosis; (e) the quite inadequate medical services for the native people, especially in local clinics and hospital facilities. On the other hand, we have been impressed with the fervour and devotion of the majority of African Christians, the unfailing courtesy, respect and patience even if Unfundisi should err through ignorance or haste. Impressive also is their deep gratitude for any assistance received either in things temporal or in things spiritual.”

“The Missionary has had the valued assistance of two Evangelists – Z. Taho, Evangelist, Secretary, Interpreter, everything he can be for the Saviour and the Church he loves; and K. Kobo, whose ministry has been blessed both here and in the Burnshill districts in maintaining services, visiting the sick and aged, collecting funds and generally promoting the cause of Christ in our area.”

“Medical Work. – From the last week in May till mid-December I assisted at Mt. Coke Mission Hospital. The experience of native medical practice thus gained was very valuable. . . . The Union Department of Health has opened and is operating a Health Clinic at Deb Nek. The use of this place as a site for a residence and central clinic would now seem to be out of the question. Having viewed the situation from nearly every angle I have concluded that I can probably best serve the medical interests of my area by: (a) remaining resident in King William’s Town itself; (b) by visiting and conducting clinics in several locations served by the Free Church; (c) in time, establishing permanent buildings in these areas with resident nurses in occupation; (d) and, as opportunity arises, securing an appointment on the Honorary Staff of Grey Hospital, which will be soon rebuilt to accommodate thrice the number of patients it now holds.

I have been encouraged by the renewed promise of a member of our Australian Church to give a generous donation towards the establishment
of a clinic or similar object, in memory of her late husband. The Native Commissioner of King William's Town has also mentioned the possibility of my securing a grant from the Ciskeian General Council for equipping a Central Clinic.”

“The motto for the preaching plan of the Pirie District this year is: ‘The Word of the Cross . . . is the Power of God.’ I trust it will be demonstrated in 1949. Over the medical work we would see written: ‘. . . He sent them to preach the Kingdom of God and to heal the sick.’”

* * *

Birth. – A cable has been received announcing the birth of another daughter to Dr. and Mrs. Andrews. Both mother and child were very well.

JEAN McDONALD MEMORIAL FUND

The Committee of this Fund would like you to know that 300 parcels have been sent to Scotland to date. As further lists of names are coming to hand, the Committee would be grateful for donations which may be sent to Miss K. Davis, (Hon. Sec.), 8 Drynan St., Summer Hill, or Miss B. Finlayson (Hon. Treas.), 55 Western Road, Parramatta.

The following are extracts from some of the letters received from grateful recipients:

From Perth. – I wish to send you my sincere thanks for the lovely parcel I received through the Free Church. I would like the donors and all those engaged on such good work to know that such a parcel means a great deal to us, especially where there are growing children such as we have.

From Mr. Donald MacLean, 51 Grove Rd. Broughty Ferry, Dundee. – I shall be obliged if you will convey the sincere thanks of my wife and myself to all who are in any way associated with the Jean McDonald Memorial Fund, for the surprise gift that reached us last week. It is very much appreciated, and we are looking forward to sampling our first gift parcel.

I do not know if you know our country or district, but if you or any friends are in our neighbourhood we would deem it a favour if time could be spared for a visit.

From Dundee. – I wish to express my sincere thanks for the food parcel received from you a few days ago. It arrived in very good condition and will be a happy addition to our austere supply of food. Every article it contains is very necessary to us and we will receive a great deal of pleasure from them.

It is gratifying to observe the friendship that exists between our two countries, and the practical tokens of your kindness fill our hearts with love and gratitude.

From Greenock. – I received the gift parcel safely and wish to thank you very much. I appreciate your kindness and needless to say will thoroughly enjoy the contents, which are rationed here and considered luxuries.

In Scotland we hold your Church in high esteem, and note from time to time the generous aid sent to our Foreign Missions. Having Dr. and Mrs. Andrews as missionaries in our South African field helps to draw us still closer in affection. I pray that they, and you in Australia may be greatly blessed by our Heavenly Father.

From Glasgow. – I have received your much welcomed gift parcel and am more than thankful for everything in it. I cannot express the feeling it has given me that people we have never seen, away on the other side of the world, are thinking of our welfare over here. Now I think of you all the time, and remember you in my prayers and ask God to help you with your good work.

From Dundee. – Just a few lines to let you know I received your parcel, which was very much appreciated. As my son is just newly back from the Forces it came in fine and handy. Everything was lovely, especially the honey, we can't get the like of it here. Thanking you again for your kindness.

FELLOWSHIP NEWS

Manning River. – The monthly meeting of the United Fellowships was held at Bunyah, June 24. Members from Taree, Tinonee and Bunyah were present. On arrival at Bunyah a very tasty tea was provided by the Bunyah Fellowship. At 8 p.m. the meeting commenced, Rex Webber acting as president. The subjects for the meeting were, “Conversion” and “The Witness of our Church.” Papers were prepared and read by Beatrice Murray and Angus Beaton, respectively. Both papers were very informative and provoked much discussion. The meeting was very interesting – one of the best we have had for some time. The July meeting was held at Tinonee. Questions were submitted and members were greatly helped by the answers given. This was the Annual Meeting and Joyce Ramsay of Taree was elected secretary for the ensuing year. On August 20, Noreen McRay and Alan McCaffrey were married at the Free Presbyterian Church, Taree. We wish them every happiness in their married life. Their future
home will be at Hannan Vale. Also our best wishes are extended to Bob Muldoon and Audrey McKay, who have recently announced their engagement.

   – NINA MILLIGAN

   St. George's. – At our meeting on August 25, we were fortunate in having Miss Mary MacLeod, M.A., of Edinburgh, who delivered a very informative address on the meetings of the Free Church of Scotland especially those held during Assembly Week. Miss MacLeod also touched on Missionary Society work and Welfare of Youth. At our last meeting a discussion took place on “The Reformed Conception of the Political Order” by Maxwell Bradshaw.

   – EMILY NISBET.

   CONGREGATIONAL NEWS

   St. George's. – A band of devoted ladies have been busy cleaning and renovating the church. The upholstery of the pulpit rails and book rest have been renewed and also the carpet surround of the pulpit. The young men have put in a new pulpit lamp and have been active in certain necessary attention to the roof and steeple.

   The minister addressed the Deacons Court on “The Diaconate” stressing the duties of the members and necessity of the office. He presented each member with a copy of the “Confession of Faith.” It is proposed to also present each with a copy of “The Principles and Practice of the Free Church” when available.

   Mrs. L. Worsfold has returned from her trip to Scotland.

   At our Communion on October 16 (D.V.) we hope to have the assistance of the Moderator, the Rev. J. A. Harman.

   STUDENTS FUND

   In our August issue a letter appeared under the nom de plume, “Interested.” “Interested” handed £10 to us to help train our young people for the ministry and mission fields, and suggested that 100 others (or families) do the same. We have received another cheque for £10 with the following note. “When 'Interested' suggested and deposited £10, this suggestion appealed to me, hence find enclosed £10. I feel that many more of our people will respond to this important fund to spread the Gospel.”

   (The cheque has been forwarded to the Treasurer. – Editor.)

   OBITUARY

   Miss A. McLACHLAN

   AN APPRECIATION (By C.P.K.)

   On Thursday, August 18, were laid to rest the mortal remains of an aged but active saint of God in the person of Miss Annie McLachlan, of “Laurel Bank,” Great Marlow, Grafton. For years many had the privilege of knowing in personal experience, the abounding virtues of this devout and kindly soul, who thought constantly of others in her continuous ministry of help where help was needed.

   As head of her household she had the capacity of making her guests feel perfectly at home. Many who could not name her as an intimate friend, received genuine kindness at her door. Of few can it be said that right to their 86th year their good works continued unabated, but of Miss McLachlan this can be truthfully stated. Her consistent faith in the Redeemer and her love to Him and His cause were the heart of her religion, and were demonstrated by her most generous answers to the many calls of various bodies propagating the evangelical faith, especially the Free Presbyterian Church, of which she was a valued member. With clear mind and steadfast zeal she worked and prayed day and night for the advancement of the Protestant religion, being especially generous towards the preachers of her denomination.

   She was possessed of a capacity to make an unusually large number of intimate friends who now mourn her departure. Farewell, beloved, till we meet around the Throne!

   “GRAFTON EXAMINER.”

   NOTICE

   Mr. H. C. Nicolson is the General Treasurer, and all money contributed to the various funds of the Church that come under the General Assembly should be forwarded to Mr. H. C. Nicolson, 10 Sterling St., Kew, E.4, Victoria.

   Mr. N. A. MacPherson, is the Treasurer of the Synod of Eastern Australia, and all money intended for the Synod of Eastern Australia should be forwarded to Mr. W. MacPherson, 1a Wild Street, Pagewood, Sydney, N.S.W.

   The Rev. J. A. Webster receives all subscriptions for the “Australian Free Presbyterian,” and should be forwarded to The Manse, Wharf Street, Maclean, N.S.W.

   Strangers who visit your church may be in search of a spiritual home. Don't smile, shake hands, and then forget them during the week! Give them a place in your prayers.

   SUBSCRIPTIONS FOR JULY, 1949

   NEW SOUTH WALES

   Miss E. Smith, Bondi, 10/-, 31/12/49; Mrs. A. E. Sutherland, Carlton, 5/-, 31/12/49; Mrs. N. MacFarlane, Vaucluse, £1, 28/2/50; Mr. A. Aitchison, Five Dock, £1, 31/1/52; Miss N. Milligan, Tinonee, 5/-, 30/6/50; Mr. H. J. Matthias, Forster, 5/-, 31/7/50; Miss A. E. Stewart, Taree, 5/-, 31/7/50; Mrs. A. K. Mackay, East Kempsey, £1, 31/12/53; Misses C. & J. McKay, Taree, 5/-, 31/3/49; Mr. R. N. Shane, Croydon, 10/-, 30/11/49; Mrs. G. Collins, Wauchope, 10/-, 28/2/50; Mrs. Latter, Wauchope, 15/-,

   THE AUSTRALIAN

   FREE PRESBYTERIAN

   Office:

   St. George's Church, Castlereagh Street, Sydney, N.S.W.
LESIONS FOR NOVEMBER
by REV. J. A. WEBSTER

November 5th

SAMUEL: BRIEF HISTORICAL INTRODUCTION

Read 1 Samuel 1 verses 1-28

Samuel, the son of Elkanah the Ephrathite, is one of the most interesting characters in the Old Testament. His name has been interpreted in various ways; for instance, “the name of God,” “the asked of God,” and “the heard of God.” He was the last Judge, the first of a regular succession of prophets, and the founder of the monarchy. With the birth, and call of Samuel, a new era begins in Israel. Between the death of Joshua and the anointing of Saul, king of Israel, a dark and unsettled period of 350 years lay. Every man seemed to be a law unto himself (Judges 17: 6), and there seems to have been no unity between the tribes. Conditions were rapidly approaching a time when, if evil continued unchecked, it might again be said of man “that every imagination of the thoughts of his heart was only evil continually.” Faith in God had waned, the worship of God neglected, and even idolatry was practised. At this time, God in His goodness raised up judges, the first of these being Othniel, Gideon, Jepthah, 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).

LESSON NOTES
TINY TOTS TEXT

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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, 30 Warvella Ave., Wahroonga.

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
The Manse
Wharf Street, Maclean, N.S.W.

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.

30/11/50; Mrs. T. H. Williams, Balgowlah, 5/-, 30/4/49; Mr. George MacKenzie, Croydon Park, £1/15/-, 31/8/50; Miss B. Murray, Taree, 10/-, 31/7/51.

VICTORIA
Mrs. J. M. Rowe, Clunes, 10/-, 31/12/49; Miss A. Nicholson, Dandenong, 10/-, 31/12/50; Mrs. Mclnnes, Caulfield, £1, 31/7/53; Mrs. G. McKay, Marnock Vic. Geelong, 5/-, 31/7/50; Miss K. B. Collett, Macarthur, £1, 31/12/56.

DEBT FUND, JULY, 1949
Miss N. Milligan, Tinonee, N.S.W., 10/-; Mrs. J. M. Rowe, Clunes, Vic., 10/-; Miss M. Nicolson, Clunes, Vic. 10/-; Miss C. & J. McKay, Taree, N.S.W., 5/-; Mrs. Latter, Wauchope, N.S.W., 10/-; Miss K. B. Collett, Macarthur, Vic, 10/-.

SUBSCRIPTIONS FOR AUGUST, 1949
NEW SOUTH WALES
Miss M. J. McDermid, Taree, 10/-, 31/7/50; Mr. McInnes, Taree, 5/-, 31/8/50; Mr. W. H. Reid, Wollstonecraft, 10/-, 30/9/49.

VICTORIA
Rev. H. K. Mack, Geelong, 5/-, 30/9/49.
Inspired prophet (1 Sam. 3: 19-21, 8-22).
Circuit judge (1 Sam. 7: 14-15).

November 12th

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: 15), and a prophetess in her gifts (1 Sam. 2: 1). She prayerfully sought a child from God. Her very soul yearned with passionate longing that God might hear and answer her prayer. Her prayer was answered, and the promise of a child given, hence the name Samuel, the asked or heard of God. In the fulfillment 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 each year for him? (1 Sam. 2: 19). What other clothes did Samuel wear? (1 Sam. 2: 18). Samuel now lives in the Tabernacle. Inside the Tabernacle were (1) the courts where the people worshipped, (2) the Holy Place, where the priest officiated, (3) the most Holy Place, where God dwelt between the Cherubim over the Mercy Seat. In the forecourt of the Tabernacle was the Altar, where the offerings and sacrifices were laid, and it was the duty of the priests to present offerings to God on behalf of the people. In the Tabernacle God revealed Himself as a gracious and forgiving God, and the sacrifices and the priesthood foreshadowed Jesus, who is our Perfect Sacrifice for sin and our unchangeable High Priest. (Heb. 9: 11-14)

The Tabernacle was a sacred place, and there Samuel, as a little priest, performed sacred duties. There would be so many duties for him to carry out that life in the Tabernacle would be full of interest. No doubt he would assist at the 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 candlestick and to open the doors at sunrise. The Tabernacle contained the Ark, the symbol of Divine presence. The Divine presence thus in the midst of the people denoted the grand mark and token of their separation and distinctiveness as a peculiar people, the peculiar and chosen people of God.

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

November 19th

SAMUEL – THE LITTLE PROPHET
1 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. 5: 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 1: 14; 15: 10)

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

November 26th

SAMUEL – THE MAN OF GOD
1 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: 3-6). The people performed a symbolical rite, denoting their deep humiliation, and fasting, entreated Samuel to cry unto the Lord for them, that He might save them out of the hands of the Philistines. And Samuel took a sucking lamb and offered it for a burnt offering wholly unto the Lord. And Samuel cried unto the Lord for Israel, and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel, 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's deliverance, and in token of God's goodness took a stone and set it up between Mizpeh and Shen, and called the name of it Ebenezer (The Stone of Help) 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 watch word.

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.

ON SWEEPSTAKES
Charles Kingsley is probably known to you as the author of “The Water Babies.” Kingsley was not narrow minded in most things, but when he heard that his son, who was at school, had taken part in a sweepstake, this is what he wrote:
My Dearest Boy,

There is a matter which gave me much uneasiness when you mentioned it. You said you had put into some lottery for the Derby, and had hedged to make it safe. Now all this is bad, bad, nothing but bad. Of all habits gambling is the one I hate most and avoid most. It gains by the lowest and most unjust means, for it takes money out of your neighbour's pocket without giving him anything in return. I say that the devil is certainly the father of it. I hope you have not won; I shall not be sorry for you to lose, and if you wish to please me, you will give back the money you have won to its rightful owners. This is my mind on the matter.

Your affectionate father,
Charles Kingsley.

SEARCH WORK IN ESTHER
1. Who reigned from India to Ethiopia?
2. Quote a verse showing that Esther was an orphan
3. Finish the verse where it is said, “I will go in unto the King.”
4. What was found in “The Book of Records?”
5. Where is it said Mordecai, “Had spoken good for the King?”
6. Find the statement, “The Jews had joy and gladness, a feast and a good day?”
7. Give the name of one of Esther's parents.

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

DOCTRINE
A public declaration of the Doctrines and Principles of the Church, in other words, what the Church believes, should be made that all men may know what the Church believes and upon what terms and professed principles they enter into her communion. Every office bearer, at his ordination, is required to declare: “I own and believe the whole doctrines contained in the Westminster Confession.
of Faith, as received by this Church in its Articles to be founded upon the Word of God, and do acknowledge the same as the confession of my faith.” The Confession is a system of doctrine taught in the Sacred Scriptures.

It should also be understood in what sense the office bearer makes his profession, for example, “Our Confession teaches the doctrine of Original Sin (Chap. VI.) This doctrine is essential to the reformed or Calvinistic System. Any man who denies this doctrine, thereby rejects the system taught in our Confession, and cannot with a good conscience say that he adopts it.” (Hodge)

Original Sin is taught in Holy Writ. The acceptance of the doctrine does not include an interpretation of the ways and means Original Sin can be accounted for. We accept the doctrine but may reject any or all the ways put forward to account for it. How and where sin originated we leave as an open question.

Each doctrinal statement set down in our Confession is essential to the whole system of truth, you cannot reject one or more without destroying the whole. During the past 50 years a determined effort has been put forward to discredit our Creed, or Confession.

The Liberal Schools of Theology declare that Christianity is a life and not a creed. Such a statement is not correct. It cannot make claim to scholarship nor can it be accepted by reason. Dogma or creed is simply what a man believes, and a man's life is determined by his convictions or what he believes, therefore life emerges out of creed or doctrine. It is upon this basic principle that you form your judgement or appreciation of the life of your fellow-men. The sincerity of a man's profession is evaluated by the sanctity of his life. The very term Christian indicates the principles by which the life is governed.

The person who claims to have the Spirit of Christ and at the same time regards doctrines and creeds as unnecessary, can only do so at the expense of logic and reason. How can Christ be understood, honoured and trusted unless we know: Who He is? What He is? Where He is?

Who is He? involves the great doctrine of the Incarnation. He is “the Son of God, the second person in the Trinity, being very and eternal God, of one 2 substance, and equal with the Father, did when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin.” If you do not know who He is, how can you trust Him?

What He is involves His mediatorial office, an essential doctrine of the System of truth. “It pleased God, in His eternal purpose to choose 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.” How can you lay claim to Salvation if you do not know Him as a Mediator and Saviour? Where is He? Involves the doctrine of His resurrection and ascension. “On the third day He arose from the dead with the same body in which He suffered; with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession; and shall return to judge men and angels at the end of the world.” (1 John 4: 3.)

The Church stands as a witness of God in the world, and it is a solemn obligation upon her to make known the doctrines and principles she embraces. Some have sought to escape the issue by assuming a sanctimonious attitude that was characteristic of the Pharisees, and declare that the Bible is their confession of faith. But such a statement cannot be accepted, because the Bible is not a Confession of Faith. The Bible is a statement of truth. The Arian heretics in the Irish Synod during the time of the late Dr. Cooke, sought to adopt a similar policy to escape the issue, but Dr. Cooke on the floor of the house said, “I ask, what Bible is your Confession? Is it the Trinitarian Bible, which announces 'The Word was God'? Or is it the Arian Bible, which announces 'The Word was Divine'? Or is it the Socinian Bible, which has it 'Reason was Divine'? Answer me, what Bible is your Confession?"

The Westminster Confession of Faith makes known to all who care to read it, what we believe the Bible teaches. We make no claim that our Confession is anything more than a human document. We do claim that the Bible is a
declaration of what God has said, and our Confession makes known to the world, the meaning that we attach to God's Words; and we are ready at anytime to expunge from the Confession any doctrine that cannot be proved and defended by an appeal to the Bible.

– PRESBYTER.

A ROYAL VISIT

On Thursday, May 26 last, Their Royal Highnesses, the Duke and Duchess of Gloucester, visited the Free Church Assembly at Edinburgh.

This year the Duke was Lord High Commissioner to the General Assembly of the Church of Scotland, and it was in that capacity that he paid a courtesy visit to our Assembly.

The office of Lord High Commissioner grew out of the conflict between Kirk and Crown which followed the Reformation in Scotland. Mary, Queen of Scotland, regarded the General Assemblies of the Church as seditious gatherings, and her successors of the Stuart line shared her suspicions and prejudices in that connection. The suggestion therefore was made by the Reformers themselves in token of their good faith, that the Crown should have a special representative at their Assemblies, and that this representative should report at Court in due course, on the deliberations and enactments of the Supreme Court of the Church.

It was thus that the office of Lord High Commissioner arose, but although all dutiful respect was shown to the representative of the Crown, his right to over-rule the decisions of the Assembly was not allowed. When, at the historic Glasgow Assembly of 1658, the Marquis of Hamilton, as Lord High Commissioner, protested against the reforming measures taken by that Court, and endeavoured, in the King's name, to dissolve it, his authority to do so was not recognised. Hamilton took his departure; but the Moderator – Alexander Henderson of Leuchars, reminded his brethren that Christ, as sole Head of the Church, had given Divine warrants to convocate Assemblies, whether magistrates consent or not. “Therefore,” he continued, “seeing we perceive his grace, my Lord Commissioner, to be so zealous of his royal master's commands, have we not also good reason to be zealous toward our Lord, and to maintain the liberties and privileges of His Kingdom.”

The Scottish Churches are no longer under suspicion of disloyalty to the Crown, and the office of Lord High Commissioner has to a considerable extent changed its significance. But the link between Crown and Church which the office represents is one that all to whom the Establishment principle means anything will want to continue.

An article on the Free Church which appeared in the “Daily Mail” during Assembly week contained the following comments:

“The history of many Churches in these modern times is a story of official Christianity meeting its opponents round the conference table and arriving at a working agreement. There's nothing like that about the Free Church.

With much justice on its side, the Free Church of Scotland can claim to be the direct lineal descendant of the Reformation in Scotland – in the senior line.

On a range of subjects, covering almost every country in the world and every 'ism,' the Church states its conscience with the same forthright strength that Knox used to tongue lash Mary Queen of Scots.”

The Lord High Commissioner, in his address to the Assembly this year, paid his own generous tribute to the contribution which our Church is making of the Christian good of the land. Referring to the Free Church as “a Church with a great history, a Church to which Scotland owes so much,” he added, “Today, as in the past, your zeal for God's Kingdom and allegiance to principle exercises a potent influence in the life of the nation.”

The interest taken by our people in this annual visit of the King's representative is indicated by the crowded Hall that invariably awaits his coming, and our Royal visitors this year were obviously moved by the warmth of the welcome which they received.

– “THE INSTRUCTOR.”

INDUCTION OF REV. J. A. WEBSTER

The induction of the Rev. J. A. Webster to the Pastoral Charge of the Maclean Congregation took place on the 27th July.

On the evening of the 26th rather disturbing information was received from Rev. M. C. Ramsay, of Taree, and Rev. J. A. Harman, of Wauchope, that they were unable to travel to Maclean owing to flooding on the Mid-north Coast. While it seemed that the cancellation of Mr. Webster's induction was inevitable, owing to the inability of the Northern Presbytery to meet, it was decided to carry on with the public welcome to be extended to Mr. and Mrs. Webster and family by the Maclean Congregation. Preparations for this were well
nigh completed and it was impossible to let all those intending to be present know of any alteration to existing arrangements. Friends from Grafton and Richmond congregations were also expected to attend.

For the same reason it was felt that a service should be held in the church at the time intimated, so Rev. A. D. McIntosh, of Grafton, Interim Moderator during the vacancy, conducted a service at 11 a.m. He preached from Ezekiel 1:15-18.

Afterwards the very large congregation repaired to the literary Institute, where a sumptuous meal was provided by the ladies of the congregation. It was at this juncture that a telegram arrived from the Rev. J. A. Harman stating that he was on his way to Maclean. He had been informed of the decision to carry on with the Congregational welcome and when he made the discovery that morning that the flood waters had rapidly receded, he decided to make a bold bid to reach Maclean ere the proceedings finished. Shortly after the announcement of the telegram, Mr. Harman, accompanied by Mrs. Harman, arrived at the hall, where he took over the chairmanship of the gathering from Mr. McIntosh.

Several speakers, including members of Presbytery, representatives of the Kirk Session, ministers of the other local churches and representatives of the local governing bodies extended a very hearty welcome to the Rev. and Mrs. Webster and family.

On behalf of the Congregation, Mr. Donald Gillies, senior elder, in his usual gracious manner, presented Mr. Webster with a cheque for a substantial sum. Mrs. F. Ramsay presented Mrs. Webster with a beautiful bouquet. Mr. Webster, in responding, among other things, expressed his conscious unworthiness of the Call, his desire for their prayers that his ministry in their midst might be blessed and his deep gratitude for the kindness of the Congregation. Mr. K. McDonald, Session Clerk, made a presentation to the Interim Moderator of a handsome standard lamp, for which Mr. McIntosh expressed his sincere thanks. Mr. G. C. Alford moved a hearty vote of thanks to the ladies of the Maclean Congregation for the excellent repast provided, and to all who had in any way contributed to make the function such a success. To this vote of thanks Mrs. S. A. Colville suitably responded. The singing of Psalm 133 and the Benediction brought this part of the proceedings to a close.

The great majority of those present, despite the advancing hour, then repaired to the Church where the Northern Presbytery proceeded with the induction of Mr. Webster. After devotional exercises and the questions being suitably answered, the Moderator, the Rev. J. A. Harman, in the name of the Presbytery, formally inducted the Rev. J. A. Webster to the pastoral charge of the Maclean Congregation. Members of Presbytery extended the right hand of fellowship to the newly inducted minister. Rev. J. A. Harman delivered the charge to the minister, and Rev. A. D. McIntosh to the Congregation. After the singing of the last three verses of the 72nd Psalm and the Benediction, Mr. Webster was accompanied to the door of the church to meet the Congregation on retiring. – A. M.

**CONGREGATIONAL NEWS**

**St. Kilda.** – On the 21st September the Moderator of the Free Presbyterian Church of Australia, Rev. J. A. Harman, arrived at Spencer Street, Melbourne, Railway Station, where he was welcomed by the minister of St. Kilda, Rev. J. C. Robinson, and elders.

During Mr. Harman's stay at St. Kilda he officiated at most meetings connected with the Sacrament of the Lord's Supper. The action sermon was based on the words of Verse 36 of the 27th Chapter of Matthew, “And sitting down they watched Him there.” Mr. Harman spoke of the various groups of people who watched the Saviour paying sins penalty upon the cross and launched the challenge – “To which group do we belong?” All the messages were much appreciated and we trust that blessing will follow the spoken word.

On the last evening of Mr. Harman's stay, he showed lantern slides of the family, surroundings and work of Dr. Andrews. These, with Mr. Harman's comments, were most interesting and will enable friends to pray more intelligently for the work of the Lord being performed by Dr. and Mrs. Andrews in Africa.

**St. Kilda.** – On Wednesday evening, 29th June, members and friends of St. Kilda Congregation gathered together, first in the Church and later in the Manse on the occasion of the departure of Miss Jean Harriss to Borneo to labour for the Lord with the Borneo Evangelical Mission.

God's blessing was sought on the service of His servant at a Prayer Meeting held in the Church, and then the company adjourned to the Manse for supper, after which Rev. J. C. Robinson, on behalf of the congregation, wished Miss Harriss the blessing of the Lord, making particular mention of His sustaining power, and presented her with a gift of £15. Miss Harriss responded, paying tribute to her Christian mother, Christian upbringing in the St. Kilda Church and praising God for His marvellous counsel and guidance throughout the time since she first heard His call to go out and preach the Gospel to every creature.

What lovely words are written by the Spirit of God of those who take the Gospel to those in
darkness – “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.” – Romans 10: 15.

St. George’s. – We were privileged to have with us the Moderator, the Rev. J. A. Harman, for our October Communion Season. While with us he delivered an informative lantern lecture on our mission work in South Africa.

News was received of the passing on of our late esteemed elder, Mr. Donald Shaw, who, with his wife, returned to Scotland last year. A quiet, unassuming but sterling Christian, his work as elder, precentor and Sabbath School Superintendent will long be remembered gratefully by the people of St. George’s. Our sympathy is extended to Mrs. Shaw in her great loss.

BRUSHGROVE CHURCH
On the last Sabbath of December, 1898, the late Rev. Walter Scott preached the first sermon in the newly erected Brushgrove Church, which had been transferred from Cowper, a nearby settlement on the opposite side of the South Arrn. The passing of fifty years brought much wear in its train and the time for renewal had come. To mark the restoration of the building a large number of friends journeyed by bus from Grafton and Ulmarra to attend a special service of thanksgiving held in the church on Saturday, July 16th.

The minister of the charge, the Rev. A. D. McIntosh, preached a searching sermon on the text, Acts 24: 14-15, the same text from which Mr. Scott preached at the opening of the building fifty years before. He emphasised the need of Free Presbyterian witness in a day of apostasy from original Presbyterian standards. – C. P. K.

I am glad there is a height I know nothing about in the Old Book – a length and a breadth we know nothing about. It makes the Book all the more fascinating. I thank God it is beyond me. It is a pretty good proof that it came from God and not from the hand of man. You can take a chapter and read it for 365 days in the year and always find something new in that chapter. Read this Book; study it, and do what it tells you, and you will grow to love it.

– D. L. MOODY.

JEAN McDONALD MEMORIAL FUND

The following are extracts from some of the many letters received by the Secretary, express their appreciation of the food parcels forwarded to them from this Fund.

From Edinburgh. – Please convey our thanks and greetings to the kind friends who contributed to this gift. We are Free Church people, and the address “Free Church of Australia” on the box makes us feel that our parcel was indeed sent not by a remote organisation but by real friends. We remember the Australian ministers, Rev. Campbell Andrews and Rev. McIntosh, quite well. While they studied here they preached quite often in our Church, St. Columba Free Church, Edinburgh. Thank you once more for your parcel. I can assure you that the contents were very much appreciated and enjoyed. May the Lord bless your efforts and repay you for your great kindness.

From Edinburgh. – We did have a pleasant surprise today when the postman handed in a food parcel which was sent by you from Australia. It is kind indeed of the Australian people to send these parcels and we were interested to note that they come from the Free Church of Australia, as we belong to the Free Church of Scotland. I wish to thank you for the parcel of choice foods which, I assure you, was very acceptable. The Jean McDonald Memorial Fund, distributed by the Free Church of Australia, has brought good cheer to many homes, and we deeply appreciate that ours was included.

What a pleasant surprise we had when the postman arrived with your parcel! What are we to say to you? A mere “Thank you” does not express our feelings, except in a very small way, to the kind friends who sent those good things. The variety of good and useful things was just splendid. May the Most High richly reward you for your kindness.

To date 315 parcels have been despatched to our friends in Scottish cities. The lists of names are forwarded to us by the ministers in these cities. Donations are solicited for this worthy fund, which, besides being a memorial to the late beloved Jean McDonald, also strengthens our ties with the Free Church of Scotland. Donations will be gratefully
acknowledged by either Miss K. Davis (Hon. Sec.), 8 Drynan St., Summer Hill, N.S.W., or Miss B. Finlayson (Hon. Treas.), 55 Western Rd., Parramatta, N.S.W.

THE APOCRYPHA

The Apocryphal Books are certain writings composed in the interval between Malachi and our Saviour's appearance in the flesh. They were not written in the Hebrew language like the books of the Old Testament Scriptures, and exist only in Greek. The Jewish Church never acknowledged them as inspired; and when the Apostle says (Romans 3:2) "that unto the Jews are committed the oracles of God," he seems to intimate, not merely that the possession of the sacred oracles was conferred on them as a privilege, but that the custody and preservation of them was imposed upon them as a duty, so that they being, as it were, the authorised depositories of the oracles of God, their testimony as to their authenticity is to be regarded as essentially important, if not of itself absolutely conclusive. The authority of these books was not in any instance acknowledged directly or by implication by our Saviour or His Apostles, while they plainly acknowledged the authority of the law, the Psalms and the Prophets, and the three classes into which the Jews usually distributed the Canonical Scriptures. There is not a vestige of evidence that these books were composed by men who wrote under the inspiration of the Holy Ghost, or that their authors were regarded in any of their contemporaries. There are not a few statements in these books which by no skill and learning can be reconciled with each other, and which therefore cannot have proceeded from one and the same Spirit of Truth.

– REV. WILLIAM CUNNINGHAM.

Practically all the martyrs of the Christian Church have died because this sentence has been burned into their hearts and consciences: "We ought to obey God rather than men." The Scriptures everywhere exhort us to yield obedience to those in authority, but the Scripture is just as clear that, when men's words oppose God's revelation, our obedience must always be to God."

– HENRY D. PHILLIPS.

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 to 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 has 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.

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THE SECOND ECUMENICAL SYNOD

The life of the Church and its effective witness in the world today is restricted by an indifference to religious truth. The great doctrines of Holy Writ are of paramount importance and to be indifferent about them is the first symptom of an infection of a disease that, if it is not stamped out, must terminate in death.

God's truth is often sacrificed by the self-inflated opinion of those whose prejudices are condemned by the Word of God, and who take cover in declaring that, we must not take too literal a view of the laws of God and the doctrines of His Word. A more advanced symptom of the disease is when obstinacy is interpreted as sincerity. Too obstinate to be convinced of the truth, they seek to maintain their position by a plea of sincerity and self evaluated intelligence. We have a classical case in the Gospel according to St. Luke. When Christ stood before the council and they asked Him, “Art Thou the Christ? Tell us. And He said unto them, If I tell you, ye will not believe.” (Chap. 22: 67.)

To the Christian the test of truth is not his own sincerity, but an appeal to the oracles of God as the standard of truth. Paul in his defence before Agrippa declared that sincerity was not the test of truth, when he said “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.” (Acts 26: 9.) And as a result of his mis-directed sincerity, Paul in his letter to Timothy said that it made him “a persecutor, a blasphemer and injurious.” (1 Tim. 1:13.)

It is only as we adhere to the truth of God's Word, and the principles and doctrines that we maintain are in conformity to the will of God, shall we rest on a firm foundation. To this end the Second Ecumenical Synod was convened in Amsterdam, August 8-18th. Delegates from churches in four continents were present, Europe, Asia, South Africa and the United States of America.

The Free Church of Scotland was represented by the Moderator, the Rev. G. N. M. Collins, Prof. D. MacKenzie, of the Free Church College, and the Rev. Alex McDonald. Professor G. Ch. Aalders, of the Free University of Amsterdam, was elected President, Professor Clarence Bouma, of the
Christian Reformed Church in the United States, Vice-President, and the Rev. Pouw I Gan, from Central Java, Second Vice-President.

Four advisory committees were appointed. Committee No. 1 was to deal with Ecumenicity. Committee No. 2 with Creation and Evolution and Marital questions. Committee No. 3 with Church and State, and with the Church as institute and its Doctrine. Committee No. 4 with Christian Education and the Second Coming of Christ.

We hope to receive the report of the Proceedings of the Synod in the near future and make the substance of the Proceedings available to our readers.

The Rev. W. Grier; of the Irish Evangelical Church, a delegate to the Ecumenical Synod, made the following comment at the conclusion of the meetings. “The meetings of the Synod were memorable. We could say in the words of Psalm 153.

“Behold how good a thing it is, And how becoming well, Together such as brethren are, In unity to dwell.”

“Friendships were formed which will, no doubt, be strengthened as the years pass. The Churches of the Reformed Faith through these meetings can thank God and take courage. Those especially of the smaller branches of this great company may well lift up their hearts. We are not alone in the world. There is a great company who have not bowed the knee to Baal and who maintain the whole counsel of God. To God alone be the glory.”

CONVENER, ECUMENICITY COMMITTEE.

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RELIGIOUS ENCYCLOPEDIA

A news item of more than ordinary interest reaches us from Grand Rapids, Michigan. The Baker Book House, publishers of religious books, announces that it has secured the exclusive rights from Funk and Wagnalls for a reprint edition of the New Schaff-Herzog Encyclopedia of Religious Knowledge.

The New Schafi-Herzog is the only encyclopedia of its kind. It is based on the internationally known German “Realencyklopadie” found by J. J. Herzog and edited by Albert Hauck. The English edition was prepared under the guiding mind of the famous church historian, Phillip Schaff. This encyclopedia not only includes Bible knowledge, but embraces every phase of religious knowledge from the beginning of history. It has long been recognised as the standard religious encyclopedia for libraries, seminaries, Bible schools and colleges, and Bible scholars everywhere. The first volume will appear in November.

7 FROM AN ANCIENT PREFACE

The following are two extracts from the preface, written by Thomas Manton, of the “Confession of Faith:”

I cannot suppose thee to be such a stranger to England as to be ignorant of the general complaint concerning the decay of the power of godliness, and more especially the great corruption of youth. Wherever thou goest, thou wilt hear men crying out of bad children and bad servants; whereas indeed the source of the mischief must be sought a little higher: it is bad parents and bad masters that make bad children and bad servants; and we cannot blame so much their untowardness, as our own negligence in their education.

I do therefore desire that all masters of families would first study well this work themselves, and then teach it their children and servants, according to their several capacities. And, if they once understand these grounds of religion, they will be able to read other books more understandingly, and hear sermons more profitably, and confer more judiciously, and hold fast the doctrine of Christ more firmly, than ever you are like to do by any other course. First, let them read and learn the Shorter Catechism, and next the Larger, and lastly read the Confession of Faith.

———

My profession of faith is simply that I know 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 possibly was and probably was not born of a virgin, but know only 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 a Christ who said to the wind and the waves with the voice of the Sovereign Maker and Ruler of all nature, “Peace, be 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 upon Himself the just punishment of my sins, and died there in my stead to make me right with the Holy God.  

– J. GRESHAM MACHEN.

MISSION NEWS

Our General Treasurer, Mr. H. C. Nicolson, received the following letter from Dr. Annie M. Mackay from Lakhnadon, India.

Dear Mr. Nicolson,

Your letter of 12/4/49 with the draft for £11/18/9, from the Wauchope L.M. Society, came when I was at the Hills, Darjeeling, but I now have its equivalent in rupees, viz., Rs. 158.53, which is very welcome and will be very useful – perhaps in getting some extra beds or cots for hospital. Thanks to the donors, and to you for sending it on. It is indeed wonderful how they continue to support us along with their special missionary, Dr. Andrews. It is very sad to hear that Mrs. Andrews has been so ill. We trust that she has made good progress and that the whole matter will be, as you say, over-rulled for good. South Africa has gone ahead lately, as a mission field of our Church.

The Rev. Murray Macleod has returned after the hot weather, but only for a few weeks. He is now pastor of “Union Church,” Octacamund, South India, where his boys are at school, and where already he is having big congregations, prayer meetings, Bible classes, etc. He will be a big loss here, and it is serious that there is no man to take his place here, now. There is word of a student, but he will not be finished college till next year.

Sister Dunlop is due to go on furlough in December which will leave only Sister Brown and me on the field. It is very sad that there is still no woman to take the place of Miss Stewart (Mrs. Thomas), Miss Gillies (Mrs. Brown) and Miss Elizabeth MacLeod, as special workers among the women in their homes. What about Australia contributing a worker or two?

Our orphans – or “Faith Children” now number 17 all told; the youngest being David Tahib Masih, now about 10 months old, and the oldest, Jaiwanti, 18 years, who is now helping in the hospital, as well as with the small children. Eight will, this year, be away at boarding schools.

We do need more trained workers to help in hospital and dispensaries and we still need two good Christian teachers for the school in Chhapara.

Special prayer is asked for Tiwari’s son, Daya, who has not really yielded to Christ. We do covet your constant and continued prayer interest in the work in all its aspects, and its workers.

With renewed thanks.

Yours sincerely,

Obituary

MISS ANNIE M. McLACHLAN

The late Miss Annie M. McLachlan, of Laurel Bank, was a rare example of one who was truly adorned with “a meek and quiet spirit, which is in the sight of God of great price.” In her family circle and in the Congregation as also in the whole community, her passing in her 84th year is deeply mourned. For her to live was Christ and to die was gain. Death came for her truly as a thief in the night, but she was ready. The previous day she was present in Grafton Church at the service appointed by the Assembly for humiliation and prayer. She was no stranger to these spiritual exercises. On that very day tokens of her loving care for, and deep interest in, the temporal welfare of her minister were evident. She was in her usual health until she retired to rest that night, but some time later she became suddenly ill and passed away within an hour.

Her love for her Saviour was deep and manifest. In many ways her life clearly proclaimed this. She loved His word. Her knowledge of it was deep and her adherence to it unshakable. With the Psalmist she could say,

“Oh how love I thy law! it is my study all the day.”

and

“How sweet unto my taste. O Lord, are all thy words of truth!”

She loved His house. It was ever her great delight to be regularly in her place. How often did she, with her whole heart, rejoice to say with David.

“I joyed when to the House of God,
Go up, they said to me.”

For many years also she took a leading part in the Ladies Missionary Society, and, even since advancing years compelled her to resign her office, her gracious presence and unfailing interest were a strength and inspiration. She loved the Lord’s Day. It was no burden to her, but a great delight, a foretaste of the eternal rest upon which, we believe, she has now entered. She loved His people. While gracious to all, her love to her fellow-believers was such that even the least discerning could not fail to see by it whom she followed, for “By this shall all men know that ye are my disciples, if ye love one another.” That love also lacked not practical expression. To those who ministered to her in spiritual things she was specially generous. And she loved His cause. Always zealous for the ingathering of souls, she prayed, worked and gave liberally of her means to the very last for the extension of His kingdom at home and abroad. We feel that she could say with Paul, “I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for

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me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them also that love His appearing.”

– A. M.

SUBSCRIPTIONS FOR SEPTEMBER, 1949
NEW SOUTH WALES
Mrs. S. T. Lindsay, Huntingdon. 5/-, 21/5/51; Mrs. G. Neil, Penrith, £1, 30/6/53; Miss Mackintosh, Wahroonga, 5/-, 31/8/50; Mrs. H. E. Wilkinson, Pampoolah, £1/10/-, 31/3/51;

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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.

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Rev. J. A. WEBSTER
The Manse
Wharf Street, Maclean, N.S.W.

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.

Mr. H. Cameron, Kingsforth, £1/10/-, 31/12/50; Mrs. E. Upton, Bob’s Farm, 10/-, 31/7/54; Mrs. J. O’Grady, Springwood, 5/-, 30/9/50.

VICTORIA
Mrs. C. McKenzie, Spotswood, 5/-, 31/12/50; Mrs. K. M. Hardy, Hamilton, 10/-, 31/8/51; Mrs. M. Jackson, Hamilton, 10/-, 31/8/53.

DONATIONS
Mrs. H. E. Wilkinson, Pampoolah, N.S.W., 10/-; Mrs. E. Upton, Bob’s Farm, N.S.W., 10/-.

SUBSCRIPTIONS FOR OCTOBER, 1949
NEW SOUTH WALES
Mr. J. Campbell, Chatsworth Island, £1, 31/12/50; Mrs. A. A. Anderson, Chatsworth Island, £1, 31/12/51; Mrs. A. H. Baker, Maclean, 10/-, 31/3/48; Mr. C. A. Gilbert, Maclean, 10/-, 31/10/51; Mr. G. McQueen, Maclean, £1, 31/10/53; Mr. A. MacPherson, Roseville, £1, 30/4/55; Mrs. R. Beaton, Saltash, 10/-, 31/10/50; Mr. A. Cromarty, Saltash, 10/-, 31/10/51; Miss H. Beaton, Georgetown, 10/-, 31/10/50; Mr. M. Cromarty, Anna Bay, 10/-, 31/10/50.

DONATIONS
Miss A. McDonald, Chatsworth, £1.

The Children’s Portion
THE CHILDREN’S SERMON
A GRACIOUS PROMISE
“Whosoever shall call upon the name of the Lord shall be saved.” – Acts 2: 21.

This is a very precious word. Boys and girls should take notice of it. It was first uttered by the prophet, Joel.

1. Notice firstly that the promise is very wide. It says “whosoever.” This means that the person, no matter what colour, class, race, distinction or nationality that calls upon God in Christ, will be saved. The Gospel is sent to every person and is meant for every individual. What a great blessing this is!

2. Notice in the second place the promise is very simple. Whosoever “shall call” on the name of the Lord shall be saved. The Lord knows that we cannot save ourselves. He does not say that when we are good enough, or come to a certain age we will be saved, but when we call on Him. People of all ages and classes can call on Him. We could not conceive of salvation simpler than this.

3. The next thing we wish you to notice is that the promise is very sure. We shall be saved. It does not say we might be, but we shall be saved. Salvation is a matter that we require to be very sure about. When we come to die, it will not do to be doubting. Imagine a sailor putting out to sea and not knowing where he was going to! If we call on God in sincerity we shall be saved.

4. Learn another thought from this passage that the promise is very blessed. It says we shall be saved. There is nothing more important than the salvation of our souls, and nothing more comforting to our souls than to know we are saved. Men who are saved would not give their salvation away, even if they could, for worlds. We should all work and strive and pray to be saved. Jesus can save to the uttermost. Let me put the question to you. Are you saved?

– J. C. R.

“I FEEL IT, SIR.”

A little boy was flying a kite, which had soared so high as to be almost out of sight. Seeing him looking so earnestly upward, a gentleman asked him what he had there.
“A kite, sir,” was the boy's reply.  
“A kite,” said the gentleman; “how can that be? I don't see it.”  

“Ah! I feel it pulling sir,” was the boy's unanswerable reply. This should be our evidence that our Saviour is above—we should feel Him pulling.  
– T. DE WITT TALMAGE, D.D.

DAMASCUS
The first city we shall notice is Damascus. It is one of the most ancient cities of the world. The first mention we have of it is in connection with Abraham, whose servant Eliezer was a native of this part. Gen. 15: 2. There are many things of interest relating to Damascus.

One of the most noteworthy is that it was here that Saul, the great persecutor, was converted. He was on his way to arrest any Christians he found there, when he was struck blind by the Lord, and had to be led into Damascus. (See Acts 9.) At this time there were some excellent Christians there. Particularly one, Ananias, to whom the Lord said in a vision, “Arise, and go into the street which is called Straight and enquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth, and had seen in a vision a man named Ananias coming in and putting his hand on him, that he might receive his sight.” What a wonderful thing this was for both Saul and Ananias. How the Christians must have rejoiced when their great enemy was converted, and instead of persecuting them Saul began preaching about Christ.

Damascus was the capital of Syria and was most likely the city where Naaman the leper lived. There were two great rivers there, Pharpar and Abana (see 2 Kings 5), whose waters, he thought, were better than the water of Jordan. But the prophets command was to go and wash in Jordan seven times. The river Jordan is a type of grace. Naaman was a very proud man. He had to be taught humility. If he would be cured he had to be taught obedience. Being an officer in the Syrian Army he should have known all about obedience. He had to be taught also that there was a prophet in Israel.

Questions:
1. What man was converted in Damascus?
2. Name a Christian who lived there.
3. Give the name of a street in Damascus.
4. What two rivers were near Damascus?
5. How did Saul escape from Damascus?
   See 2 Cor. 11: 52.

MAKING OUR OWN MEASURE
Have you ever heard the story of the little boy who once went home to his mother, and said, “Mother, sister and I went out into the garden, and down the meadow to the wood, and we were calling about, and there was some boy mocking us.” “How do you mean, Johnny?” said the mother.

“Why,” said the child, “I was calling out 'Ho!' and this boy said 'Ho!' So I said to him, 'Who are you?' And he said, 'Who are you?' So I said, 'What is your name?' He said, 'What is your name?' And I said to him, 'Why don't you show yourself?' He said, 'Show yourself.' And I jumped over the ditch, and I went into the wood, and I could not find him, and I came back, and I said, 'If you don't come out, I will punch your head.' And he said, 'I will punch your head.'”

10 So his mother said, “Ah, Johnny, if you had said, 'I love you,' he would have said, 'I love you.' If you had said, 'Your voice is sweet,' he would have said, 'Your voice is sweet.' Whatever you said to him he would have said back to you.” And the mother said, “Now, Johnny, when you go and get to be a man, whatever you will say to others they will by-and-by say back to you;” and his mother took him to that old text in the Scripture, “With what measure ye mete, it shall be measured unto you again.”

– C. H. SPURGEON.

BRINGING SINNERS TO JESUS
I read in the “Guide to Kingsbridge” this afternoon a pretty story about the Start Bay villages, where the Newfoundland dogs are kept to go out to sea to fetch in a rope. The story is that one of these dogs saw a child in the water and swam in and brought the child out. He could do that and, as he laid the child down on the sand, it was nearly dead. And he licked its face to try to bring it round; and when he found that his licking would not revive it, he went up to a village, he caught hold of the people's coats, till at last he induced some to come down, and by their care the little flame of life in the child which was almost extinct was made to burn up again. As I read that story, I hoped to be something like that dog. I will go into the water after souls and try to bring them out. And if I could I would kiss them into life with loving words; but as that is out of my power, I will go and tug at the skirts of Jesus, and ask him to come, and give them life, and raise them up, and I do not doubt that he will do so. That was a dog's work. Christians, do something more than dogs do, or, at least, attempt to do as well. God grant you may, and though you cannot quicken them into life, you can bring Jesus to them, and He can give them life and strength, that they may be saved.

– C. H. SPURGEON.

ALCOHOL
“Beware of the use of alcohol. It is,” said Sir Thomas Anderson Stuart, Dean of the Faculty of Medicine, Sydney University, “the most body destroying, soul destroying, and nation destroying substance ever known.”

Recently a man in Manchester, England, died from the effects of it after having kept free from it for eighteen years. He won £749 in an Irish sweepstake. This was his undoing. He then drank himself to death.
Gambling and drinking of intoxicating liquor usually go together.

“**I HAVEN'T TIME.**”

How often one hears these words, and it is doubtful whether those who use them ever pause to consider if they are really true.

An old writer says, “Prayer should be the key of the morning and padlock of night.” You may say, “That's all very well for people who have plenty of time at their disposal. I am hurried when I get up, and tired when I go to bed, and I haven't time for anything of the kind.”

Now, can you fancy a soldier going into battle unarmed, saying he had not time to put on his armour? You smile at the very idea, and yet you have to fight a far greater foe than any human enemy. You have to struggle against the temptations of the world, the flesh, and the devil, and if prayerless, you encounter them unarmed! Surely it is better to rise earlier and spend a little time in prayer, telling God of the trials you anticipate or fear, and asking Him for help and guidance, which will not be denied. Then at midnight how simple it would be to forecast so as to have everything cleared up early and quietly before you go to your room.

“I haven't time to go to church,” says one. And yet you should have no excuse unless you are ill. About worldly matters, if you really want to do anything particular, do you not make time for it? Conscience tells you that you do? Then don't expect that if you let things take their course and make no arrangements you will find your time clear and yourself quite ready to get to church when the time comes.

“I haven't time to read my Bible.” Well, make time for this as you would for the pursuit of any earthly employment or recreation, and you will thus feed on the Word, and grow thereby in all grace and strength for duty and service. . . . Don't say “I haven't time” as an excuse for neglecting duty, unless.

**RESIGNATION**

We are sorry that the Rev. I. L. Graham, M.A., of Hamilton, who was appointed at last Assembly to conduct the Sunbeam portion of “The Australian Free Presbyterian” has seen fit to resign the position. This portion of the Magazine will be carried on as formerly until next Assembly by the Rev. J. Campbell Robinson.

**LESSON NOTES**

**LESSONS FOR DECEMBER**

4th DECEMBER, 1949


You will remember when we were studying chapter 9 we read in verse 22 that the movement of the cloud would be a sign to the Children of Israel. If the cloud abode on the tabernacle Israel journeyed not, if the cloud was taken up that was to be regarded as the Divine instruction to go forward. In the previous lesson we read about the trumpets. When the cloud was taken up these trumpets would have sounded forth the news that God had given the signal to go forward.

Verse 12 tells us how the children of Israel travelled after the cloud was taken up. They were led out of the wilderness of Sinai and the cloud rested in the wilderness of PARAN. This particular wilderness is not fully known from a geographical point of view, but it is generally considered 11 to be what is now called the district of et-Tih or “the wandering.” You will be interested to know that there are traditions among the Arabs about et-Tih and they refer to it as the scene of the wanderings of God's people.

One commentator in dealing with Israel's journey from one wilderness to another brings out the following point, “The young always think,” he writes, “that when the special temptations of youth are past it will be an easy and simple matter to walk uprightly. In truth the whole of this life is a desert journey, and we only remove from the awful precipices of Sinai to encounter the rugged and barren expanse of Paran.”

You will notice that there is a lot of detail about the order of marching. Please don't overlook the importance of all this. The Church of God must have order and discipline, otherwise it becomes weak in its witness. Also you should notice an important lesson tucked away in verse 21. The ark and the sacred vessels had not arrived but the tabernacle was to be set up ready for their arrival. Even in times when spiritual life is low the church must be set up according to God's word in readiness for the blessing of God's Spirit.

**11th December.**


You have all become familiar with the text about Jethro being Moses father-in-law (Exodus 5: 1). It may therefore perplex some of you when you see RAGUEL referred to in verse 29 of today's chapter, as Moses father-in-law. You might be well advised to call in your minister's assistance in the matter but there seems to be two probable explanations of the different names. One explanation is that Jethro had several names, this was not uncommon in early biblical times. The other explanation is that the term father-in-law did not have a particular meaning but simply meant a marriage relation. In other words, the term could have meant brother-in-law.

Hobab received a beautiful invitation from Moses and it is in many ways similar to the gospel invitation. Moses reminded Hobab that there were blessings not only during the journey but at the end of the journey. No matter how young you are you should think of heaven. Jesus is preparing a place for His people. We also should remember that there are blessings on the road as well as at the end, see 1 Timothy 4: 8. Never feel that any good thing can be attributed to some source other than God.

Notice Hobab's reply, he puts up the claim of his own land and his own kindred. As our Lord made very clear when He spoke about all the objections people raised to discipleship, the call to service is the most important one.
Apparently Hobab knew the desert well, because in verse 31 Moses said that Hobab would be to the Israelites instead of eyes. God can use our experiences and our knowledge although He is not dependent upon them. It is a good point to remember when appealing to strangers to enter into fellowship with the church that they can be of service. From the point of view of salvation we must think only of our helplessness, but as Christians we can be established “in every good word and work.” 2 Thess. 2: 17.

18th December.


The keynote of today’s study is marching, and the lesson we draw from it is that the church of course each child of God is on the march also. Paul tells us that here we have no abiding city. In other words we must recognise that although God has provided us with many things for which we have cause to be thankful, we must always remember that the real joys which God has prepared are yet to come.

The point mentioned in verse 33 illustrates God’s providing care. Notice how it says that the Ark of the Covenant was to go before and search out a resting place. Does not this remind you of the familiar words of Jesus in John 14: 3, “I go to prepare a place for you.”

Further evidence of God’s care is found in the record which tells us that the cloud of the Lord was upon them by day. How clearly does this record show the relationship between the old and new testament. The reader does not need to be a theologian to visualise in the cloud a pre-figurement of the Holy Spirit’s presence with Christ’s Church. Turn again to John 14 and you will find that the Holy Spirit, the Comforter is to abide with God’s people for ever.

Boys should be stirred with the fine words which Moses used when the ark set out (v. 35): “Rise up, Lord, and let Thine enemies be scattered.” You will find these words also in the opening verse of Psalm 68. When Field Marshal Montgomery launched the great invasion in June, 1944, which liberated Europe, he gave those words as a battle cry to his soldiers.

The words which Moses used when the ark rested (v. 36) might possibly mean the desire of the Israelites to see their great leader face to face. Compare it with the cry of the infant church, “Even so, come, Lord Jesus.” Rev. 22: 20.

25th December.


One of the outstanding faults in human beings is ingratitude to God. Christ came in contact with ingratitude when he healed the ten lepers. In our lesson today we find that the Israelites had forgotten all the good things God had done for them. They forgot about all the miseries they had suffered under Egyptian task masters and the tedious nature of their present journey was all they could think about.

We are told that God’s anger was kindled against Israel. Some have tried to explain away the fire by suggesting that it was merely lightning. The whole tenor of the reading lends force to the fire being of super natural origin. “Our God is a consuming fire” (Hebrews 12: 29), and therefore it is reasonable to think that He manifests Himself by fire.

The great fact of Christ’s atoning death is shown in our lesson. God’s wrath is what you and I deserve, but the Mediator, of which Moses was a type, stands between us and that wrath. Notice how the people cried to Moses and how Moses pled with God on their behalf. That is what Christ is doing continually on our behalf. Read Hebrews 2: 17,18. One commentator has drawn attention to an important point which might be used in dealing with false forms of Christianity. The Israelites did not appeal to any of Moses relatives such as Aaron, they appealed to Moses himself, the appointed mediator. We must not appeal to those whom Christ has honoured but to Christ Himself.

12

OCTOBER BIRTHDAYS

“In every thing give thanks.” – 1 Thessalonians 5: 18.

Oct. 3 – Margaret Blakemore, Sydney.
5 – Richard McKinnon, Ellenborough.
5 – Nancy Murray, Tinonee.
6 – Hazel Brooker, Kindee.
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.
11 – Elizabeth McQueen, Grafton.
12 – Jacqueline Millar, Cargo.
12 – Marion Millar, Cargo.
12 – Marie McQueen, Grafton.
13 – Robert Fowler, Wingham
14 – Lois McPherson, Warnambool.
14 – Shirley Cause, Three.
14 – Helen Fuller, Grafton.
15 – Ivan Hodges, Maitland.
15 – Aileen Hanks, Branxholme.
16 – Leslie Murray, Bunyah.
17 – Helen McPherson, Grafton.
17 – Fay Chapman, Wauchope.
18 – Helen Robinson, Wingham.
19 – Ena MacLeod, Mentone.
20 – Wendy Dick, Wauchope.
20 – Ian Beckman, Harwood Island.
20 – Clifford McKinnon, Kindee.
20 – Carol Wilmer, Kimbriki.
21 – Robert Murray, Krambach.
21 – Anne Smith, Russell Island.
21 – Peter Berry, Gloucester.
22 – Kathleen MacKay, Maclean.
22 – Sandra MacLeod, Mentone.
23 – Elizabeth Anderson, Bob’s Farm.
24 – George Fuller, Grafton.
26 – Dorothy Murray, Krambach.
28 – Fay Ramsay, Lismore.
29 – Margaret Martin, Tinonee.
29 – Nancy Brain, St. Kilda.

NOVEMBER BIRTHDAYS

“Those that seek Me early shall find Me?” – Proverbs 8: 17

1949

Nov. 1 – Donald McLean, Wherrol Flats.
2 – Connie Martin, Tinonee.
3 – Ken Fort, Hamilton.
SEARCH WORK IN 1 & 2 THESSALONIANS
1. Who does Paul say hindered him from coming to the Thessalonians?
2. What does Paul say about those who sleep in Jesus?
3. Paul likens the coming of the Lord to something. What was it?
4. Find the statement “In everything give thanks.”
5. Where does Paul exhort the Thessalonians to stand fast?
6. Find the exhortation “Be not weary in well doing.”
7. What token did Paul give in every epistle of his, that it was his writing?

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

SEARCH WORK IN 1 & 2 TIMOTHY
1. What does Paul tell Timothy is the end of the commandment?
2. Write out a saying the Apostle says is “a faithful saying.”
3. Quote a statement of the Apostle as “a true saying.”
4. What does Paul say about the mystery of godliness?
5. Give the Apostle's views about bodily exercises and godliness.
6. Give the name of a man who did Paul much evil.
7. Paul mentions the names of 25 different people in 2nd Timothy. Who were they?

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.2, Victoria.
ISRAEL IN THE PURPOSE OF GOD

STEWARDSHIP

In Romans 3: 1 the question is asked, “What advantage then hath the Jew? and what profit of circumcision?” The answer is given briefly in verse 2, “Much every way: chiefly, because that unto them were committed the oracles of God.” The children of Israel were called to be stewards of the mysteries of God.

That which is the common duty of all and not the special obligation of some is liable to be neglected. When, immediately subsequent to the fall of man, God announced that the seed of the woman would bruise the serpent's head, that announcement conveyed to the deceived and guilty human pair the promise of a Saviour. It was, one might think, a jewel to be snatched at and held fast with unremitting faithfulness.

The early pages of human history, however, show how lightly esteemed the promise was. A solitary individual like Abel or Enoch might lovingly cherish it, or a practical man like Noah might speak of it to his generation, but the mass of the people regarded it as of no value.

At length God entrusts this jewel, the promise of a Saviour, expressly to Abraham, his friend. “In thee shall all the families of the earth be blessed.” The indefiniteness attaching to the promise through the increase of population, gave place to the definite assurance that the “seed” of the woman would arise among the descendants of Abraham, whom God, in furtherance of His gracious purpose, was calling to be a peculiar people to Him. Abraham was a man to be trusted because God had made him so. "For I know him, that he will commend his children and his household after him, and they shall keep the way of the Lord, to do justice and judgement; that the Lord may bring upon Abraham that which he has spoken of him.”

As an incentive to fidelity in the discharge of the sacred trust and as a pledge that God would fulfil His promise in all its far reaching benefits, God covenanted with Abraham and his seed to give them the good land of Canaan as an enduring possession. In due time the nation of Israel was constituted under God's immediate authority through the ministry of Moses.

The political principles and the religious organisation of the nation were calculated to induce in the hearts of the people a strong sense of responsibility to God and a realisation of the truth that they had been made custodians of the gracious promise of a Saviour, which promise had been given in express terms to Abraham, renewed by act when God provided a ram to take Isaac's place on the altar, and renewed again in that blood upon their door posts that afforded protection to the children of Israel from the angel of death.

In their religious ordinances, as in a transparent casket, the precious jewel of the promise might be seen. Was it not this that David had in mind when he prayed, “O Lord, God of Abraham, Isaac 2 and of Israel, our fathers, keep this forever in the imagination of the thoughts of Thy people, and prepare their hearts unto Thee” (1 Chron. 29: 18.)

It was the mission of Israel to teach mankind that the prophetic (Deut. 18: 18), priestly (Numb. 17: 5; Ps. 110: 4), and kingly (Ps. 110: 1) offices derive their authority and value from God's appointment, and that all these were to be gloriously filled in a future day by the Person of God's choice Who would combine in Himself all their functions. Even the hireling, Balaam, was constrained to acknowledge that a glorious stewardship was vested in Israel. “I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.” (Numb. 24: 17.)

A SIFTING PROCESS

At an early stage God showed that not all the descendants of Abraham were chosen to guard the sacred trust. Jacob and his family were chosen and Esau was rejected. And even of the descendants of Jacob many were found unworthy. “But with many of them God was not well pleased; for they were overthrown in the wilderness.” (1 Cor. 10: 5.) The history of Israel in the days of the Judges and later showed how insensible many were to the high privileges of their calling, and how dead to the obligation of keeping alive the gracious promise of God regarding Abraham's seed. As the centuries passed it was seen that the true custodian of the spiritual treasure was not the natural mass, but the believing “remnant” in Israel. While the “chaff” may afford some protection to the “wheat” during the growing period, we must not make the mistake of failing to distinguish between their respective values. There were times in Israel's history when the “wheat” was in danger of being lost in the abundance of “chaff” and a severe winnowing
operation became necessary. “He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.” (Jer. 23: 28.) Thus separated from abounding corruption the “remnant” would become more conscious of their high calling, and with renewed faith and hope would cherish the promise of the Redeemer.

How small the remnant might be at times is indicated by the figurative language of Isaiah. God had spoken of a period when under His judicial displeasure death would seize upon Israel “till the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.” In such a case it might appear that Israel's mission had ended in failure, but no “But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof.” (Isaiah 6: 11-13.) Through the pious exiles in Babylon and elsewhere God was fulfilling His own promise and Israel's destiny, and Jacob's prophetic words concerning Judah would stand true; “The sceptre shall not depart from Judah, now a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.” (Gen. 49: 10.)

In His own sovereign way God was ever reserving to Himself “seven thousand in Israel, all the knees of which have not bowed to Baal;” and who, discarding earthly alliances and aspirations, still cherished the gracious hope, “Thou will perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old.” (Micah 7: 20.)

The vibrant notes of the final prophetic announcement in the Old Testament were calculated to fill the hearts of the believing remnant with solemn joy. “Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who shall abide the day of his coming: and who shall stand when he appeareth?” (Mal. 3: 1.) But the human ear readily becomes dull of hearing, and it is not surprising if at the end of four hundred years Malachi’s trumpet call fell lightly on the ears of Israel. A few there were amidst the abounding torpor in whose heart the music of the promise was still heard. Zacharias and Elizabeth seem to have kept the faith and on them was bestowed the honour of seeing a son who was to be the messenger of the Messenger of the Covenant. Simeon had enjoyed a special disclosure regarding God's purpose and Anna had waited in fervent faith for the promised Redeemer. The words of Simeon spoken from the inmost soul of believing Israel, reveal the nature and scope of the Messianic hope.

“Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all the people, a light to lighten the Gentiles, and the glory of thy people Israel.” (Luke 2: 29-32.)

The casket had been much tossed about by changing circumstances, it often seemed ready to fall to pieces, but God preserved the weak and tottering nation of Israel until the jewel stood revealed in the person of Jesus of Nazareth, the “seed” of Abraham, the “Son of David,” and also, “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.” (Luke 2: 10-11.)

H. K. MACK.

CONGREGATIONAL NEWS

St. George's: On Saturday, 19th November, St. George's W.M. Society held their Annual Missionary Gift afternoon. The guest speaker was Mr. Fred Dawson, a missionary from Papua on behalf of the Unevangelised Regions Mission. His informative and inspiring talk was illustrated with moving coloured films of the work in Papua and Brazil. There was a large gathering of friends and gifts totalling £295 were handed in during the afternoon.

A family recently arrived from Holland has been regularly in attendance at St. George's. They were given the address of our minister by a professor of the Reformed Church of Holland before leaving their native land. We welcome our Calvinistic brethren, and their coming shows the value of the ecumenical nature of the Reformed Faith.

News has been received that Mrs. F. Maclean and Sheila will be embarking at London for their return to Australia on 23rd of this month.

SEARCHING THE SCRIPTURES

The Lord Jesus Christ in the exercise of His office as a prophet “reveals to us by His Word and Spirit the will of God for our salvation.”
The duty of searching the Scriptures: Not to study them would be practical unbelief; “for they are they which testify of Christ” (John 5: 39), and they are able to “make us wise unto salvation” 2 Tim. 3: 15). So, too, not to search them must issue eventually in prayerlessness; for as the burden of true prayer is that Christ may be known to us more fully, so not to search the Scriptures, in which He has revealed Himself most fully, is really to pray without regard to answer, and thus to make prayer a mere form incapable of long continuance.

What, however, needs most to be emphasised is that the Scriptures should be searched regularly and diligently. The occasional study of them is not enough. The will of God for our salvation is dishonoured, and so in effect He is doubted if the Bible itself is not made the subject of constant study and the most serious study of which we are capable. Indeed, there is nothing more unChristian than the careless attitude of many Christians towards the Word of God.

The duty of special prayer for the illumination of the Holy Spirit: It is only as He enlightens us, as He “guides us into all truth,” as He “takes of the things of Christ and shows them unto us,” that we can discern the spiritual meaning of the Bible or perceive the real preciousness and beauty of the Saviour. Therefore, to study the Scriptures without such prayer is practically the same as not to study them at all. It is to disregard, and so to doubt Christ as our Prophet.

— (Prof. W. Brenton Greene, Jnr. “Evangel. Quarterly”)

In the Lord's work which, if His indeed, always involves conflict against the rulers of darkness of this world, against spiritual wickedness in high places, “alas, how often, if the true secret were discovered,” might it be found that God's power was stayed, because He would not “give His glory to another.” And man's power, what is it? We wrestle not against “flesh and blood;” how then can an arm of flesh overcome? Oh, let the Christian worker beware, lest in any degree God's good gifts be trusted instead of Himself? “When I am weak then am I strong,” said the great Apostle; but how unpopular among us his cause of glorying! “Most gladly, therefore, will I rather glory in my infirmities, in reproaches, in persecutions, in distresses for Christ's sake.” And yet is any cost too great that the power of Christ may rest upon us? What fear, when we can confidently say God is my Rock and Salvation? — J. Hudson Taylor.

4

WITHOUT OBSERVATION

The Apostle has said, “In God we live and move and have our being.” God exercises His authority over His wide universe. Its magnitude does not overpower Him nor does the minuteness of life with which it teems escape Him. Amid all your forgetfulness of God, He does not forget you. When your spirit has sunk into indifference to His claims, His eye is upon you; you are dependent upon Him in the exercise of all your feelings and faculties. He is the only Potentate, King of kings and Lord of lords. The Invisible God that dwelleth in the midst of light inaccessible, before which no man can approach.

It has pleased God to lavish all the riches of His unsearchable wisdom upon the restoration of the Divine Image in man. To make man what He at all times purposed man should be. The sacrifice of our Lord Jesus Christ on the cross of Calvary has opened the way for the faithful to be admitted into the circle of heaven's pure and righteous family, and this present earth, on which we live, so defaced and ruined by sin, shall rise from the fires of purification to become the resort of the metropolis of Eternity, and the possession of the meek. “For the meek shall inherit the earth.”

If we are to partake of the inheritance with the saints in light, then there must be a transformation of our nature that will be congenial to the environments of heaven and immortality. Then shall be brought to pass the saying that is written, “Death is swallowed up in victory.”

The Gospel of our Lord Jesus Christ calls you from the insidious policy of hell which binds you to the earth and the frustrations of time and death. The
Gospel calls upon you to aspire to the realms of immortality, placing before you, in His Word, the counsels of the eternal Spirit, “whose goings forth is of old, even from everlasting,” and bids you submit your every thought to the authority of this high communication. “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” (John 3: 16).

When the Pharisees questioned the Master as to when the Kingdom of God should come, the Lord replied: “The kingdom of God cometh not with observation.” That is, it does not come with an outward show, but by the unseen powers of the Spirit of God. If we are to understand the powers that shape the destinies of the world, we must first learn that the secrets are not revealed in the things that we see and hear, neither in worldly knowledge. The forces are beyond the powers of our observation. We may see the effects of hate and ambition, but we cannot see the spirit of evil that implants the seeds of wickedness in the heart of man.

If we would consider the unseen thoughts of our own heart and mind we will discover the spiritual forces displaying their power. Is it not true “that as a man thinketh in his heart so is he.” Whatever wickedness we may do arises from the unseen emotions of the heart and thoughts of the mind, and whatever service you may render to the cause of Christ comes from the same heart and mind. Therefore if you are not a child of God, it is the heart and mind that must be changed, not the outward environment or circumstances under which you live. With the Psalmist you must pray, “Renew the spirit of the mind and create in me a clean heart.”

The thoughts and designs of the heart and mind shape our lives. Thus, when Christ speaks of the Kingdom of God coming without observation, He speaks of the workings of the Holy Spirit. We must not look for an outward display, or change in our circumstances, but to recognise the sanctifying influences of the Holy Ghost in heart, mind and conscience, which mould our lives and determines our eternal destiny. The Lord Jesus Christ takes this matter beyond all question when He says, “The Kingdom of God is within you.”

The second thing that is brought to our notice is that the “Kingdom of God” shall not be established in one place or locality. “Neither shall they say: Lo here! or Lo there!” is the Kingdom established. The Kingdom is not God's gift to one particular people or nation – that was the mistake that the Pharisees made. It is a matter that is purely personal, between the invisible Spirit of God and your own soul. And you will first discover the workings of God's Spirit by realising the wickedness of your own thoughts and desires. It is the Spirit that convicts of sin. This is followed by a willingness to acknowledge and accept Christ's righteousness, which is freely offered in the Gospel.

5 Faith is your deed of entry into heaven, and it is in your possession, but that does not constitute the felicity of heaven. It would be no place of enjoyment and peace and happiness without a personal adaptation of your nature. It is not enough to transport you to the celestial city; you must be provided with the capacity and the quickening of your faculties to appreciate the glory that excelleth. Thus the coming of the Kingdom within you is discovered in the renewing of the spirit of your mind and the enlightening of your understanding. It is here that eternal life is entered upon. It is here that man first breathes the air of immortality.

The Kingdom of God is not an illusion or a mere play of words, but a profound experience. “The Kingdom of God cometh without observation.” After all, there is no other place that the Kingdom of God could come but the soul, the seat of all your ambitions, affections and hopes.

Christ Jesus is the source of all spiritual influences, His ministers can bring to you the Kingdom of God in word, but it is by the demonstration and power of the Spirit that the Kingdom comes into your heart. The message of the Gospel is to seek the Kingdom of God and His righteousness, and if we sincerely seek the Kingdom, we must look within for its establishment. God does not act without your knowledge or against your will.

The Kingdom of God is eternal. As it is written, “His Kingdom shall never pass away.” In this world we express our unseen thoughts by the things we say and the acts we perform. The unseen
powers within us express themselves through our body and physical senses, but this body as now constituted is not a fit agent for the expression of a renewed mind and heart. It must be changed for a more fitting abode. And "He who raised Christ from the dead shall also quicken your mortal bodies."

REVELATION

"The light of nature and the works of providence show forth the goodness, wisdom and power of God." The opening words of the Confession of Faith refer to natural revelation. The revelation of nature includes the objects of God's creation and His control over the objects that He has created. The Psalmist calls our attention to the revelation of God as displayed in our solar system. "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge" (Psa. 19). Job is also called upon to consider God's control over the great heavenly bodies in the vast oceans of space. "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?" In the light of nature the invisible attributes of God become evident to the intellectual vision of man. The apostle Paul pressed this truth in the sermons he preached at Lystra and Athens.

While the revelation of nature is not sufficient to give that knowledge of God's purpose and will necessary to Salvation, nevertheless it should not be neglected, because the revelation of nature enables us to know God by His works. "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" (Heb. 11: 3). John Calvin, commenting on the above verse, said: "The elegant structure of the world serving us as a kind of mirror in which we may behold God, though otherwise invisible," and the Confession declared: "The light of nature sheweth that there is a God, who hath Lordship and Sovereignty over all" (Sec. 21).

It was because men refused to make use of the revelation of nature that brought upon them the terrible indictment recorded in Romans, Chapter 1. The revelation of nature is not sufficient to meet man's need, but it is all sufficient to show him his need. "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 that they are without excuse" (Rom. 1). The plea of ignorance or lack of capacity is swept away by the Apostle when he said: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." In other words, they repressed the truth as revealed in nature concerning God.

Man also comes under natural revelation. He was created in the image and likeness of God, and the only revelation unfallen man had was the book of nature; he had no need for any other. The very imprint of God was upon everything that met his gaze, everything that he handled, the fragrance of the fields, the fruit of the garden, and the wind carried to him the voice of God.

He was encouraged; yea, he was commanded, to study the works of God. He was told "to replenish the earth and subdue it," to increase his knowledge of God by the study and investigation of the wisdom, power and goodness of God to which natural revelation bore witness.

The Fall called for the special revelation of God, for by sin man destroyed the divine image; by his own deliberate act man plunged himself into spiritual death. His power to grasp and understand spiritual things was completely obliterated, and while man destroyed his powers of spiritual apprehension, the light of nature was not destroyed. It is true that changes were affected in nature: "Cursed be the ground for thy sake;" "Thorns also and thistles shall it bring forth to thee;" and Paul, writing to the Romans, said: "For we know that the whole creation groaneth and travaileth in pain together until now."

While the divine image was destroyed in man, the natural revelation of God in man was not destroyed, for man yet retains a likeness that could not be destroyed, to quote Dr. A. A. Hodge. "Man
was created like God . . . a rational, moral, free, personal spirit. This fact is the essential condition upon which our ability to know God, as well as our capacity to be subjects of His moral government, depends, and in this respect the likeness is indestructible” (Class Bk., p. 89) Thus fallen man finds within himself the revelation of God. What is conscience but a ray of God's perfection, dimmed and distorted by the corrupt nature of man? The Apostle Paul, on Mar's Hill, quoting the pagan poet, Aratus, said “We are his offspring.” The stamp of endlessness cannot be effaced, even from the vilest of men.

“Although the light of nature, and the work of creation and providence, do so far manifest the goodness, wisdom and power of God as to leave men inexcusable,” yet they are not sufficient to give that knowledge of God and His will which is necessary unto salvation. Therefore it pleased God, at sundry times and divers manners to reveal Himself and to declare His will unto the church? (Confession of Faith, sec. 1).

God has given us a special revelation, the Holy Scriptures, containing all that is necessary for His own glory and the salvation of men; and when the regenerating power of the Holy Ghost “renews the spirit of the mind” and “enlightens the understanding,” thus quickening our spiritual discernment, we see that it was and is through our nature that God gave the great supernatural revelation of Himself, for He took unto Himself not “the nature of angels; but He took on Him the seed of Abraham,” our nature. “Forasmuch then as the children are partakers of flesh and blood, He likewise took part of the same.” Christ, the Son of God, became man by “taking unto Himself a true body and a reasonable soul. God and Man in two distinct natures and one person forever.”

Saving faith alone enables us to grasp the mysteries of religion. The light of nature presents to us questions that we cannot answer and difficulties that we cannot solve; but the very problems that the book of nature brings forth, finds their solution in the revelation of God in Christ Jesus our Lord.

Special revelation does not discard the book of nature, for our knowledge of God is increased; by His works when the mind is illuminated by the Holy Ghost and it also enables the regenerated mind to adjust his views in the various spheres of human activities, because the revelation of nature also includes God’s dealing with His creation in history.

The Apostle John opens his Gospel by unfolding the supernatural revelation, declaring that Christ is God, a person distinct from the Father and yet undivided and inseparable from the Father. In the third verse John directs our attention to the revelation of nature: “All things were made by Him; and without Him was not anything made that was made.”

The supernatural revelation of the Godhead of Christ and the Incarnation is received by faith alone and the revelation of nature confirms that faith. “It is useful and profitable for the believer to read the Godhead of Christ as shining in the creation of all things, by His omnipotent power” wrote the saintly George Hutcheson over three hundred years ago.

It is true that we speak of the deep things of God, but we should remember that the revelations of God are given that we might know His will and purpose. We have the example of the disciples of our Lord. Convinced of their ignorance they sought after knowledge. Philip was not satisfied with his own conception of the Father approaches the Master, saying, “Lord, shew us the Father and it sufficeth us.” This question led to the great exposition of the Incarnation, as it is recorded in John 14.

The revelation of nature shows forth the glory of God. “The heavens declare the glory of God; and the firmament sheweth his handiwork.” The revelation of Holy Scripture is profitable for doctrine, instruction and the rule of life. “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope (Rom. 15: 4) “Now to Him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.” (Rom. 16: 26).

“And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and give you an inheritance among all them which are sanctified.” (Acts 20: 32).
THE JEAN McDONALD MEMORIAL FUND

Extract from a letter received from Miss Elizabeth MacLeod, lately returned to Scotland after over thirty years of service on the Indian Mission Field.

"... Thank you very much for the food parcel which arrived the other day. While in India I had read of the ‘Jean McDonald Memorial Fund’ (for some kind friends have been sending us the Australian F. P. Magazine), and while we spoke of the generosity of the congregations in Australia, I never thought that one day I would be a recipient. It was a very pleasant surprise when the parcel arrived, and this token of remembrance from the land across the seas has given much happiness to my sister and myself. Unlike many Highlanders, we have no kinsfolk in Australia, but we can claim kinship with you good friends, in church matters at any rate. We have another link with you in connection with Mission work, for you have several times and on various occasions been mindful of the work in India, and various congregations have been communicating with Mr. Murray MacLeod and with Dr. Annie Mackay and sending substantial help. This interest in the work has been much appreciated, and all the more because it means that the work has a place in your prayers. Mr. MacLeod is now working in South India, and, in view of the need of workers, both men and women, we ask that you too, would join in the prayer which the Lord commanded – Matt. 9: 38. My sister and I were anxious to meet your secretary, Mrs. Maclean, while she was in this country, and lately we had the opportunity of doing so, but only a short time, and having seen her, we would very much like to see more of her before she returns to Australia. To you, and to the Committee, and other kind and generous friends, whom you represent, we send our very cordial thanks. Compared with India, I feel that in this country we are well off in the matter of food, but these gifts of high quality meat, etc., form a very welcome addition to a meagre meat diet, and especially welcome as winter weather approaches."

The Hon. Secretary of the fund is Miss K. DAVIS, 8 Drynan Street, Summer Hill, N.S.W. who will gratefully acknowledge any further donations to this very worthy fund.

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SUBSCRIPTIONS FOR NOVEMBER
NEW SOUTH WALES
Mrs. L. McMillan, Tomago, 5/-, 30/9/50; Mrs. S. J. Bennett, Grafton, 5/-, 31/12/50; Misses McLachlan, Grafton, 5/-, 31/12/50; Mr. J. Brammar, Tuckurimba, £1, 31/1/51; Mr. F. McLean, Cabramatta, £1, 31/11/53; Mrs. J. Mackay, Palmer's Channel, £2, 31/12/53; Mrs. D. Gillies, Palmer's Island, 10/-, 31/12/50; Rev. D. G. C. Trotter, Wauchope, 10/-, 31/12/50; Mr. H. Shaw, Macksville, £1, 31/12/50; Miss E. L. Mackay, Mosman, £1, 31/12/53; Mr. D. Nicolson, Bankstown, 5/-, 30/11/50; Mrs. M. Sutherland, Woollahra, 5/-, 28/2/50; Miss M. McSwan, Leura, 10/-, 31/12/49; Mr. E. Brook, Mt. George, 10/-, 30/4/51; Mrs. J. Anderson, Grafton, £2, 31/12/54.

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Mr. T. Leslie, Adelaide, £1, 31/12/50; Miss R. H. Cooke, Adelaide, 5/-, 31/12/49.

QUEENSLAND
Mrs. S. Inglis, Brisbane; 5/-, 31/12/50; Mrs. W. Kirk, Brisbane, 5/-, 31/12/50.

U.S.A.
Mr. R. Matheson, New York, 5/-, 31/5/50.

DONATIONS TO DEBT FUND (NOVEMBER)
Mr. H. McPherson, Tuckurimba, N.S.W., £5; Mr. J. Brammar, Tuckurimba, N.S.W., £5; W. M. & C.A. Society, Maclean, N.S.W., £10; Mrs. A. W. Campbell, Stawell, Vic., £2; Mr. T. Oakman, Hampton Park, Vic., £1/15/-.

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DONATION TO DEBT FUND
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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.

VICTORIA
Mrs. C. McKenzie, Spotswood, 5/-, 31/12/50; Mrs. K. M. Hardy, Hamilton, 10/-; Mrs. M. Jackson, Hamilton, 10/-.

DONATIONS TO DEBT FUND
Mrs. E. Upton, Bob's Farm, 10/-; Mrs. H. E. Wilkinson, Pampoolah, 10/-.
A BOY WHO GOT UP TO PRAY

There was a little boy named Arthur, about six years old, who lived in England. His parents were both dead; and his uncle, a minister, took him home to live with him.

One winter's night there was a fearful storm in that part of England. The wind was blowing terribly. 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 for a while and listened to the howling of the wind, but could not go to sleep. He thought to himself that it was a mean sort of a 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 kneel 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 himself and knelt down in the usual place to offer up his prayers to God. As he was thus engaged, there came a violent gust of wind. It blew down part of the wall above the room in which Arthur slept. With a 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 that he was not hurt in the least. “Oh, Aunty!” he said, “I'm so glad that God put it into my heart not to be afraid of the dark or the cold; for if I had not got up to say my prayers that big stone would have fallen on my head and killed me.”

—“Pebbles from the Brook.”

A RIDDLE

“A woman bold did, with a cord,
Let strangers from her house descend;
This self-same cord, in days of woe,
Her, and her house, did safe defend.

Pray tell, with chapter, book and verse,
Who was she hung this scarlet thread:
Also what generous son of her
Did dwell in Bethlehem – house of bread.”

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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 has been wonderfully used of God in the late revival in Scotland.

CAN'T RUB IT OUT

“Don’t write there,” said a father to his son, who was writing with a diamond on the window.

“Why not?”

“Because you cannot rub it out.”

Did it even occur to you, my child, that you are daily writing that which you cannot rub out? You made a cruel speech to your mother the other day. It wrote itself upon her loving heart, and gave her pain. It is there now, and hurts her when she thinks of it. You can’t rub it out. You whispered a wicked thought one day in the ear of your playmate. It wrote itself on his mind, and led him to do a wicked act. It is there now. You can’t rub it out.

All your thoughts, all your words, all your acts are written on the book of memory. Be careful; the record is very lasting. You cannot rub them out. – “The Australian Witness.”

BEING TRUE TO CHRIST

Fred was a young bluejacket on board ship. He had been a God-fearing boy at home, but here, on his first night, surrounded by hundreds of strange faces, he felt it was an impossibility to kneel down and confess Christ by saying his prayers. He had almost decided to give it up, when he saw another boy quietly kneel down to pray. Quick as lightning he, too, knelt down. No word was said, but the example had been followed by five others; and so, seven boys knelt down to pray that night because one had had the courage to lead the way. When they arose, amid some jeering from the others, the seven looked at each other, surprised, and then the boy who knelt first cried in a cheery voice with a happy smile on his face, “Courage, boys, we will be true to Christ and stand up for Him.” They did, and when the cruise was ended, not seven, but twenty-seven, were praying every night. – Selected.

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. 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 Rev. Richard Newton once told this story. Many years ago an aged and ragged Indian wandered into one of their western settlements in America begging food to keep him from starving. It was noticed that around his neck he had a bright coloured ribbon from which hung a small dirty pouch. On being asked what the pouch was, he said that it was a charm given to him in his younger days. He opened it and took out a worn crumpled piece of paper which he handed to the person speaking to him, for inspection. It proved, on examination, to be a regular discharge from the Federal Army, entitling him to a pension for life, and signed by General Washington himself. Now, 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 bread to keep him from starving. What a vivid picture this is of many people who with all the promises of Jesus in their hands, and the charter of their inheritance in their possession yet are living as mendicants. How sad! How distressing! Sinner, we beseech you, thrust your hand into your bosom, and take from there your scroll – your title deeds, and read your name and interest to mansions in the skies. God has pledged Himself, and will supply all your need according to His riches in glory by Christ Jesus.

The Rev. Hansard Knollys was among the Christian ministers who, in the 17th century, were the subjects of persecution. He was prosecuted in the High Commission Court and fled to America, whence after some years he returned. Having lived for a 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!”

– “THE BIBLICAL ILLUSTRATOR.”

LESSON NOTES

FOR JANUARY, 1950

By H. C. NICOLSON

1st JANUARY


Our last lesson dealt with the fact that the children of Israel had commenced to complain. God was angry with them and revealed His anger by fire in the midst of the camp. Moses interceded and the fire was quenched. Our lesson today commences with a reference to a mixed multitude. This has been referred to in these notes on a previous occasion. The danger in being mixed up with Christ's enemies is a very real one. Peter found that out.

You will probably have read verse 5 with interest. This is an unusual text, but it is one of those texts which reveal the accurate historical background of the Bible. For instance, the ancient writer, Herodotus, mentions onions and garlic as being the staple food of the men who built the pyramids. The hot, moist climate of Egypt provided good conditions for the growth of melons and cucumbers. Travellers in Egypt have spoken of the softness and flavour of Egyptian cucumbers. Reference is also made in the lesson to fish, and it is known that the river Nile swarmed with fish and the fish were made available at next to nothing.

Manna is also described in our lesson. God's intention in sending the manna was to provide essential nourishment, but the Israelites had begun to wish for things which were not essential.
The important lesson which we learn from the complaint of Israel is that the things we seek should have God's approval. Some things may appeal to us, but if they cannot be sought in faith or if we cannot conscientiously seek God's blessing upon them, then we are better without them.

8th JANUARY


You may have heard a person described as being meek, like Moses. There were times when Moses showed great meekness, but the incident recorded in our lesson was not one of them. Moses had lost his temper and this fault is aggravated by the fact that he lost it at a time when he was having direct converse with God.

There are many wise men today who feel that the great tragedy of our age is that men and women have lost their sense of reverence and awe. Have a look at Psalm 19 and you will see what thoughts were stirred in David's mind when he looked up into the heavens. David began to think how great God was and how little and insignificant man was. We should cultivate this sense of reverence.

God showed His tender mercy by granting Moses's request for flesh to eat (see verses 51-35). He sent the quails. Moses, however, was in the wrong in failing to realise that he was speaking to the God of the whole earth, the One Who works out His eternal purposes even in spite of men's wicked devices.

Here is a quotation suggested by the lesson – I don't now the author's name – and it is a quotation which should be thought about by all of us, young and old. “If we are carried away by indignation against unChrist-like Christians, we are in danger of sinning against God, Who has borne with them, and bears with them still, and Who has made us responsible not for their perfection, but only for our own, and has not given any a greater burden than he is able to bear.”

15th JANUARY


Our lesson teaches us something about the necessity for true humility. Moses is being brought to realise that all power is of God. Men who are placed in positions of trust and responsibility must avoid the common error of imagining that their high position is due merely to their own capabilities.

Another point that we should notice is that the prophetic qualities of Moses were not the result of mere mental prowess; they were the fruit of God's spirit. Christians should always be keen to sense the gifts of the Spirit in men and women. Mere cleverness is of little use. Many wise men according to the world say very foolish things, but many Christians who live obscure lives are sources of inspiration through their own example, their counsel and wise reproof.

When this lesson is studied, another Federal election will have been completed. You should therefore have some thoughts about democracy or rule by the people's will. The 70 elders were not elected in the manner in which we elect our government, yet we find that the mind of the people was sought. God told Moses to choose elders; in other words, the men chosen were to be men who had proved themselves as leaders of the people. It is rarely a good thing to have men placed in high office who have not proved themselves in lesser positions. Paul has something to say about this in his first epistle to Timothy, chapter 5, verse 6.

There is a very important spiritual lesson to be learned in verses 18-20 of today's lesson. God is going to let the Israelites have their own way in eating flesh, so much so that they would turn against it. That is the way when we seek to do our own will rather than God's. The prodigal son came down so low that he was willing to eat the pig's food. There is a very interesting reference which you will probably find in the margin of your Bible. It is in Psalm 106, verse 15, “He gave them their request, but sent leanness into their souls.”

22nd JANUARY


Although Moses had called the 70 elders together, two of them apparently remained in the camp. These two men did not appear to have what we might call today, official approval. Consequently, a young man, who heard the two men, Eldad and Medad, prophesy, ran and told Moses. Joshua, who was also one of Moses's young men, answered the report by saying: “My lord Moses forbid them.” You should study the reply Moses gave (verse 29); it is a model of tolerance and piety.

The incident is repeated in the New Testament, although under different circumstances. (See Mark 9: 38 and Luke 9: 49.) Again, if you will turn to John 3: 26, you will find John the Baptist has to deal with the same problem.

Some of John's disciples seemed to think that he should have had the following and not Christ, but John recognised, as Moses also recognised in our lesson, that God's Holy Spirit was at work.

As Free Presbyterians we believe that there should be order in the Church. Such order is appointed by the Word of God, but we must also recognise that no church or individual has the gift of the Holy Spirit at their disposal. Paul in his day saw Christ preached in foolishness and sometimes with envy and strife, but he rejoiced that Christ was preached.

In the New Testament church God has given great gifts to His people. We have no particular persons to approach God on our behalf. God's people have direct access to God through Christ. Therefore Moses's prayer as recorded in verse 29 has been answered. The words of the prophet Joel in the second chapter of the prophecy, verse 28, foretold that God's Spirit would be poured out upon His people.

Men and women who are sincerely seeking to spread the Gospel should always be the objects of courtesy and respect, even although their methods are different from our own.

29th JANUARY


Miriam and Aaron were reminded (verse 2) that God hears as well as sees. How often do the best of us feel relieved that something wrong which we have done has passed unnoticed? Miriam and Aaron didn't feel worried as they engaged in their malicious gossip about Moses. God had, however, heard them and He took them severely to task. They were reminded that, although God had spoken into the ears of many, Moses stood in a unique position in that God and Moses spake face to face. Furthermore, Moses would see his similitude. No one has seen God at any time; that is, His real person, but in speaking with Moses there would be a
similitude or a form which God would take on.

God asks an important question: “Were ye not afraid to speak against My servant Moses?” This question indicates that God expects reverent references to those who serve Him and also to those things by which the Divine Will is revealed.

Miriam and Moses are smitten with leprosy and it can be fairly safely assumed that Miriam was cursed. You may wonder at the reference to spitting in Miriam’s face. Apparently this was a form of rebuke and God uses it to illustrate a point.

We have learned recently something about the shortcomings of Moses, but in this lesson we learn something of the greatness of his character. We have learned that Moses stood high in God's favour. To stand high in God's favour is always a grander thing than earthly power or favour from the crowd.

SEARCH WORK IN TITUS, PHILEMON AND HEBREWS

1. Why did Paul leave Titus at Crete?
2. Write out what Paul says about “that blessed hope.”
3. Give the name of the fellow-prisoner with Paul.
4. Why did it behove Christ to be made like unto His brethren?
5. Write out a verse where the Apostle speaks of an anchor.
6. What did Moses say when he sprinkled the book and all the people with blood?
7. Find mention of Gideon, Barak, Samson and Jephthae.

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

DECEMBER BIRTHDAYS
MANY HAPPY RETURNS

“We love Him because He first loved us.” – 1 John 4: 19

1949

     1 – Brian James Gordon, Barriyngton.
     1 – Stephen McSwan, Barrington.
     1 – Jean McDonald, Geelong.
     2 – Wallace Lamborn, Willena.
     2 – Margaret Marchment, Wauchope.
     3 – Reginald McKinnon, Kindee.
     3 – Yvonne Teusner, St. Kilda.
     4 – Joy Kidd, Nabiac.
     4 – Helen Robinson, Taree.
     4 – Barry Kenneth McKay, Kinchela.
     5 – Warwick Lamborn, Willena.
     5 – Frances Neil Robinson, Marlee.
     6 – Frank Bain, Wauchope.
     6 – Margaret Tout, Birdwood.
     7 – Thomas Clerk, Wauchope.
     8 – Judith Margaret Black, Eastwood.
     9 – Noreen Lyons, Forster North.
     9 – Graeme King, Grafton.
     9 – John Green, Maclean.
    10 – Margaret Oakley, Failford.
    10 – Lorraine Chapman, Taree.
    11 – Graham Kidd, Nabiac.
    11 – Lorna Keast, Wauchope.
    11 – Gordon Stewart, Wingham.

" 12 – Donald Atkinson, Wingham.
" 13 – Marion Brogden, Armidale.
" 13 – Marie Russell, Sydney.
" 14 – Helena Breckinridge, Haberfield.
" 14 – Graeme Nisbit, Sydney.
" 15 – Heather Marie Long, Grafton.
" 17 – Rosemary Turner, Bunyah.
" 17 – Graeme Weber, Taree,
" 18 – Elsie Rees, Hamilton.
" 18 – Kenneth Stevenson, Sydney.
" 18 – Catherine Bain, Wauchope.
" 19 – Frederick Sheather, Wauchope.
" 19 – Margaret Greig, Wauchope.
" 19 – Alys Allardyce, St. Kilda.
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" 25 – Hedley Davey, Ruthven.
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" 25 – Daryl Murray, Taree.
" 25 – David Murray, Taree.
" 27 – Donald McLeod, St. Kilda.
" 27 – Margaret Stewart, Taree.
" 28 – Mavis Robinson, Anna Bay.
" 29 – Marcia McSwan, Maclean.
" 30 – William Calvert, Wingham,
" 30 – Helen McKinnon, Ellenborough.
" 31 – Dorothy McPherson, Grafton.
" 31 – David Robinson, Maitland.
The Apostle Peter in his letter singles out the transfiguration from every other manifestation of Christ's power, to reveal His majesty and the great honour conferred upon Him. We may ask the question, Why did the Apostle single out this occasion to exemplify Christ's majesty? In the first place it was because Moses and Elias appeared to Him there. In all the other miracles performed by the Lord Jesus Christ, no other creatures were in His company save men of this earth, men whose little day was fast spinning out. There was nothing unusual about them. They ate and they drank and were subject to all the infirmities of the flesh. Undoubtedly such men could bear testimony to His majesty. But on this occasion He had the testimony of two glorified saints in heaven. During the Lord's ministry upon the earth, His authority was known to be great, and over all the creatures upon the earth. Even His bitterest enemies could not question His authority. The chief priests, who sought to destroy Christ and His influence, acknowledged that He did mighty works. But on this occasion His authority is extended to heaven; here we have a glorious display of His majesty, when heaven was brought down to earth to illustrate it.

When He rose again from the dead, that was an unspeakable manifestation of His majesty. “For in this He declared Himself to be the Son of God with power;” by the resurrection from the dead. The silent fastness of the grave could not hold Him. The prison doors of death, that have been proved a million times, could not withstand His authority. When He speaks it must release all its claims. But the apostle did not single out the resurrection to illustrate the unspeakable majesty of Christ, surely there could not be found a greater illustration of His glory than this?

But yet the apostle, with his pen dipped in the inspiration of heaven, passed by the resurrection. Again the majesty of Christ is revealed in His ascension from the earth to heaven, when “He led captive captivity” and went up gloriously to the place from whence He came. The apostle witnessed that ascension, and beheld the two shining angels that testified to it, saying: “Why stand ye gazing up into heaven? This same Jesus shall come from heaven in like manner as ye have seen Him go into heaven.” The disciples saw Him and worshipped Him, and Christ told them immediately before, that they should witness unto manifestation of His power. “Ye shall be witnesses unto Me.” Here, indeed, was a sufficient majesty for their testimony.

But Peter, when revealing the majesty of Christ, selected another and more special occasion, not seen by the people, nor by all His disciples as
were His former glories, but to three whom the Lord Jesus Christ had chosen Himself. But why did Peter single out this occasion in preference to other occasions? First, because Moses and Elias appeared, which revealed that Christ's authority and command extended to the vast domains of heaven. He commanded heaven's citizens to come down to Him. It also revealed that He is the Lord and Saviour of all His people in all ages and generations. The saints from righteous Abel though they have passed from human touch and mortal eyes, live gloriously amid the transcendent splendour of paradise. It was a manifestation, that He is God of the living and not of the dead. He is the God of Abraham, Isaac and Jacob. When on earth He said, “Before Abraham was I am.” Death does not put the individual beyond the reach and authority of Christ. There is no separation of His people from Him. On earth He said: “Lo I am with you always, even unto the end of the world.” In heaven they are in the immediate presence of God. On the Mount of Transfiguration the majesty of Christ is gloriously demonstrated.

His authority is undisputed both in heaven and upon the earth, for He rules in the armies of heaven and among the children of men. Well might the child of God join the Apostle Paul and say, “I am persuaded, that He is able to keep that which I have committed unto Him against that day.” Thus the child of God can have the assurance of His Salvation, as if he were already in the midst of heaven, blending his voice with the angelic choirs singing praise unto God.

The occasion was singled out because He was adorned with celestial splendour and glory. His face was shining as the sun and his raiment white as light. Up till that moment, His disciples had beheld His glory, but under the veil of His mortal flesh. Now they beheld the glory of His manhood. The glory circling round Him, made humanity glorious itself. The scene was one of transcendent lustre. The majesty, purity and holiness of Jesus was manifest, and yet it was but a glimpse of heaven flashed upon this earth.

The third thing that reveals the manifestation of Christ's majesty was the voice from the infinite glory saying: “This is My beloved Son, hear Him.” When Christ speaks that is final. And to His people He will speak peace. The Mount of Transfiguration reveals the great purpose of God. He is the God of the living and not of the dead. The whole family, both in heaven and in the earth, is the object of His love. Our Christian dead have passed through an unseen door to us, but it is not unseen to Christ, both the family in heaven and earth meet in Him, just as heaven and earth met on the Mount. Moses and Elias were not merely men that had lived in the past, but they were living and active spirits, no longer subject to decay and the ravages of time. But living souls vitally interested in the work of Christ, and waiting in glorious anticipation for the great consummation of God's plan. The disciples were still upon the earth, but Peter's letter reveals that they also anticipated the same glory.

So, in the day of discouragement, meditate on the majesty of Christ; let not the mind or the understanding be limited by the things of this world, but rather let us extend our vision to the things that are spiritual and eternal. All ages and generations of Christ's people meet in Him. We are not separated by an impassable barrier from Moses and Elias, or faithful loved ones who have passed on; Christ is the meeting place. His authority rules in the Church triumphant which is in heaven, and the Church militant which is upon the earth.

GOD'S CHOICE FOR US.

“Tis the risen life of Jesus,
Quickening all this mortal frame,
Giving Life and Life Abundant,
Through the Power of His Name.”
– E. H. Johnson
CITY CELEBRATIONS

Hamilton, in the Western District of Victoria, has just been celebrating its rise to city status. This does not mean that it has become the place of a Bishop's residence, but rather that the revenue of the municipality has so increased that it is entitled in law to be proclaimed a city. This event took place on November 22, when Sir Dallas Brooks, the Victorian Governor, recently arrived from England, visited the district and, to the accompaniment of a certain amount of vice-regal display, read the necessary proclamation. The pleasantness of the ceremony was marred somewhat by the continuous rain but, instead of making any complaint about this, His Excellency remarked that it was to such climatic conditions that the district owed its great prosperity.

Feeling that the Church should not be behind other bodies in organising functions to mark the occasion, the local Free Church organised a week of meetings, three of which were of the nature of gatherings intended to help Christians in their spiritual life or to meet the needs of earnest enquirers as to the Christian way of life. The other two were of a more public nature and some fuller report of them will be given here.

The city proclamation took place on a Tuesday afternoon and, for the Monday evening prior to the proclamation, a prayer meeting for the city and its citizens was arranged. Acting on the principle of Psalm 127, verse 1, it was felt that the Town Council should make some acknowledgement of God in connection with the historic event, and consequently an invitation was sent to the Mayor and Councillors to attend this meeting. In the letter of invitation it was stated that the Council would see the appropriateness of such a gathering on the eve of the proclamation and a very hearty invitation was extended to members of the Council and Council staff to join in seeking the favour of God upon the new city and its citizens.

Reporting the Council decision regarding the invitation, the “Hamilton Spectator” came out with this heading in a prominent part of the paper: “City Celebrations Open With Prayer.” It proceeded to say that “Hamilton Town Council will open its city celebrations by attending a prayer meeting in the Free Presbyterian Church on the evening of November 21.”

It had been arranged that the Rev. Alexander Barkley, B.A., of the Reformed Presbyterian Church, Geelong, and at present tutor to one of our divinity students, should be the guest speaker for the series of meetings to be held. Ministers of local churches were invited to attend the civic prayer meeting and take some part in it. Despite heavy rain, there was a splendid gathering of the local congregation, and a representative attendance from other churches. The Mayor and Mayoress attended and five of the eight Councillors. It is good to be able to report that the civic fathers were so impressed with the fitness of their attendance at this meeting that they postponed an important rehearsal of the proceedings for the following day until the close of the prayer meeting. Mr. Barkley gave a very fine address on “The Glory of a City,” basing his remarks chiefly on Psalm 127, verse 1. There was clearly set before the Council, and others present, what was fundamental to a city's greatness. There was no toning down of the great principles enunciated in God's Word, which must ever be the standard for those who govern a city. The praise consisted of Psalms 100, 67 and 72 from the middle of verse sixteen. All were nicely sung by the large congregation, the visitors from Geelong (Mr. and Mrs. Barkley and Mr. Stewart Ramsay) adding considerable strength to this part of the service.

Next day the “Spectator” again gave prominence to the meeting with the heading: “City Celebration Week is Prefaced by Prayer.”

The other meeting of the more public character was held on Friday afternoon and was intended as a tribute of respect and regard for the aged people of the town and district, many of whom had watched the progress of the town for many years. All the old people were invited to attend a short service of Thanksgiving in the church at 2 p.m., and afterwards to be the guests of the ladies of the church, with the assistance of some from other churches, at afternoon tea in the Supper Room of the Town Hall nearby.

A great crowd of elderly folk responded to the invitation and almost filled the church for a very helpful service, conducted by Mr. Barkley. Mr. Stewart Ramsay led the Psalm singing and Mr. Barkley addressed the gathering from the words of the closing verses of the 8th chapter of Romans. He paid a beautiful tribute to aged people and spoke of some of the great certainties set before us in the verses referred to. He particularly mentioned “Things
to come” and “Death.” These could not separate from the love of God in Christ. Here was a great certainty for all to take hold of in Christ Jesus. This was a magnificent message for the old people, and numerous were the expressions of gratitude individually tendered at the close of the function.

The ladies had made adequate provision for the large company that remained for afternoon tea and a very happy function, attended by the Mayor and Mayoress and also the wife of the President of Dundas Shire, was brought to a close by singing the first and last verses of the 23rd Psalm to the tune Wiltshire, followed by the Benediction.

To mark the occasion of the proclamation of Hamilton as a city, the proprietors of the “Spectator” issued a special and greatly enlarged edition which included, among many other articles, historical sketches of the different churches. Some research, necessitated in order to supply information desired by the “Spectator” led to the discovery that the present Hamilton church was opened for public worship on September 18, 1870, when the Rev. Alexander McIntyre, in Gaelic and the Rev. Arthur Paul, in English, were the preachers. As the eightieth anniversary of this important event will fall due next September, it has been suggested that it might be commemorated by holding a communion service, with the usual week-day meetings, followed by some additional meetings and a re-union luncheon to which former members of the church and adherents, now away from the congregation, might be invited. The idea will be given prayerful consideration.

– I. L. G.

GLORING IN THE CROSS OF CHRIST

God's love for His people is from everlasting to everlasting; but from everlasting to everlasting there is no manifestation of it known, or conceivable by us, that can be compared to this. The light of the sun is always the same, but it shines the brightest to us at noon; the Cross of Christ is the noontide of everlasting love, the meridian splendour of eternal mercy. There were many bright manifestations of the same love before, but they were like the light of the morning, that shines more and more unto the perfect day; and that perfect day was when Christ was on the cross, when darkness covered all the land.

Comparisons can give but a very imperfect view of this love, which passeth knowledge. Though we should suppose all the love of all the men that ever were, or will be on the earth, and all the love of the angels in heaven, united in one heart, it would be but a cold heart to that which was pierced by the soldier's spear. The Jews saw but blood and water, but faith can discern a bright ocean of eternal love flowing out of these wounds. We may have some impression of the glory of it, by considering its effects. We should consider all the spiritual and eternal blessings received by God's people for four thousand years before Christ was crucified, or that have been received since, or that will be received till the consummation of all things; all the deliverances from eternal misery; all the oceans of joy in heaven; the rivers of the water of life, to be enjoyed to all eternity, by multitudes as the sand of the sea-shore. We should consider all these blessings as flowing from that love that was displayed in the cross of Christ. Here shines also the glory of the incomprehensible wisdom of God, which consists in promoting the best ends by the fittest means. The ends of the cross are best in themselves, and the best for us that can be conceived – the glory of God, and the good of man. And the means by which it advances these ends are so fit and suitable, that the infinite depth of contrivance in them will be the admiration of the universe to eternity.

It is an easy thing to conceive the glory of the Creator manifested in the good of an innocent creature; but the glory of the righteous Judge manifested in the good of the guilty criminal is the peculiar mysterious wisdom of the cross. It is easy to conceive God's righteousness declared in the punishment of sins; the cross alone declares “His righteousness for the remission of sins.” (Rom. 3: 25). It magnifies justice in the way of pardoning sin, and mercy in the way of punishing it. It shows justice more awful than if mercy had been excluded; and mercy more amiable than if justice had been dispensed with. It magnifies the law and makes it honourable (Isa. 62: 21). It magnifies the criminal who broke the law; and the respect put upon the law makes him honourable likewise (1 Cor. 2: 7). Yea, this is so contrived, that every honour done to the criminal is an honour done to the law; and all the respect put upon the law puts respect on the criminal. For every blessing the
sinner receives, is for the sake of obedience and satisfaction made to the law; not by himself, but by Another, who could put infinitely greater dignity on the law: and the satisfaction of that Other for the sinner, puts the greatest dignity on him that he is capable of. Both the law and the sinner may glory in the cross of Christ. Both of them receive eternal honour and glory by it.

The glories that are found separately in the other works of God are found united here. The joys of heaven glorify God's goodness; the pains of hell glorify His justice; the cross of Christ glorifies both of them in a more remarkable manner than heaven or hell glorifies any of them. There is more remarkable honour done to the justice of God by the sufferings of Christ than by the torment of devils; and there is a more remarkable display of the goodness of God in the redemption of sinners, than in the joy of angels: so that we can conceive no object in which we can discover such manifold wisdom or so deep contrivance for advancing the glory of God. The like may be said of its contrivance for the good of man. It heals all his diseases; it pardons all his sins (Psalm 103). It is the sacrifice that removes the guilt of sin. It is the motive that removes the love of sin. It mortifies sin and expiates it. It atones for disobedience, and it makes obedience acceptable. It excites to obedience, and it purchases strength for obedience. It makes obedience practicable; it makes it delightful; it makes it in a manner unavoidable; it constrains to it (2 Cor. 5:14). It is not only the motive to obedience, but the pattern of it. It satisfies the curse of the law, and fulfils the commands of it. Love is the fulfilling of the law; the sum of which is, the love of God (and of our neighbour). The cross of Christ is the highest instance of both. Christ's sufferings are to be considered as actions. Never action gav such glory to God; never action did such good to man. And it is the way to show out love to God and man, by promoting the glory of the one, and the good of the other.

Thus the sufferings of Christ teach us our duty by that love whence they flowed, and that good for which they were designed. But they teach us not only by the design of them but also by the manner of His undergoing them. Submission to God, and forgiveness of our enemies, are two of the most difficult duties. The former is one of the chief expressions of love to God, and the latter of love to man. But the highest submission is, when a person submits to suffering, though free from guilt; and the highest forgiveness is, to forgive our murderers, especially if the murderers were persons who were obliged to us. As if a person not only should forgive them who took away his life, even though they owed him their own life; but also desire others to forgive them, pray for them, and as much as possible excuse them. This was the manner of Christ's bearing His sufferings: “Father, thy will be done;” and “Father, forgive them, for they know not what they do.” Thus we see how fit a means the cross is for promoting the best ends, for justification and sanctification. It would be too long to insist here in showing its manifold fitness for promoting also joy and peace here, and everlasting happiness hereafter; for, no doubt, it will be a great part of future happiness to remember the way it was purchased, and to see the Lamb that was slain at the right hand of Him who gave Him for that end. The things already adduced show, that the incomprehensible wisdom of God is gloriously displayed in the cross of Christ, because it has such amazing contrivance in it for advancing the good of man, as well as the glory of God; for that is the design of it, to show the glory of God, and goodwill towards man.

But it is not only the glory of divine wisdom that shines in this blessed object, but also the glory of divine power. This, to them who know not Christ, is no small paradox; but to them who believe, Christ crucified is the wisdom of God, and the power of God (1 Cor. 1: 24). The Jews thought Christ's crucifixion a demonstration of His want of power. Hence they upbraided Him, that He who wrought so many miracles, suffered Himself to hang upon a cross. But this itself was the greatest miracle of all. They asked, Why He who saved others, saved not Himself? They named the reason without taking heed to it. That was the very reason why at that time He saved not Himself because He saved others; because He was willing and able to save others. The motive of His enduring the cross was powerful – divine love, stronger than death; the fruits of it powerful – divine grace; the power of God to salvation (Rom. 1: 16), making new creatures, raising souls from the dead; these are acts of Omnipotence. We are ready to admire chiefly the power of God in the visible world; but the soul of
man is a far nobler creature than it. We justly admire the power of the Creator in the motion of the heavenly bodies; but the motion of souls towards God as their centre is far more glorious; the effects of the same power far more eminent and far more lasting.

– Rev. JOHN MACLAURIN, Glasgow.

CONGREGATIONAL NEWS

St. George's: Miss Mary Macdonald, now resident in Glasgow, has presented a new pulpit Bible to the church. Miss MacDonald is noted for her liberality to all phases of the church work, and we are deeply grateful to her for her much appreciated gift.

Mr. Neil MacPherson, one of our elders, was married to Miss B. Finlayson, on 2nd December, and the congregation presented the happy couple with gifts, at a gathering at the home of Miss T. McDonald. The minister, Rev. Arthur Allen, made the presentation. Expressions of good will were tendered by Mr. R. Allen on behalf of the Session, Mr. A. Aitchison, for the Deacon's Court, and Mr. N. Kerr, for the Congregation and Fellowship. At the same gathering the opportunity was taken to make a presentation to Miss Margaret Campbell, Sabbath School teacher, who will be leaving the city shortly. The gift was handed to Miss Campbell by Anne McClean on behalf of the scholars.

From time to time, Miss T. McDonald and Mr. G. McDonald have made their home available for Fellowship, and congregational gatherings, and the Fellowship expressed their appreciation and handed our good friends small tokens of the esteem in which they are held by the members.

A cheque for £51 for mission purposes has been received from the executors of the estate of the late Miss Mary Stevenson, who was always a staunch supporter of mission activity.

The Secretary of the W.M.S. has received a circular letter from Dr. Andrews, which will be sent to the various centres as soon as possible. The doctor mentions that the record drought has broken and the Ciskei is green again.

The Free Bible Society of Victoria: The Annual Meeting of the above Society was recently held in Melbourne. The report revealed a very successful year, 6,000 Bibles, Testaments and Scripture portions had been distributed during the year, and over 47,000 since the inception of the Society in 1938. The Sabbath forenoon broadcast over Station 3UZ, prepared by the President, was appreciated by a wide circle of lonely and sick people in private homes and hospitals. During the meeting an instructive address on the Bible and life was delivered by Rev. W. R. McEwan.

The Committee was re-appointed with the Rev. J. Campbell Robinson as President. The sole aim of this Society is the free and judicious distribution of the Word of God to philanthropic institutions and Christian workers. Mr. David J. Donahue is the Secretary of the Society.

Improvement in Singing: The children of St. George's Sabbath School lately have made considerable progress with the rendering of the Psalm Tunes. This progress is largely due to the efficient services of an accomplished young musician in the person of Miss Margaret Campbell, late of Mullumbimby.

Record of Baptisms: The Rev. M. C. Ramsay, of Taree, records that young Free Kirkers are becoming numerous up his way. This year he has baptised more than in any other year of his ministry. This is good news. There are several live Fellowship branches in the Manning district. The young people trained in these Fellowship branches are now marrying in the Church, and, in turn, are determined that their children will also be brought up in the Church.

Call to Geelong: The Rev. Alvan McIntosh, who received a call from the Geelong Congregation, to be their minister, has intimated to the Congregation that he has been led to remain in Grafton.

The Free Presbyterian Church History: Requests for and appreciation of the Free Presbyterian Church History have lately been coming from Canada. The following is a testimony from the Rev. Dr. Hector N. Maclean, retired minister of the Presbyterian Church in Vancouver, British Columbia, Canada: – “The Rev. J. Campbell Robinson's book, 'The Free Presbyterian Church of Australia,' arrived safely a few days ago. I consider the book an invaluable treasury of vital information and instruction, and hasten to congratulate you and your congregation on the splendid and enduring achievement of your minister . . . What a privilege and responsibility to sit under such a ministry. I am deeply touched by the author's account of the sailing of the 'Midlothian' from Snizort Bay, Isle of Skye, August 8, 1837, with 250 of my fellow islanders on board, including not a few of my
kinsfolk, and headed by their minister, the Rev. William McIntyre, A.M., of imperishable memory.

“Naturally enough, I am deeply moved and greatly pleased by the historian's tribute to these God fearing pioneers and their descendants in Australia. Mr. Robinson's book is a thrilling story, admirably told. In Skye, out people all belonged to the Free Church. In my time it was the only one in Glendale.”

– A. M.

THE JEAN McDONALD MEMORIAL FUND

This Fund was established as a memorial to a greatly loved member of St. George's Church. Its object is to send food parcels to members of the Free Church of Scotland who live in the cities of the old land. Many letters have been received from grateful recipients. Extracts from a few, published below, speak for themselves:

From Inverness: Please accept my most grateful thanks for the splendid gift parcel which I received. I feel honoured in being chosen as a participant. Your tinned foods are of so much higher standard than those we are able to purchase – very occasionally – here, and, therefore, more appreciated. I have found great pleasure in sharing them with other members of our congregation and informing them of the origin of the parcels.

The Rev. Calvin McKay has informed me of the interesting origin of the Fund, and I do so wish and pray that every success may accompany its efforts. Best wishes to all concerned.

From Inverness: The Memorial is a beautiful tribute to the faith and longing of the one whose name occupies such an honoured place in connection with the Fund, and I am sure will do much to achieve the object which Miss McDonald had so much at heart. The gesture does help us in this country to realise the ready desire of friends in Australia to contribute to our comfort and well-being; and I am confident that the associations thus formed will strengthen the bonds which unite us in the Spirit of our Lord and Saviour.

From Edinburgh: I cannot express in words my gratitude and appreciation for the gift parcel which I received. The contents, which were of an excellent variety, will be most useful during the coming winter.

I trust that God's blessing will be with all connected with the Fund for their kindness, and more especially for that comradeship and friendship which these gifts bring and a strengthening of that tie which binds us in the Commonwealth of Nations. It's not so much the gift itself as the thoughts behind it which count.

From Edinburgh: We should like to thank you very much for the parcel which we received last week. My husband, the children and I appreciate your kindness very much. It was a great surprise when the postman handed it to me, and the contents couldn't have been better. I have put most of the things away until Christmas when, you can be sure, we will enjoy them very much. Please accept again our most grateful thanks.

Further contributions to this worthwhile Fund are solicited, and will be gratefully acknowledged by the Hon. Secretary, Miss K. Davis, 8 Drynan St., Summer Hill, N.S.W.

BOOK REVIEW


The Rev. William Goulooze was stricken with cancer in the throat and his life was despaired of, but he came out of the “Valley of the Shadows” and has written this unique book, using his own vital experience of God's love and sustaining grace, and of Christ's marvellous salvation. He tells his story supplemented by extracts he has culled from the experiences of other sufferers who have faced similar difficulties and who answered a four page questionnaire which Mr. Goulooze sent to them. His chapter headings give an idea of his treatment of the subject. “Why Am I Sick?” “Am I to Blame?” “Does Satan Trouble Everyone?” “Is God in Control?” “How Can I Face This Operation?” “Can I be Sure of My Salvation?” etc. He deals very soundly with these questions and brings inspiration and blessing to readers blessed with good health but to a much greater degree to those who are undergoing fiery and prolonged trials, who are laid aside for months and years. To such this book must prove a wonderful solace. It can be read and re-read and its message must help all God's children who are undergoing the mysteries of suffering.

– R. A.

OBITUARY

The Adelaide Free Presbyterian Church Congregation has lost one of its most faithful and intelligent members in the person of Mrs. Hutchison, of Torquililla, St. Peters. The late Mrs. Hutchison came of a noted Free Church family in South Australia, being a daughter of the late Mrs. James Cooke, who after
witnessing the Disruption in Scotland came out to South Australia as a young bride, where she resided until over 100 years of age. Interesting mention is made of the late Mrs. Cooke in the South Australian portion of the Free Presbyterian Church History. The late Mrs. Hutchison spent the most of her early days in the Kingston district where she sat under the fervid ministry of the late Rev. John Sinclair when pastor there. Later she married Major W. J. Hutchison and moved to Adelaide. It can truly be said of Mrs. Hutchison that she worthily upheld the Free Church cause in her day and generation. She was a woman far above the ordinary in knowledge and zeal, one who was not afraid to witness for what she believed to be right, and when she did, could always furnish an intelligent and Scriptural reason for the faith she had. There were few activities for the advancement of Christ's kingdom in the city but what she was deeply interested in. The funeral was conducted by the Rev. J. Campbell Robinson, of Melbourne, who flew across for the occasion. Her remains were laid to rest on the mountain side at Mitcham overlooking a beautiful stretch of the city of Adelaide, where she had been held in the very highest esteem by all who had the privilege of her acquaintance. To her sorrowing sister and brothers we extend our sincere sympathy.

THE AUSTRALIAN FREE PRESBYTERIAN

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Rev. J. A. WEBSTER
The Manse
Wharf Street, Maclean, N.S.W.

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.

The General Treasurer gratefully acknowledges the following amounts:

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THE AUSTRALIAN FREE PRESBYTERIAN

DEBT FUND
Anon., Maclean, £5; Miss M. Ramsay, Maclean, £5; Mr. Graham McQueen, Maclean, £1; Mr. Alec. Cameron, Harwood Island, £5; Misses Cameron, James Creek, 10/-; Mrs. H. McPherson, Maroubra, 5/-.

EXTRA SALES
Mr. A. G. Campbell, Gympie, Q., 6d.; Mr. R. Matheson, New York, 2/9.

Coombyne, Publications, £1. Wauchope, Training of Ministry, £1; Publications, £3/2/6. Kindee, Publications, £1/16/6; Training of Ministry, £9/10/-.

Port Macquarie, Training of Ministry, £3. Pappinbarra, Training of Ministry, £2. Mr. Campbell King, Reduction of publications debt, 10/–.

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NEW SOUTH WALES

Miss L. D. Cameron, Maclean, 5/–, 31/12/51; Mrs. H. MacPherson, Maroubra, 10/-, 31/1/51; Mr. J. McKinnon, Kindee, 5/-, 31/12/48; Mrs. A. E. Kennedy, Port Macquarie, 10/-, 31/3/51; Mr. A. McKinnon, Ellenborough, 5/-, 31/12/48; Mr. J. Bain, Wauchope, 10/-, 31/12/49; Mr. F. M. McKinnon, Palmer's Channel, £1, 31/12/52; Mrs. M. Stewart, Taree, 10/-, 31/12/53; Mrs. F. Groves, Grafton, 5/-, 31/12/50; Mrs. L. Anderson, Grafton, 5/-, 31/12/50; Mrs. A. McDonald, Grafton, 5/-, 30/11/50; Miss Kearns, Grafton, 5/-, 31/12/50; Miss L. S. McLachlan, Ulmarra, 5/-, 31/12/50; Mr. A. S. Mc-Lachlan, Laurel Bank, 5/-, 31/12/50; Mrs. A. Anderson, Grafton, 5/-, 31/12/50; Mr. D. McPherson, Sth. Grafton, 5/-, 31/12/50; Mr. A. Gillies, Grafton, 5/-, 31/12/50; Mrs. M. McDonald, Grafton, 5/-, 31/12/51; Miss W. J. McPherson, Tuckurimba, 10/-, 31/12/56; Mrs. F. Ramsay, Maclean, 10/-, 31/12/51; Misses Cameron, James Creek, 10/-, 31/12/48.

VICTORIA

Miss McKenzie, E. St. Kilda, 15/-, 30/11/51.

SOUTH AUSTRALIA

Mr. Hugh Sinclair, Adelaide, 10/-, 31/12/49.

QUEENSLAND

Mr. A. G. Campbell, Gympie, £1, 28/2/52.

DEBT FUND
Anon., Maclean, £5; Miss M. Ramsay, Maclean, £5; Mr. Graham McQueen, Maclean, £1; Mr. Alec. Cameron, Maclean, £5; Miss M. Ramsay, Maclean, £5; Mr. Graham McQueen, Maclean, £1; Mr. Alec. Cameron, Maclean, £5; Misses Cameron, James Creek, 10/-; Mrs. H. McPherson, Maroubra, 5/-.

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Port Macquarie, Training of Ministry, £3. Pappinbarra, Training of Ministry, £2. Mr. Campbell King, Reduction of publications debt, 10/–.
The General Treasurer reminds congregational treasurers that all 1949 Assembly funds should be forwarded before the end of January.

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

WELFARE OF YOUTH WORK FOR 1950
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.
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 51-62.
Senior: A certificate for the child who can repeat correctly answers to questions 63-107.

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

ESSAY
A prize for the best essay on “What the Free Presbyterian Church of Australia stands for.”

METRICAL PSALMS
Infants: A certificate for the child 7 years and under who can repeat correctly Psalms 25 and 121.

SCRIPTURE PORTIONS
Junior: A certificate for the child who can repeat correctly Romans 5: 1-14.
Senior: A certificate for the child who can repeat correctly Romans 5: 1-21.

SINGING
Junior: A certificate for the child under 12 years who can sing correctly, without musical accompaniment; the following tunes: Irish, Hampton, Kilmarnock, Belmont.
Senior: A certificate for the child who can repeat correctly, without musical accompaniment, the following tunes: Irish, Hampton, Kilmarnock, Belmont, Devizes, Old 124th, Naomi, Melcombe.

(All these tunes are to be found in “The Scottish Psalmody.”)

Confession of Faith. Recognition will be given to any child who is able to repeat the first chapter of the Confession of Faith on the subject of “The Holy Scripture.”

THE GREAT WORD “NO”
The most tremendous word in the English language is the short yet mighty word NO. It has been the pivot on which innumerable destinies have turned, for this world and the next. Spoken at the right moment, it has saved multitudes from disgrace, from ruin—yes, from an endless hell! The splendid career of Joseph turned on the prompt “no” spoken at the very nick of time. “How can I do this great wickedness and sin against God.” Daniel might easily have said to himself: “Oh! everybody about the court here drinks wine and lives high on the King’s meat. I do not want to be thought queer or puritanical.” He dared to be singular. At the end of two weeks he had a cleaner countenance and a sweeter breath than any of the fast livers in the palace.

All the people who make a marked success in life, and who achieve any good work for God, are the people who are not ashamed to be singular. The man who runs with the crowd counts for nothing. The young monk, Luther, turned and faced the hosts of the Papacy. His heroic “No” nailed up on the church door of Wittenburg aroused Europe from its delusive and deadly dreams. Standing alone, he was reinforced by the Almighty. – Dr. Cuyler.

THE EXACTNESS OF DIVINE SUPPLY
Harms of Hermannsbury, the pastor of a poor village on the Luneberg Heath in Hanover, said in his annual missionary sermon in 1857: “I have expended much in the past year in sending out the ship with her fifteen passengers, for the printing house, the press, and the paper, altogether 14,781 dollars, and I have received altogether 14,796 dollars, so I have fifteen dollars over. Is not that a wonder? So much spent, and yet something over? Riches only make cares. God has heard all my prayers. He has given me no riches, and I have also no debts. We have neither collected nor begged, but waited patiently on God in prayer.”

– “BIBLICAL ILLUSTRATOR”

THE VALUE OF SYMPATHY
A minister of the Gospel was sitting in his study one
The conscience and convince the judgement,
our land. To settle faith on its proper basis, the meritorious
will reward the greatest labour, an
remembered forever. It involves the highest responsibility,
from a

The Bible contains the mind of God, the state of man,
paradise of glory, and a river of pleasure. It is

To be interrupted in his writing, so he merely looked towards
That father did not know how to

It is the traveller's map, the pilgrim's staff, the pilot's

The teacher's voice

A man of subtle reasoning asked,
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.”
The Bible contains the mind of God, the state of man,

It is the traveller's map, the pilgrim's staff, the pilot's

A peasant if he knew

A man of subtle reasoning asked,

The Bible contains the mind of God, the state of man,
the way of salvation, the doom of sinners, and the happiness
of believers. Its doctrines are holy, its precepts are binding,
its histories are true, and its decisions are immutable. Read it
to be wise, believe it to be safe, and practice it to be holy. It
contains light to direct you, food to support you, and comfort
to cheer you.

It is the traveller's map, the pilgrim's staff, the pilot's
compass, the soldier's sword, and the Christian's charter. Here
Paradise is restored, Heaven opened, and the gates of hell
disclosed. CHRIST as its grand subject, our good the design,
and the glory of God its end.

It should fill the memory, rule the heart, and guide the
feet. Read it slowly, frequently, and prayerfully. It is a mine
of wealth, a paradise of glory, and a river of pleasure. It is
given in life, will be opened at the judgement, and be remembered forever. It involves the highest responsibility,
will reward the greatest labour, and will condemn all who
trifle with its sacred contents.

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The Puritans

This eulogy pronounced upon the Puritans by Hervey
is said to be as just as it is beautiful: — “I esteem the Puritans
as some of the most zealous Christians that ever appeared in
our land. To settle faith on its proper basis, the meritorious
righteousness of Christ; — to deduce obedience from its true
origin, the love of God shed abroad in the heart, — to search
the conscience and convince the judgement, — to awaken the
lethargic and comfort the afflicted soul; and all from a
thorough knowledge, joined to a masterly application of the

Divine Word, these are real excellencies; these, if we may
credit history, entered into the preaching; these, if we may
examine impartially, are to be found in the writings of the
Puritans.”

The Rev. George Whitefield bore this testimony to the Puritans: — “The more true and vital religion has revived,
either at home or abroad, the more the good old Puritanical
writings have been called for.”

The Rev. John Brown, of Haddington, has also said
of them: — “Never, perhaps, since the Apostolic age, was the
Christian scheme better understood than by the British
Divines under Cromwell.”

The Puritans stood for two great principles, states
Lord Macaulay, “a personal experience of God and a
personal accountability to God.”

FOR CHARLIE'S SAKE

It was during the civil war in America that a certain
judge was exceedingly busy with a law case, and determined
that nothing should call off his attention.

A poorly dressed, feeble looking soldier came into his
office, but he continued his writing, without giving him any
apparent attention. The poor man fumbled feebly in his
pockets, and at length produced a note, which he pushed
along towards the judge. He was about to hand it back, saying
that he was too busy to be disturbed, when he noticed the
handwriting as that of his own dear soldier boy, and in an
instant it was read with trembling interest.

“Dear Father,” it said, “the bearer is a soldier discharged from hospital. He is going home to die. Assist him
in any way you can, for Charlie's sake.”

At the magic of that appeal, “For Charlie's sake!” “I took him,” said the judge, “to my heart, to my home; I gave
him Charlie's bed, and fed and clothed him, and supplied him
with every comfort I could, for the sake of my own dear boy.”

If an earthly father can feel that way, how much more
ready will our Heavenly Father be to grant us all good for His
dear Son's sake! He will supply all our needs, will comfort us
in trouble, will take us close to His heart of love, and at last
bring us home safely to His heavenly mansion. If we but love
the Son, we are sure of the Father's love also, and for His sake
He will freely give us all things. — “Child's World.”

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A DEFINITION OF A CHRISTIAN

The Christian is like a good watch: —
Open faced.
Busy hands.
Well regulated.
Full of good works.

—— “The Instructor.”

THE VOICE OF JESUS

The Physician's voice — “Wilt thou be made whole?”
The Friend's voice — “I counsel thee to buy of Me.”
The Saviour's voice — “Come unto Me.”
The Bridegroom's voice — “Open to Me.”
The Shepherd's voice — “Follow Me.”
The Teacher's voice — “Learn of Me.”
The Master's voice — “Occupy till I come.”

—— “The Instructor.”

Saturday morning, busily writing his sermons for the next
day. His little boy, about four years old, came toddling into
the room, and, holding up his finger, which had just been
pinched by the door, with a look of pain on his face, said,
“Look, Papa, how I hurt my finger.” The father did not want
to be interrupted in his writing, so he merely looked towards
the child and said, a little impatiently, “Can't help it, sonny.”
The little fellow’s eyes filled with tears, and, as he turned to
go out, he said, “Yes, you could; you might have said, 'Oh!'”
That was as good as a sermon. It would have been a great
comfort to that little fellow if his father had stopped a
moment and said. “Oh I'm sorry,” and then had tenderly
kissed the hurt finger. That father did not know how to
comfort his child in his trouble. Mothers know how to do this
a great deal better than fathers do; and so, when Jesus wants
to show us how well He knows how to comfort His people in their
troubles He says, “As one whom his mother comforteth, so
will I comfort you.”

— RICHARD NEWTON.

INTERNAL EVIDENCE

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The Master's voice — “Occupy till I come.”

—— “The Instructor.”
A ROYAL INVITATION.
Here is a Royal Invitation from the King of Kings to “Whosoever Will”

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.” – Isaiah 1: 18.

JOHN Three and Sixteen
God – The Greatest Lover
Christ – The Greatest Gift.
Salvation – The Greatest Blessing.

The Two Spiders in the Missionary Box
Two spiders met within a church
Upon the window sill;
The one well fed and big and fat,
The other – thin and ill.
“You're looking ill and nearly dead,”
Said spider that was fat.
“Wherever do you like to get
So thin and ill like that?”
“I live,” replied the spider small,
“Well fed and fat and big and tall,
In peace and rest I dwell.
For I am never much disturbed:
You soon will get quite well,
And die in great despair.
Or else you will be driven mad,
So thin and ill.
That so?” said spider number one.
“You ought to live elsewhere,
Or else you will be driven mad,
And die in great despair.
Just come along with me,
You soon will get quite well,
For I am never much disturbed:
In peace and rest I dwell.
“My home where I have lived for long,
Without a shade of care,
Is in the missionary box
That's kept just over there.
“There's room enough for you, I'm sure,
And I will guarantee
That you will soon be well again,
For life in there is free.”
Dear friends, within that box you have,
Do spiders make their nest?
Or are they ever much disturbed
By pennies you invest?
– From a Pickering and Inglis Publication

LESSON NOTES
LESSONS FOR FEBRUARY
5th February, 1950
Numbers 13. Memorise 4: 11

This chapter should be carefully studied. From verses 4 to 16 you will notice a list of names. Such lists are a common feature in the Old Testament, but we should guard against the common error of saying, “Oh, these are for students and ministers.” If thoughtfully read, we can glean valuable information from the names recorded. Notice in verse 16 how Joshua has his name changed from Oshea to Jehosua. It has been pointed out that putting this sacred syllable before a person's name was not an unusual practice amongst the Israelites, but the fact that our Saviour received the same name because he was our Saviour throws a halo of glory about it which we cannot ignore. In the Divine providence, Hoshea became Joshua, because he was destined to be the temporal saviour of his people, and to lead them into their promised rest.”

Now you will notice that the spies were sent into the land with clear instructions – these are set out in verses 17-20. Unfortunately, they came back and were obviously swayed by wrong motives and lack of faith. They exaggerated both the good points and bad points of the land. They stressed the dangers arising from hostile inhabitants.

This is all very human and when we are not familiar with certain circumstances we are often tempted to make wrong judgements. It is in such times that we should exercise great faith. Look at what Caleb had to say in verse 50. These are brave, manly words and we should adopt his attitude at any time when we know we are doing God's will.

Our Lord exhorted us to count the cost, but he also told us not to look back once we have put our hand to the plough.

Canaan is a type of Heaven and we are not going to possess that land without faith in Him, Who said, “I go to prepare a place for you.” When God's spirit is in our hearts, we are called to obedience and faith without these we cannot hope to inherit the great blessings of the Gospel.

12th February, 1950
Numbers 14: 1-25. Memorise verse 21

More grumbling! One cannot help making such an exclamation on reading the opening verses of our chapter. In verse 4 the Israelites are going to elect a captain to lead them back to Egypt.

This reminds us that the forces of evil are organised. No aimless march is contemplated; the journey back to Egypt is to be under a leader. The forces of evil in the world today are organised. Gambling, strong drink and other vices are often found to be on a business footing. We should remember, therefore, that God wants His people to be properly organised according to His Word. Christians sometimes belittle church government, but as the editor of the magazine has been pointing out in his recent articles, the government and order of the church are from God and are provided for in His Word.

Notice how Moses reveals himself in this chapter as a type of Christ. He pleads for God's people. Notice
how Moses emphasises the glory of God. If you turn to John's Gospel, the 17th chapter, you will find that Christ was also jealous for the Father's glory. Moses did not want to have the Egyptians in a position where they could scoff at God's power and might.

The important lesson to be learned from our study is that the main reason for God withholding blessing is simply the sin of His people. A lot of people want the land of Canaan without accepting the laws of God and obeying them. Study the chapter carefully and you will see that rebellion is the cause of all the trouble.

19th February, 1950

Numbers 14: 26-45. Memorise Romans 8: 14

Here we see in God's grave sentence the consequence of rebellion. We are reminded that great care is necessary to guard against wild utterances. If you will turn back to verse 2 of this chapter, you will notice that the Israelites are saying: "Would God that we had died in the wilderness!" For such rash utterances, God has taken them at their word, for in verse 32 we find God saying, "But as for you, your carcasses, they shall fall in the wilderness." Even although we may not always mean what we say, we should remind ourselves of the fact that the Bible lays particular emphasis on the words of our mouths as well as the meditations of our hearts.

Verses 40 to 45 should be carefully studied. The important thing in the Christian life is not merely some burst of human energy, but obedience to God. Moses is not impressed by the high sounding words and reminds his hearers of the claims of God. These reminders were not heeded and we find that the mission comes to nought. Young and old should search at all times to see whether God approves of anything they may undertake to do.

26th February, 1950

Numbers 15: 1-16. Memorise I Peter, 2: 11

God is here giving laws for the day when Israel shall come into the land of her habitations (verse 2). That is true for us in New Testament times. The laws of God are heavenly laws and in heaven it will be possible to keep them perfectly. While we are on earth the laws which God has given us are hard to keep. We require faith and continual watchfulness to keep God's laws on earth. Worldly people cannot understand the Christian conception of heaven for the simple reason that they have never sought to learn obedience to the heavenly laws which God has revealed to us.

God is here also emphasising the need for a thankful spirit. A thankful spirit in the midst of prosperity. How often do we find that prosperity encourages people to forget God when it should really stimulate them to a greater degree of thankfulness.

In verse 15 we have a reference to the stranger. We are reminded that God regards man from the standpoint that He has made us all "of one blood." Again and again we are warned in scripture against an isolated attitude. This does not mean that we should sacrifice principle but we should be careful against putting up barriers which are not of God's ordaining. In a world that is getting smaller through fast travel and wireless, a Christian should be very careful about his attitude towards people of different races. There is a type of snobbery of which our nation has at times been guilty. This takes the form of snobbish reference, such as calling Chinese "chinks," and dark skinned men "niggers." We will never be able to realise the mental suffering which careless references have caused. The racial problem everywhere is a serious one and Christians should continually witness to the laws which God has laid down for the stranger.

JANUARY BIRTHDAYS

MANY HAPPY RETURNS

"Draw nigh to God, and He will draw nigh to you."
— James 4: 8.

1950

Jan.  1 — Robert Gollan, Taree.
    "  2 — Burnley Woodall, Branxholme.
    "  3 — Margaret Wilson, St. Kilda.
    "  4 — Gloria Foster, Hamilton.
    "  5 — Phillip Brain, St. Kilda.
    "  6 — James Eckersley, Coff's Harbour.
    "  7 — Robert Wallace, Taree.
    "  8 — William Wallace, Taree.
    "  9 — Allan Atkinson, Wingham.
    " 10 — Mary Nicolson, St. Kilda.
    " 11 — James MacLeod, Perth.
    " 12 — Rodney Fuller, Grafton.
    " 13 — Beverley Turner, Bunyah.
    " 14 — Roslyn Teusner, Macedon.
    " 15 — Ruth Cowan, Firefly Creek.
    " 16 — Ivan Rees, Hamilton.
    " 17 — Nita McKinnon, Kindee.
    " 18 — Lorraine Baker, Maclean.
    " 19 — Winifred Martin, Tinonee.
    " 20 — Graham Anderson, Chatsworth Island.
    " 21 — Rosemary Haig, Taree.
    " 22 — Stanley Milliken, Nabiac.
    " 23 — John Chapman, Taree.
    " 24 — Maxwell Alford, Clarenza.
    " 25 — Wilma McKinnon, Kindee.
    " 26 — Patricia Paterson, Bunyah.
    " 27 — Janice Bell, Maitland.
    " 28 — Jeanette Hinten, Taree.
    " 29 — Norma Worrall, Geelong.
    " 30 — Laurie Marchment, Wauchope.

Feb.  1 — Janet Matthewson, Tomago.
    "  2 — Carmel Anderson, Bob's Farm.
    "  3 — Ian McRae, St. Kilda.
    "  4 — Gloria Murray, Bunyah.
    "  5 — Jeanette Colville, Birdwood.
    "  6 — Ian Steel, Wauchope.
    "  7 — Arthur Upton, Bob's Farm.
    "  8 — Ruth Steele, Wauchope.
SEARCH WORK IN JAMES AND 1 AND 2 PETER

1. Give James's opinion about “a double-minded man.”
2. Write out a promise for the man who endures temptation.
3. Quote three verses where James speaks of the tongue.
4. What does Peter say about the trial of your faith?
5. Find mention of “the hidden man of the heart.”
6. Who is said to have loved “the wages of unrighteousness?”
7. How does Peter say “the day of the Lord will come?”

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

A NEW YEAR

1949 has faded into the past eternity, and is it to be lost in timelessness? No, it carries the indelible record of your thoughts, actions, words and deeds. You cannot retrace one step or erase one word from the records of 1949. Though you may deplore, with the most profound regret, the word spoken in haste or an unkind act, even though your own soul suffer the bitterness of remorse, you cannot wipe it out.

No suffering would be too great, no price too high, if Esau could destroy the record that stood against him in the timelessness of the past, that he had sold his birthright for a mess of pottage. For many years Esau had forgotten that record, until one day he realised that it was not lost nor forgotten, but as letters of fire across the dome of heaven, it imprinted itself upon his conscience.

It is usual for men to look forward to the New Year with hopeful anticipation, but it is sheer folly to banish reality with unsubstantial speculations, or even to admit the mistakes of 1949 and face 1950 with a determination to do better. Tears cannot wash away your sins, nor good works cover your unrighteousness. Your good works can only fill their place in your history and not the place occupied by your sins.

The timeless records of 1949 still remain to be accounted for. In the Old Testament we read of men who lived, laboured with hope and anticipation for the future, but each record concludes with the words, “and he died.” (Gen. 5), with the exception of Enoch. But even death will not obliterate the past; for the inspired Apostle declares that Christ “preached to the spirits in prison, and they were those which sometime were disobedient, when once the long suffering of God waited in the days of Noah.”

As we take our first step in the New Year let us not forget the records of the past for we can only look forward to the future with confidence if the handwriting of ordinances that is against us is
blotted out. The inflexible justice of God holds the scale to render to every man according to his works. There is only one avenue of escape, faith in the sacrificial death of our Lord Jesus Christ; then His good works shall be imputed to you and His blood shall erase the records of unrighteousness and sin that stands against you. It is to this end that the Gospel is preached, for in Christ “dwelleth the fullness of the Godhead bodily” and by grace “ye are complete in Him who is the head of all principalities and powers.”

We can face the future with confidence, only by faith in Christ and the sufficiency of His atonement. “Christ blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.” Then with heart, mind and conscience we can, with hopeful anticipation, not only look forward to 1950, but eternity itself, where your strength shall not be diminished not your vision darkened.

Outside of Christ your cherished hopes and ambitions cannot be realised in 1950, or in that realm where time fades into endlessness. For the instinctive craving in man for immortality cannot find real happiness, enjoyment or satisfaction without the prospect of happiness hereafter.

As we stand on the threshold of the year let us seriously and earnestly consider the effects the past will have upon the future.

With our faith in the Lord Jesus Christ, we can go forward in confidence, for by His Word and Spirit He shall lead us along the untrodden paths of tomorrow, for by His Word He set forth His truth, revealing the mind and will of God and by His Spirit illuminates the mind. Thus the Word of God is revealed to us by the Spirit. Such was the prayer of the Psalmist when he cried, “O send forth thy light and thy truth, let them be guides to me.”

The Spirit, through the Word, reveals to us the rectitude of God; impartial, immovable, justice that turned not aside even at Golgotha where His only begotten Son, the darling of heaven and the express image of His person, was nailed to the cross. At Calvary, the Spirit through the Word reveals the mind of God concerning sin. He spared not His only Son, but said, “Awake, O Sword, against the man that is my fellow.” The same Spirit through the same Word reveals the measureless love and mercy of God, His infinite readiness to forgive sin. The unanswerable demonstration that the Lord delighteth in mercy is manifest at the Cross of Christ. The glory of God's righteousness does not overlook or pass by your iniquity or mine, but sternly deals with it. The penalty of your sin and mine fell upon His Son, our Saviour. No higher revelation of God's perfections could be asked for than this, “Herein is love, not that we have loved God, but that He hath loved us, and sent His Son to be the propitiation for our sins.” Thus with confidence we can venture into the future. We have the truth of His Word and the light of His Spirit. Our salvation is sealed by the righteousness of God. Let us go forward in that faith for it gives certainty to every noble and spiritual aspiration. As a child of God provision has been made for every circumstance and experience that lies before you in the coming year. “For all things shall work together for good to those that love God, that are called according to His purpose.” The Holy Spirit is the author of reality and through the Word will direct your mind to your immortality and eternal inheritance in Christ, and 1950 or diminishing time can hold neither experience not circumstance that can impair your inheritance. “For no man can pluck them out of my hand,” said Christ

Your pleasure and happiness in your relations with the world and your fellowmen will not be dampened but enriched by the knowledge that the pleasures at God's right hand are yours forever more. Your gifts, tastes and attainments, sanctified by the Spirit finds freedom of expression and liberty of action with grander prospects and greater satisfaction and enjoyment. God, the author and giver of every good and perfect gift, places no repressive force upon their true expression. Can your citizenship of heaven and your prospect of eternal life in the cities of God make your happiness less real on earth, your friendship less sincere and your achievements less satisfactory? Not at all: when your gifts, tastes, affections and thoughts are freed from the stunting and cramping influence of sin, and when God who made and gave them and understands them all, directs their operation by the Spirit through the Word, they will function according to the original purpose of the Creator and must of necessity bring a sense of contentment and satisfaction. Not in its supreme form for we are still in the body of this death, we still carry the old nature.

And finally, as a worshipping people let us go forward in this faith. The world listens for an authentic voice that may lead them out of the night and darkness of uncertainty. Consciously or
unconsciously the world needs to hear the Voice of God. The Voice that has spoken by the prophets, in the psalms and the New Testament. The Voice of God has thundered in the world during our generation. Wars, destructions, poverty and death, fed by hatred, suspicion and wicked ambition has circled the world bringing tragedy and grief into the hearts of men as they watch the flickering light of hope extinguished. As a Church let our observations of the past impress upon us our obligations for the future, and witness to the sufficiency of Christ's sacrificial death to meet the need of man. Let us witness by loyal and faithful obedience to the laws Christ has established and the ordinances He has instituted. If we go forward in that faith, our step will be firm and our objective clear.

3

ANCIENT MANUSCRIPTS SHED LIGHT ON BIBLE
By Edward J. Young

Those who love the Bible as the Word of God are always interested when they hear of new discoveries which bear upon the Scriptures. At present there is considerable discussion in certain magazines and journals about a number of ancient manuscripts which have recently been brought to the attention of the religious world. Some who have examined these manuscripts assert that they are very old, some of them even belonging to the second century before Christ. Others are not convinced that they are pre-Christian in origin. What are these manuscripts and what is their importance?

The Manuscript Find

The account of the discovery of these manuscripts makes fascinating reading. During the month of February, 1948, the director of the American School of Oriental Research in Jerusalem, Dr. Millat Burrows, left the school for a two week trip to Iraq. On Wednesday afternoon, February 18, Dr. John C. Trever, a Fellow at the School, whom Dr. Burrows had left in temporary charge, was informed that a priest of the Syrian Orthodox Convent of St. Marks, Father Butros Sowmy, was on the telephone and wanted to talk about some ancient scrolls which were in the library of the convent. At two thirty the next afternoon, Father Sowmy came to the school and produced five scrolls and a small fragment. Among these the most important and significant was a copy of the entire book of Isaiah. The story of the discovery of these treasures is as follows:

During 1947 some Bedouin found the manuscript in a cave in the wilderness by the Dead Sea, a place known as Ain Faschkha. Thinking that the scrolls were Syriac, they took them to a merchant in Bethlehem who belonged to the Syrian community. The Bethlehem merchant told a Jerusalem merchant, also a member of the Syrian community, about the find. This latter, during the Holy Week festivals (April, 1947), told the Syrian Archbishop of Jerusalem and Transjordan, Mar Athanasius Y. Samuel, about the find, stating that the scrolls had been wrapped like mummies. The Archbishop was interested and endeavoured to see the scrolls.

A few days later both merchants appeared before the Archbishop with one of the scrolls. He recognised that the writing was not Syriac, but Hebrew. It was some weeks later, however, before the Bedouin finally brought the scrolls to the convent. However, when three of the Bedouin did finally appear, they were so rough looking, and the scrolls which they had were so dirty that the gatekeeper refused them entrance into the convent. The Bedouin later became separated with the result that some of the scrolls found their way ultimately to the Hebrew University at Jerusalem rather than to the American School of Oriental Research. One of the Bedouin took the scrolls which he had to the Moslem Sheikh at Bethlehem, and thus they were lost to the American School.

Two weeks later, however, two of the Bedouin returned, and the Archbishop purchased five scrolls and a few fragments which they had with them. At the direction of the Archbishop a priest was sent with the Jerusalem merchant to investigate the cave in which the manuscripts had been found. He brought back the report that the floor of the cave was strewn with pieces of manuscripts and cloth beside broken jars.

In September, 1947, the Rev. J. van der Ploeg, a Roman Catholic scholar and author of a very worthwhile book upon the subject of the Servant of the Lord in the prophecy of Isaiah, examined the scrolls and declared that the largest was the book of Isaiah. Apparently, then, van der Ploeg was the first to identify the Isaiah manuscript. When he later mentioned the find at the Dominican School in Jerusalem, however, he was told that the scrolls could
not be as old as he had dared to think.

The Archbishop continued to believe that the discoveries were very old. A friend sought to dissuade him, but he adhered to his convictions, and, finally, at the suggestion of the Rev. Butros Sowmy, a Syrian priest who was killed in May, 1948, when the convent was shelled, decided to approach the American School in Jerusalem.

The American School Manuscripts – Isaiah

Dr. Trever relates that when he first saw the long scroll, he compared it with a slide of the Nash Papyrus, and thus was convinced of its antiquity. Most important of these scrolls which were brought to the American School is this long manuscript of the book of Isaiah. This is a parchment consisting of fifty-four columns and containing, apart from a few minor exceptions, the entire Biblical book of 4 Isaiah. It is about ten and one-quarter inches in height and consists of seventeen sheets sewn together. The material is said to be either rough parchment or animal skins carefully prepared so as to approach the refinement of parchment. These sheets vary in their length and consequently in the number of columns which are written upon them. Two of these sheets have only two columns of writing, whereas ten sheets have three columns and five have four columns. The columns also vary in their width, the narrowest being but a little under four inches and the widest about six and one half inches.

When Dr. Trever first saw the scroll the last two columns, i.e., 54 and 53, had separated from the remainder. The thread which held them together had disintegrated, and since these two columns were on the outside, column 54 was particularly worn as a result of handling. However, from column 52 to column 9 the scroll was intact, but columns 8 to 1 were fragile and in fragmentary condition. At one time there was a cover sewn over the manuscript, for the needle holes and even pieces of thread on the first sheet bear witness to this fact. Needless to say, the cover is now lost.

To date very little of this precious manuscript has been published. The present writer has seen only the photographs which have been printed in the “Bulletin of the American Schools of Oriental Research.” One of these is particularly striking. It is a photograph of column 33 and on this column there is written the text of Isaiah 40: 2b-28a. The top line reads as follows: “– that her warfare is accomplished, that her iniquity is pardoned, that she hath received of the Lord's hand double for all –” This will give the reader an idea of how long a line is. This first line actually contains twelve Hebrew words. In the present writer's opinion, the handwriting upon the scroll – at least upon that portion of the scroll which he has seen – is beautifully done. The letters are clear and easy to read and only occasionally does there appear to be crowding or error of spacing. It is interesting to note that the scribe used a line by which to measure the tops of the letters. We write: “on the line,” and use the line to guide the bottom of our letters, but the scribe of this manuscript did the opposite. He used his guiding line to regulate the tops of the letters. Only one letter, the Hebrew “L,” called lamedth, extends above the line. The result is quite a pleasing effect. The lines are well spaced and there are twenty-nine of them in column 33.

The words are also well spaced, so that in reading one has no difficulty. Chapter and verse divisions are not indicated, but there is a system of paragraphs. A paragraph begins, however, not by indenting a new line, but simply by not filling out completely the last line of the preceding paragraph. The new paragraph begins right at the edge of the margin, without any indenting whatsoever. There are some exceptions to this rule, but they occur usually where the line of the previous paragraph is full. Those of us who have followed the news of this discovery from the beginning are eagerly awaiting the time when this entire manuscript will be photographed and published. Apparently it is the oldest copy of the book of Isaiah in existence, and its value for the study of the Bible is indeed great. In a subsequent article we shall consider that value more fully.

– “Presbyterian Guardian.”

THE PROPHETIC OFFICE

“It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus Christ, His only begotten Son, to be the Mediator between God and man; the Prophet, Priest and King; the Head and Saviour of His church.”

(Confession of Faith.)

The mediatorial work of our Lord and Saviour Jesus Christ, by which our redemption is
accomplished, involves three distinct functions, those of a Prophet, Priest and King.

Christ is the original source of all revelation concerning the mind and will of God, His purpose and the destiny of the human race. In making known the will of God, Christ exercises the office of a prophet, and in all ages He has made known by His Spirit and Word all things pertaining to God's purpose in the Salvation of sinners.

The Prophetic office presents a rational knowledge of divine truth by an external declaration, but this does not mean a saving knowledge of truth. “And because I tell you the truth, ye believe me not.” (John 8: 45). “Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh.” (Prov. 1: 26). Christ in the exercise of His prophetic office reveals the Wrath of God as well as the Mercy of God.

Moses and all inspired men were prophets by Christ's appointment as the Mediatorial Prophet, and they were completely dependent upon Christ as the Prophet of all prophets. “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” (I Peter, 1: 11). The Apostle John declared: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” (John 1: 18).

DIAMOND WEDDING

A thanksgiving service, conducted by the Rev. Arthur Allen, was held in the home of Mr. and Mrs. Wm. Brand, of 11 Graham Street, Auburn, on 31st December, to mark the Diamond Wedding of these faithful members. Mr. Brand and Isabella Syme were married by the Rev. Duncan McInnes at Katoomba, 1st January, 1890, where they set up their first home. Later they lived on the Clarence River, Lithgow and Sydney, finally settling at Auburn. After the service, relations and friends joined the happy pair at a Diamond Wedding breakfast. A number of congratulatory messages were received, including one from their Majesties, the King and Queen, and one from the Governor General of the Commonwealth. Mr. R. Allen spoke of their exemplary lives, full of good deeds and Christian charity, and their vital faith in the saving and keeping powers of the Lord Jesus Christ. Mr. W. Goodchild responded on behalf of the aged couple, and a happy celebration was brought to a close.

FROM THE FRONTIERS

The Convener of Missions Committee wishes to intimate that the new missionary magazine From the Frontiers” (published as a quarterly by the Free Church of Scotland), is available for 2/- per annum, plus exchange, for Australian subscribers. Missionary Societies or individuals should forward their
submissions direct to Miss J. S. Kinlay, 1 Roseneath Place, Edinburgh, 9, Scotland.

“Discipline, correctly handled, safeguards the other defences of the Church yet is itself, unless watchfulness prevent, vulnerable to subtle attack. For these reasons discipline is the first of the Church's defences to be assailed, usually indirectly, by the wreckers. Secure in the knowledge that their friends had rendered discipline largely ineffective, the sappers and miners, as they were called, burrowing underground for years, like moles, had undermined the fundamental doctrines of the faith, such as the inspiration and inerrancy of the Scriptures, the sovereignty of God, the nature and extent of the atonement, etc., and now, confident that they could capture the fortress, they have come out boldly in the open.”

— Selected.

RESponsible to Christ

Although the special officers of the church govern with the consent of the membership and are chosen by the membership from its own number, yet their ultimate responsibility is not to the congregation but to Christ, the divine head of the church.

A great many Protestant churches fail to get this point. Due to extremism which is characteristic of Anabaptism, they regard the people as the final source of authority. That is the underlying error of Congregationalism. Nor is Congregationalism confined to the churches that go by that name. Another name for it is Independency, and this type of church government is in vogue in many denominations, notably in Baptist churches.

Sometimes one meets with this error even in a so-called Presbyterian church. A sharp difference of opinion arises within the session, perhaps between the minister and the ruling elders or between two groups of elders. A Congregational meeting is called, and it is agreed that whatever the congregation, as the ultimate court of appeal, decides will stand. Or, let us say, the session lacks the courage to make an important decision. So it calls a congregational meeting and asks the congregation to make up its mind for it. In such ways the session is in great danger of becoming the servant of the congregation and of ceasing to be the servant of Christ.

In a limited sense the church is, to be sure, a democracy, but ultimately it is a monarchy. Christ is its one sovereign head. Christ's law is its only law. Its special officers are not to please men but Christ. After all it was Christ who, through the instrumentality of the universal office of believers, appointed them in their several offices. It was Christ who clothed them with authority. It is Christ as prophet, priest and king whom they represent. And their ultimate responsibility is to Christ alone.

It follows that the special offices in the church are indeed glorious. Far from being subservient to men, they function in Christ's name.

— "Presbyterian Guardian."

FELLOWSHIP NEWS

Manning River: During recent months there have been many functions in connection with the Manning River Fellowships.

Miss Noreen McKay and Mr. Allen McCaffrey were given a party and presentation by Taree Fellowship before their marriage in August. Miss Audrey McKay, another member of Taree Fellowship, and Mr. Bob Muldoon, of Tinonee Fellowship, were made presentations by their respective Fellowships on the eve of their marriage on December 17. Audrey's presentation was made at a surprise party at her home. Miss Nina Milligan, whose marriage to Mr. Alan Lindsay will take place in January, was the recipient of a gift and best wishes from Tinonee Fellowship.

After 4½ years of association with Taree Fellowship, Miss Norma Lea, of the staff of Taree High School, was farewelled at a surprise party at the home of Mrs. A. L. Murray, before her transfer to Newcastle Girls High School. After receiving a gift of a view of the Manning River, Miss Lea spoke of the great help she had received from the Fellowship, and her prayer that God's blessing would continue upon it.

RALLY SUBJECTS FOR 1950

The various Fellowships are asked to note the following list of topics for discussion at the: Rally to be held at Wauchope, 7th-10th April, 1950:

(1) What is Faith in Jesus Christ?
(Grafton, Kindee and Grafton Fellowships)

(2) The Sabbath: Its Origin and Purpose
(Maclean, Taree and Wauchope)
Ruth
(Huntington and Tinonee)
(4) What Union of Churches Would We Accept?
(St. George's and St. Kilda)

CONGREGATIONAL NEWS

Taree. The final meeting for the year of the Free Presbyterian Ladies Missionary Society was held Thursday evening, 8th December, 1949. The report submitted indicated a successful year financially, and the number of members present evidenced the interest in the work. An interesting function was associated with this meeting. The president, Mrs. Ramsay, said that during the year Miss Margaret McDermid, owing to ill-health had found it necessary to relinquish her post as secretary, which she had held for many years; but they rejoiced that Miss McDermid had recovered and was taking an active part in the work. The president then said that Miss McDermid had rendered outstanding service in the carrying on of the work, and as the members desired to express appreciation of the same, she would call on Mrs. E. J. Stewart, one of the foundation members, to make a presentation. Mrs. Stewart did so graciously, with a few appropriate words. Miss McDermid, in expressing gratitude, made reference to the increasing interest on the part of the congregation in the work of foreign missions. Misses Noreen and Audrey McKay, members of the Taree congregation, were also recipients of presents from the congregation prior to their marriages. Supper concluded an evening of happy fellowship.

St. George's: During the absence of the minister on holidays in January, the pulpit was acceptably occupied by the Rev. S. A. Macdonald, of the Sydney City Mission, and Mr. A. Aitchison. Mrs. F. Maclean and Sheila returned on Thursday, 20th January, from their 10 months trip to Scotland, where Mrs. Maclean contacted many of the Free Church ministers and also friends who formerly worshipped in St. George's, but are now resident in Scotland.

FAREWELL

High tributes and warm hearted addresses characterised the farewell tendered to Mr. King and family, by members of the Free Presbyterian Church and friends, on Saturday, 24th December, 1949. The Rev. A. D. McIntosh occupied the chair and introduced the guests of honour, and spoke of the whole hearted co-operation he had received from Mr. King, and emphasised the constant help given by Mrs. King. Other speakers referred to Mr. King's activities for the cause of Christ and the glory of God. The Rev. A. D. McIntosh presented Mr. King with a cheque, and the Rev. J. A. Webster, on behalf of the Lord's Day Observance Society, presented him with a fountain pen.

Mr. King thanked the friends for their encouraging words and made reference to the assistance he had received in spiritual matters from the late Rev. H. W. Ramsay, and the present minister of the Grafton congregation, the Rev. A. D. McIntosh.

NOTICE

The Synod of Eastern Australia meets, D.V., March 28, 1950, at 7.30 p.m. The General Assembly of the Free Presbyterian Church of Australia meets, D.V., March 30, 1950, at 7.30 p.m., in St. George's Church, Sydney.

OBITUARY NOTICES

Maclean Congregation is much the poorer in the passing of several of its members in recent months, the first being Mr. Angus Cameron, a man filled with much zeal in the right way. For many years Mr. Cameron was a sufferer, yet despite his affliction, which he bore with cheerful resignation, he never missed attending Church when able. The writer has very vivid recollection of his attentiveness in Church, he being an ardent hearer. Towards his end his faith burned brightly and he went down into the valley of the shadow of death fearing no evil, being assured of the comforting support of the Lord's rod and staff.

To his sorrowing family we extend our warm sympathy.

The second member to depart this life was Mr. John McKinnon, a brother-in-law of Mr. Kenneth McDonald, the well-known and highly esteemed Maclean Elder. For the past seventeen years Mr. McKinnon suffered from a heart affection, a trouble that occasioned him much distress, but nevertheless his bright demeanour remained unchanged to the end. He, too, when able was rarely absent from God's house, and seldom so on a Communion Sabbath. During the latter months of his earthly pilgrimage the writer visited him frequently and found his interest in spiritual things very marked and he loved to talk of the joyous prospect of entering the home of many mansions to be forever with his Lord, a prospect afforded only to them whose lives are hid with Christ in God.

To his sorrowing widow (whose tenderness and
devotion to her husband over the period of his long indisposition is worthy of high commendation, particularly so, as she also has the care of an aged blind brother) we extend our deepest sympathy.

Miss Flora Ann Cameron, another member, passed away quietly into that rest that remaineth to the people of God, after an illness of some weeks, during which she gradually declined. Of a quiet, humble disposition Miss Cameron was supremely content to rest her hope in Christ, and went to rest leaning on the arm of her beloved Saviour. The sweetness of her countenance clearly reflected that she experienced peace within. She will be sadly missed by the wide circle of relatives and friends by whom she was held in high esteem. To her loved ones we extend our heartfelt sympathy.

The passing of Miss Margaret McSween, removed yet another member. Of a sweet, winsome, Christian character, Miss McSween had been ailing from a trouble that seemed to defy diagnosis. Finally it was deemed advisable to operate, but from this operation Miss McSween did not recover and passed away quietly into the rest that remaineth to the children of God. Miss McSween taught in the Maclean Sabbath for a period of forty years and those privileged to attend her classes have found recollection of her capabilities in this regard, at her end she was strong in faith giving glory to God.

To her sorrowing sisters and brother we extend our warmest sympathy.

“The memory of the just is blessed.”

Geelong Congregation sustained a deep loss in the passing of Miss Ann McDonald, who was critically injured by a motor cyclist when on her way to a Church meeting. Formerly of Cowley's Creek, Miss McDonald took up residence in Geelong about three years ago with her brother and two sisters, one of whom predeceased her. Since her arrival in Geelong her life was a very busy one, and though having the care of an invalid brother and sister she entered with zeal into every phase of Church life, and on Sabbath her place in the sanctuary was rarely empty. She always took a keen interest in a spiritual discussion and never left a service without some food for her soul, and being blessed with a retentive memory, was able to carry away a portion for those detained at home.

The Missionary Union found in her an ardent supporter and her place in that circle will be hard to fill. She was converted through the reading of the 15th Chapter of John during the pastoral visit of a young missionary student to her home at Cowley's Creek. Unique in her fervour for the glory of the Lord, she was humble and submissive in her Christian walk, and like Mary of Bethany for her sweetest delights at His feet. To her sorrowing brother and sister we extend our deepest sympathy.

Norman McInnes: In October last, Mr. Norman McInnes, of Hamilton, passed away after a brief illness during which, in the mercy of God, he was free from pain and had great clarity of mind until the end. He had reached the age of 78 years and was a member of a highly respected Free Church family, which, for very many years, resided at Mt. Eccles. Of this large family there is none now residing in that part of the charge. Mr. McInnes had a family of five daughters, all of whom and his widow, survive. For many years he held the office of deacon in the church at Hamilton and was faithful in attending to the duties of that office. His presence in the congregation is missed and sincere sympathy is felt for his family and sorrowing relatives.

Euphemia Muir: An earlier death which should have some mention also was that of Mrs. Euphemia Muir, of Mt. Eccles. She was the widow of the late Lachlan Muir, an elder of the church. Mrs. Muir had lived for more than fourscore years and reared a family of eight sons and daughters, and, until her end, was cared for in her own home. She passed to her eternal rest with her hope stayed upon the only Redeemer and Saviour of men. In these days when worldly security is much sought after how good it is to be sure of our eternal future through a crucified and risen Redeemer!

Ebeenezer Addinsall: Another old identity of the Mt. Eccles and Macarthur districts in the person of Mr. Ebeenezer Addinsall, passed away at the residence of his daughter at Coleraine. He had reached the age of 90 years. Brought up in the Methodist Church, he married into a Free Church family and, both by his attendance at church services and by regular contributions to ministerial maintenance, gave good support to the church. Believing in Jesus, he was able to contemplate death without fear. – I. L. G.

Alice Thompson: On 19th September, Mrs. Alice Thompson, widow of the late Mr. Albert Thompson, passed away. She had been an invalid for a number of years but was most patient in her suffering. Mrs. Thompson was highly respected throughout the Upper Rollands Plains district and her removal by death will leave a blank both in the home and the district. The funeral took place on 21st September at the Upper Rollands Plains cemetery, the service being conducted by the Rev. D. G. C. Trotter.

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The children's portion of this paper is issued in separate form under the title of “The Sunbeam,” and can be had singly or in quantities from the Editor.
SUBSCRIPTIONS FOR JANUARY
NEW SOUTH WALES
Mr. D. C. McKechnie, Kindee, 5/-, 31/12/50; Mr. C. McKechnie, Kindee, 5/-, 31/5/51; Mr. Alex McKinnon, Kindee, 5/-, 31/12/50; Mr. J. E. Hackett, Kindee, 5/-, 31/12/51; Mr. J. H. McKechnie, Pappinbarra, 5/-, 31/12/50; Mrs. N. Berry, Barrington, £1, 30/9/52; Mr. G. Anderson, Harwood Island, 5/-, 31/3/51; Mrs. Alex Anderson, Chatsworth Island, 5/-, 31/12/50; Mrs. L. Campbell, Koree Island, 10/-, 31/12/50; Mrs. G. Bosanquet, Port Macquarie, £1, 30/9/51; Mr. W. J. Anderson, Bob's Farm, 15/-, 30/9/50; Mrs. H. Murray, Taree, 10/-, 31/12/52; Mrs. J. M. Murray, Bunyah, 5/-, 31/1/51; Miss J. M. Lobban, Burwood, 5/-, 30/9/51; Miss T. Campbell, Chatsworth Island, £1, 31/12/52; Miss M. Thompson, Sydney, 10/-, 30/9/53.

SOUTH AUSTRALIA
Mr. George Kennedy, Kent Town, S.A.

DONATIONS FOR JANUARY
Mr. G. Anderson, Harwood Island, N.S.W., 15/-; Mrs. Alex Anderson, Chatsworth Island, N.S.W., 15/-; Mr. D. MacDougal, Harrietville, Victoria, 5/-.

MINISTERIAL BEHAVIOUR

It will readily be seen that our title, “Ministerial Behaviour,” has been suggested by the words of Paul to Timothy, “that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.” 1 Timothy 3: 15. As a Christian, and as a minister of the Gospel Paul was eminently circumspect. He was deeply concerned as to the effect of his life and work on those around him. He felt that he had been called to be a witness for Christ, and that it behoved him, not only in the doctrines which he preached, but in the life which he lived, to bear faithful testimony to the grace of God in the Gospel. He knew that he had been summoned to the most important and glorious work that a man can undertake in this world, that a great responsibility rested upon him, and that the issues involved were momentous. To him the preaching of the Gospel was a matter of life and death, and while his soul was thrilled with joy at the thought of a sinner saved, he trembled at the thought of another turning away and scorning the Gospel offer. “For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?” 2 Cor. 2: 15-16.

A GLORIOUS CHALLENGE

It will be acknowledged that a prime requisite in a workman is a keen sense of the nature and importance of the work which he is called to undertake. Some of God's servants spoken of in Scripture were distinguished by a very high conception of their work. In some cases the greatness and grandeur of the work filled them with fear and trembling; in other instances the task evoked decision and boldness in effort. The thought of leading an enslaved and embittered people from Egypt to Canaan was too much for Moses, what resources, what courage, what patience would be required to conduct such an enterprise to a successful issue! Moses distrusted himself; he could not command that thunderous eloquence that would shake the throne of Pharaoh to its foundation. He felt constrained to ask God to excuse him from undertaking such a task, and to seek a more competent leader. “And Moses said unto God, who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt. . . . And he said, O my Lord, send, I pray thee, by the hand of him whom Thou wilt send.” Exodus 3: 11, 4: 13.

David, though he was not called to be the builder of the house of God, was given a revelation of the plan of the house, and the idea of such a building called forth all his energy and devotion. In the closing years of his life he gave himself to collect much rich and varied material for the building of the temple, and he summoned others to help in the great enterprise. Almost his last words to the leaders in Israel were: “Now set your heart and your soul to seek the Lord your God; arise therefore and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God into the house that is to be built to the name of the Lord.” 1 Chronicles 22: 19.

But Paul was thinking of a spiritual house, the material of which was to be living stones, of which he and his friend, Timothy, were a part. As such they were to be interested and instrumental in bringing in other stones for the building. The Apostle was thinking of the part which he and Timothy and others would take in fitting those stones for the places which they were to occupy in God's living temple. Different stones require varied material for the building of the temple, and he trusted himself; he could not command that thunderous eloquence that would shake the throne of Pharaoh to its foundation. He felt constrained to ask God to excuse him from undertaking such a task, and to seek a more competent leader. “And Moses said unto God, who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt. . . . And he said, O my Lord, send, I pray thee, by the hand of him whom Thou wilt send.” Exodus 3: 11, 4: 13.

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In fulfilling his ministry the Apostle was brought into touch with many classes both outside and inside the Church, and it behoved him to bear himself to each in such a way as to commend Christ and His salvation. The self-righteous Pharisee, the sceptical Sadducee,
the philosophic Greek, the superstitious barbarian would all challenge Christian teaching and assume the right to sit in judgement upon the character and conduct of Christians. Within the Church would be found men and women differing from one another in knowledge of the truth, in moral development, in spiritual insight and sensibility, and each one requiring special study and special treatment. The religious customs and rites of the Jews might still have a fascination for the convert from Judaism, the believing Greek might be eager to pass from the simple faith of the child to a full understanding of the mystery of incarnation and redemption, and the convert from the pagan world would find it difficult to divest himself of every trace of superstition. It would be the work of the minister of the Gospel in those days to strive to lead all these to a growing apprehension of the rich simplicity that is in Christ Jesus.

WATCHFUL

The life of the minister of the Gospel is to be marked by watchfulness. The Apostle uses such terms as “blameless,” “vigilant,” “sober,” or “sane” to describe essential features in the character of the Christian bishop. In the Old Testament the term, “watchman,” is frequently employed to designate the prophet, the man who ministered God’s Word to the people. The Christian minister is a watchman; he needs to be alert to the Word of God, and to give timely warning to the people. The minister must first of all be watchful of himself. “Take heed to thyself.” The watchman’s bearing and movement proclaim his office and its obligations. He stands detached from the multitude, his mind and his eyes are occupied with his duty, he looks like one charged with responsibility. He is not a mere loiterer on the wall, a casual visitor or a curious sightseer admiring an interesting scene, or an artist seeking a good subject. The uniform of the Christian minister is woven out of the thoughts and sentiments of his soul. His restrained and watchful attitude bears witness to the fact that he is concerned with great and vital interests. He is himself part of the message which he has to deliver; that is, the effects of the Gospel as seen in his character and life are to commend the truth to the attention and acceptance of others. As one called to warn against approaching evils, he is to guard against the encroachment of evil in his own life. Christ has uttered a solemn warning against being off one’s guard: “But and if that servant shall say in his heart, My Lord delayeth his coming: and shall begin to beat the men-servants and maidsens, and to eat and drink, and to be drunken, the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware and will cut him in sunder and will appoint him his portion with the unbelievers.” Luke 12: 45-46. One may fall far short of gluttony and drunkenness and yet be guilty of such neglect and self-indulgence as will lower the standard of life and largely nullify one’s influence for good.

TEMPERATE

The minister of the Gospel is called to exercise moderation and self-restraint in his daily life. Violent and noisy methods are out of harmony with the spirit of the Gospel. Says the Apostle: “Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous.” 1 Tim. 3: 3. The opening words are rendered in the margin, “not ready to quarrel, and offer wrong, as one in wine.” The sight of a minister picking a quarrel with another on the public street, indulging in loud talk and violent gestures, may be thought impossible in these days. But under the shade of our benevolent civilisation there may still be found something of the spirit which the Apostle warns us against. Pugnacity and a grasping spirit are out of place in the Christian sphere.

It is not suggested that Paul meant to discourage such controversy as may be necessary for the defence and elucidation of Christian truth. If such were the meaning of his words when he urges patience and kindred virtues, a careful reading of his life would show that he violated his own principles. No one contended more earnestly than Paul or the faith once delivered unto the saints. In several of his epistles he displays the true fighting spirit of the Christian soldier in his strenuous exposition and defence of the great principles of Christian morality and doctrine. But he was not one to make a man an offender for a word; he did not accentuate division and stimulate strife; he did not violently thrust his opinions upon others nor seek to brow-beat his fellowmen into acceptance of his teaching.

Sometimes earnest pleading is regarded as brawling, and real brawling is regarded as heavenly gentleness. Elijah was regarded as a brawler, “Art thou he that troubleth Israel?” 1 Kings 18: 17. Christ was regarded as a brawler, “He stirreth up the people.” Luke 23: 5. The Apostles were regarded as brawlers, “These that have turned the world upside down are come hither also.” Acts 17: 6. Elijah, Christ, Paul never forgot themselves; they were always self-restrained; their earnestness was wedded to a tone and language that raised them above the level of a brawler.

Sometimes the “popular” preacher, in his attack upon hypocrisy in the Church and worldliness in society, relies upon railing accusations until his message loses the grace and strength of the Gospel. And occasionally under the cloak of refinement and culture there lurks in the scholar an imperious and vulgar spirit that would violently trample upon the rights of reason and the still more sacred rights of sincere and humble piety. The true minister of the Gospel has no reason to resort to such methods.
Persuaded of the heavenly character of the truth which he proclaims, and knowing that God alone can give the increase, he awaits in faith the day of blessing. Our experience and observation suggest that the more extensive is one's acquaintance with Scripture, and the more attached one is to the supremacy of God's Word, the less will one be inclined to noisy declamation. Ignorance and hidden unbelief may require the adventitious aid of violent assertion, but it is well to remember that “the wrath of man worketh not the righteousness of God.”

**SYMPATHETIC**

The minister's behaviour is to be marked by modesty, gentleness and sympathy. Such seem to be the ideas expressed by the words, “of good behaviour,” “patient,” in verses 2 and 3.

Of Christ it was written: “He shall not cry not lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgement unto truth.”

There may be many bruised reeds in the church which required to be tenderly handled and supported that they may recover their erect posture. There may be much smoking flax that may require to be gently fanned that it may glow and shine. All have not enjoyed the same privileges in childhood and have not made equal progress in acquiring religious knowledge and developing a Christian character. In many families the Scriptures are not regularly read, and even the moral training of the children is neglected. All young people are not equally quick at apprehending Christian truth, while some have inherited stronger tendencies to sin or 11 are exposed to stronger temptations. Such variation in religious attainment calls for discrimination and sympathy.

It may be difficult for many of us to keep clearly before our minds, and to hold with untempering hand all the accepted doctrines of our creed, and there are ever in circulation many plausible statements that are liable to mislead the young or ill informed. Questions, even amounting to opposition to some particular aspect of the truth, may arise within the circle of the Church itself. The Apostle's counsel in such cases is “in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.”

Paul does not stand before us just as the stern preceptor or the unsympathetic censor of morals. He is the affectionate father, or the gentle nurse, tenderly caring for the young and encouraging them to walk in the ways of truth and virtue. “Thou, therefore, my son, be strong in the grace that is in Christ Jesus.” 2 Tim. 2: 1. “But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us.” 1 Thess. 2: 7.

Before his conversion, Paul is so distinctly the arch-persecutor, and after his conversion he is so distinctly the perfect example of the Gospel minister, that we may conclude that he knew little of the average man's experience. Passing at once to the front rank as a Christian and as a preacher, may he not have found himself beyond the reach of the common temptations of the believer? And yet there is a passage in which the Apostle feelingly refers to the terrible conflict between sin and grace in his own person, and represents himself, one might say, as standing on the brink of moral ruin. “I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?” Rom. 7: 21-24. Is it to be wondered at that Paul wrote in such terms of Christian sympathy to the Galatians: “Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.” Gal. 6: 1.

When the children of Israel were authorised to administer stripes to an offender, a limit was placed on the number which the judges were to lay upon him. A place was to be left for the exercise of mercy and for the re-establishment of friendship and fellowship. Justice was not to trample upon compassion. “And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.” The minister must beware also of using the shaft of ridicule too freely. The weaknesses and foibles of our people must not be allowed to stifle that sympathy without which we cannot serve them effectively.

**SELF-DIFFIDENT**

The Apostle, further, warns the minister against the self-assurance and enthusiasm of inexperience: “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” 1 Tim. 3: 6. There is a temptation to think that one has seen some aspect of the truth which no one ever saw before, or has discovered a method of getting people into the Church which no one had previously thought of. Especially if one has lived for years without any distinct and impressive views of the Gospel, when a flood of light seems to rush in upon the soul, the glad surprise awakens unbounded enthusiasm. But at times what
seems to be a new aspect of truth may prove to be an ancient heresy, and what appears a promising line of effort may have been often tried and discarded. There is need to test our thoughts by the judgement of others who have had larger experience of the Christian life. It is true, the Apostle writes in his Epistle to the Galatians as if he were wholly independent of the opinions and experience of others, for there we read, “But when it pleased God, who separated me from my mother’s womb and called me by His grace to reveal His Son in me, that I might preach Him among the heathen, immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were Apostles before me, but I went into Arabia and returned again to Damascus.” Gal. 1: 15-17. We do not all enjoy the same disclosures and revelations that Paul enjoyed, and we have more reason than he to correct our beliefs and our interpretations of Scripture by the aid of the beliefs and interpretations of other Christians. At the same time, may we not, from Paul’s own language in that same Epistle to the Galatians, make out a good case for the opinion that Paul afterwards felt that he had made a mistake in ignoring the beliefs of the other Apostles; or, at least that he ultimately felt it to be his duty to compare his preaching and his work with that of others who were Apostles before him? In the second chapter he writes: “Then fourteen years after I went up again to Jerusalem with Barnabas and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain!” He went up “by revelation;” he conversed with those “of reputation,” for he recognised the possibility of his fourteen years work having been “in vain.” God has not left Himself without witnesses in the past; there is a true tradition, and it is important that our preaching be linked up with the historic faith. It is for each one to ascertain what that faith is, but let him beware of claiming that a new revelation has come to hand and that the old faith has to be scrapped. As Paul made his defence before Agrippa, he said: “Having therefore obtained help of God I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.” Acts 26: 22-23. Paul found that message in the most ancient sacred Scriptures, and that message has been handed down to us through many generations. That truth, unadorned by human wisdom and unpruned by human scepticism, has been the historic faith, as it has been the life and strength of the Church from century to century.

— H. K. MACK, Geelong.

SEARCH WORK
In 1, 2 & 3 John and Jude
1. What blessing does John mention we have “if we walk in the light?”
2. Finish the verse commencing, “Love not the world.”
3. How many times is the word “Know” used in the first epistle of John?
4. John says, “Herein is love.” Wherein is it to be found according to him?
5. Find mention of Gains, Diotrephes, Demetrius.
6. Give the name of an arch-angel who contended with Satan?
7. Quote a verse which would prove that Enoch was a prophet?

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

The SUNBEAM will not be published this month.

FEBRUARY BIRTHDAYS
MANY HAPPY RETURNS
“Be strong in the Lord, and in the power of His might.” — Ephesians 6: 10.

1950
Feb.  1 – Raymond McKinnon, Kindee.
      2 – Alison Maurer, Tinonee.
      3 – Lillian Dick, Koree Island.
      4 – Bruce Polley, Tinonee.
      5 – Flora MacRae, Clunes.
      6 – Margaret McKinnon, Kindee.
      7 – Wilma Blythe, Comboyne.
      8 – Judith Wadsworth, Wherrol Flat.
      9 – John Martin, Maclean.
     10 – Margaret Beaton, Salt Ash.
     11 – Joan Noble, Grafton.
     12 – Donald Donnelly, Taree.
     13 – Valerie Murray, Kundibahk.
     14 – Morag McIntosh, Castle Hill.
     15 – Ivan Webber, Maclean.
     16 – Lynne Kidd, Nabiac.
     17 – Mary Watts, Grafton.
THE HYDROGEN BOMB

In the press recently, we learnt that President Truman gave instructions to go ahead with the construction of the Hydrogen Bomb, which is claimed to be many times more devastating than its atomic predecessor. The mathematical calculations of the destructive power of the hydrogen bomb has caused the Senate of the United States of America to voice its fears for the future of civilization, unless a better understanding with Russia is achieved.

The world groaneth under the curse of sin, even the inanimate world is not free from the repercussions of man's transgressions. Scientific research has produced the atomic bomb and now the hydrogen bomb is in the making. When, and if, it is exploded in anger, will bring death to millions and blast the monuments of human achievement into oblivion.

The Senate of the United States bases its hopes for the future upon a more liberal and democratic world view by the leaders of the Soviet Union. British statesmen are hopeful that high level talks will bring Stalin to see reason, while the World Council of Churches have nothing more to say than the pacifists before World War II. The dominating thought in the minds of civil and ecclesiastical leaders in the Western World appears
to be, man's moral obligations to his fellowman, but man's obligations to God is conspicuous by its absence. To labour the Christian ethic apart from its spiritual significance is the highway to disaster. While men refuse to honour God, observe His ordinances and apply His laws to their national and international relationships, there is no power on earth that can stop the exploding of the hydrogen bomb in anger. The intervention of God alone can postpone it.

A careful study of the statements made by our world statesmen and Church leaders indicates that this life is the highest goal and this world the centre of their hopes. If our basic thoughts run in the same groove as our world leaders, there is only one philosophy that we can embrace. “Eat, drink and be merry for tomorrow we die.” And what a miserable philosophy it is, for it anticipates death. Death that will dissolve man's friendships, blast his happiness and finally destroy him eternally.

The Apostle Paul said, “If in this life only we have hope in Christ, we are of all men most miserable.” Had Paul laboured only to establish better relations between man and his fellow, he would have gone down to his grave a complete failure. Every Christian martyr would represent a life cut off because of a misguided hope, noble lives lost in an empty cause. Paul, together with all the servants of God laboured, suffered and died, because the object of their hopes was not in this life, but in immortality amid the environs of New Jerusalem, and to enjoy the pleasures that are at God's right hand. The goal of Paul's labours was the matchless splendour and grandeur of the vast celestial domains of God.

Not only do the children of God find peace and happiness in the forgiveness of sins, through the sacrificial death of Christ, but look forward with confidence to the resurrection of their bodies. This human frame wrecked and broken by sin will rise again a glorified body, vested with immortality. The assurance of Salvation breaks the limitations of time, and their horizons are beyond the most devastating forces of human invention to the perfection conceived in the mind of God and which will find its fulfilment in them.

Paul preached Christ risen from the dead and the first fruits of them that slept; the Apostle said “if Christ is not risen” then my life has been mis-spent and a failure. “But now Christ is risen from the dead,” and every sinner redeemed by the blood of Christ sees the fulfilment of his own happy destiny in the resurrection of Jesus Christ and his citizenship rights to the kingdom of Heaven.

The children of God in all ages have never centred their hope in Christ only in this life. Of old, the noble sons of faith considered themselves “strangers and pilgrims upon the earth.” “They looked for a city that had foundations, whose builder and maker is God.” Righteous Job, in the days of his deep affliction revealed this, when he said “Though worms destroy this body yet in my flesh I shall see God.” The goal to which Job looked was not in this life, but in the resurrection. And the power of the resurrection has been won by the Eternal Son of God, who gave Himself a sacrifice for sin.

That our happiness and eternal life rests in the fact of the resurrection is affirmed by Christ. He has defeated the power of death and gives to us the victory. He has redeemed his people that they should be citizens of realms beyond this world. Christ speaks of His own as “not of this world.” He called Pilate's attention to the fact that His “kingdom is not of this world.” He declares that His kingdom was prepared before this world was inhabited, and that His kingdom was prepared for His people. “Inherit the Kingdom prepared for you from the foundations of the world.”

The goal of the Christian hope is heaven, take that away from him, and he would indeed be of all men most miserable. Paul uses the pronoun “we” meaning the children of faith who have caught a glimpse of heavenly things, for Christ has laid before us the ever unfolding treasures of eternal life. The child of God does not see in death the breaking of every tie that is dear, the end of all happiness and affection, death like some monster casting him out into the dark ocean of emptiness and uncertainty. If the Christian witness meant no more than hope in this world then he would be of all men most miserable. In this life he would be more miserable than the unregenerate sinner, because the Christless man is blind to the unmeasured heights to which the redeemed soul can aspire. The unredeemed would not understand the misery of the child of God, because he is bound in the chains of death and can only see things in the terms of this life. The unprecedented destructive force of the Hydrogen Bomb has brought to the world mind the possibilities of the annihilation of our civilization. The predominant thought in the mind is death. But amidst the disastrous prospect of man's self destruction by a super weapon, the
redeemed hear the voice of God saying, “For as much then as the children are partakers of flesh and blood He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” The whole of the Christian hope is centred on the resurrection of our Lord Jesus Christ. And it is this salvation that is set forth in the Gospel.

The Apostle Paul did not say that there was no hope in this life, but, if our ONLY hope in Christ was in this life. Paul did not overlook the fact that “righteousness exalteth a nation, and that the favour of the Almighty would be upon the people who honoured Him. The Christian hope through the resurrection of Christ has contributed more to the happiness of the world than anything else. The sinner saved by grace is a new creature, the power of sin is broken, and thus the world profits by Christ living in the lives of splendid men and women.

To the man outside of Christ this life is his highest goal, all the happiness he knows is here. He may say that he desires to share the glory of the inhabitants of Zion, but his life denies it He prefers the treasures of Egypt rather than the reproach of Christ. He is like the rich fool; who made provision for this life, his whole energies were concentrated to make himself secure here, and when he had accomplished that, he thought he had found happiness for he said: “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry, but death waited for him that night. The rich fool failed to realise that he would be required to stand before God. And so it is with the man who seeks his treasures in this life, he may well anticipate their destruction with the explosion of the Hydrogen Bomb, but that is not all, he will still be required to stand before God.

We are not pessimistic with regards to the future, at the same time we are not blind to the facts. The exploding of the Hydrogen Bomb, or its successor, may well be the beginning of the end, “Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.” (Peter 2: 12).

While scientists have laboured to perfect weapons of war, men of God, for many years have laboured to give to the world a visible expression of the “unity of faith,” and we believe that the Ecumenical Synod of Reformed Churches which met in Amsterdam August, last year, achieved this end and we look forward to its future labours with optimism. There is also an ecumenical movement, known as the “International Council of Christian Churches” whose courageous opposition to the monopolizing ambitions of the modernistic controlled “World Council of Churches,” calls for our admiration; these two movements may yet prove to be the means in the hands of God to bring about a Reformation of true religion among us.

Finally there is a question that vitally concerns you. Where will you spend eternity? This question is of more importance to you than the effect the exploding of the Hydrogen Bomb will have upon the abundance of your possessions, it is a question of life or eternal death, heaven or hell. Paul based his faith for life and heaven on the resurrection of Jesus Christ. Christ had the power to lay down His life and to take it up again. He did not die and rise again to demonstrate His power over death. No. He died for our sins, He paid the penalty for our iniquity, He made it possible for us to extend our vision beyond this life. As the first fruits of them that slept He rose again and ascended into heaven to be vested with all power and authority. At His girdle hangs the keys of hell and death, and He has decreed that death shall not bind the bodies of His people, they shall be raised up in glory, openly acknowledged and acquired in the day of judgement and shall be made perfectly blessed in the full enjoyment of God to all eternity.

If Christ has not opened your eyes to the glories of heaven and immortality, then you will be most miserable in the day of judgement. “Seek the Lord while He may be found” and your life will be full and eternity an unbounded realm of delight.

– A. A.

THE GLORY OF A CITY

An address given by the Rev. Alexander Barkley, B.A., of Geelong, in the Hamilton Free Presbyterian Church on the eve of proclamation of Hamilton as a city. The Mayor and Councillors attended in their official capacity.

It is indeed an honour and privilege for me to be with you on this historic occasion. It is gratifying that so many have gathered together for prayer and that his Worship, the Mayor, and members of the City Council have found it convenient to be present. The apostle Paul once claimed that he was 'a citizen of no mean city,' and it is to be hoped that in the years to come the citizens of Hamilton will have justification in
making a similar claim.

In the passage of Scripture which was read (Zechariah 2) we are told how the Hebrews who returned from the Babylonian captivity entertained lofty ideals for the rebuilding of the city of Jerusalem. Her glory was not to consist of mere outward adornment but the Lord was to “be the glory in the midst of her.” That same ideal is expressed in the opening words of Psalm 127: “Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.”

When the Pilgrim Fathers landed upon the shores of the North American continent we find three institutions associated with their early activities. These were the home, the church and the school. To a very great degree they were following the Biblical pattern. They recognised that if the right place was given to the glory of God in Christ all other blessings would follow.

The manner in which the Jewish pilgrims approached the task of rebuilding Jerusalem suggests to us a few simple but important principles for civic life.

1. They recognised the Importance of the Home. For them the city consisted of more than streets of houses. It is important to give attention to the careful working out of plans for the beauty of the city. It is proper to aim at having beautiful houses, not crowded together, but with gardens, parks and public institutions for the good of the citizens. But the outside appearance of the house does not always represent the standard of home life. Some years ago I had the opportunity of visiting an area in the city of Glasgow, Scotland, where a large slum clearing policy had been carried out. Rows of beautiful modern houses had taken the place of the overcrowded, dark and dismal tenements. But, although the buildings had changed, the standard of home life had remained the same. Gardens had been left untouched, in some cases the bathroom was used as a rubbish dump, and one room would be overcrowded while other rooms were unused. Except the Lord build the home the standards of life will become lower and the city will suffer.

One of the most beautiful lighted cities, which I visited in the United States of America, had behind those dazzling lights, gambling dens and houses where moral standards were low. Such was not the ideal of the early pioneers who established homes where the Word of God was given its rightful place and where the children were brought up in the fear of the Lord.

2. They recognised the necessity of Honest Work. The Lord would build the city through the faithful devotion of citizens in the discharge of their duties as unto God. The days of slavery have long since passed in the history of the British Empire but there is a tendency to go to the opposite extreme. It is our God given responsibility to give reasonable time to the common tasks of life in recognition of the principle that man should earn his bread by the sweat of his brow.

The greatness of a nation depends to a large extent upon the industry of her people. No amount of legislation can take the place of honest toil. You have only to read the book of Nehemiah in the Old Testament to see how the returned Jewish exiles worked towards the building of their city. They had one supreme desire, that the city of Jerusalem should be a place that would command respect and be acknowledged as a place worthy of the high standards of their religion. A great city can only be built by faithful labour rendered as unto God.

3. They recognised the value of Government according to the Law of God. Those who kept watch over the affairs of the city were expected to honour the law of the Lord, who was the glory in their midst. It augurs well for the future of Hamilton when the Mayor and Councillors show their interest in a meeting such as this, on the eve of the historic event of the proclamation of the city.

As those responsible for keeping watch over the city in the years to come they could do no better for the grandeur of the city, than guide her affairs according to the standard of the Word of God.

When the great Queen Victoria was asked by an African Chief as to the secret of Britain's greatness, she produced a Bible and indicated that that was the true secret of a great Empire an people. Such is in keeping with the teaching the Psalmist that “Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.”

If the city of Hamilton follows a course such as this she will go from strength to strength. We pray that the Lord may be the glory in the midst of her and that she may be a city prosperous and full of honour.

JEAN McDONALD MEMORIAL FUND

The following are extracts from letters acknowledging the receipt of gift parcels forward
by the Secretary of the Fund.

From Edinburgh: My parcel came today. My wife opened it and was delighted with its contents. We both send our grateful thanks to you and your colleagues. The value of the parcel itself is great, but how much greater is the Christian friendliness that prompted you to send it?

From Edinburgh: I am writing on behalf of Mrs. B.—, to whom you sent a food parcel. She is delighted with the contents and wishes me to thank you very much indeed. Mrs. B.— is almost entirely blind and cannot write you herself. She lost the sight of one eye quite a while ago and now the other one is failing her, so please accept this as an acknowledgement from her.

From Edinburgh: I am writing to thank you for the parcel received through the Jean McDonald Memorial Fund. It was a very pleasant surprise to receive such an acceptable gift. It's a long time since we had so many nice eatables, they were greatly enjoyed. We appreciate the parcels, but more so the very kind thoughts behind them. I hope that some day we may be able to repay your kindness.

From Glasgow: We are indeed grateful to those who had the foresight to think of such a memorial to Miss McDonald, and we hope that God will richly reward them for their efforts.

Further donations to this very worthy Fund are requested. The extracts from the letters prove need and appreciation of the parcels. Donations will be gratefully acknowledged by Miss Davis, 8 Drynan Street, Summer Hill, N.S.W., or Mrs. N. McPherson, 1a Wild Street, Maroubra, N.S.W.

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PROGRESS AMID DIFFICULTIES IN PERU

For the following letter we are indebted to the "Irish Evangelical."

Hospital Evangelico, Moyobamba, Peru.
Nov. 28, 1949.

Dear Friends,

This letter is a sequel to two circular letters sent out by the kindness of Mrs. Grier. In them the story was told how the enemy attempted to invade our citadel, the hospital itself, and the means that were taken to curtail their activities drastically.

As if we had not been having enough trouble for weeks past the Seventh-Day Adventists have been having an all out drive. They have been especially active visiting among our people but without success. They have had special conferences with speakers from Argentina and U.S.A. Every Sunday night they have a cinema show. I had a lady in the consulting room one morning whom I heard to be a bit attracted to them. So I remarked, “I hear the Adventist speaker visits you a lot.” She was quite pleased to be able to say yes. I said, “It is not a good testimony really to you, as they evidently look upon you as a weak sheep that they may catch. After so many years of knowing the truth, it is not a good thing to be so blown about by every wind of doctrine. You should give them the answer an old man gave who lives your way; he said to them, 'Once and for all a good Book tells us that in the last days deceivers shall come and verily this day have ye the Scriptures have been fulfilled.' Then they will trouble you no more.” She is still with us. Our pastor's house is just opposite their place of worship, and he found himself at first reluctantly listening to the discourses. But as he heard text after text being distorted he took his chair to the sidewalk, listened purposely, then sought out their speakers and listened further to their ideas. The result was that he gave a series of very able replies from our own pulpit which greatly comforted and strengthened the brethren. One lady, who also should have known better, finally decided – though for inadequate reasons – not to change over but to continue with us, the most naive reason of all being, “It was so hard to go in under the pastor's very eye.” Of course we did not want to lose the old lady, first for her own sake but even more as she has two lovely intelligent grandchildren whom we prize and whom we would have lost also.

With enemies on every side there is at times the temptation to preach Christ through contention. I have never forgotten a few quiet words spoken to me by my predecessor, Dr. Kenneth Mackay, during my first weeks here when he pointed out that the most effective attack against error was the announcing of the great principles of the Evangel and that thus Rome stood condemned. “We would see Jesus only” – a thinking man once convinced of this, needs no saint to help, no Mary to intercede, no little candles to light the way through the valley of the shadow. “All of grace” – a thinking man once acquainted with this truth realises the futility of good works, penances, and the innumerable ways of gaining merit that the Roman Catholic Church offers. “Today shalt thou be with me in
Paradise” – he who accepts such consolation no longer dreads or believes in Purgatory. “There is one Mediator between God and men, the man Christ Jesus” – these words, taken at their face value, give the assurance that no bishop or priest is required to bring down God to us or to take us into the presence of the Majesty on high. Announcing the Gospel is our great positive line of attack. We need certainly to point out error and to defend our rights. God grant that we may do so in the spirit of love. From now on the opposition of the enemy may be expected to become stiffer and stiffer. We will have to fight family for family and indeed in some cases child for child. We see constantly fulfilled before our eyes the prophecy of the Master: “I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother . . . and a man's foes shall be they of his own household.”

We have had many proofs of the Lord working with us and much cause for quiet rejoicing during the past weeks. A family of nine, where after years of work we won over the mother, has commenced to come; the father is interested also. The nuns, one of whom can claim relationship with the family, have visited them time and again. They have felt the full weight of the attractive personality of the Bishop who has intervened personally, but all to no avail. They are now under conviction that it is the Bible that enshrines the truth. A political leader of a party now banned has started coming and has been faithful for months. I have always admired his fine fighting qualities and coveted him for our ranks. Pray that he may endure, that he may give up his aspirations as a politician and become a fisher of men instead. He is a key man in a large clan of folk and I am sure, through time, will bring others with him.

6

There is a suburb in Moyobamba called Zaragosa where work has been notoriously hard. It was there at the instigation of a bitter R.C. family (one of whom is a school teacher who shows her bigotry in her treatment of our S.S. Children) that drunks interrupted an afternoon Sunday School meeting conducted by Mrs. Lindsay and a Peruvian girl. In this section we have a few families but it has been almost impossible to gain new ground. For some time past we have been watching the spiritual growth of a boy in this area called Lorenzo Rios (Laurence Rivers); a quiet, gentle, gracious lad and most impressive in a prayer meeting. To the average Peruvian words come easily, but as Lorenzo prays there comes only a word or two at a time, and even silences, but we love when he prays. Without having said very much to anyone for some time, he has been having chats, prayer and Bible readings among his neighbours, and to our amazement people whom we never thought could be touched have been influenced. Several, against terrific opposition, have made profession of faith. This too at times can come easier from a Peruvian than a person at home, but it is not always so. At this present time a decision carries for them consequences which cannot easily be ignored.

We would like to pass on even better news. On a recent Sunday – a Bible Sunday on which a collection of £2/10/- was made from among our people for the united British-American Bible Society – an invitation was given to any who would like publicly to profess their faith in Christ to come forward. For a while nothing happened. Then a girl gilded forward with Indian grace right to the front and there alone faced a crowded congregation. A ripple went over the audience and from among them they came, some young, some very old, till the space in front was filled with over twenty souls making their vows, bringing joy to us and rejoicing around the throne. A still lovelier sight was to see Senor Torrejon, the tall, aged aristocratic looking father of our pastor, Luis Torrejon, as with the rest of the elders present we stood giving the hand of fraternal welcome, and a few seats down the mother, quietly weeping. They feel that Luis sheaves are their sheaves too. The old man proudly told me some time ago that if all his sons had the call he would give them all to the ministry.

Pray for us, for those that were with us and walk with us no longer, for the new converts and for the firm establishing of the Kingdom of our Lord and Saviour in this land.

– H. C. LINDSAY.

MISSIONARY LETTER

Dear Christian Friends,

As the different branches of the Women’s Christian Association converged on Gqumahashe for their convention, they presented a busy, bustling scene. The arrival of each contingent brought out the women of Gqumahashe to greet them with singing. The new arrivals joined the procession and so were led to the place where food was being prepared for them. Over thirty people travelled from the Transkei in a specially chart-ered bus; while fifty-five came by bus from the outlying stations of the Burnshill district. The Pirie people were met at Alice station by a lorry which conveyed them safely to the
place of meeting. It was quite a big task to provide sleeping accommodation for all the visitors but everything seemed to go smoothly. On Wednesday, while working at the Church, I saw the elaborate preparation for the Convention in progress. Bread was being baked; huts were being freshly smeared with mud, and arrangements were in hand for the receiving and killing of the animals for meat.

On Friday morning the 13th January, at 10.30 the meeting of the several committees took place. Here vital decisions were taken that made for the smooth running of the Convention. After lunch the opening service commenced at 3 p.m. The President (Mrs. McCracken) occupied the chair. Two Burnshill delegates then greeted the visitors. The Presidential address was closely followed by the large congregation. After further words of welcome, the President spoke of the historic missionary interest of their present meeting place, for was it not to the Tyumie Valley that the first Presbyterian missionaries came in 1820, many of whom were later associated with the Free Church of Scotland, South African Mission. These noble missionaries laid the wide and solid foundations for all future missionary work in the district, and indeed further afield. In spite of their privileges and opportunities, continued the President, it was sad to relate that there were many heathen in the district.

At this stage a very happy ceremony took place. The Rev. H. Sliep spoke on behalf of the people of the Transkei expressing their appreciation for the work done for them by the missionaries of the Burnshill district. He then called upon Mrs. Zokufa, Vice-President of the Transkeian Women's Christian Association, to present them with a “Royal Stewart” travelling rug. In a neat little speech Mrs. Zokufa presented the rug to Vululwandle (a Xhosa name given by the natives to the women. The rejection of welcome, the President spoke of the historic missionary interest of their present meeting place, for was it not to the Tyumie Valley that the first Presbyterian missionaries came in 1820, many of whom were later associated with the Free Church of Scotland, South African Mission. These noble missionaries laid the wide and solid foundations for all future missionary work in the district, and indeed further afield. In spite of their privileges and opportunities, continued the President, it was sad to relate that there were many heathen in the district.

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The President then welcomed the Rev. J. J. Jolobe, B.A., the native minister of a nearby Presbyterian Church and called upon him to address the women. Speaking in Xhosa the Rev. J. J. Jolobe said that he counted it an honour to speak to the people. He then spoke of the British Empire and how it was easy to tell the different Dominions by their different uniforms, the Canadians, the Australians, the New Zealanders and the South Africans. But although different they all served the one King and one Empire. He compared the different Mission Churches to the British Empire, they too had one King, we were all one in Christ. He then stressed the necessity of prayer and of prayer and work. The mothers of South Africa had a great opportunity and a corresponding responsibility. They should pray for their homes, for and with their children; for their Church and for their heathen neighbours. From beginning to end Mr. Jolobe held the attention of his audience. At the evening service the subscriptions were received and the amazing sum of over £40 was given. This money was sufficient to cover all expenses. The missionaries left this service at 2 a.m. but when Mrs. McCracken and the Rev. H. Sliep returned for the 7 a.m. prayer meeting, they found the congregation still in the church. The evangelists, elders and deacons had preached for the remainder of the night. Counting the prayer meeting it meant that this service had lasted twelve hours! The meditation on the words, “Our Father” by Mr. Sliep were very suitable to lead the morning devotions. The 11 a.m. service on Saturday was addressed by the Rev. A. B. Arnot, Baptist minister of East London. The President in introducing the speaker said that some of Mr. Arnot's forebears were ministers of the Free Church of Scotland and that his father, Mr. Fred Arnot, was a famous pioneer missionary in Central Africa. His sermon from Paul's prayer in Ephesians 3: 18-21 might be summed up in the words “Knowing the Love of God.”

After lunch at 3 p.m. the people gathered for the “Youth Rally” and a goodly number of young people were present. All listened intently while Mrs. A. B. Arnot gave a splendid address from Mark 14 on the breaking of the alabaster box of precious ointment. She very vividly dealt with the principal actors in the drama, Simon, Judas, Lazarus, Mary and Jesus. Her theme was undoubtedly “Our love for Christ.”

Long before 8 p.m. the church was crowded and the door had to be shut. Mr. C. A. Marais, of East London, gave a very interesting address on “Thrift” combining it with the Gospel. After his message which clearly concerned our love for our children and our neighbours, he displayed the film prepared by the writer showing overseas. Excitement ran high especially when known characters appeared on the screen. The building and opening of the new church at Gqumahashe was a very interesting item.

At the 7 a.m. prayer meeting the following morning Mrs. Sliep spoke on Nehemiah's prayer as it appears in chapter two.

Dr. Campbell Andrews brought us a message to the morning service from 1 John 3: 1 and 2. He mentioned the previous addresses and said that these verses pointed to the source, the effect and the end of the Love of God, which under the guidance of the Holy Spirit had been the theme of the Convention. This word was the cord that bound the other addresses together.

After dinner the Rev. H. Sliep delivered the pre-
communion sermon from the words in John 21: 12
“Come and dine.” He pointed out that food to be
beneficial must be clean, must be sufficient, and of the
best quality and, of course, must be eaten. All this
applied to and was true of Christ the food of the soul.
Here was a loving invitation to the love feast. The writer
conducted the Communion Service, assisted by the Rev.
H. H. Mazwi and three elders. The post communion
meditation by the writer followed up the thoughts of the
previous address. It was after the weary and hungry
disciples had dined that Christ had challenged Peter and
the rest. In this He showed His consideration. By
probing the conscience He revealed His faithfulness and
when assured of their love He commissioned them
“Feed my sheep.” “We love Him because He first loved
us” and loving Him we seek to win and strengthen
others.

The Thanksgiving Service commenced at 8 p.m.
and the chairman had great difficulty in closing it round
about 11.45 p.m. Many took the opportunity afforded
them of speaking of the blessing they had received,
referring to all the messages preached. The visitors also
spoke in glowing terms of the kindness lavished upon
them by their hosts.

The spirit that permeated the whole Convention
was good. The continuity of the message was a striking
proof of the guidance and blessing of the Holy Spirit.

And so ended the very memorable tenth
Convention of the Women's Christian Association. May
there be fruit unto God.

As most of you know we sail for home on 24th
February, from East London. Pray for us and our
deputation work.

I am,
Yours in Christ's Service,
JOSEPH McCracken.

Mnxesha,
King William's Town, C.P.
South Africa.
21/1/50.

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OBITUARY

Caroline Jean McCallum: Miss Caroline Jean
McCallum of Wallacedale, passed from this life on
January 15, after many years of infirm health. She
however, was spared to reach the allotted span and,
through faith in the Lord Jesus and immeasurable grace,
expected to be among the Lord's children in the realm
of the blessed. What an honour is this for sinful people, an
innumerable multitude, clothed in white robes, stand
before the throne because they were able on earth, to
wash their robes and make them white in the blood of
the Lamb. Is it any wonder that the angels, round about
that same throne, in number ten thousand times ten
thousand, and thousands of thousands sing: “Worthy is
the Lamb that was slain to receive power and riches, and
wisdom, and strength, and honour, and glory, and
blessing.”

Several of the late Miss McCallum's sisters are
valued helpers in the Branxholme Church, and due to
the survival of the Christian spirit of love and selfsacrifice, Miss McCallum did not want for loving care
and attention during her long illness.

Annie Lee: Miss Annie Lee, aged 84 years, passed
to her eternal rest on January 30, after a long illness
which necessitated her removal to the Queen Elizabeth
Home in Ballarat, about two years ago.

She was the daughter of a former Presbyterian
Minister, who laboured in the Hamilton district for
many years. In the evening of life, chiefly through
residence for a time with one of the church members,
Miss Lee linked up with the Free Church and showed
herself a very devoted Christian.

She loved the Lord's people and greatly enjoyed
fellowship with them in prayer and around God's Word.
Though in frail health, she regularly attended the
Women's Weekly meeting for prayer and had great joy
in it. She loved to meet friends with whom she could
read the Word and join in prayer.

In poor circumstances, she nevertheless gave
most generously to the Lord's cause, working with her
needle making articles for sale and using the proceeds
for good causes. In this way she was easily the largest
contributor to the collection taken among the members
of the Women's Missionary Association at their monthly
meeting.

Her burial took place in Hamilton beside her
father – a band of Christian friends joining with
relatives in a tribute of love to one who, like Tabitha,
was a disciple and full of good works and alms deeds
which she did.

I. L. G.

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FREE PRESBYTERIAN

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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.

SUBSCRIPTIONS FOR FEBRUARY, 1950

NEW SOUTH WALES
Mrs. M. McKenzie, Maclean, 5/-, 31/12/50; Mrs. J. Beaton, Kew, 10/-, 31/12/52; Miss A. H. Baker, Maclean, 5/-, 31/3/50; Mrs. J. Gillies, Cowper, 10/-, 31/8/51; Rev. J. A. Harman, Wauchope, 5/-, 28/2/51;
Mrs. J. Lindsay, Wauchope, 5/-, 28/2/51; Mrs. J. Beaton, Barrington, 10/-, 28/2/50; Mr. George Buchanan, Barrington, 5/-, 315/51; Miss A. Robertson, Narrabeen, 5/-, 28/2/51; Mr. W. J. Martin, Bankstown, 10/-, 31/1/51.

VICTORIA
Mr. Maxwell Bradshaw, Hawthorn, 5/-, 31/1/51;
Miss M. A. McCallum, Wallacedale, 10/-, 31/12/52;
Miss F. McDonald, Hamilton, 10/-, 31/1251; Mrs. M. Ashman, Dandenong, 5/-, 28/2/51; Mr. Allan McDonald, Lysterfield. 5/-, 28/2/51; Mrs. J. K. Pintoul. Morwell, 5/-, 28/2/51; Miss R. Johnstone, Geelong, 5/-, 31/3/49.

NEW ZEALAND
Mr. D. J. Boyle, Havelock (North) £2, 30/6/51.

DONATIONS
Mrs. A. A. Anderson. Warregah, Qld., £2; Mr. W. J. Martin, Bankstown, 10/-.

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

SABBATH SCHOOL NEWS
Manning River, Taree and Pampoolah Sabbath Schools recently had their united annual picnic at Old Bar, and it was a great success.

A party for the Taree children was also held at the home of Mr. and Mrs. A. L. Murray where they enjoyed refreshments and games. All then proceeded to the church where the children rendered several items, showing some of the benefits obtained from their lessons during the year. Certificates and prizes were presented, the balance sheet read and adopted, a short address given to the children, and a vote of thanks accorded the teachers. One of the teachers, Miss Audrey McKay, received a pre-wedding gift from Shirley Cause on behalf of the Sabbath School.

On December 5, Tinonee Sabbath School had its annual prize giving. Children and their parents gathered in the church. Prizes and certificates were distributed and a short address given to the children. Games and refreshments were enjoyed on the lawn. The congregation and Sabbath School combined to recognise the services of Miss Nina Milligan and Mr. R. Muldoon as Sabbath School teachers. They were made the recipients of handsome gifts on the occasion of their approaching marriages.

The presentation of certificates and prizes to the Pampoolah Sabbath School children took place at the usual Service on Sabbath morning, 18th December. Rev. M. C. Ramsay gave a special address to the children emphasising that they could express their gratitude to God and their thanks to their teachers by attending regularly, learning well their lessons and placing their confidence in the Lord Jesus. Mr. Ramsay spoke encouragingly of the good work being done in the Pampoolah Sabbath School.

NOTICE TO SABBATH SCHOOLS
Mr. Campbell King has graciously undertaken the task of setting an examination for Sabbath School scholars, and Mr. Nicolson, whose notes appear each month, has agreed to co-operate with Mr. King. The presentation and content of Mr. Nicolson’s notes should prove sufficient to impress Kirk Sessions of the value of such an examination. We would urge all Kirk Sessions to render every assistance to this scheme which is intended to enrich the minds of our children in the knowledge of God’s Word.

JESUS SAVES
Not the labour of my hands
Can fulfil the laws demands.
Could my tears forever flow,
Could my zeal no respite know —
All for sin could not atone,
Thou must save and Thou alone.

LOVE
Love strong as death, nay, stronger,
Love mightier than the grave,
Broad as the earth, and longer,
Than ocean's widest wave.
This is the love that sought us,
This is the love that bought us,
This is the love that brought us,
To gladdest day from saddest night,
From deepest shame to glory bright,
From dungeon depth to life's fair height,
From darkness to the joy of light. — Sel.

**A Boy who followed the Star of Right**

When Whitefield, the great preacher, went to America, (he went five times,) he stood on the steps of the courthouse in Philadelphia, and preached to the people; and there was amongst the crowd a little boy. The little boy saw that Whitefield could not see to read his Bible very well, so he got his lantern, and lit it, and held the lantern for Mr. Whitefield to see to read by. Whitefield was very much obliged to him. The little boy listened — with all his might and main — to Mr. Whitefield's preaching. He listened so much that he let the lantern tumble down, and it was broken all to pieces. Many years afterwards Mr. Whitefield came back to America, on his fifth journey. He stopped at the house of a minister, who said to him one day: “Do you remember Sir, preaching once in Philadelphia, and a little boy, who was holding a lantern, dropped it, and broke it?” “That I do,” said Whitefield, “and I would give anything in the world to know what has become of that little boy.” The minister said, “I was the little boy, Sir. I held the lantern. I listened to you. I let it drop. Your preaching made me what I am, a Christian minister.” He followed the Star of Right. — J. VAUGHAN.

**DUFF’S BIBLE AND PSALTER**

**Cast up by the Sea**

Before Alexander Duff left St. Andrew’s to prosecute his missionary career, he received the present of a “Baxter's Bible” from Mrs. Biggs and other friends. He took it and a Scotch Psalm-book with him when he sailed for India in the ship, Lady Rolland. The ship ran on a rock and was soon in a helpless condition. It was with the greatest possible difficulty that the passengers were saved. The ship wrecked party were cast on an island of which the only inhabitants were myriads of penguins, who gave forth discordant noises. Soon after this a sailor walking along the beach noticed an object cast ashore. Going up to it, he found that it was a quarto copy of Baxter's Bible and the Scotch Psalm book, somewhat shattered, but with Mr. Duff's name written distinctly on both. The precious volumes had not been used on the voyage out. Wrapped in chamois leather, they had been put with other books in a box which must have been broken to pieces. The sailor, who had found the volumes high and dry on the beach, had been the most attentive worshipper at the service which the missionary had held with the crew every Sabbath. Taking the Bible and the Psalter to the hovel where the passengers sought shelter, with a glowing face he presented them to their owner. All were deeply affected by what they regarded as a message from God. Led by Mr. Duff they kneeled down, and there he spread out the precious books on the bleached sand. He read the 107 Psalm, which had a meaning to all exiles, captives and storm tossed wanderers, since the days when its first singers were gathered from all lands to rebuild Jerusalem. What fervent prayer and thanksgiving followed its words, as the band of ship wrecked, but delivered men and women, lifted up their wearied faces to the heavens.”

— “Interesting Missionary Anecdotes.”

(The experience of this Bible and Psalm book remind us somewhat of the experience of Jonah.)

**SABBATH KEEPING**

**On a Pacific Island**

Dr. J. G. Paton tells an affecting story of a visit to a neglected island in the Pacific, where he found to his amazement, though no missionary was there or had been sent there, there was a sort of Sabbath keeping. Two old men, who had very little knowledge of the truths of the Gospel, were keeping track of the days, and on the first day of each week they laid ordinary work aside, put on a calico shirt kept for the purpose, and sat down to talk to those whom they could call about them, and in a simple way recited the outlines of a wonderful story they had once heard about one, Jesus. Dr. Paton inquired where they had learned this truth, and they answered that long before, a missionary had visited the island for a week or two, and had given them each a shirt, and told them something of this story of Jesus.

He asked if they could remember the name, and they said, “Yes, it was Paton.”

Thirty-three years before he had in his evangelist tours stopped at this island for a few days; and here, so long afterwards was the fruit. The calico shirts had been worn but once a week, carefully preserved for the Lord's Day, and the only way to keep the day, which they knew, was to meet others and to tell them what they could remember of the wonderful story! What shall Christian disciples say at the last day with regard to the shameful neglect of perishing millions?

— “Interesting Missionary Anecdotes.”

**FEMALE DRESS**

A lady asked the Rev. John Newton, what was the best rule for female dress and behaviour. “Madam,” said he, “so dress and so conduct yourself, that persons who have been in your company shall not recollect what you had on.” This will generally be the case where singularity of dress is avoided, and where intelligence of mind and gentleness of manners are cultivated.

— The Christian Pleader.

**Donations for Birthday Fund, 1949**

Mrs. J. Bain, Wauchope, 10/-; Miss Ruth Trotter, Wauchope, 2/-; Mrs. S. Andrews, Wauchope; Misses Ruth and Joan McAulay, Chatsworth, 2/6.

**Without Money and Without Price**

**AN INVITATION**

“Let him that is athirst come.” Rev. 22: 17.
Come to Jesus! Are you lonely? Solace sweet He will afford.
Lean on Jesus – Jesus only!
Come, and find a loving Lord!
Are your trials past the telling? Are your sins as crimson dye.
Jesus sees your sad heart swelling
‘Neath accusing memory.
He is waiting. Will you leave Him
Pleading at your heart in vain?
He is willing, oh, believe Him;
He may never call again.
He hath never yet forsaken
One who trusts alone in God;
His hand is in all mercies and that is something which we all
need to learn.

The writer of these notes remembers hearing a man scoff
at his relatives in the country who always asked a
blessing on their food. He endeavoured to justify his ridicule
by saying that the people referred to worked hard all the year
round and they therefore had nothing to give thanks for. No
doubt thousands of people feel the same way but those who
truly honour God know that there is a lot more besides hard
work in obtaining our daily bread. What use would the
farmers work be without the rain, the sunshine and many
other natural helps.

In the institution of the offering referred to in our could
be an opportunity to remind children of God's lesson, God's
wisdom was shown forth in that there goodness. When the
passover was instituted God gave strict instructions about
teaching children the significance of the service.

Summing up the study there are two lessons we learn.
Firstly that God should have first place in our lives. Secondly
we should remember that we are wholly dependent on God
for all things. In his address on Mars Hill, Paul said, "For in
him we live, and move, and have our being." (Acts 17: 28).
We should always endeavour to use sincerely a petition which
a former minister of St. George's frequently, "Oh Lord help us
to trace all our blessings to their fountain source in Thee." 9th April


We consider today what the Apostle Paul calls the
"goodness and the severity of God." God does not in any way
make light of his own laws but he does make ample provision
for human weakness. As we have noted in previous lessons
the law was a school master to bring God's people to Christ
and I think the Apostle uses a perfect example when he takes
that of a school master. You have all had the experience of
commencing a new class. There seems to be a great many
instructions and you find difficulty in grasping them all. The
best way to learn a thing is to do it and if we tackle a difficult
problem it usually begins to sort itself out. That was the way
with the Israelites, God had given them many laws and
instructions, and it was difficult to remember them all, but
God expected them to try carrying out the laws.

There is one thing we should always remember about
God's command and that is that they must be honoured. A
good teacher does not permit a student, however earnest, to
get away with mistakes and so in our spiritual lives God's
justice requires that we walk before Him perfectly. That
required perfection reminds us that God is not only a God of
justice, but a God of mercy. Only one person ever walked this
earth perfectly and that was Christ and it is through Him that
we may become perfect. God looks upon us in Christ if we
are united to Him in faith. You should think often upon how
God's justice and His love are both shown forth in Christ's
death.

The sacrifice mentioned in our lesson is a symbolical
one. Today we have the finished work of Christ which the
ancient sacrifices symbolised. Then again we have the
glorious fact that our saviour is not a dead saviour; but He is
risen and lives at God's right hand. This great truth and the
love of God to sinners is beautifully shown forth in the
following text, "For we have not an high priest which cannot

The Last Words of some Eminent Men

Dr. Preston: "Blessed be God! Though I change my
place, I shall not change my company; for I have walked
with God while living, and now I go to rest with God."

Rev. Matthew Henry: "You have been used to take
notice of the sayings of dying men, this is mine – that a life
spent in the service of God, and communion with Him is
the most comfortable life that anyone can lead in this
present world."

Rev. Samuel Rutherford: "If He should slay me
ten thousand times ten thousand times, I'll trust. "I feel, I
believe in joy, and rejoice: I feed on manna." "Oh,
for arms to embrace Him. Oh, for a well tuned harp!"

Rev. James Hervey: "You tell me that I have but a
few moments to live. Oh, let me spend them in adoring,
with God while living, an
other natural helps.

President Edwards: After bidding goodbye to all
his children, looked about, and said, “Now where is Jesus
of Nazareth, my never failing Friend?” And so he fell
asleep, and went to the Lord he loved.

Rev. John Wesley: “The best of all, God is with us.”
Rev. Charles Wesley: “I shall be satisfied with Thy
likeness; satisfied – satisfied!”

Dr. Payson: “The battle's fought – the battles fought;
and the victory is won – the victory is won, for ever! I am
going to bathe in an ocean of purity, and benevolence, and
happiness to all eternity! Faith and patience, hold out.

By Anna Shipton.

Repentance

An old Jewish Rabbi has said that every man should
repent at least one day before his death, and as we do not
know when our last day will be we should repent now.

LESSON NOTES

APRIL

BY H. C NICHOLSON

2nd April


There is something very homely about this lesson
today. We are reminded that God wants us to have thankful
hearts. The children of Israel had seen the Manna come down
from Heaven and they had no difficulty in seeing God's hand
in such a blessing. God is teaching in our lesson today that

The sacrifice mentioned in our lesson is a symbolical
one. Today we have the finished work of Christ which the
ancient sacrifices symbolised. Then again we have the
glorious fact that our saviour is not a dead saviour; but He is
risen and lives at God's right hand. This great truth and the
love of God to sinners is beautifully shown forth in the
following text, “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.” Hebrews 4: 15.

16th April
This is a portion of God's word which is often misrepresented. Men who are not friends of God's word will tell you that it was a fearful punishment for a trivial offence. We have to be on our guard against this type of criticism especially when we are young and inexperienced. As is the case with many other offences in the Bible it is not the mere act of offence but the spirit which actuated it that matters. Our first parents ate the forbidden fruit but it was not the mere fact of eating the fruit that mattered, it was the fact that they had doubted God's word. In life we should remember that it is not how an act stands in relation to human standards but how it stands in relation to Divine standards.

The man who gathered sticks on the Sabbath Day did not do so ignorantly. He was acting with full knowledge of God's requirements and therefore he provoked God with his disobedience. God takes no pleasure in a fool – He has given us gifts whereby we can discern His will in many instances, therefore we cannot expect blessing if we deny Him. For instance, every child reading these notes knows it is wrong to lie. If you make up your mind you are going to tell a falsehood, conscience, the word of God and even the world's code of conduct would all bear witness against you. The falsehood could only be persisted in by ignoring those witnesses and you could know that God would deal with you sooner or later.

Finally our lesson reminds us of the solemn obligations associated with the Sabbath Day. We observe the Sabbath in the light of the Gospel teaching but it is nevertheless a perpetual obligation. Rest, doing good and seeking more knowledge in spiritual matters are all legitimate on the Christian Sabbath. The world is in a very serious plight and one of the symptoms of spiritual poverty is the poor regard for Lord's Day so evident everywhere. God says that if we honour Him He will honour us. Remember the Sabbath is one way we can honour God.

23rd April
Some of you may have had what are commonly called intelligence tests. These tests are given usually by men trained in psychology and one of the exercises they give is based on the association of ideas. For instance they may show the word “river” and you are asked to name the word which comes first to your mind. The first word that comes would probably be “water.” A lot can be learned about people with these tests belong before the development of modern psychology, God had planned means by which His people were to be reminded of great truth.

The distinctive nature of the garments referred to in our lesson would remind the Israelites that they were a peculiar people. Christians require that reminder. In our daily life we have many responsibilities and perplexities, but God calls us to be faithful even when things are difficult. Our lessons, our daily work and our recreation ought always to be pervaded with the influences of God's Spirit.

God has given us the reminder of His love in the sacrament of the Lord's Supper and Christians are reminded of the sufferings of Christ and the great obligation to serve Him faithfully. Reverting to our lesson, it has been suggested that the blue ordered for the priests was a reminder of the azure of heaven and consequently men's hearts were to be directed to the great hope of eternal life. The fringe, because of its unusual nature, could be a vital reminder even to the blind. Here is what one good man said on the quotation of the fringes:

“Every Bible that we see; every passage of writing set in other writing; every church spire rising in the sky, or even the humblest building given to religious uses; every known minister of religion, or indeed any one known to be a Christian; every graveyard and burial procession – these and many such have all in them something of the fringes.”

Do we carry a distinctive mark with us? Will people notice that you and I are Christians?

30th April
This chapter deals with an unhappy episode in the great pilgrimage. Reference to the rebel Korah is made in the 14th verse of Jude's epistle and it is also indirectly referred to in the verse set for memorising and also in the verses which precede it.

Rebellion can sometimes be defended on the grounds that tyranny has provoked. Wicked rulers sometimes drive their subjects to rebel. Our great Reformation was, humanly speaking, a rebellion against wicked rulers in the Church.

The rebellion set out in our lesson cannot be defended. Moses and Aaron were not only just rulers but they had received their authority from God.

Korah and his followers were therefore attacking God's ordination and because of this Korah becomes in the teaching of the apostles a man whose life is a warning rather than an example.

Our lesson teaches the importance of obeying properly constituted authority. There is only one point at which our obedience must cease and that is when those in authority make laws which are contrary to God's laws. When this point is reached the Christian's course is clear; he must choose to obey God rather than man.

Jealousy was probably the chief cause of this uprising. You will notice among the rebels were two hundred and fifty princes of the assembly, famous in the congregation, men of renown. We shall next month study how this rebellion proceeded but you should consider well how jealousy can cause unhappiness and discord. Our Lord had to deal with jealousy among his disciples – can you tell your teacher what were the circumstances?

MARCH BIRTHDAYS
Many Happy Returns

1950
March
1 – Joy Robinson, Taree.
3 – Pauline Murray, Bunyah.
3 – Alan Ross Anderson, Chatsworth.
4 – Donald Berry, Wauchope.
4 – James Bain, Wauchope.
5 – Ian Bathgate, Maclean.
5 – Fay Woodall, Branxholme.

“Whoso findeth Me findeth life.” Proverbs 8: 35.
SEARCH WORK IN THE REVELATION

1. How many promises to the overcomer can you find in Chapters 2 and 3?
2. Who was spoken of as a “faithful martyr?”
3. Write out the new song the twenty-four elders sang?
4. The phrase “Come and see” is mentioned four times; find these.
5. How was the old serpent overcome?
6. What name was written on the vesture and thigh of the rider of the white horse?
7. Write out three statements in the last chapter regarding the coming of Christ.

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

Principles of Church Government

Address delivered at the Opening of the Assembly by the Moderator, the Rev. Arthur Allen.

The Church is represented in the Holy Scripture as the “Kingdom of Christ,” and by our solemn ordination vows we have acknowledged, in the presence of God and before the Church, that Christ is the supreme and only law-giver. In the words of the formula, we have declared that we are persuaded that the “doctrine, discipline, government and worship” of our Church, “are founded on the Word of God and agreeable thereto. The Saviour purchased the Church with his own blood, and the God of our Lord Jesus Christ, the Father of Glory,” gave Him to be Head over all things to the Church.” On this ground, in so far as His Word and command bears upon the Church,
constitutes the exclusive rule and warrant for all her activities. To quote Dr. Hodge: “All Church power is therefore properly ministerial and administrative, every-things is to be done in the name of Christ, with His direction.”

The Lord Jesus Christ, in the exercise of His Kingly office, has established the laws and instituted the ordinances for His Church on earth, and they are embodied in the Sacred Scriptures, in precept, direction and apostolic practice, or, to use the words of John Calvin: “Christ, He alone would rule and reign in His Church, He should reside and be conspicuous in it, and that its government should be exercised and administered solely by His word.” (C. Ins.). The Calvinistic section of the Reformers adopted a strict rule which has always been offensive to men of a latitudinarian persuasion. “That there are sufficiently plain indications in Scripture itself, that it was Christ's mind and will, that nothing should be introduced into the government and worship of the Church, unless a positive warrant for it could be found in Scripture.” This principle was adopted and acted upon by Scottish Presbyterianism and we are persuaded that it is the only tried and safe principle applicable to this matter. Therefore we are under authority to apply ourselves diligently and prayerfully to the study of God's Word, for therein we shall find the precept, direction or example that will enable us to administer rightly His laws for the edifying of the “body of Christ” in worship, discipline and government.

If we are to maintain a good conscience before God and fulfil the solemn obligations imposed upon us by our ordination vows, in the exercise of that authority committed unto us we are bound to acknowledge the eternal decrees of God. For He is “the only Potentate, the King of kings and Lord of lords.” The supreme and only law-giver, or as Dr. Bannerman has so aptly put it: “He is the Head of the Christian society in a peculiar sense, and stands in relation of sovereign to the Church in a manner that He does not to any other party; and in this relation of Headship on the one hand, and subjection on the other, we see an additional ground laid for the doctrine that the will of Christ, as expressed in Scripture, must be to the Church, its rule of action and duty.”

2

There are two reasons why we are bound to acknowledge God's sovereign claims in the government of His Church. First, because His will is the perfect rule for righteousness and holiness and in the revelation of His will we have the perfect rule of life. Second, the reverence and worship that God requires of His creatures, He has set forth in His own Word, which He has not only forbidden but warned on the penalty of judgement that His Word shall not be added to or subtracted from.

The whole power communicated for the order and government of the Church is from Christ and is conveyed by the Holy Ghost. “That thou mightest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of Truth.” (1 Tim. 3: 15.) The doctrine preached must be for the “perfecting of the saints and the edifying of the body of Christ.” The sacraments rightly dispensed convey spiritual blessings. “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” The discipline exercised must be spiritual and not touch the body or temporalities, but the soul and the conscience. “I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” (Matt. 16: 19.)

DELIBERATE ASSEMBLY

We have the Scriptural warrant for a deliberate Assembly in Acts of the Apostles, Chapter 15. A contentious matter had developed in the Church at Antioch regarding the salvation of the Gentiles. It was not a question if the non-Jews could be saved; as both parties agreed that they could, but the ways or means of salvation was called in question. The Judaizing party contended that the law of Moses could not be discarded and their arguments swayed some of the leaders of the Church, but Paul firmly opposed this contention. The question was submitted to the Synod of Jerusalem.

A general meeting of the Church at Jerusalem was called to receive and welcome the delegates, and there was a general discussion on the object of their visit, which is recorded in verse 4. The Judaizing party stated their case, which is briefly summed up in verse 5. “But there arose certain of the sect of the Pharisees which believed saying, that it was needful to circumcise them, and command them to keep the law of Moses.” The Church considered the matter one of urgency and the first Synod in the Christian Church was convened, recorded in verse 6.

It is broadly stated that there was a full and free discussion on the question before the Synod. The Pharisees, who were believers took their part in the
proceedings and stated their case, which was prejudiced by the fact of their early training and that they had entered the church from the synagogue, but the determining factor was the appeal to the will of God. It was common knowledge that “God had made choice, that the Gentiles by Peter should hear the Word of the Gospel and believe.” (v. 7.) We may rightly conclude that the argument adopted by Peter followed a similar line to that used by the Apostle and recorded in Acts 21, concerning the reception of Cornelius and his fellows into the Church. Thus God virtually decides the question. It was simply a matter of stating the revealed will of God, and that is exactly what Peter did when he said “God which knoweth the hearts, bears them witness, giving them the Holy Ghost, even as He did unto us.” No distinction was made between the Jew and the Gentile. Paul and Barnabus supported Peter's statement by rehearsing similar experiences among the Gentiles.

The concluding statement was made by James, who brought the whole discussion to the test of Holy Scripture, quoting from the prophet Amos, Chapter 11: 11-12. Sir William Ramsay, J. A. Alexander, and other competent commentator, point out that James made use of the Septuagent version. “After this I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth these things. Known unto God are all His works from the beginning of the world.”

The authority of the Word of God is supreme and final, and the Synod of Jerusalem by the leading of God's providence arrived at a decision, that was in perfect agreement with the Sacred Scriptures, which enabled the following pronouncement to be made. “It seemeth good to the Holy Ghost and to us.” The Synod in accord with their will of God, defended the truth already revealed and attested by argument from Holy Writ, and the proceedings and conclusions were sealed by the Holy Spirit for the benefit of the Church.

The Church has no power to legislate in the strict sense of that term, her powers are purely regulative. As members of a deliberate Assembly of Christ's Church on earth, our powers are strictly limited. We are bound to put into effect and apply the laws established by the Great Head of the Church. Dr. Bannerman, speaking of the power of the Church declares: “She (the Church) has no power of legislation for herself, according to her own wisdom or discretion, but must be content to abide within the limits of that constitution and those laws appointed for her in the Word of God. . . . To add to these laws is not her right anymore than to add to the Book itself.” (P. 218.)

APPROVAL OF THE WHOLE CHURCH

There is an important point that we must not overlook, verse 6, makes it clear that the Synod if Jerusalem was comprised only of office bearers the Church, but verse 22 reveals that the decision as submitted to the people, or “the whole Church.” This practice, for which we have Scriptural warrant has fallen into disuse, owing, no doubt, to geographical and other difficulties. But we feel that something should be done to rectify this, and restore as far as possible the apostolic practice.

The practice of receiving the consent or approval of the whole Church was maintained in Historic Presbyterianism. In an article by the Rev. George Gillespie, one of the Commissioners from the Church of Scotland to the Westminster Assembly of Divines, of whom Dr. Cunningham said: “He was the most learned and conclusive reasoner, among the great men who adorned our Church at an important era in her history.” George Gillespie, in reply to Independents, who claimed that, “What concerneth all ought to be done by the consent of all.” Gillespie replied: “We hold the same; but the consent of all is one thing, the exercise of jurisdiction by all is another thing.” Commenting on the Council of Jerusalem, Gillespie gave the same point of view: “The Apostles and Elders met and sat apart from the whole church and they alone judged and decreed. In the meanwhile were matters made known to the whole church, and done with the consent of all. The brethren are mentioned (along with the apostles and elders), because it was done with their knowledge and consent and applause.” (Hist. Theo. Vol. 1. 58.)

Alexander Henderson, a fellow commissioner with George Gillespie to Westminster, and whose name holds an honoured place in the history of Presbyterianism, said in his work, “The Government and Order of the Church of Scotland”: “Nothing useth
to be done by the lesser or greater presbyteries, i.e. Kirk Sessions and Presbyteries, in ordering the public Worship, in censuring delinquents, or bringing them to public repentance, but according to the settled order of the church, and with the express or tacit consent of the congregation” (Hist. Theo. Vol. 1. 58).

SUBJECTIONS OF LOWER COURTS

The Council of Jerusalem also reveals that the lower church courts are subject to the decisions of higher courts. While Presbyteries have certain sovereign rights in their own sphere, they are still subordinate to the higher courts of the church.

In the first place the binding nature of the decision of the Synod of Jerusalem is emphatic: “It seemeth good to the Holy Ghost and to us.” The decision was based upon the revealed will and Word of God, and the royal authority of Christ, His unalterable laws and apostolic practice provide the foundation of God that standeth sure and imposes a permanent obligation regarding the constitution and government of His church. In the 16th Chapter of Acts we find the decision of the Council of Jerusalem was promulgated and prescribed as laws binding upon all churches.

The Churches in Syria, Cilicia, Derbe, Lystra, Iconium and other churches in Asia Minor, were later visited by Paul and Silas and, “they delivered them the decrees for to keep that were ordained by the apostles and elders which were at Jerusalem.” Therefore decisions on overtures and appeals to higher courts are binding upon the lower courts. The acknowledgement of the subordination of lower courts to the higher was maintained in Historic Presbyterianism. “The Book of Policy” ratified by the Assembly of 1581. Andrew Melville was a member of that Assembly and undoubtedly contributed largely to the work, which dealt with the relations of the Church and State. Section 29-30, reads as follows: “This Assembly has power to handle, order and redress all things committed or done amiss in the particular assemblies or presbyteries. It has power to dispose of office bearers of that province for good and just causes.” (“James Melville's Diary.”)

In the form of Church Government which forms part of the constitution of our Church, under the heading of “Synodical Assemblies” states: “It is lawful and agreeable to the Word of God, that there be a subordination of congregational, classical, provincial and national Assemblies for the Government of the Church.”

The Assembly of 1950 has been constituted.

Let us pray that God, in accordance with the riches of His grace, will enlighten our minds in the knowledge of His will, and that our deliberations will be conducted in the consciousness of that authority committed unto us, acting by Christ’s appointment, to apply His laws to all matters that we shall be called upon to consider.

LONELINESS

Loneliness is one of the bitter experiences that overtakes men. A loneliness that gnaws at the heart and paralyzes the energies of life, craving for companionship and sympathetic understanding. This soul crushing loneliness can grip a person amid the noise of a busy city and the ceaseless tramp of feet. The passing crowds seem only to intensify that loneliness. Perhaps we know by experience the bitterness of loneliness as we journey through this world, such experiences enable us to see but dimly what an awful and depressing eternity awaits the Christless soul, loneliness unrelieved and unending. It was from the depths of extreme loneliness that the following words escaped the lips of the Master. “My God, my God, why hast Thou forsaken me?” He was forsaken not only by His disciples, than indeed was a bitter experience, but the Father turned His face from Him, and there is nothing more terrifying than to be forsaken of God. Sin has blinded the eyes of men and they fail to realise this fact until it is too late. Christ suffered much from the hands of men. He was forsaken by His disciples, made the jest of Roman soldiers, nailed to the cross and mocked by all that passed by Golgotha and yet no word escaped His lips to betray the intensity of His sufferings. Hell's fury swept over Him, but He opened not His mouth, but wept over His soul crushing loneliness amid the noise of a busy city and the ceaseless tramp of feet. The passing crowds seem only to intensify that loneliness. Perhaps we know by experience the bitterness of loneliness as we journey through this world, such experiences enable us to see but dimly what an awful and depressing eternity awaits the Christless soul, loneliness unrelieved and unending. The final penalty for sin is unbroken loneliness, separation of the soul from God. There is nothing more terrible than to be forsaken of God, and that is the reward of iniquity, the sentence that hangs over all men, “for all have sinned.”

The Lord Jesus Christ drank the cup of bitterness to its very dregs, He tasted of that awful loneliness that you and I might escape the prospect of eternal gloom. Let us turn to the Scripture and see the effect that that loneliness has upon men. When our Lord told His disciples that He would go away, their hearts were troubled and they were afraid, there was a painful loneliness that the presence of others could not relieve.
Christ assured them that such a loneliness would only be for a little time. When Peter denied His Lord, it was the sense of loneliness that drove him out into the night to the place of remorse and tears. What soul agonies Peter passed through we do not know, and yet Peter only imagined that he was forsaken, the feeble spark of faith kept Peter from sinking beyond redemption. How different was the case of Judas, a traitor to his friends, despised by his enemies and above all forsaken of God. Up to the night that he betrayed the Lord, Judas did not realise the awful loneliness of a Christless soul; till then, he had his friends, his ambitions and hopes, but such things could no longer relieve the bitterness that gripped his soul, forsaken of God.

God, according to His patience and long suffering, has not executed judgement swiftly, and men grow indifferent to His claims. As Solomon has said, “Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil.” For many, to think seriously of eternity and the soul is undesirable, but Solomon reminds us “That for all these things God will bring thee into judgement.” Without Christ there are three things which man must face alone, friendless and forsaken.

Man must enter into the vaults of death alone, forsaken of God, bereft of friends and without hope. The intense loneliness of this grim journey can be gauged by the cry that was uttered by Jesus on the cross. “My God, my God, why hast Thou forsaken me?” and we should remember that it is “appointed unto all men once to die,” but the Gospel illuminates what at first appears as the gloomy prospect of death. The Lord Jesus Christ went down into death to rob it of its power. He robbed death of its sting and the grave of its victory. He went alone, but not one of His redeemed shall experience that awful loneliness. The redeemed shall travel with the companionship of the Lord, they will pass through that experience as quickly as it takes the lightning to flash across the heavens. Before Stephen closed his eyes in death, he saw the heavens open, and his face shone as it were the face of an angel. No sense of loneliness touched the heart of Stephen, he saw the gates of glory lifted up on high, and he experienced the fulfilment of the promise, “I will never leave thee nor forsake thee.” This promise is to everyone that cometh unto God through Christ, and Christ is faithful and will not fail. If we are to escape the loneliness of death, we must know Him, Whom to know is life eternal, He came to “deliver them who through fear of death were all their lifetime subject to bondage.”

Secondly, a Christless soul must stand before God's judgement seat alone. There, he shall see, on the one hand, ten thousand times ten thousand standing around about the Great White Throne, but he shall stand alone, apart from that great multitude, and shall not find an advocate, not one shall stand by his side or speak in his favour, “Be not deceived God is not mocked, whatsoever a man soweth that shall he also reap.” The awful loneliness of condemnation, no eye to pity, no hand to strengthen. On the other hand, he shall see those that witness against him. Perhaps a godly minister whose prayers and pleadings he had ignored and rejected, one who proclaimed the Gospel from a deep conviction, but the Gospel was despised. Along with the minister stands his saintly parents who by precept and example sought to lay the foundation of godliness; that day shall tell of love despised. The loneliness of condemnation shall be more terrible than the vaults of death, for they shall cry to the mountains to fall upon them to hide them from the presence of the Lord.

The Gospel dispels the terrible prospect of condemnation. Christ entered into the loneliness of condemnation when He took unto Himself our sins. As the sin bearer He was condemned. No word was spoken in His defence, He was alone the Father spared not His own Son, and the cry of that intense loneliness rings out from the cross “Why hast Thou forsaken me!” He went down to the loneliness of condemnation that we might escape. And now, the child of God does not stand alone before the throne of God, for the Lord Jesus Christ is his advocate with the Father. He pleads the sinners case before God saying, I have redeemed them with My own blood. Christ only can produce the evidence that will free us before the tribunal of God. Christ claims the redeemed as His rightful inheritance, they are His by right of purchase. But the Son only pleads the cause of those who acknowledge Him as Saviour and Lord.

Thirdly. The Christless soul must enter the eternal darkness alone, forsaken of God. A multitude will not relieve that loneliness, it is unbroken and unending. People sometimes seek to find consolation in the fact that they will not be the only ones in hell, but all such fail to realise that their loneliness will separate them from all companionship. Dives finds no consolation in the companionship of demons, and Judas went to his own place. The deepest suffering in darkness will be the realisation of being completely forsaken of God.

Sin, in this present world, deprives a man of the
real meaning of loneliness, to be forsaken of God. But what companionship can a man carry beyond death? What amusement or entertainment shall he find in the grave? Who can banish the loneliness that fills his mind and conscience before the throne of God?

Christ was forsaken that we might never be forsaken, He has provided the way of Salvation. We must be reconciled to God here if we are to be relieved from the loneliness of death, condemnation and hell. The words spoken from the cross that revealed the loneliness of the Christ, fulfils the Sacred Scriptures, and also brings hope to the sinner, “He who knew no sin was made sin for us, that we might be made the righteousness of God in Him.”

WHAT IS CHRISTIANITY?

Christianity is Christ, but what is Christ? A man may hold belief in God in Christ, and yet bear witness to a false Christianity. And there are many Christs uplifted today before men, beside the One Who said, 'I, if I be lifted up from the earth, will draw all men unto me.' And the record goes on to say, 'This He said, signifying what death He should die.' So the question we must face if we are to get at the true Christianity is this: What was the mission of Jesus Christ? Why did He come into the world? for what purpose did He come into the world? It was not primarily to teach truth, though “never man spake as He spake.” Not primarily to heal the bodies of men, though His ministry included that, and His redemption compasses the physical life of man. Not primarily to live the life of a saint, though no man then or since could convince Him of sin; for this Man was not only separate from sinners, but distinct from saints. Not primarily to set up a new social order, though His coming into human hearts means a revolution, and following Him in life means inevitable changes in social, economic and political life. For it is Jesus who more than any other turns the world upside down. But He came into the world primarily to die on the cross, a sin offering for the sins of the world. It is not only God in Christ that constitutes our Christianity, but God in the Christ of the cross. The cross is the very heart of Christianity. Remove that, emasculate that, impoverish that, dilute that, give me a Christ that leaves out the cross, and I have no Saviour for my sinful soul and I have no Good News for a sin stricken humanity.”

— F. S. DOWNS, P.R.

TWO WORLD COUNCILS OF CHURCHES

The International Council of Christian Churches,
The World Council of Churches.

Why two Councils?

1

The World Council of Church is modernistic in its leadership, with a wide variety of views and conflicting opinions concerning Christ, His life, His death, and His resurrection. The International Council of Christian Churches is loyal to the Scriptures and emphasises particularly the truth concerning the deity of Christ and His death as a substitute for the sins of men, as presented in the Scriptures.

2

The World Council presented its “Message” to the world in which it offered its own words as “a word of God.” The International Council presented the Bible to the world “as the Word of God, the supreme and final authority in faith and life.”

3

The World Council is inclusive, with believers and unbelievers, orthodox and liberals, in unholy fellowship together in its fold. The International Council is separatist with only Bible believers in its fellowship who seek to maintain “the purity of the church in doctrine and life.”

4

The World Council approved one brief sentence for its creedal basis and it allows a wide range of conflicting interpretations of that one sentence. The International Council adopted a statement of faith of ten points dealing with the inerrancy of the Scriptures, the Trinity, the blood of Christ, the deity of Christ, the virgin birth of Christ, the resurrection, and other common evangelical doctrines.

5

The World Council desires that the Roman Catholic Church join it in the ecumenical movement. The International Council, remaining true to the Reformation, believes that the Roman Catholic Church is an apostate body and has no place in the council of Christian churches.

6

The World Council numbers in its membership the Greek Catholic Church with its Mass, mariolatory, images, and idolatry. The International Council numbers in its membership only Protestant churches remaining true to the heritage of the Reformation.

7

The World Council has as a goal — the uniting
of all Churches into one visible church, in order to answer the prayer of Christ. The International Council believes that the prayer of Christ referred to the spiritual unity of God's people in Christ, already a fact as long as the church exists, the the various Protestant denominations are entitled to their convictions concerning the Scriptures and that ONE visible organisation would be the apostate “Baby-lon the Great.”

The World Council has exalted to positions of leadership some of the most outstanding modernists in the world today, including Methodist Bishop G. Bromley Omam of the United States, who has called the God of the Old Testament a “dirty bully” because He condemns man for Adam's sin. The International Council numbers among its membership only men who believe the entire Bible and are known around the world as Bible believing leaders, who have taken part in the preservation and the establishing of true, pure Christian churches.

The World Council conceives of the kingdom of God as a visible social order patterned after the communistic economic principles, and as such is a foe of the capitalistic, private enterprise system. The International Council conceives of the kingdom of God as a spiritual order into which men can enter only through the new birth, and believes Christians to be “salt” in the present social order, demanding freedom of the individual before God, accountable for his property a talents in obedience to the commands of God.

The World Council has an International Commission, one of whose functions is to place pressure upon national and international political bodies. The International Council does not conceive of its task as in any way political. It feels the responsibility, however, to expose, to offset and to undo as much as possible the destructive work of the World Council.

The World Council has the support throughout the world of the most blatant modernists and inclusivists and calls itself the representative of the “non-Roman” churches. The International Council has the support throughout the world of churches that are standing steadfastly by the faith once delivered unto the saints and calls for a “Twentieth century reformation.”

The World Council has the endorsement and co-operation in the United States of the Federal Council of the Churches of Christ in America. The International Council has the endorsement and co-operation in the United States of the American Council of Christian Churches.

The line drawn between belief and unbelief is clearly seen today. In the United States the line is seen on the national level and on down to the local, level. It can now be seen on the world level in the differences between the World Council of Churches and the International Council of Christian Churches. There is no excuse for compromise.

“The wounds of Christ seemed effects of weakness; but it is easy to observe incomparable strength appearing in them. We should consider what it was that bruised Him; “He was bruised for our iniquities.” The Scriptures represent them (Isa. 53) as a great burden; and describes us all lying helpless under it, as a people laden with iniquity. Christ bore our sin in His own body on the tree; He bore our griefs and carried our sorrows. Not tho those we feel here only, but those we deserved to feel hereafter: "The Lord laid on Him the iniquity of us all" (Isa. 53: 6). We might say with Cain, “My punishment is greater than I can bear.” This might be said to every one of us apart. But it is not the sins of one that He bore; He bore the sins of many; of multitudes as the sand on the sea-shore, and the sins of every one of them as numerous. This was the heaviest and most terrible weight in the world.”

CONGREGATIONAL NEWS
A goodly number of people gathered in the Methodist School Hall on Friday, 24th February, to say farewell to Mr. Graham Andrews, who was leaving the district to take up a position with Qantas Airways, New Guinea. The gathering was presided over by the Rev. J. A. Harman. The chairman spoke of the many outstanding qualities of Mr. Andrews, and especially of his regular attendance at both services and the weekly prayer meeting. Several speakers endorsed the remarks of the chairman and joined in wishing Mr. Andrews good success in his new position and prayed that the Lord's blessings would rest upon him. On behalf of the friends present, the chairman presented Mr. Andrews with a Bible, and a volume
of Hudson Taylor's Life. Mr. Andrews feelingly responded and craved the prayers of the friends.

– J. A. H.

JEAN McDONALD MEMORIAL FUND

The Secretary of this Fund, used for sending food parcels to nominees of Free Church ministers in Scotland, in her annual report mentions the value of this contact with the Scottish Church.

“Much as the contents of the parcels are valued, even more appreciation is shown of the fact that our church people here think of them and are willing and anxious to help them in the difficult times through which they are passing.” Mrs. F. McLean, during her recent visit to Scotland, was able to contact many of the ministers and gain first hand information of the value of this Fund. To the end of 1949, 331 parcels had been despatched. The Committee thanked all donors and reminded all that the Fund was still in operation and asked for their continued support. Donations will be gratefully acknowledged by the Treasurer, Mrs. N. McPherson, 1a Wilde St., Maroubra, N.S.W., or the Secretary, Miss K. Davis, 8 Drynan St., Summer Hill, N.S.W.

BOOK REVIEW


These invaluable books deal exhaustively with the activities of St. Paul and the background of those activities. “No single work has shed as much new light on the historical aspects of the Book of Acts nor made the text live quite so vividly as the epochal work by Ramsay.” (Dr. William M. Smith in “Profitable Bible Study.”) For many years these volumes have been out of print and almost unobtainable. The Baker Book House, Grand Rapids, Michigan, U.S.A., has done a great service to the Christian world in re-printing these intensely interesting and instructive works, which, as reference books should be in the libraries of all colleges, etc., where the Bible is studied, for Sir William Ramsay was the leading authority in his life-time on the historical, geographical and archaeological aspects of the life of the great Apostle Paul.

– R. A.
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
The Manse
Wharf Street, Maclean, N.S.W.

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.

SUBSCRIPTIONS FOR MARCH
NEW SOUTH WALES
Mr. S. Gray, Palmer's Channel, 5/-, 31/3/51; Mr. R. N. Shaw, Croydon, 5/-, 30/11/50; Mrs. C. A. McSwan, Woodford Leigh, 10/-, 30/11/51; Mrs. K. C. Stachell, Stth. Graffon, 5/-, 31/3/51; Mr. S. W. Ramsay, Tamworth, 10/-, 31/10/51; Mrs. J. Cromarty, Nelson's Plains, 10/-, 31/8/52; Mrs. M. McInnes, Woodview, 10/-, 31/12/50; Mrs. I. Goodchild, Sefton, 5/-, 31/8/48; Mrs. L. Worsfold, Kogarah, 10/-, 31/12/51; Mrs. W. Gregor, Newrybar, 10/-, 31/12/51; Mr. Cecil Ramsay, Lismore, 10/-, 31/12/50; Mrs. C. E. Chisholm, Barrington, £2, 28/2/53; Rev. J. A. Webster, Maclean, 10/-, 30/6/51; Mr. C. Mackay, Randwick, 10/-, 31/1/50.

VICTORIA
Miss A. Bews, Geelong, 10/-, 31/12/51; Mrs. S. Harris, Prahran, 5/-, 28/2/51; Mr. R. W. Johnston, St. Kilda, 5/-, 31/12/50; Rev. H. K. Mack, Geelong, 7/6, 50/5/51.

WESTERN AUSTRALIA
Rev. Neil McLeod, Mount Lawley, £1, 31/12/51.

DONATIONS
Mr. S. Gray, Palmer's Channel, N.S.W., 15/-; Mr. S. N. Ramsay, Tamworth, N.S.W., 10/-.

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

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.

BIBLICAL EXERCISE

Eight persons, all of whom had the same name, viz:

An idolatrous priest.
The Son of a King.
The son of a high priest.
A man who slew a giant.
A soldier in David's army.
A king's treasurer.
A high priest.
A prison keeper.

THE ROMANCE OF CAJAMARCA
By J. H. TWENTYMAN

As the plane circled the narrow valley in which Cajamarca is situated at almost 9,000 ft. above sea level, carefully manoeuvring into position for a landing, one could not help but think of the past when this city was one of the important centres on the great highway linking Cuzco with Quito, Ecuador, in the days when the Inca ruled the great empire of Tahuantinsuyo, which extended from southern Colombia in the north to southern Chile in the south. The Inca himself frequently lived at Cajamarca, when not in Cuzco; and here he was able to relax from his imperial responsibilities in the hot mineral waters of the region where townfolk and tourists may still enjoy themselves in the thermal baths. It was at Cajamarca where Francisco Pizarro first saw Atahualpa face to face, and where the Inca was held for ransom by the Spaniards until the renowned “cuarto de rescate” (ransom room) which measures about 20 ft. by 10 ft. and may still be seen, had been filled with gold and silver to a height of about 7 ft. He was treacherously killed by his captors. Cajamarca was the town which witnessed the end of one of the noblest empires of the sixteenth century.

Four hundred and fourteen years have now passed since Pizarro and his soldiers murdered Atahualpa. One may still see the road by which the conqueror entered the city, and the Plaza where the Inca's faithful followers stood horrified and almost stupefied to realize that their King had been taken captive by a foreign power. The room which was filled with gold and silver also still stands, and now forms part of the public hospital. It is one of the few places in the city where there may be seen samples of the well known and exquisite stonework done by the Indians of that period.

About thirty years ago, a letter was received in Lima from a certain Alejandro Llanos, an itinerant tinsmith. In his letter he explained how it had been his custom to carry copies of the Bible with him in his kit with his tins and soldering outfit! As he continued visiting the nearby villages, seeking work and selling Bibles, he had noted a growing interest on the part of his fellow countrymen in the Gospel. Could a missionary be sent, he asked, to this one time centre of the Inca Empire? In response to this call, the Rev. and Mrs. Calvin Mackay journeyed through the desert and over the mountains to open up evangelical work in Cajamarca. They were followed a few months later, in 1921, by Miss Sarah Macdougall, who is still serving the town in her capacity as nurse, and is greatly beloved and esteemed by all.

Meetings in a rented house were soon begun, and when Dr. John A. Mackay (now of Princeton Seminary, U.S.A.) arrived, public conferences were advertised. He was given a great reception, and was listened to attentively during the two weeks campaign. Following this time of interest and enthusiasm, however, the resident missionaries suffered a period of sore persecution which reached such intensity that dynamite was placed at the door of their house. They were warned not to buy milk from the street vendors as it had been poisoned, and furthermore they were threatened with eviction from the house they were occupying.

Since then the town, which has now a population of some 20,000 inhabitants, has never been without a witness to the Cross of Christ. The thriving evangelical church is under the care of a native pastor, and great emphasis is still laid upon colportage work. Regular trips to the many surrounding towns are carried out by several men who devote their time almost exclusively to the distribution of the Scriptures.

(The above article appeared in “The Bible and the World.” The Rev. and Mrs. Calvin Mackay were Free Church missionaries. Miss Sarah Macdougall, of the Free Church of Scotland, is still labouring in Cajamarca.)

HONESTY THE BEST POLICY

The Duke of Buccleugh, in one of his walks, purchased a cow in the neighbourhood of where he lived, which was to be sent to the palace the next morning. The Duke, in his morning dress espied a boy, very ineffectually attempting to drive the animal to its destination. The boy not knowing the Duke bawled out to him, “Hie, mun, come here an’ gie’s a han’ wi’ this beast.”

The Duke walked on slowly, the boy still craving his assistance, and at last in a tone of distress, “Come here, mun, and help us, an’ sure as anything I’ll gie you half I get!” The Duke went and lent a helping hand. “And now,” said the Duke, as they trudged along, “How much do you expect we will get for this job?” “I dinna ken,” said the boy, “But I’m sure of something, for the folk up by, at the big house, are good to a’ bodies.”

As they approached the house, the Duke disappeared from the boy, and entered by a different way. Calling a servant, he put a shilling in his pocket, and ordered all the servants to be assembled. “Now” said the Duke to the boy, “Point me out the person that gave you the shilling.” “It was that chap who brought the cow.” The Duke having returned to the avenue was soon rejoined by the boy, “Well, how much did you get?” said the Duke. “A shilling,” said the boy, “and ther’s half of it to ye.” “But surely you got more than a shilling” said the Duke. “No” said the boy, “as sure as death, thats a’ I got, an’ d’ ye no think its plenty?” “I do not” said the Duke. “There must be some mistake; and as I am sure as death, thats a’ I got, an’ d’ ye no think its plenty?” “I do not” said the Duke. “There must be some mistake; and as I am acquainted with the Duke, if you return. I think I'll get you more.”

They went back, the Duke rang the bell, and ordered all the servants to be assembled. “Now” said the Duke to the boy, “Point me out the person that gave you the shilling.” “It was that chap there with the apron,” said the servant.

The butler confessed. fell on his knees, and attempted an apology; but, the Duke indignantly ordered him to give the boy the shilling. “Come here, mun, and ordered all the servants to be assembled. “Now” said the Duke to the boy, “Point me out the person that gave you the shilling.” “It was that chap there with the apron,” pointing to the butler.

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Who was employed to punish Ahab's house?
What prophet did a king of Judah rouse?
Where did the Apostle preach with great success?
What country did the Israelites distress?
For whom did Abraham a wife procure?
Who came to Israel's prophet for a cure?
What ruler died by an assassin's sword?
Whose son to Ahab boldly spoke the Word?
Who, filled with grief, back to her country came?
And who, for love of his, shunned future fame?
Where did King Solomon his gold procure?
What king of Egypt did the plagues endure?
In what stronghold did David long abide?
When from Saul's fury he was forced to hide?
Reader from these initials you will see,
A blessed privilege for you and me,
Which hope, if it in us by faith prevail,
Is fixed both firm and sure within the veil.

---

**SIX SEARCHING QUESTIONS**

1. Do you hate sin, and fight it daily?
2. Do you distrust self, and watch it closely?
3. Do you trust Christ, and Him entirely?
4. Do you love souls and labour for them faithfully?
5. Do you live as you pray, or only pray as you live?
6. Do you make duty your delight, and find a cross well borne

A sincere “I do” to these questions may lead any self-searcher to hope that he is of the wheat which God will gather into His garner. But he who cannot abide the fanning-mill of these six questions must conclude that he is still of that “chaff” which the wind bloweth away.”

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**IMPROVE THE TIME**

The moments fly, a minute's gone;
The minutes pass, an hour has run
The day is fled, the night is here:
Thus tries a week, a month, a year.
A year, alas, how soon 'tis past!
Who knows but this may be our last?
A few short years, how quickly fled!
And we are numbered with the dead.
Let us present ho
That we may not neglect to learn,
The time we lose will ne'er return.

---

**ADVERTISEMENTS**

**WANTED:** A few more Aaron's and Hurs as attendants upon the weekly prayer meetings, to pray for the success of the Gospel on the Sabbath.

**WANTED:** A few more Teachers in the Sabbath School of the right sort, who will give themselves to earnest prayer on behalf of their scholars, until they have been brought to remember their Creator in the days of their youth.

**WANTED:** A few more Tract Distributors in the destitute portion of the Congregation where “a line may reach him who a sermon flies.”

**WANTED:** A few more contributors to the Lord's Treasury on earth, who more highly prize an eternal treasure in heaven.

Persons seeking such employment, may find it at once by applying to their pastor.

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**LESSON NOTES**

**MAY 7**

**PSALM 1**

Memorise verse 6.

We have been going very carefully through the Book of Numbers and as we have come to a very definite stage in these studies it may be a good idea if we gave some time to the Book of Psalms.

Quite recently the writer of these notes was present at the tercentenary celebrations of the Scottish Psalter, which was held in Melbourne. The celebration was organised by the Presbyterian Church of Victoria, our own church, and the Reformed Presbyterian Church. Mr. Allen, the editor of our magazine, flew down to Melbourne for the occasion, and he intends letting you know more about the celebration in a later issue of the magazine. One thing, however, stands out from this important event, and that is that we have a great heritage in the Psalms and we should, therefore, learn all we can about the sacred words which we sing in church.

The first Psalm is one of the best known Psalms. Not because of its position in the book, but because of its challenging message. In this Psalm we are reminded of several important things.

Firstly we are reminded that God has no blessing for those who follow the advice of ungodly men, or who scoff and sneer at that which is good. We want to be very careful that we never belittle those who are seeking to honour God in all their ways, often in seeking to do the right thing people make mistakes, but it is better to stumble on the right road than not to be on the road at all.

Secondly, we are given the great contrast between good men and wicked men. Men whose hope and trust are in God have sources of strength which the world knows not of. A tree planted near a river of water would be a beautiful tree for the simple reason that the roots would be in contact with the flowing stream. The Christian, through prayer and meditation on God's Word draws on the great river of God's power and grace. Men who have no hope or confidence in God are like the chaff which the wind driveth away. With no fixed principles in their hearts, they are at the beck and call of every new fashion and, instead of having the guidance of God's Word, they are forced to order their conduct according to traditions and customs of men.

What is called for in the first Psalm is something that is needed in the world today. In every walk of life there is a dearth of men and women whose hearts are fixed upon God and who are prepared to stand up for what is right, no matter what the consequences might be.

**MAY 14**

**PSALM 2: 1-6.**

Memorise Philippians 2: 9

The term “heathen” is a common one in the Old Testament. Generally speaking it is applied to all those who are outside of Israel. You will find this very clearly set out in the Epistle of Paul to the Ephesians. Chapter 2. Note
particularly in verse 12 that those who were outside of Israel were regarded as being without God and without hope in the world. In New Testament times we can, therefore, think of the heathen as those who are strangers to God's grace and opposed to the rule of Christ.

The Psalm we are studying today shows us clearly that although Christ's kingdom is a kingdom of love, righteousness and peace, the very existence of Christ's kingdom makes war in the hearts of wicked men. This was what Christ meant when He said: “I came not to send peace but a sword.”

In the second verse you will read that there is enmity against Christ by the rulers of the earth. Many of the ills in the world today are due to this. Rulers are not willing to carry out Christ's law. Think of the ways in which our nation is forgetting God. Men in high places are setting a bad example regarding the Lord's Day and the State is actually encouraging gambling by organising lotteries.

Verse 3 tells us what is said by every person who wants their own way. Men and women who are bent on evil do not want Christ's law. Every device is used to hinder Christ's rule. They will discredit the Bible, hold Christians up to ridicule, in fact, they will do anything which is calculated to lessen the influence and testimony of true religion.

We are reminded in verses 4, 5 and 6 of how dangerous it is to fight against God. God is to have the final say and all those who mock at religion and are enemies of Christ will one day stand before Him in solemn judgement. What a dreadful assembly that will be when blasphemers of every age will see in one dreadful flash, that all they have opposed was truth and that the warnings which conscience gave them are now too late.

It is always helpful to compare scripture with scripture. The enmity against Christ is referred to in many parts of the Bible, but you will find interesting references in John 15: 24 and Acts 4: 27.

MAY 21
PSALM 2: 7-12.
Memorise John 1: 34

The opening part of our study today clearly declares the Sonship of Christ. Some of the older scholars may have heard about some of the great theological questions which at times disturbed the peace of the early church. The Sonship of Christ was keenly debated. Some held that Jesus was not the Son of God before He came to the earth. Some sections of the Christian Church still hold strange views on the subject but we can see here that the relationship of Father and Son has existed throughout all eternity. When Jesus rose from the dead He continued His high office for, as we read in Romans 1: 4, “He was declared to be the Son of God with power.”

What a splendid view we get in verses 8 and 9 of the Kingship of Christ. He is to get the uttermost parts of the earth for a possession. When we realise that it should bring us an assurance that wherever we are in the world we are under Christ's rule, and if we are His children, then we can say that in every problem or difficulty we can have direct entrance into our King's presence. Here is a lovely statement I came across the other day. It is written by the great 12

Professor Smeaton in his work on the Atonement. In referring to John 16: 11, Dr. Smeaton writes: “This testimony shows that every foot of the ground in the world belongs to Christ, and that His followers can be loyal to Him in every position, in every country and corner where they may be placed and may have, to act their part for their Lord. The world is judicially awarded to Christ as its Owner and Lord.”

Verses 11 and 12 are very suitable verses for those who hold positions of trust in our national life. When your minister prays for all those in authority, he is not only doing what the Bible requires him to do, but he is witnessing to the truth of this Psalm that all power belongs to Christ and that those who are in high places owe obedience to Christ.

Rulers are asked to kiss the Son.

Matthew Henry points out that this is not to be the Judas kiss but the kiss of affection and sincerity. This is good advice for boys and girls, as well as rulers. Our service to Christ should not be mere show, it should come from our hearts.

MAY 28
PSALM 3.
Memorise verse 3

David's sorrows are used by God to show you and me how we should face up to our own sorrows and difficulties. That is the chief way God instructs us in the Bible. Frequently there are not set instructions, God merely takes a story or an incident and by His Holy Spirit makes the story of value to you and me. David was very sad when he wrote this Psalm, and in many of your Bibles you will see a note to the effect that it was written at a time when David had fled from Absalom, his son. You will find the full story in 2 Samuel chap. 15.

Notice in the 3rd verse that David rises above his sorrow by showing faith and hope in God. Although it is hard for us to do it we should always strive to rise above our sorrows, not in our own strength, but by placing our faith firmly in God. In verse 4, David remembers how God has helped him in the past. If each of us thinks seriously on the matter we can all look back on times when God has helped us and in times of difficulty we should remember what God has done.

Christians are sometimes taunted about their faith in God, but that should only make them more determined to have faith in God and His purpose. Christ knew that God's righteousness would prevail even on the cross when wicked men said: “Let Christ the King of Israel descend from the cross that we may see and believe.” Mark 16: 32.

In the Old Testament there is another fine example of faith in God which you will find in Daniel 3:18. Three brave men, Shadrach, Mishach and Abednego, told the king that even if God did not deliver them from the fiery furnace they still would not disobey.

The Psalm declares that evil will be destroyed and that truth will win through. The message of the Psalm is found in the last verse which we often sing in church –

“Salvation doth appertain unto the Lord alone,
The blessing, Lord, for evermore, Thy people is upon.”

APRIL BIRTHDAYS
Many Happy Returns
“Be ye therefore followers of God, as dear children” – Ephesians 5:1.

1950
April

1 – Kenneth Beckman, Harwood Island.
1 – Allan Murray, Wingham.
2 – Ellen Wallace, Maclean.
2 – Lorraine McLeod, St. Kilda.
4 – Graeme Murray, Burrell Creek.
7 – Alan Goddard, Maitland.
9 – Alistair McLachlan, Sydney.
9 – Janette Browne, Geelong.
11 – Robert Murray, Taree.
11 – Allan Murray, Wingham.
12 – Malcolm Miles, Forster.
12 – Rita McKinnon, Kindiee.
12 – Donald Wallace, Maclean.
12 – Judith Benham, Maclean.
13 – William Murray, Willena.
13 – George MacAskill, Sydney.
16 – Robert McPherson, Maclean.
16 – Ian Kidd, Nabiac.
18 – Janice O'Neill, Sydney.
19 – Catriona MacLeod, Perth.
19 – Frederick Murray, Kendall.
21 – Janet MacLeod, Perth.
22 – Keith Reed, Wingham.
23 – Walter Tout, Beechwood.
26 – Ronald Polly, Tinonee.
26 – Robert Stevenson, Gloucester.
26 – Pamela Groves, Grafton.
27 – John Ryan, Chatsworth Island.
27 – Beryl McKinnon, Kindiee.
28 – Christina Kelso, St. Kilda.
28 – Johann Bain, Wauchope.
28 – Jenise Haig, Taree.
29 – Max Rees, Hamilton.
30 – Jenny Lindsay, Huntingdon.
30 – Sandra Bain, Wauchope.
30 – Neil McKeechnie, St. Kilda.

SEARCH WORK IN GENESIS 1 to 11
1. Write out what God created on the sixth day?
2. What question did God ask Adam in the garden?
3. Find a statement where it is said men began to call upon the name of the Lord?
4. Where was the window in the Ark?
5. In which month, on what day of the month and on what mount did the Ark rest?
6. Write out the names of Noah's sons?
7. What was the purpose of building the Tower of Babel?

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

FILL IN
We have been informed that Catherine MacKay of the Geelong Sabbath School has won a scholarship that entitles her to four years at a Secondary School. Congratulations.

THE GENERAL ASSEMBLY
The General Assembly was convened on the evening of March 30, 1950, in St. George's Church, Castlereagh St., Sydney.
The retiring Moderator, the Rev. J. A. Harman, conducted Public Worship and preached an
instructive sermon from Acts 1: 8. The Rev. Arthur Allen was elected Moderator by the unanimous decision of the Assembly. The Moderator, after thanking the Assembly, for the high honour conferred upon him, addressed the Court on “The Principles of Church Government.”

**CORRESPONDENCE**

The Assembly decided that the printed order of business be adopted, as far as circumstance and convenience permitted. After the usual formalities were dispensed with, the correspondence was received and dealt with. Under correspondence the estate of the late Mr. H. W. McLean, of Singleton was considered. The late Mr. McLean made provision in his will that his assets to the value of approximately £10,000, after some minor legacies were paid, be equally divided between the Free Presbyterian Church of Australia, and the Methodist Church. Mr. McLean's assets included a half share in a farming property in Singleton. The fact that Mr. McLean held only a half share in this property presented a problem with regards to the administration of his estate. So far as the Assembly was concerned the problem was not a legal, but a moral one. The executors, in order to discharge their trust would be required to sell the property. The property consists of 164 acres of farming land, with farming equipment and 374 acres of grazing land.

The legal representative of the other party interested in the property, requested that the Assembly concede to the other party the use of the property for life. The difficulties in dealing with this case was further increased as the Methodist Church has an equal interest in the estate and the Court was not acquainted with the mind of the Methodist Church regarding the matter. It was therefore moved that all matters concerning the will of the late Mr. McLean be left in the hands of the committee and seek the necessary legal advice and take all steps necessary. The main concern of the Assembly was, on the one hand: if the property was sold, would such an action place the other party in a precarious financial position?; on the other, was not the Assembly bound to respect the wishes of the deceased? An amendment was moved that we pass from the consideration of this case until later in the sederunt. The amendment was carried. The object of the amendment was, that more information would be available, as the legal representative of the other party was prepared to address the Assembly. The information placed before the Court was not sufficient to justify the Assembly coming to a definite decision. A copy of the will was not available for examination. The Court had not any indication of what action was likely to be taken by the Methodist Church. The legal representative had not convinced the Court that the sale of the property would involve hardship upon the other party or prevent a reasonable standard of living. After conscientious consideration of the fact placed before the Assembly, the Court could not come to a definite decision. Therefore, it was agreed that the Methodist Church should be consulted and an endeavour be made to ascertain what course of action the Methodist Church intended to pursue. We are persuaded that this was the only decision the Assembly could arrive at. A committee was appointed consisting of the Rev. J. A. Harman, Convener, the Rev. M. C. Ramsay and Mr. Neil McPherson. The Committee were instructed to watch the interests of the Church and confer with other interested parties, and they have power to act if urgent action appears desirable and report to next Assembly.

**MISS C. McI. PATERSON ESTATE**

The late Miss Paterson was a loyal and devoted member of the Free Presbyterian Church. In her last will and testament she left the residue of her estate to the Free Presbyterian Church of Australia. The executors of the will informed the Assembly that the assets of the estate are valued at approximately £30,000. The sum of £1,500 was bequeathed to the Geelong Free Presbyterian Church. Other beneficiaries under the will receive £4 for life, £4 until the age of 22 years, £2 until the age of 17 years when it passes to another beneficiary until the age of 17 years. In the writer's opinion the sum of approximately £20,000 will form the residue of the estate. The Equity Trustees Company is administering the will.

A caveat was prepared against the provision of the will by relatives, but was later withdrawn and substituted by an appeal to the General Assembly for the sum of £2,000, we understand that four persons were interested in this appeal. Two other claims for consideration were also received. The Assembly had to take into consideration the justification of the above claims in relation to the instructions set down in the last will and testament of the late Miss Paterson. The Court had no evidence whatever that Miss Paterson intended directly or indirectly that the claimants should be beneficiaries of her estate. The Assembly gave instructions that the claimants be informed that the Assembly could see no reason to vary the wishes of the testator.

**MISS ANN McDONALD**
The Equity Trustee Co., Melbourne, informed the General Assembly that the late Miss Ann McDonald of Geelong left the sum of £100 to the Free Presbyterian Church of Australia. Miss McDonald's love for her church made a claim upon her heart and purse over a period of many years. Miss McDonald died as the result of an accident while on her way to the church.

NOTICE OF MOTIONS

Notice of motion was given with reference to the appointment of committees, to the effect, that as far as possible the appointments to committees be limited to Presbyteries or adjoining congregations. It was maintained that Committees could work more efficiently if members could meet frequently and discuss matters that concern the object of their existence. The practice of appointing to committee members who are widely separated, makes the personal exchange of opinion and constructive criticism impossible. The time available for committees, on the day before Assembly is convened is limited and correspondence is not altogether satisfactory. On being put to the vote the motion was lost. The Court considered that our committees should have a wider range of views than could be obtained from Presbyteries or adjoining congregations, and those who were best equipped for the work of certain committees were not available within a presbytery, and that the interests of some committees were as widely separated as the members of the committee.

Notice of motion, with reference to Committee Reports. That conveners of all committees prepare and place in the hands of all members of the ensuing General Assembly a copy of their reports four weeks before Assembly is constituted. This motion was carried. We feel this is a step in the right direction. Reports frequently present recommendation to the Assembly that if adopted determine the policy of the church. In the past we have been faced with difficulties in this matter but these have largely been overcome by the purchase of a duplicating machine.

COLLEAGUE AND SUCCESSOR

An overture from the Victorian Presbytery on behalf of the Rev. I. L. Graham, requesting a colleague and successor. Petitions for a colleague and successor must in the first instance receive the approval of the Presbytery, and must proceed from the congregation with the consent of the Pastor, it is then the duty of the presbytery to make application to the General Assembly in the form of a recommendation. The Kirk Session of Hamilton approved and authorized the minister to put the matter before the congregation. The congregation approve but not unanimously and reluctantly acceded because it was the minister's wish. The proposal was made entirely on the minister's initiative for the following reasons: (1) Completed 32 years as pastor of the congregation; (2) Increasing deafness; (3) Outright resignation would involve the collapse of the Synod of Victoria; (4) Little work was being done among the young; (5) There is a good nucleus in the charge.

The Rev. J. C. Robinson appeared on behalf of the overture, and after Mr. Graham gave his reasons for the step he had taken, the Assembly agreed to grant the prayer of the petition. If, and when, the Hamilton congregation call a minister the following arrangements come into effect: (1) Present minister becomes senior minister in a purely honorary capacity, except when giving supply; (2) Junior minister to accept full responsibility in working the charge; (3) Senior minister to have a seat on Kirk Session and Deacons Court, Junior minister to act as moderator, (4) When new minister is settled the present minister will be at liberty to accept a call, engage in pulpit supply or withdraw from the work altogether. Mr. Graham has taken every precaution under the circumstance to preserve the testimony of the Free Church in Victoria.

SPECIAL FINANCE COMMITTEE

An overture from the Northern Presbytery on behalf of the Richmond and Brunswick congregation petitioning Assembly to guarantee the sum of £150 for three years towards a minister's stipend and a donation to the Manse Fund. The Manning Congregation made an appeal for the sum of £500 no repair the Tinonee Church. The Assembly was not prepared to come to any decision regarding the above requests, but in was agreed to appoint a Special Finance Committee to go into the whole question of the Church's finance and the committee give careful consideration to the best use which legacies may be put and to submit their recommendations to the next Assembly. The Committee appointed is as follows: Convener, Rev. I. L. Graham, Rev. J. A. Harman, Mr. H. C. Nicolson and Mr. Alf McLean.

TRAINING OF MINISTRY

Mr. S. N. Ramsay has now entered his final year of divinity studies. Mr. Ramsay has taken his whole course in Geelong, Victoria, under the Rev. J. A. Webster, and the Rev. H. K. Mack and Rev. Barkley. Messrs. Mack and Barkley are both ministers of the Reformed Presbyterian Church. The Assembly expressed its gratitude and thanks to Messrs. Mack and Barkley and as a practical token of appreciation.
recommended honorariums of twenty guineas to each. It is expected that Mr. Ramsay will complete his studies during September or October, and providing that he passes the exit examinations and completes the usual exercises, he will be eligible for licence. The Rev. J. C. Robinson in co-operation with the Rev. Arthur Allen were appointed to conduct the exit examinations. Mr. L. McKinnon's resignation was received with regret and his name removed from the list of students. Mr. N. Kerr was instructed to complete his matriculation and advised to take Greek and Latin. Mr. N. Christie, who began his Arts course in 1949, did not complete the university year, but accepted a position in order to gain experience in Civil Engineering: as his action was taken without consulting the Training of Ministry Committee, his case was referred back to the Committee to be dealt with as circumstances indicated. Mr. Angus Beaton and Mr. Walter Pleasant continue their studies in Taree, it is expected that both men will sit the entrance examination for the University at the end of this year, providing they are successful, the Assembly instructed the Committee to determine whether Messrs. Beaton and Pleasant should pursue their studies in Sydney or Edinburgh.

CHURCH PRINCIPLES

The report of the above committee was presented by the Convener, the Rev. Arthur Allen. The Committee recommended that copies of the Westminster Confession of Faith be secured and placed in the hands of all office bearers. The Synod of Eastern Australia embraces the Westminster Confession within its constitution. The following statement is taken from the original minute of the foundational Synod of 1846, “that the ministers and elders constituting the court should renew and they do hereby renew their adherence to the Westminster Confession of Faith.” The constitution of the Free Presbyterian Church of Victoria also embraces the Westminster Confession. Section 7 of the Victorian Deed of Trust reads as follows: “Whereas in the articles aforesaid the Confession of Faith of the Westminster Assembly of Divines is mentioned and referred to; as also the Directory of Public Worship of God and the form of Presbyterial Church Government of the said Assembly and the article aforesaid propounded, the said Confession, Directory and Form of Church Government (hereinafter conjunctly called the Westminster formulares aforesaid) to be the bond of religious obligations and observances.”

An office bearer is called of God and ordained by the church is bound before God and the Church to uphold, maintain and defend the doctrine taught in the Westminster Confession of Faith. In order to maintain a good conscience before God and man, he should be well acquainted with the standards of the Church, for without a knowledge of the truth taught therein he cannot conscientiously fulfil the solemn vows he took before God and the Church.

The second recommendation of the committee is as follows: That the Second Book of Discipline be reprinted or copies run off on the duplicating machine and be made available to all office bearers. The power committed to Church courts is regulative. The laws established and the ordinances instituted by our Lord Jesus Christ, the great Head of the Church, cannot be repealed or altered, and our standards establish the principle that the office bearer's power is purely regulative. It is for this reason that provision should be made to place in the hands of office bearers an authoritative document on principles of Church government. The Second Book of Discipline is an historic document of Presbyterianism, and was ratified by the General Assembly of the Church of Scotland in the year 1582, and is included in the constitution of the Synod of Eastern Australia. The Assembly adopted the recommendation.

CHURCH PRINCIPLES

INTERCHURCH CORRESPONDENCE AND ECUMENICITY

The Assembly has entered into fraternal ecclesiastical relations with the Christian Reformed Church of America. We cannot speak too highly of the Christian Reformed Church; her interests in the propagation of the faith once delivered to the saints reaches out beyond all geographical and national boundaries and this Church has perhaps contributed more to the visible expression of the unity of faith than any other ecclesiastical body in the world.

The above Committee recommended that we seek official recognition of our fraternal ecclesiastical relations with the Free Church of Scotland. Mindful of our close relationship doctrinally and ecclesiastically we are, in the providence of God, bound by strong spiritual ties, and these considerations constrain us to seal our relationship by entering into ecclesiastical correspondence with the Free Church in the Lord.

INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

The Reformed Churches of the world are investigating every avenue to find a satisfactory basis on which the Reformed Churches can unite with the
wider ecumenicity. The International Council of Christian Churches, when drawing up its constitution recognised that changes might be desirable and left the way open for such changes to be made. The difficulties in relation to seeking constituent membership with the I.C.C.C. are doctrinal and political. The points that are in doubt are as follows: (1) Does the constitution of the I.C.C.C. assume responsibilities that our Lord Jesus Christ committed to the Church alone? (2) Does the above constitution come in conflict with the Westminster doctrine on regeneration? (3) Does our Confession forbid the political activities of the I.C.C.C.? (4) Is there the possibility of compromising our testimony?

The Assembly is convinced of the need of wider ecumenicity but the above points must be clearly and favourably interpreted before we can conscientiously seek constituent membership with the I.C.C.C. The Assembly therefore, gave instructions that we assure the I.C.C.C. of our prayerful interest and support, short of membership, in its opposition to the monopolizing ambitions of the World Council of Churches, and we pray that the way will be made clear for us to enter into the wider ecumenicity with them in the near future.

**ECUMENICAL SYNOD OF REFORMED CHURCHES**

The ecumenical movement of Reformed Churches give every indication of being based on solid foundations. The truth as it is revealed in Christ constitutes that foundation. Professor L. Berkhof in his presidential address at the first Ecumenical Synod said, “Let us work in the fear of the Lord, in the Spirit of Christ, and under the guidance of the Holy Spirit, and let it be our constant endeavour to build only with gold and silver and precious stones. Then the structure of God will stand out before us in greater unity and in transcendent beauty, and then we can look for the supreme approval of our God upon our work, and the church of Jesus Christ will have reason to rejoice in accomplished work.”

The supreme aim of the Ecumenical Synod of Reformed Churches is the glory of God in a close cooperation and unity between those churches that stand for the exposition and defence of the Reformed Faith as the historic Christian faith in its purest form. The Second Ecumenical Synod was convened in Amsterdam, 7th August, 1949. The Assembly sought and was received as a constituent member. Professor Clarence Bouma, professorial delegate from the Christian Reformed Church of America, in a brief report said, “How large and representative was the Amsterdam Synod? Its members came from four continents. If the desire of the brethren in Australia to be present could have been realised, the world’s five continents would have been represented at Amsterdam. Nationally and racially speaking there were representatives from the following 15 groups: The Scottish, the English, the Welsh, the Irish, the Dutch, the Belgian, the French, the German, the Danish, the Hungarian, the Javanese, the Chinese-Javanese, the Sumbanese, the South Africans and the Americans. The white, the black and the yellow races shook hands together and were one in Christ at this Assembly. Though in some cases the groups represented were small, and even very small, in other cases men were speaking for hundreds of thousands and in a few cases even a million or more.”

The Third Ecumenical Synod is to be held in Edinburgh, August, 1953. When the Free Church of Scotland will be the inviting church. The Free Presbyterian Church of Australia, although a small church, is recognised and acknowledged by the great Reformed Churches, and we are invited to send delegates to the Third Ecumenical Synod, that we may have a voice in this world council. The General Assembly made provisional arrangements to be represented at the Third Synod in Edinburgh, 1953, and the Rev. Arthur Allen was appointed (provisionally) delegate, and it was agreed that an expenses fund be opened, and anyone desiring to contribute to this fund should send the same to the General Treasurer.

**EMIGRATION**

The Dutch Reformed Church, desiring that their people who emigrate to Australia should come under a spiritual atmosphere similar to that of the Dutch Reformed Church, has requested the Free Presbyterian Church to receive her members as brethren in Christ. The Assembly realising that any scheme to approach the problems of emigration could not be successfully administered by a central committee, decided to appoint the Rev. Arthur Allen and Mr. Neil McPherson, elder, to form a committee in Sydney, and the Rev. J. C. Robinson and Mr. Alf. McLean, elder, to do so in Melbourne.

**CHURCH EXTENSION**

The Church Extension Committee is directly interested in the question of Dutch emigration, as the problem arises of ministering to a people in an unknown tongue. The Committee will communicate with the Gereformeerde Kerk in Holland in an endeavour to find a solution. The Committee in Holland and also an individual minister of the Dutch
Reformed Church have indicated the willingness of certain ministers to join the Free Presbyterian Church and minister to their nationals until they understand the language. Another suggestion is that the Dutch Church send out a minister for one year for the purpose of overcoming the language difficulty. The Church Extension Committee has also been instructed to communicate with the Free Church of Scotland to ascertain if any minister of the Free Church would come and labour in Australia. The possibility of Mr. Angus McDonald coming to Australia was considered. We understand that Mr. McDonald was an elder in the St. Kilda congregation about twenty years ago. He returned to Scotland and after a brief course of training served the Free Church as a Home Missioner. It was moved and carried that the Committee communicate with Mr. McDonald and if he is willing to come out to Australia, that the Clerk nominate Mr. McDonald and family to the Immigration Dept., and that the Committee forward an amount of £50 for necessary expenses to Mr. McDonald. The Committee brought forward a recommendation that the sum of £25 be forwarded to the Victorian Presbytery for use in the Adelaide congregation. The Adelaide congregation is under the jurisdiction of the Victorian Presbytery, and as the Victorian Presbytery had not made any recommendation concerning financial support for Adelaide an amendment was moved referring the matter to the Victorian Presbytery and instructed the Presbytery to report to the special finance committee and then to next Assembly.

FOREIGN MISSIONS

Intimation was given from the pulpit during the Sabbath services that the Foreign Mission Report would be given on Tuesday evening at 7.15 p.m. The innovation met with the approval of church members, who came along to hear the report and discussion of Foreign Missions. A lengthy report from Dr. Andrews was read by the convener, the Rev. J. A. Harman. We have been informed that it is the intention of the Foreign Missions Committee to have copies of this report duplicated and sent down to congregations. There was a difference of opinion on one recommendation of the committee, which had reference to providing a sum of £50 to Dr. Andrews for the purchase of drugs, etc., to be used in the Pirie district. An amendment was moved to the effect that the sum be increased to £250; this amendment was moved on the information that there had been difficulties in balancing the budget from the medical side of the work in Africa and Dr. Andrews was forced to increase the fee for medical services. The Committee maintained that in administering the funds at their disposal they had to consider every branch of missionary enterprise in which the church was engaged, and it was their considered opinion that they would not be justified in making more money available, at present, for the medical work in Africa. On being put to the vote the recommendation of the Committee was carried.

The Committee also made provision for Miss 6 H. Ramsay, while she is pursuing her studies at the University of Sydney, to cover necessary fees, books and instruments, also a living allowance of £3 per week. The Committee consists of the following members: Convener, the Rev. J. A. Harman, the Revs. I. L. Graham and A. D. McIntosh, Elders, Geelong, St. Kilda and Richmond.

PUBLICATIONS

The work of this committee is mainly concerned with the publication of the magazine. This work has been carried out under extreme difficulties. During the last six years the committee has been faced with problems and circumstances over which it has had no control. During the war the printing trades had difficulty in maintaining staff owing to the lack of manpower. Since the war, with industrial unrest and continuous blackouts, the electric power stations cannot supply the demand, therefore the Committee can give no assurance that the magazine will appear on time, but all that can be done is being done by the Committee. The Committee together with the sympathetic understanding of the printer has, perhaps, achieved more in the last six years, in producing the magazine than any other journal of a similar nature, size and circulation. During the above period approximately four issues failed to come out, but the following issues were enlarged to include the material for those issues that were not printed. The Committee also drew attention to the Publications debt. Last year the magazine paid for itself by subscription and donations, but the fund still carries the debt of previous years. The subscription for the magazine still remains at 5/- per year, although production costs have increased enormously, this is evidenced by the fact that the secular press has increased its price by 50%. A number of complaints of non-delivery were brought under the notice of the committee, in order to rectify this the mailing list is to be revised, and ministers and elders who know of any subscriber who is not receiving the paper are requested to communicate with the Rev. J. A. Webster.
The “Sunbeam,” which was placed in the hands of Mr. Graham and came under the Welfare of Youth Committee, now comes under Publications by the following recommendation from the Welfare of Youth Committee, “That all publications of the Church in future come under the jurisdiction of the Publications Committee.

WELFARE OF YOUTH

The report of this committee was tendered by the Convener, the Rev. J. C. Robinson, as the substance of this report will appear in the “Sunbeam,” we shall only refer to the recommendations: (1) That full Lesson Notes be continued and published monthly as at present; (2) That Mr. Nicolson be asked to continue the preparation of the Lesson Notes and act as Editor of the “Sunbeam” (3) That an outline scheme of lessons for six months ahead be published.

THE SYNOD AND THE VICTORIAN PRESBYTERY

The relationship between the Synod of Eastern Australia and the Free Presbyterian Church of Victoria was discussed. The committee commissioned to investigate the position and report in the first instance to the Synod and then to the Assembly failed to present a report. The following motion was moved and carried: “That the special committee appointed by the Synod of Eastern Australia to confer with the Presbytery of Victoria in reference to the matter pertaining to the possible absorption of the Presbytery of Victoria into the Synod of Eastern Australia as suggested by our procurator.” The problem is one that has a legal and moral aspect. The constitution of the Synod of Eastern Australia differs from that of the Free Presbyterian Church of Victoria. At present the Free Presbyterian Church of Victoria cannot constitute its governing court “the Synod” as provision is made in its constitution that the Synod must consist of three ordained ministers. The Committee appointed by the Synod of Eastern Australia consists of the Rev. M. C. Ramsay and the Rev. J. A. Webster.

OBSERVATIONS

The volume of business before the Assembly suggested that the sittings would be long and tedious, but the schedule set down was maintained, only in one or two occasions did the sederunt go beyond the time specified, and in such cases it involved only a matter of fifteen minutes or so. The Assembly's decision to have all reports prepared and placed in the hands of all delegates some weeks before Assembly is convened, will greatly add to the efficiency of the working of the Assembly and will enable members to give careful study and prayerful consideration to those matters that will determine the policy of the Church. Another suggestion that we believe will be welcomed by all members and adherents of the Church, is that a full report of the proceedings of General Assembly be published, or duplicated and made available to all members of the church at a nominal price. The break provided by morning and afternoon tea was greatly appreciated and we realise that such provision cannot be made without considerable cost to the ladies in time and money. The delegates were deeply grateful to the ladies of St. George's. We were also delighted to see our senior elder, Mr. Hector McPherson, in his usual place, and although his age is between 90 and 100 years we believe that he only missed one sederunt during the whole sittings of Assembly.

The Manning, Hastings, Maclean and Grafton congregations have all done well. The Manning gained 80 certificates, Hastings 58, Maclean 56, Grafton 53.

We have 596 names of children on our birthday list to whom attractive birthday cards are sent. These cards are eagerly looked forward to by our children.

The examinations suggested by Mr. Campbell King on the lesson notes set in the “Sunbeam,” we are sorry to report, could not be held owing to various interruptions over which we had no control.

We are pleased to report that two new fellowship groups, a junior and a senior, have been formed at Maclean. This movement, the Free Kirk Fellowship, is still functioning satisfactorily.

Preparation for the next rally, which is to be held at Wauchope, is now well in hand.

Your Committee is of the opinion that if we are successfully to maintain our position as a church, the work of the Welfare of Youth Department must receive very close attention by our people. We are confident
that with willing helpers and hearty co-operation, the
numbers doing this work could be, if not doubled,
considerably increased. Very earnestly, therefore, we
request the assistance of all parents, teachers, elders,
deacons, ind members and adherents to make this
department of our Church's activities worthy of the
cause we espouse.

WELFARE OF YOUTH RESULTS, 1949

Shorter Catechism
Sixty four competed in this department, 19 in the
Infants Section, 25 in the Junior, 10 in the Intermediate,
7 in the Senior, 2 word perfect and one memorised the
Larger Catechism.

Infants Section. – Maclean 7, Hastings 5,
Manning 3, St. Kilda 2, Grafton 2.

Junior Section. – Maclean 10, Hastings 2,
Manning 6, Sydney 2, Hamilton 3, Grafton 2.

Intermediate Section. – Manning 3, Sydney 2,
Grafton 5.

Senior Section. – Manning 1, Sydney 4, Grafton 2.

Word Perfect. – Manning 1 (3rd time), Sydney 1.

Larger Catechism. – Sydney 1.

Metrical Psalms
One hundred and eighteen competed in this
department, 29 in the Junior, 46 in the Senior, 9 in the
Infants Section, 25 in the Junior, 10 in the Intermediate,
7 in the Senior, 2 word perfect and one memorised the
Larger Catechism.

Infants Section. – Hastings 12, Manning 4,
Maclean 5, St. Kilda 2, Hamilton 1, Grafton 2.

Junior Section. – Hastings 11, Maclean 2,
Manning 17, Hamilton 3, St. Kilda 1, Sydney 3, Grafton 9.

Senior Section. – Hastings 13, Maclean 10,
Manning 14, Sydney 1, Grafton 8.

Repetition of Scripture Portions
Sixty five competed in this department, 38 in the
Junior Section and 27 in the Senior.

Junior Section. – Hastings 5, Maclean 10,
Manning 7, Sydney 5, Grafton 11.

Senior Section. – Hastings 5, Maclean 10,
Manning 4, Sydney 3, Grafton 6.

Singing Psalm Tunes
Fifty four competed in this department, 29 in the
Junior Section and 25 in the Senior Section.

Junior Section. – Hastings 5, Maclean 2,
Manning 14, Sydney 5, St. Kilda 1, Grafton 2.

Senior Section. – Hastings 10, Manning 6, Syd-
ney 5, Grafton 4.

To be continued

CONGREGATIONAL NEWS
A goodly number of people gathered in the
Methodist School Hall on Friday, 24th February, to
say farewell to Mr. Graham Andrews, who was
leaving the district to take up a position with Qantas
Airways, New Guinea.

The gathering was presided over by Rev. J. A.
Harman. The chairman spoke of the many
outstanding qualities of Mr. Andrews, and especially
of his regular attendance at both Sabbath services and
the weekly prayer meeting. Several speakers
endorsed the remarks of the chairman and joined in
wishing him good success in his new position, and
prayed that the Lord’s blessings would rest upon him.
On behalf of the friends present, the chairman
presented Mr. Andrews with a Bible and a volume of
Hudson Taylor's life. Mr. Andrews feelingly
responded, and craved the prayers of the friends.

OBITUARIES

Elizabeth McKinnon. – Mrs. Elizabeth
McKinnon, widow of the late Mr. Neil McKinnon,
passed away at Kindee on 25th January, 1950, at the age
of 76 years. The late Mrs. McKinnon was a native of the
Hastings River, and spent practically all her life in the
district. She was strongly attached to her Church, and
maintained a keen interest in it until the end. Her home
was one where all ministers of the Gospel were warmly
welcomed.

Mrs. McKinnon had been somewhat of an invalid
for a number of years, but she was most patient under
her infirmity. The deceased confessed her faith in the
Lord Jesus Christ many years ago. Sympathy is
extended to her large family circle.

Jean McDonald. – The sudden passing of Mrs. R.
J. McDonald, nee McIntyre, of South Arm, Maclean,
removed a well known and highly esteemed lady.
Possessed of a radiant personality, Mrs. McDonald was
beloved by all who knew her, yet her life was not without
sorrow, for three members of her family predeceased her,
two daughters and one son, Jack (who was killed in action
at Buna). These losses she bore with Christian resignation
and submission. Noted for her hospitality, none ever
visited her home without feeling better for it. A loyal and
devoted member of the Maclean Congregation, her place
in the Sanctuary was rarely empty. Truly it may be said of
her, “The memory of the just is blessed.” To her sorrowing
husband and daughter (whose devotion and affection to the
sick one was particularly marked) we extend our very deep
sympathy.

Milton Green. – Mr. Milton Green passed away
early this year after a lengthy and, at times, very
distressing, illness; during his long period of suffering,
which he bore with Christian fortitude, his confidence in
God never wavered. Many happy seasons of fellowship
were spent with him by the writer, during which he often
spoke of the wonder of God’s grace. He was sustained at
all times by the prospect that to die meant to enter into that
Home of Many Mansions, to be there with his Lord, to
which end he looked forward in calm serenity. A stroke hastened his end, but took him peacefully from this world of sorrow to the realms where life never ends.

He is sadly missed by his wife and family, and a wide circle of friends by whom he was held in high esteem.

To his sorrowing wife and family (whose love and devotion to the sick one was outstanding), we extend our warmest sympathy.

Subscriptions for April, 1950

New South Wales

Mrs. C. M. Murray, Earlwood, 5/-, 31/10/50; Miss F. McDonald, Bexley, 10/-, 31/12/52; Mrs. A. Sutherland, Carlton, 5/-, 51/12/49; Mrs. McIntosh, Chatsworth, 10/-, 31/12/50;

The Australian Free Presbyterian

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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

The Manse

Wharf Street, Maclean, N.S.W.

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.

Mr. Harold Andrews, Wauchope, 10/-, 31/12/51; Mrs. Morrison, Earlwood, 5/-, 51/5/51; Miss Murchison, Wollstonecraft, 10/-, 31/5/52; Mrs. Walmsley, Wingham, 10/-, 30/4/53; Mrs. Stevenson, Penshurst, 5/-, 30/9/52; Mrs. J. McDonald, Marrickville, 10/-, 31/8/48; Mr. N. McPherson, Pagewood, 10/-, 31/8/52; Mrs. Nesbit, Ashbury, £1, 30/4/57; Mr. L. McKinnon, Caringbah, 5/-, 31/7/50; Mrs. Richardson, Bathurst, 5/-, 30/4/51; Mr. F. Robinson, Marlee, £2, 30/4/57; Mr. W. Brand, Auburn, 10/-, 31/8/55; Mr. R. Muldoon, Taree, 10/-, 31/5/50; Mrs. R. N. McKay, Taree, £1, 30/9/52; Rev. M. C. Ramsay, Taree, 5/1, 31/10/51; Miss H. Ramsay, Sydney, 5/-, 31/8/50.

Victoria

Mrs. A. Aldminkle, Hamilton, 5/-, 31/12/50; Misses Constley, Prinpinio, 5/-, 30/11/50; Mr. A. Evans, Dandenong, £1, 31/7/56; Miss E. M. Elliott, Hamilton, £1, 30/6/52; Mrs. C. R. Price, Condah Swamp, 10/-, 31/3/51-

Debt Fund

Mr. Les McKinnon, Caringbah, N.S.W., 10/-; Mr. Graham McQueen, Mackan, N.S.W., £3; Misses Constley, Prinpinio, Vic., 10/-; Mrs. McIntosh, Chatsworth, £1,

Sunbeam

Mr. Harold Andrews, Wauchope, £2; Mr. E. J. Harrison, Brushgrove, 7/6.

9

The Children's Portion

Conducted by Rev. J. C. Robinson

The Manse

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

Welfare of Youth Results, 1949

Shorter Catechism

Questions 1-10

Maclean. – Patricia Bailey, Robert Gilbert. Allan Gilbert, Robyn Mathias, John Martin, Alistair Cameron, Bruce Cameron.

Wauchope. – Helen Bain, James Bain, Robert Suters, Harry Steel, Ian Steel.

Grafton. – Patricia King, Helen King.

Taree. – John Robinson.

Tinonee. – Gillian Tagg.

Bunyah. – Raymond Murray.

St. Kilda. – Lorraine McAllister, Heather Brain.

Questions 11-30


Wauchope. – Marshlaidd Horman, Ruth Steel.

Taree. – Vernon Haigh, Kerry Morris, Helen Cause.

Tinonee. – Faye Johnson, Marjorie Polson, Harry Polley.

Sydney. – Peter Wagner, Ian MacAskill.

Hamilton. – Janice McFarlane.

Branxholme. – John Hanks, Lawrence Hanks.

Grafton. – Janice Fuller, Rodney Fuller.

Questions 31-62

Taree. – Shirley Cause, Donald Berry.

Pampoolah. – Ruth Bryan.


Grafton. – Elizabeth King, Shirley Alford, Ross Alford, Allan Blanch, Neville Blanch.

Questions 63-107

Pampoolah. – Margaret Polson.
Grafton. – Frances King, John King.
Word Perfect Repetition of Shorter Catechism
Pampoolah. – Margaret Wilkinson (3rd time).
Repetition of Larger Catechism
Sydney. – Donald Kerr.

Metrical Psalms
Infants Section
Huntingdon. – Roberta Lindsay. Eric Harman, Beth Trotter, Marie McKinnon.
Maclan. – Patricia Bailey, Donald Wallace, Robyn Mathias, Judith Benham, John Martin.
Grafton. – Daphne Fuller, Margaret Fuller.
Wauchope. – Marie Steel, Lorraine Greig, James Bain, Frank Bain, John Dick, Robert Suters, Harry Steel, Ian Steel.
Taree. – Graham Berry.
Tinonee. – Gillian Tagg Mary Lambert.
Bunyah. – Raymond Murray.
St. Kilda. – Bobby Lee, Arthur Love.
Branxholme. – Peter McFarlane.

Junior Section
Huntingdon. – Neville McKinnon, Winnie McKinnon, Carl Harman.
Maclan. – Robert Gilbert, Allan Gilbert.
Wauchope. – Marie Steel, Helen Bain, Marshlaidh Harman, Wendy Dick, Margaret Collins, Ruth Steel, Gwen Clerke.
Taree. – Kerry Morris, Vernon Haigh, Shirley Cause, Donald Berry, Helen Cause.
Tinonee. – Faye Johnson, Gillian Tagg, Dorothy Lambert, Mary Lambert, Marjory Polley, Harry Polley, Nancye Murray.
Pampoolah. – Maureen Bryan, Gwen Smart.
Sydney. – Peter Wagner, Ian MacAskill, Anne McClean.
Grafton. – Patricia King, Helen King, Don Fuller, Catherine Fuller, Ross Alford, Ann Alford, Alan Blanch, Neville Blanch, Mark Anderson.
Bunyah. – Gloria Murray, Pauline Murray.
Taree. – Fay McInnes.
Hamilton. – John McFarlane.
Branxholme. – John Hanks, Lawrence Hanks.
Kindee. – Reg McKinnon.
St. Kilda. – Tom Rand.

Senior Section
Huntingdon. – Jenny Lindsay, Ruth Trotter.
Maclan. – John Green, Robert Law, John Law, Donald Wallace, William Wallace, Pauline Green, Janice Green, Karin Webster, Kathleen McKay, Edwin Boyle.
Pampoolah. – Margaret Wilkinson, Margaret Polson.
Sydney. – William McClean, Alistair MacAskill, Elizabeth McClean.
Grafton. – Elizabeth King, Frances King, John King, Graeme King, Janice Fuller, Shirley Alford.

Singing
Junior Section
Maclan. – Alistair Cameron, Bruce Cameron.
Wauchope. – Marshlaidh Harman, Wendy Dick, Margaret Collins, Ruth Steel, Gwen Clerke.
Taree. – Shirley Cause, Helen Cause, John Chapman, Donald Berry, Janette Hinton, Kerry Morris, Fay McInnes, Vernon Haigh.
Grafton. – Patricia King, Helen King.
Pampoolah. – Margaret Polson, Dallas Polson, Douglas Polson, Ruth Bryan, Maureen Bryan, Gwen
Smart.

Sydney. – Peter Wagner, Ian MacAskill, William McClean, Robert Allen, Anne McClean.

St. Kilda. – Arthur Love.

Senior Singing

Grafton. – Elizabeth King, Frances King, John King, Graeme King.

Huntingdon. – Jenny Lindsay.


Taree. – Shirley Cause, Helen Cause, Janette Hinton, Donald Berry, Kerry Morris.

Pampoolah. – Margaret Wilkinson.

Sydney. – Ian MacAskill, Robert Allen, William McClean, Elizabeth McClean, Anne McClean.

SEARCH WORK RESULTS. 1949

Junior Section. – Ruth Steel, Wauchope, 1st Prize, 1,283; Lawrence Hanks, Branxholme, 2nd Prize, 695. Incomplete. – Karin Webster, 198.

Intermediate Section. – Archibald McLachlan, Sydney (Commended), 1,298; Janice Blythe, Wauchope, 1st Prize, 1,178; John King, Grafton, and Prize, 992. Incomplete. – John Hanks, 695; Leslie Murray, 500; Wilma McKinnon, 392; Gweneth Clerke, 295.

Senior Section. – Helen Campbell, Mullumbimby and John McLachlan, Sydney, 1st Prize divided, 1,300; Mary Campbell, Mullumbimby, and Prize, 1,300. Alex McLachlan, 1,299; Joan McAulay, 1,295; Graeme King, 1,295; Frances King, 1,289; Elwyn McKinnon, 1,285; Joseph McKinnon, 1,284; John Rees, 1,180; Heather Blythe, 1,178. Incomplete. – Olive Clerke, 295.

WELFARE OF YOUTH ACCOUNT FOR 1949

INCOME

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EXPENSES

Nil.

Audited and found correct.

C. McLEAN, 27/5/50.

LESSON NOTES

JUNE

Notes by the Rev. J. A. WEBSTER

4th JUNE


Elim, with its waving 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, secondly 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, nor 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 JUNE

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: 1-3. 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. 35: 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 JUNE

Rephidim is 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 the 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 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.”

12

25th JUNE

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 Sinaic 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. 25: 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, Josh-ua (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?

Learn: Amalek's greatest sin, that “he feared not God.” (Deut. 25: 18.)

A WISE RULER

I have always taken counsel of Him, and referred
to Him my plans, and have never adopted a course of proceeding without being assured, as far as I could be, of His approbation. I should be the most presumptuous blockhead upon this footstool, if I for one day thought that I could discharge the duties which have come upon me since I came into this place, without the aid and enlightenment of One who is wiser and stronger than all others.

– Abraham Lincoln.

MAY BIRTHDAYS
MANY HAPPY RETURNS

“He was wounded for our transgressions.” (Isaiah 53: 3.)

1950

May

3 – John Rees, Hamilton.

4 – Harvey Mathias, Forster.

5 – James Millikin, Darowark.

5 – Ann Anderson, Bob's Farm.

7 – Elizabeth McClean, Sydney.

7 – Elspeth Andrews, King William Town. S.A.

8 – Robert Smith, Russell Island.

9 – Rhonda Lattimore, Kundibahk.

9 – Lorraine McAlister, St. Kilda.

9 – Doris McKinnon, Kindee.

10 – Marie Alford, Clarenza.

10 – Ray Bain, Wauchope.

10 – Donald Campbell, Wherrol Flat.

10 – Garry Milligan, Tinonee.

10 – Jim McDonald, Geelong.

11 – Donald Fuller, Grafton.

11 – Bryson Muldoon, Tinonee.

11 – Rhonda Muldoon, Tinonee.

12 – Janice Fuller, Grafton.

12 – Ross McKinnon, Ellenborough.

13 – Richard Chapman, Wingham.

14 – Joan McAulay, Chatsworth Island.

14 – Lorraine Greig, Wauchope.

15 – Austin Carey, Dingo Creek.

16 – Clifford 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.

18 – Annabel Green, Pappinbarra.

19 – David Trotter, Taree.

20 – Neville McKinnon, Long Flat.

20 – Bruce Wadsworth, Wherrol Flat.

20 – Margaret Brooker, Kindee.

21 – Edrick Chapman, Wingham.

21 – Patricia Wadsworth, Wherrol Flat.

21 – Marie Hollis, Koree Island.

21 – Dorothy MacDonald, Geelong.

22 – Karin Webster, Maclean.

22 – David Atkinson, Wingham.

23 – John Dick, Wauchope.

24 – Margaret Carey, Dingo Creek.


26 – Maxwell Thompson, Rollands Plains.

26 – Keith Andrews, Wauchope.

27 – Marcia Mullard, Comboyne.

27 – Graham Berry, Salt Ash.

28 – Norma Short, St. Kilda.

30 – Maxwell Campbell, Wherrol Flat.

SEARCH WORK IN GENESIS 12-20

I. Write out the first promise God made to Abraham.

2. Find the statement: “Abram called on the name of the Lord.”

3. In the reign of which king did the first war take place?

4. What office did Melchizedek hold?

5. Of whom was it said: He believed in the Lord and he counted it to him for righteousness?

6. Find mention of a well called Beer-lahai-roi.

7. Quote a verse showing that there were not ten righteous people in Sodom.

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S2, Victoria.
BLINDNESS
John, Chapter 9: 41.

God performs His will in the armies of heaven and among the children of men. His throne is established in justice and holiness, and from the highest heaven to the lowest depths, His will is put into operation. Angels obey His bidding and demons seek His permission ere they venture on their exploits. (Job 1: 10-12.) (Mark 5: 12.) God's will cannot be frustrated, He consults no one concerning His plans, and the glory of their achievements belong to Him alone. “For who hath known the mind of God that he may instruct Him.” The fool seeks to reprove the Almighty, and so compare his wisdom with that of God, but he shall answer for it. God's ways are past finding out, but they are ways of infinite wisdom and holiness. If favours are to be given to the children of men, God will give them according to His good pleasure.

God is no respecter of persons. The rich, the poor, the learned and the unlearned, the bond and free pass before Him, on whom He will He bestows is favours and from whom He will He withholds them. “Jacob have I loved and Esau have I hated.” No one can charge God with unrighteousness, for all have sinned and come short of the glory of God.” When God purposes to redeem a people unto Himself, no one can question His right to do so, and when He commits the wicked and ungodly to eternal flames, His righteousness remains unmarred. Indeed, the works of God open up the glory of His perfections. If man is to understand the great works and purpose of God on this side of the tomb, then he must realise his own sinfulness, and lost condition and that his guilt is worthy of eternal death. To seek to know God in any other way leads to absolute confusion, and as the years slip away the darkness grows thicker. The future that was adorned with the loveliness of hope, slowly but surely is transformed into the ugliness of decay. The past has been vanity, the future uncertain. A dead soul cannot rise to behold the glory of God, an unforgiven sinner cannot lift himself above his own corruption. There is only one way that we can know God, and that is through the merits of Jesus Christ, Who being in the form of man claimed equality with God, or, “The glory of God is revealed in the face of Jesus Christ.”

In the first place Jesus Christ reveals to us the nature of our own guilt. It was not only God offending but soul destroying. Christ told the Pharisees that they “were blind leaders of the blind.” They were blind to the justice and holiness of God and their own wickedness, they worshipped a god which was created in their own imagination. They robbed widows and neglected their parents and considered themselves in the line of God's favour, sin has such a death grip upon men that they cherish the deceitfulness of their own heart; as Christ said to His disciples: “That whosoever killeth you will think
that he doeth God service.”

Thus we catch a glimpse of the nature of sin, the thoughts are wholly subject to wickedness. Paul also reveals how sin distorts the wisdom and understanding of men. Paul hated the Christians, he was “exceedingly mad” against them. He said, “I persecuted this way unto death, binding and delivering into prison both men and women;” and at the same time he declared that he was “zealous towards God.”

The same is true of people today, deliberately sinning against God and still insist that they can court His favour. But when an individual wilfully sins against God, neglects his opportunities and rejects the provision made by Christ, and still thinks that God will have mercy upon him, such a person does not only fail to realise the nature of sin, but is in bondage of wickedness, without any conception of the majesty of God's perfections, the glories of heaven or the terrors of hell. And in such a condition is a great multitude today. The soul being spiritually dead they are blind as to the nature of sin.

Christ reveals the nature of sin, not only in His humiliation and crucifixion but in the gift of the Spirit; for it is the Holy Spirit that convicts of sin. If we see the contrast between those convicted of sin and those who are not, we shall obtain some idea of its nature. When Christ was crucified His death brought a certain satisfaction to many in Jerusalem, they were spiritually blind. Judas under conviction saw in a measure the nature of sin, terror lacerated his sin blackened soul, the horror of his own sin drove him to death and a lost world. Thus “the field of blood” stands in Scripture to remind us of the nature of sin. Another example is that of the Philippian gaoler. He was blind to the nature of sin, and lived with his family unconcerned about the future, until the night that Paul entered his prison, but when the power of God brought conviction to his soul he trembled, saying: “Sirs, what must I do to be saved?”

We must also remember that the realisation of the nature of sin is not salvation, as we have seen in the case of Judas, nor does the realisation of the nature of sin always come with the same suddenness as it did to the Philippian gaoler, but the nature of sin must reveal itself to all who are quickened by the Spirit.

Christ also reveals the great love of God, and it follows that unless we know the nature of sin we cannot know the greatness of God's love. How can we estimate the greatness of Christ's sacrifice if we do, not know the nature of the burden He carried?

Again we are not left in ignorance for God has revealed the penalty of sin, which is eternal misery and endless death. Thus when Christ died on the cross there was an eternity of suffering compressed in the space of a few hours. Christ is God, and He undertook this responsibility, to redeem a people unto Himself, and the motive that moved Him to do this was love. “Herein is love, not that we loved God but that He loved us.” Perhaps like the Pharisees you refuse to see the great love of God in the sacrificial death of Christ.

Our blindness to the love of God is revealed when our lives are not ordered in a way to glorify God. What place has God in your thoughts? Do you render the reverence and adoration that is due to His Holy Name? Multitudes scorn the love of God, but those who do so shall feel the weight of His justice.

Jesus Christ reveals the riches of God's grace. Christ holds out eternal life as a free gift, for He has accomplished all for us. The Gospel call to an inheritance incomparable to any conception that has ever entered into the human mind. Yet men prefer to remain blind to that grace.

The Pharisees declared that they could see, but they did not recognize the Saviour of the world. Can you see the “glory of God in the face of Jesus Christ?”

SYNOD – PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA

The Synod of Eastern Australia was convened, 28th April, 1950, in St. George’s Church, Castlereagh St., Sydney.

The retiring Moderator, the Rev. M. C. Ramsay, M.A., addressed the Synod, pointing out the unwarranted liberties that Dr. Moffat had taken in his translation of the Bible. Mr. Ramsay, with accurate diction and precision of thought repudiated the vain speculations and unintelligible tampering with the text of Sacred Scripture that (dis) graces the pages of the Moffat Bible. We hope that Mr. Ramsay will let us have his manuscript, so that its clear exposure of Dr. Moffat's attempt to mutilate Holy Writ may be available to our readers.

The incoming Moderator, the Rev. Arthur Allen, thanked the Synod for the confidence they had placed in him in electing him to preside over their venerable court. In addressing the Synod Mr. Allen took for his subject, “The Dialecticism of Barth and Brunner.” The speaker strongly criticised the deceptive methods adopted by Barth and Brunner, in
dressing the shades of Schleiermacher and Ritshl in the terminology of the Reformed theologians, and emphasized that we must treat theological terminology with suspicion until we know the meaning attached to the terms. The “inspiration of, the Scriptures” as used by the Barthians is contrary to the sense in which the term was used by the Apostle. The Moderator concluded his remarks by saying: “We live in an age on ecumenicity, world-wide movements, and the Reformed Faith must maintain its position on a world level, and this is being achieved by the Ecumenical Synod of Reformed Churches. One hundred years ago, our Synod found itself a small church in the midst of a hostile theological world but by the grace of God, it maintained its position because it struck at the foundations of theological thought that was influenced by Schleiermacher and Ritshl, the criticism of Kant and the scientific hypothesis of Darwin. Today we find ourselves in a similar position. We are only a small church, but we have a glorious heritage. Let us use what power and influence we have, by casting our mite into the Ecumenical Synod of Reformed Churches, of which we are a constituent member, and give a visible expression of our unity in the common faith to the world.

“The Free Church of Scotland in 1843 and 1900 declared herself in no uncertain manner concerning the Crown Rights of Jesus Christ, and her subjection to His laws and ordinances. And it is fitting and proper that the call to the Reformed Churches of the world should sound from the Free Church of Scotland, to meet within her courts, for the glory of God, and by His grace strike at the foundation of every imagination and high thing that would exalt itself against the knowledge of God.

CO-OPERATION WITH OTHER PRESBYTERIAN CHURCHES

The Committee on Relations with other Presbyterian Churches, appointed by the General Assembly of the Presbyterian Church, addressed a petition to the Synod, to the effect that the Synod enter into official relations with the Presbyterian Church by the exchange, at appropriate times, of greetings or deputies to each other's supreme courts, or in any other way that might be mutually agreed upon. The invitation was made solely with the object of establishing friendly relations between the two churches within the Presbyterian family, with mutual respect for each other's autonomy and distinctive principles. We understand that the above invitation was inspired by the Ter-centenary of the Psalter. The Presbyterian Church of Victoria authorized the celebration of the Ter-Centenary of the Scottish Metrical Psalter of 1650. The Psalter being the common heritage of the Free Presbyterian Church of Victoria and the Reformed Presbyterian Church, their co-operation was sought in arranging a suitable public celebration. This gave rise to the petition before Synod. The report on the celebrations revealed that distinctive principles were maintained and the autonomy of each church respected. The Synod agreed that the request be granted and the invitation accepted. A committee on Relations with other Presbyterian Churches was appointed: Convener, the Rev. J. A. Harman, the Rev. M. C. Ramsay and the Rev. J. A. Webster.

RICHMOND AND BRUNSWICK

The Northern Presbytery presented an overture on behalf of the Richmond and Brunswick congregation, requesting Synod to guarantee the sum of £150 per annum for three years should they call a minister. Members of the Northern Presbytery appeared in support of the overture, but the patience and loyalty of our brethren on the Richmond and Brunswick makes its own claim upon the heart and mind, and the prayer of the overture was readily granted.

NEW SOUTH WALES COUNCIL OF CHURCHES

There was honest differences of opinion with regards to the future relations of the Synod to the N.S.W. Council of Churches, and in such cases we are called upon to respect fully the consciences of each other, to speak the truth as each sees it and humbly pray that the Holy Spirit will guide us to decisions that are in conformity with the will of God. It was maintained that our witness would be more effective within the Council than outside, that as a member of the Council we have a right to proclaim our principles within this structure and to assert a stronger voice against the moral evils of the day. In other words, we ought to be in the Council to give our testimony and make the voice of the Reformed faith heard. Those who opposed our association with the Council maintained that our testimony would be weakened and our voice drowned by the liberalism that dominates the Council, which is manifest by the activities of the Council, especially on the Sabbath.

It was agreed to suspend our affiliations with the Council for this year, and a committee was appointed to investigate the position and report to the Synod in 1951. The decision of Synod should not be
interpreted that differences of opinion were reconciled, but rather a mutual recognition that the situation should be investigated. The Synod is strongly opposed to the World Council of Churches, and the limited information of how far the N.S.W. Council of Churches is involved in the World Council and the extent of the N.S.W. Council's sympathies towards the monopolizing ambitions of the World Council, will undoubtedly do much to determine our future relations with the N.S.W. Council of Churches. Members of the investigating committee areas follows: The Rev. M. C. Ramsay, the Rev. J. A. Harman and the Rev. Arthur Allen.

AN APPRECIATION

Mr. H.C. Nicolson served the Synod as Treasurer for a period of eight years and it was agreed that we place on record a tribute for the services rendered by Mr. Nicolson. Mr. Nicolson, whose qualifications fitted him for the task, willingly placed them at the disposal of the Synod, and with conscientious efficiency performed his duty out of a sense of loyalty to His Lord and Saviour, Jesus Christ. A minute was prepared and placed in the Records of the Synod.

FINANCE

The congregations are requested to contribute to the Synod Expenses Fund, as formerly. The administrative cost of the Synod are relatively small, when our widely scattered congregations are taken into consideration. St. George's congregation requested that the permission given by Synod to raise a loan for the purchase of a Manse in Sydney be renewed. The request was granted. The Appin property, belonging to the Synod is at present on lease. The Lessee has petitioned Synod to give him the first opportunity to purchase the property if the Synod decide to sell. It was agreed that the prayer of the lessee be granted. Instructions were given to the Titles Committee to set in order the deeds pertaining to church property sold in Wingham, and also the sale of the old church site on the Barrington.

OBSERVATIONS

The only difference of opinion, of any consequence, revealed in Synod, was relative to the attitude of Synod to the N.S.W. Council of Churches otherwise, business before the court ran on oiled wheels. The ladies of St. George's congregation served morning and afternoon tea during the sittings of Synod, and their generosity and kindness was deeply appreciated by all members. Owing to unforeseen circumstances the representative elder from the Hastings congregation was unable to be present.

CHURCH PRINCIPLES COMMITTEE

The report of the proceedings of the General Assembly made reference to the relationship of the Free Presbyterian Church to the International Council of Christian Churches. The following recommendation of the Church Principles Committee was submitted and approved. “That our Church assure the International Council of Christian Churches of our prayerful interest and support, short of membership, in its opposition to the monopolising ambitions of the World Council of Churches, and we pray that the way will be made clear for us to enter into the wider ecumenicity with the I.C.C.C. in the near future.

The recommendation was based upon the information available to the Church Principles Committee, and from that information it appeared that the constitution of the International Council of Christian Churches and our doctrinal standards were at variance on certain points. It seemed apparent that some alteration would be necessary to the constitution of the I.C.C.C. before the Church Principles Committee could submit a recommendation to seek constituent membership with the I.C.C.C., “lest haply we be found” compromising our own distinctive testimony; at the same time, the Church Principles Committee strongly supports the opposition of the I.C.C.C. against the monopolising ambitions of the World Council of Churches.

The constitution, formation and activities of the World Council of Churches are of such a nature that in the cause of truth, and in loyalty to the Holy Scriptures, we have no choice but to oppose by every legitimate means at our disposal. The question that occupies the attention of the Church Principles Committee is: What should be the relation of the Free Presbyterian Church to the International Council of Christian Churches?

The consensus of opinion of the Reformed Churches of the world is that, in this age ecumenicity those churches that are Reformed in fact as well as in name must not isolate themselves from the wider ecumenicity. In other words, ways and means should be investigated by which we can join with all who are really orthodox and evangelical in an uncompromising stand against the monopolising, modernistic ecclesiastics, whose ambition is to create a super church under the dictatorial control of liberalism.

The Reformed Churches of the world are investigating every avenue to find a satisfactory basis on which Reformed churches can unite with the wider ecumenicity.
The decision of the Ecumenical Synod of Reformed Churches, of which our Church is a constituent member, found its expression in the appointment of a committee to investigate the position and report to the next Synod. The Synod also recommended all member churches await the deliverance of the report. The members of the Committee are as follows: – Professor Clarence Bouma, Christian Reformed Church, U.S.A.; Professor Ned B. Stonehouse, Orthodox Presbyterian Church, U.S.A.; Mr. A. Warnaar, Jr., Gereformeerde Kerken, Holland. A Dr. Stonehouse was the delegate from his church to the International Congress, out of which came the International Council of Christian Churches. Dr. Stonehouse, in delivering his report, recommended his church to join the I.C.C.C., if this could be accomplished without compromise in doctrine.

Dr. Clarence Bouma, in expressing his view, said: “We cannot, in consistency with the Word of God, isolate ourselves from a wider ecumenicity,” but at the same time he insists that “The first and primary emphasis for us, a Reformed people, must fall on the Reformed Ecumenical movement as coming to expression in the Reformed Ecumenical Synods.”

Dr. Ch. A. Aalders, one of Europe’s foremost theologians, a member of the Executive of the I.C.C.C., in an address delivered before the last General Synod of the Gereformeerde Kerken in Holland, on the relation of the church to the wider ecumenicity, was content that his church should abide by the recommendation of the Ecumenical Synod.

Mr. A. Warnaar, who holds a highly honoured position in the Gereformeerde Kerken, as a Christian, is on the Executive of the I.C.C.C.

The points on which a clear interpretation is required are as follows. Does the preamble of the Constitution of the I.C.C.C. assume the responsibility that our Lord Jesus Christ has committed to the Church alone? Does Article 2, Sec. G of the I.C.C.C. Constitution come in conflict with the teaching of the Westminster Confession of Faith on Regeneration? Does the Confession, Chap. 25, forbid the political activities of the I.C.C.C.?

Since the General Assembly events have moved forward. The Orthodox Presbyterian Church has made application for admission to constituent membership of the I.C.C.C., but the application is accompanied with a resolution that certain changes be made in the constitution. The application of the Orthodox Presbyterian Church has been received and accepted by the Credentials Committee of the I.C.C.C. In acknowledging the application, the Credentials Committee said: “The constitution provides that at the Second Plenary Congress such questions may be acted upon. Your delegate will, therefore, be given the liberty to raise these points at the Congress. There are good reasons to believe that most of those from various countries who drew up and approved the Preamble and the Doctrinal Statement will again be present, and they will undoubtedly be interested to hear the viewpoint of your Church on these matters.”

The Church Principles Committee is interested to see what effect the resolution of the Orthodox Presbyterian Church will have upon the present Constitution of the International Council of Christian Churches.

We have also received word that the Free Church of Scotland has made application to be received as a constituent member of the I.C.C.C.

The fact that the Free Church of Scotland has applied for membership and that the Orthodox Presbyterian Church of the U.S.A. has been accepted into full constituent membership, seems to suggest that the Credentials Committee of the I.C.C.C., at least, feel there is some ground for the objections raised to the present constitution.

Convener,
Church Principles Committee.

REPORT OF RELIGION AND MORALS COMMITTEES, APRIL, 1950

These two subjects, Religion, and Morals, embrace all the higher interests of the human race; and in our treatment of them it is our constant purpose to take, when occasions demand, worldwide views.

International relationships are not cordial; rather are they strained and unhappy. Wiser counsels in reference to world affairs are greatly needed. But can we reasonably expect such until there is a return to God on the part of the nations? Here, may be appositely quoted the Apostle Paul’s dictum: “Godliness is profitable unto all things.” Ungodliness has ever been the basic cause of international disharmony. Further, as we take the higher and wider view that God rules over the nations, we recognise that it is a principle of His wise administration to allow ungodliness to produce its own fruits, such as international suspicion, unrest, rivalry and war.

It may not be unprofitable to make a few references to the British Empire, in a day when many of its institutions are imperilled and the existence of the Empire itself is threatened. Socialism, which is powerful in our Empire, and to which many look for
deliverance from various ills, certainly has not given
our Empire a lead Godwards, and for the most part
manifests a disregard of Scriptural standards, and is
inimical to the highest well being of our peoples. We
should never forget that it is ungodliness which is the
greatest disintegrating force in our Empire. In 1933, a
Royal Commission appointed by the Government of
Britain advised against lottery.

Here in Australia we face problems new and old,
and although no victory can be claimed, it is refreshing
and stimulating to know that despite a great deal of
lethargy among church people, numbers are
rallying to the fight against the evils which threaten
the well being of individuals and the nation; An
increasing number, we believe, contend for the
innocuity and supreme authority of the Holy
Scriptures; and, in this connection, we note with
appreciation the visit to our land of two leading
members of the International Council of Christian
Churches – the Rev. Carl McIntire and the Rev. Dr.
T. Shields. It is pathetic to see numbers of
Christians whose attitude to the Bible is
unscriptural, whose conception. of the dignity and
glory of Christ is inadequate, whose views of the
Sacraments are largely false and whose attitude to
the Lord's Day is very unsatisfactory, engaged in a
very unequal war against evil. Only those who hold
firmly to the great Scriptural principles which were
vindicated at the Reformation are in a position to
wage a successful war against evil in all its forms.

The religious and moral condition of our
people generally is little changed. Where churches
are lifting the banner of the Gospel of the grace of
God in faith and with courage, God is honouring
them with blessing.

Some of our Australian Governments, by
promoting State lotteries, incur guilt. Those States
which refuse to organise lotteries are to be
commended, and they are in line with the British
Government which since 1808 has had no State
form of State lottery. The Sydney press announced
that the last N.S.W. lottery year which ended on
30th June, 1949, constituted a record. The sale of
tickets realised approximately £6,300,000 and about
£4,000,000 was paid out in prizes.

Within our Church, we note with some
satisfaction the deepening of the spiritual
experiences of numbers of our people, and that here
and there young people are stepping out boldly to
confess Christ as Lord and Saviour. Another
encouraging feature is that on the part of quite a
number of the young people there is a high
appreciation of the Scriptural position of our
Church. Wise leadership is necessary lest doctrines
which are thoroughly Scriptural may be over
emphasized at the expense of other equally
important aspects of Divine truth, and thus a
caricature of Christianity be presented.

In some of our churches the people assemble
with no great enthusiasm and little expectancy.
When our people meet with high hopes and real
expectancy, God will honour His Word, respond to
faith and fulfil expectations of blessing.

We recommend that people: –

(a) View in its practical implications the Divine
government of the nations and the universal
sovereignty of the Lord Jesus.

(b) Recognise as a corollary of the foregoing that
godliness is the real basis of national blessedness.

(c) That we recommend our people neither
countenance nor encourage the liquor traffic,
especially in the interests of the young.

(d) Refrain from desecrating God's Day.

(e) Refrain from becoming involved, even
slightly, in gambling in any form, and raise the voice of
protest against this pernicious evil, and especially
against worthy causes being supported by the proceeds
of raffles, or of gambling in any form. In this
connection we commend for careful reading and
practical guidance the first nine verses of Psalm 37.

THE FELLOWSHIP RALLY, 1950

After an occasion such as the recent Rally, one is
often asked, “What is your most vivid memory?” There
would be identical answers from many who were at
Wauchope this Easter. “Nothing so vivid,” they would
say, “as our recollection of the consciousness of the very
presence of God, and the knowledge that we, as a group,
were being remembered constantly before the Throne of
Grace by many who, unable to come, yet shared in this
most vital way in the work done there.”

The Free Kirk Fellowship would like to say “thank
you” for that prayer, even as we having been, and still are,
praising and thanking the loving God Who so bountifully
answered those prayers.

Two-thirty p.m. on Good Friday saw the official
opening of the Rally. By then Wauchope Church was
well filled, and the Chairman, Mr. Ted Huckett, opened
the meeting. St. George's paper, read by Mr. Lock
McKinnon, came first. It was on a rather difficult
subject: “What Church Union Could We Accept?” but it
led to an interesting discussion. Here, particular stress
was laid upon the necessity of insisting on basic doctrines, such as the Infallibility of the Word of God and Justification by Faith. At the same time it was stressed that God does not bless according to orthodoxy – the Churches which beat fruit for Him are those whose individual members have vital faith in a Living Christ; also, that the Church of Jesus Christ consists of those called “out of every kindred and tongue and people and nation” who have “washed their robes and made them white in the blood of the Lamb.”

Huntingdon's paper on “Ruth” came next. It had been written, and was read, by Miss Jenny Lindsay, and was of a particularly high standard. This time the discussion was lively as to whether Naomi had given bad advice to her daughters-in-law, or whether it was a test allowed of God to show where they stood. Some interesting details of the character of Boaz were also brought out.

After tea in the Methodist Hall and a social evening, visitors were claimed by their new families and taken home – even as far as Kindee (27 miles out).

Saturday was spent by all at Kindee – a fine opportunity of showing the newcomer some of the loveliness of the country. There the morning was occupied with reading and discussing two papers on the Sabbath (Wauchope's, read by Miss Jillian Clerk and Taree's, read by Miss Margaret Campbell). Both were excellent, and little was left unsaid. By the time they had been discussed, the Scriptural injunctions and our obligations in regard to keeping holy the Lord's Day were very clearly stated.

Lunch under the trees made a welcome and happy break between sessions before the afternoon began with “Question Time.” Most of this time was spent on the question, “Should we, not holding the necessity of the observance of Good Friday, be restrained on that day in deference to those who hold it sacred?” Much that was helpful to young people was said on either side, and time prevented the complete thrashing out of the matter. A question concerning the reading of novels by Christians was also vital to young folk. The weight of opinion was that they are unnecessary to one who is truly finding all his satisfaction in Christ.

Mr. Joe McKinnon then read Kindee's paper, “What is faith in Jesus Christ?” in which those present were faced with a clear challenge to make, now, if never before, a definite decision, because salvation is possible through faith in Him and in no other way. This was immediately followed by Rev. Campbell Robinson's paper (read by Mr. Angus Beaton), “Justification by Faith,” and the day finished with a fine discussion in which greater emphasis still was placed upon the fact that salvation does not come to a soul by accident – he does not drift into it – only as he opens his heart’s door and says, “Come in, Lord Jesus,” can he be born of the Spirit. Mr. Webster's contribution to this discussion was a fitting conclusion to a day of great spiritual blessing.

For the Sabbath, members were still scattered. Rev. Robinson and Rev. Webster spoke in Wauchope, while Mr. Angus Beaton was at Comboyne and Kindee. There his message from 2 Chron. 5: 9, “But what shall I do for the hundred talents,” brought again the challenge, to saved and unsaved, to hold nothing back from Christ.

Easter Monday, at a Rally, is picnic day, so the whole party moved off by bus to Port Macquarie. It seemed to many unwise to leave the challenge of the previous days incompletely formulated in the minds of the young people, and let them go home still undecided. Accordingly, the Presbyterian Church was procured and before lunch Prayer Meetings were held to commit the afternoon to God, and ask His guidance and blessing on what should follow.

Immediately after lunch, all gathered in the church, and Mr. Robinson and Mr. Webster once again proclaimed the Gospel message – the urgency of the need for a definite decision was stressed, and an invitation issued to those willing to close with the Saviour's offer to stay behind. It was with deep joy that those who stayed (one to yield his life more fully, others to make Him Saviour) were led to the One Who died for them. Truly, the Lord was in that place.

So it is that, above our remembrance of the kindness of our hosts and hostesses (for which again, we thank you), beyond our recollections of happy fellowship, and our impressions of the beauty of the district, is the wonderful knowledge that souls were brought to Jesus in answer to the prayers of God's people – to the glory of His great name. — A. B.

CONGREGATIONAL NEWS

St. George's: On Saturday, 27th May, a welcome was extended to the Rev. Dr. Kremer, of Utrecht, Holland, pastor of the Reformed Church of Holland. Dr. Kremer has been sent out to report on the spiritual needs of the many members of the Dutch Reformed Church who have migrated to Australia. He has already been to Melbourne, where he was the guest of the Rev. J. C. Robinson, and after a short stay in Sydney will visit our churches on the North Coast. The Doctor conducted a service in the Dutch language in St. George's on Sabbath, 28th May. He expects to be about six weeks in Australia.

GEMS

The Bible says what it means, and means what it says.

He who is the First and the Last should be served from the first to the last.
Samson knew his strength, but he did not know his weakness.

A bridge is no stronger than its weakest point.

Whitefield preached more than three hundred times on the text, “Ye must be born again.” On being asked why he preached so often upon that text, he replied, “Because ye must be born again.” Are you born again?

One grain of dust can mar the vision of the most beautiful landscape, and one sin in our eye of faith the beauty of our altogether lovely Lord.

Mrs. M. A. Jackson, of Horne Street, Hamilton, passed from this earthly life on the 10th March, at the age of 83 years.

She had been seriously ill for a few weeks, but for a year or two had been unable to attend the church services which she valued so highly. The writer remembers that during his early ministry, when the family home was five miles away from the church, the deceased with her late husband and several children drove regularly in to the services by horse and buggy twice on the Lord's day.

On the death of her husband, Mrs. Jackson came to reside within the municipality of Hamilton. Living on the outskirts of the town, she suffered the loss of her home and all its valuable contents by the disastrous fire which swept the countryside early in 1944. With true Christian resignation she submitted to this loss and when, through the kindness of a generous public and personal friends, she was settled in another comfortable home, deep indeed was her gratitude both to God and man, and she said that she felt like Job whose latter end God hath blessed more than his beginning.

She made an open profession of her faith early in the ministry of the present pastor, and by a worthy walk adorned the doctrine of God our Saviour.

Early in her Christian life she formed the habit of reading the Word with earnest attention, and to help her meditation throughout the day she adopted the plan of writing out a text on a slip of paper from her morning reading and carrying it with her in her apron pocket.

For some days before the end came she fell under deep spiritual depression, but the Lord graciously delivered her and her end was peace.

Three of the family, including her husband, predeceased her, but four sons and three daughters survive, to whom the memory of their mother should ever be a stimulus to seek first the Kingdom of God and His righteousness.

I. L. G.

OBI T U A R Y

When Mrs. M. M. McLeod, M.A., Edinburgh, is to be found in Scotland, it will be in the offices of the Edinburgh Press.
support of it. Mr. Reid was a member of the Deacons Court, and for a number of years held the office of Treasurer.

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

SEARCH WORK REPORT FOR 1949
Most of the work this year was very well done. A number of pupils lost marks owing to the fact that they had not sent in complete returns. It is a matter of concern to us how to increase the number of those doing the work. We would bespeak the hearty and vigorous co-operation of all parents and Sabbath School teachers in this matter. They can help us very considerably by urging upon the children to send in answers. The work is not difficult. Its main benefit lies in the fact that it acquaints the student with the Scriptures, which are able to make wise unto salvation. If only one child is brought to a knowledge of the Saviour by this work it is worth while. It is splendid exercise for young people on a Sabbath afternoon. We look to every Free Presbyterian parent to stand loyally by us. Remember it is your child who receives the benefit and often at great sacrifice on the part of those who are anxious for the children's spiritual welfare.

The names of Campbell and McLachlan are again high up on the list. We congratulate all who have won prizes. Twenty-two competed in the department, 3 in the Junior, 7 in the Intermediate, and 12 in the Senior.

The following are the results for the year:

Junior Section. – Ruth Steel, Wauchope, 1st Prize, 1,285 marks; Lawrence Hanks, Branxholme, 2nd Prize, 695 marks.

Intermediate Section. – Archibald McLachlan, Sydney (commended), 1,298; Janice Blythe, Wauchope, 1st Prize, 1,178; John King, Grafton, 2nd Prize, 992.

Senior Section. – Helen Campbell, Mullumbimby, and John McLachlan, Sydney, 1st Prize divided, 1,300+; Mary Campbell, Mullumbimby, 2nd Prize, 1,300.

RECOMMENDATIONS
1. That the next Free Kirk Fellowship Rally be held at Maclean.
2. That in future all publications of the Church come under the jurisdiction of the Publications Fund Committee.
3. That an outline of lessons for six months ahead be published in the “Sunbeam.”
4. That the full lesson notes be continued to be published monthly, as at present.
5. That Mr. Harold Nicolson be asked to continue the preparation of the lesson notes, and to act as Editor of the “Sunbeam” portion if he is willing to do so.
6. That the work of this Committee be recommended to the liberality of our people.
7. That the Welfare of Youth Committee be reimbursed for out of pocket expenses.

ADDITIONAL CERTIFICATES
WELFARE OF YOUTH
Shorter Catechism
Infants, Grafton: Patricia King, Helen King.
Junior, Grafton: Janice Fuller, Rodney Fuller.
Senior, Grafton: Frances King, John King.

Metrical Psalms
Infants, Grafton: Daphne Fuller, Margaret Fuller.
Junior, Grafton: Patricia King, Helen King, Don Fuller, Catherine Fuller, Ross Alford, Ann Alford, Alan Blanch, Neville Blanch, Mack Anderson.
Senior, Grafton: Graeme King, Frances King, John King, Elizabeth King, Janice Fuller, Helen Fuller, Rodney Fuller, Shirley Alford.

Repetition of Scripture
Junior, Grafton: Patricia King, Helen King, Catherine Fuller, Helen Fuller, Rodney Fuller, Don Fuller, Ann Alford, Ross Alford, Alan Blanch, Neville Blanch, Mack Anderson.
Senior, Grafton: Elizabeth King, Frances King, John King, Graeme King, Janice Fuller, Shirley Alford.

Singing Psalm Tunes
Junior, Grafton: Patricia King, Helen King, Graeme King, and John, Janice Fuller, Shirley Alford.
Senior, Grafton: Elizabeth King, Frances King, John King, Graeme King.

CHILDLIKE TRUST
A little boy was, during his holidays, busy helping his father to unpack a large case of small goods. One of his schoolfellows passing noticed him thus engaged, and, going up, asked:

“Haven’t you got more there than you can carry?”

The little fellow’s face brightened, and he said:

“Oh, no! Father knows exactly how much I can carry.

How different would our lives be if we had this trust and confidence in our Heavenly Father! “He knoweth our frame,” and will put upon us no more than we are able to bear. – “British Workman.”
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.

ALISON'S PENNIES
(By Mabel Stubbs)

Alison came back from the missionary meeting with a solemn face. As missionary after missionary had told of the need of the work, her heart had gone out in sympathy and love towards all those who had never yet heard that the Saviour loved them. Alison had given her heart to the Lord Jesus two years before, but not until today had she heard His call to “Go . . . into the world and preach the Gospel to every creature.” The missionary lady who had just returned from China had specially impressed her. How lovingly she had told of the dear yellow skinned Chinese babies, and how earnestly she had appealed for young men and women who would give their lives to take the Gospel to those same babies before they grew up into pagan men and women.

“When I am grown up, I will go to China as a missionary,” Alison said to herself, and there was a ring of joy in the tones of her voice.

But Alison’s dream of becoming a missionary was not to come true, for three days after the meeting, she was crossing the road outside her own home, when a passing car skidded, and catching Alison, pinned her against the wall. Tenderly she was picked up and carried home, but, alas! her spine was injured, and soon it became clear to all that the child would never walk again. Poor Alison! How her heart ached when the news was broken to her! But the Lord Jesus had heard her words, and He knew she was not rich, and He wanted how she could ever build a church.

“How?” he asked thoughtfully.

Alison pointed to the table beside her bed. On it stood a missionary box. “I am asking my friends to put their money in there, instead of buying me flowers,” she said.

Just a week later, Mr. Brown had a message to say that Alison had gone Home to be with the Lord Jesus. He hurried round to speak a word of comfort to her sorrowing parents, and found Alison’s mother with the little girl’s missionary box in her hand. She held it out towards him saying: “Will you open it, please? It is to build a church in China.” The box was soon opened and out rolled – nine pennies, and a half penny.

How could nine pennies and a halfpenny build a church in China. But they did!

Not long after, Mr. Brown had an opportunity of speaking at a meeting and he told the story of Alison’s pennies. He asked it anyone would like to help build Alison’s church in China. There was no response at the time, but the next day a gentleman wrote, saying that he was a rich man, but although he was interested in the work of God, he had kept most of his riches for himself. Now God had spoken to him through the story of Alison’s pennies, and he was willing to give the balance to build a church in China where the children should hear the Gospel.

Today, in a far away corner of China, there stands a beautiful little church, where the good news of the Saviour is proclaimed week after week, and where many men and women, as well as boys and girls, hear the Gospel of Jesus Christ. The missionaries who are stationed there call their church “Alison’s Church,” and never tire of telling how it was built with the pennies of a little girl who wanted to be a missionary in China, but who went to be with the Lord Jesus instead.

EARLY RISING

There is an old maxim which runs thus:

Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise.

We all do well to heed this sound advice. Usually those who rise earliest on the Sabbath Day are those who rise earliest the rest of the days of the week. When Christ was upon earth He strongly condemned a man for wrapping up his talent in a napkin. We fear today many are guilty of wrapping up theirs in the blankets. Especially is this true about the time they ought to be getting ready for church or Sabbath School. This is the first symptom of laziness.

LESSON NOTES

FOR JULY

(By H. C. Nicolson)
Psalm 4: 1-5. Memorise v. 5.

Psalms are frequently written for a particular purpose. The psalm we studied in our last lesson was written when David fled from Absalom his son. The psalm we are studying today does not seem to have any particular historic background and is written for the express purpose of edifying God's people. All Scripture was given for this purpose, but the Holy Spirit chose sometimes by the mere recording of an historical event to give warning and encouragement to people of all ages. I once heard a minister say in St. George's that the reason why the Bible never grows old is because it deals with moral and spiritual problems, and these problems never vary. For instance, men fight today with modern weapons, but the spirit which creates war is the same as when men fought with bows and arrows. So, in this psalm we find a record of sorrows and loneliness which are still the portion of God's people.

David is speaking on the goodness of God. He asks God to have mercy upon him and he also speaks about times when God has answered his prayer. That is something we could all do at times. Think back over your lives and recall the times when God has answered your prayer. How often do we forget that God may answer our prayer with a refusal, and later on in life we find that the refusal was for our good.

In verse 2 we learn that God has especial care for His own children. When we know a man or woman to be a child of God, then we have a right to respect them. An ungodly person in a high position is much less in God's sight than a righteous man who may he found in some humble walk of life. Verse 4 tells us to be in awe. Men and women seem to have lost the ability to be solemnised by the things of God. Remember, that in heaven the very angels veil their faces when they pass before God's throne. The angels have not sinned; therefore, how much more should we be in awe before God's holy presence. We are also encouraged in this verse to speak to God, not only at stated times but at all times. Christ has promised His people that He will always be with them. So we ought to cultivate the habit of speaking to Him and confiding in Him.

Two important religious principles are set before us in verse 5. We are to offer the sacrifices of righteousness, God would have us continually offering up to Him a good life. A good life to be acceptable in God's sight must proceed from what Christ has done in our hearts. The second part of the verse calls us to "trust the Lord." This is the theme of both Old and New Testaments; and its most important aspect is when we trust the Lord for our salvation.


We begin our study today by considering a scornful remark which often comes from people who know not God. "Who will show us any good?" When there is no spiritual life in men's hearts they always want something which they can see or feel or hear. When we are given faith, then we can be satisfied with the knowledge that God is true, and that although we may not understand His way, He will fulfill His promises to us.

David prays in verse 6 that God would lift up the light of His countenance upon His people. Unless God's light is upon us, all the knowledge and wisdom of the world is as nothing. All the great scientific discoveries which are being used in preparation for war could be used for peaceful progress, but the wisdom of this world decrees otherwise. Many men who have accumulated much knowledge are unbelievers, and yet we often find in humble unlearned men evidences of great faith and a knowledge of the deep things of life far greater than in the so-called learned men of the world. Learning is to be desired, but it should be sanctified by God's Spirit, which gives true light and understanding.

We are reminded in verse 7 that joy is not dependent on wealth. Men and women can be wealthy but unhappy, and we must always guard against an attitude of mind which thinks so. We have a right to work that we are independent, and to ask God to bless us with true prosperity, but we should seek at all times to cultivate the mind which puts first things first.

Verse 8 is, in my opinion, one of the loveliest verses in the Bible. We could well include it in our evening prayers. Do you ever stop to think how dependent we are upon God for everything? All the great forces of nature are beyond our control, and the supreme example of confidence in the face of great danger was when Jesus lay asleep in the boat while the disciples feared the storm. Jesus had power over the forces of nature, and He still does. Where will we be when that great sleep overtakes us? When we commit our way unto Him, we commit it unto One Who has all power in Heaven and in earth.

The deepest sleep of all is the sleep of death. How we be able to say with the Psalmist: "I will lay me down in peace, and sleep: for Thou Lord only makest me to dwell in safety." JULY 16

Psalm 5: 1-6. Memorise v. 3.

This psalm lays great stress upon prayer. It is a great fact that sinful men and women may have fellowship with God. He considers our meditation. In verse 3 we are reminded of the morning prayer. In the rush of modern life the morning time of meditation can easily be forgotten, yet it is of great value. The mind is fresh, and what we read and pray about can be with us more easily all day. Men, good men and women, have found the time of morning prayer a great source of blessing; and that is why I chose verse 3 as the memory text. It is a bit long, but it is worth remembering.

In verses 4, 5 and 6 we learn what we should always keep in mind, that God is a holy God and that He hates evil. In a psalm which speaks of prayer this is most important, because prayer can be hindered if we are not right with God. In Psalm 66: 18 we find these words: "If I regard iniquity in my heart, the Lord will not hear me." Therefore, prayer is a great exercise. We must not only examine our outward life, we must examine our inward thoughts as we come before God.

If you look carefully at the three verses referred to, you will find that God has a particular hatred for three kinds of wickedness. Lies, foolishness and cruelty. Undoubtedly they are great sins. Take these out of the world and it would be a much happier place to live in.

There is no need for me to say very much about these sins, because they only need to be seen to be known. I just
want, however, to say a word on foolishness. Foolishness can mean just silly behaviour, and life demands that we should be grave and dignified without being gloomy. There is, however, a deeper meaning to foolishness, and that is that all those who neglect the things of God are foolish. Men know nothing of what is beyond the grave, apart from God's word, and yet they go on living lives that are completely apart from God and His truth. In eternity these people will remember their lost opportunities and will also remember the evidences they had around them of the power and goodness of God.

JULY 23
Psalm 5: 10-12. Memorise I Cor. 15: 57.

Sometimes you may hear the objection raised that the Psalms do not always breathe the spirit of Christianity. You may feel that it is a difficult objection to answer. Remember, no matter how long it may take, there is always an answer to those who quibble about God's word. David is here praying for the downfall of certain persons, but note at the end of verse 10 we have these words: “For, they have rebelled against Thee.” It is not what they have done against David; it is what they have done against God. This attitude is fully in accordance with the New Testament. We are not even to wish God speed to those who are opposed to the truth. (See 2 John, verses 10 and 11.) It is no sign of Christian charity to tolerate that which is evil. One of life's worst temptations is to be silent for peace sake.

Verse 11 is one of Scripture's triumphant verses. The one you are learning is similar, and all of them remind us that as Christians we are sons and daughters of a great King Who is also a great conqueror. There is one thing which I want to bring before you continually in these notes, and that is that Christ has had all power committed unto Him, and that if we trust Him none can make us afraid.

The Psalm ends on a fine note which you should think about a good deal. The Lord will bless the righteous. That is a glorious promise. It may not be fulfilled by great worldly blessings, but it will be fulfilled by giving us peace of conscience. In this world there are many who have got power and wealth, but who are restless in their hearts because they know that all is not well. Our first duty is to make our peace with God, and to enter into the great inheritance of those who love the Lord. As men and women grow old in the Christian life they find increasing evidence that God does bless His people. God gives His people guidance in times of doubt, strength in times of difficulty, and courage in the hour of temptation. Could you give your teacher an incident in Scripture to illustrate an occasion when God has given guidance, strength or courage?

30th JULY

This psalm recognises the great truth that God is a prayer hearing and a prayer answering God. Furthermore, we learn from the inspiring fact that the God to Whom we pray is a great King and not some weak, helpless person. We should ponder a great deal over this truth. Supposing you or I wished to interview King George VI, we should require to make representations to various officials both in Australia and in London. Even after doing this we might not get our Royal interview. Supposing, however, that we knew Princess Elizabeth or the Duke of Gloucester very well, then we might get an audience with the King very speedily.

With Christ we have access to the audience chamber of God at all times. Never let us forget that as Christians we are regarded as kings and priests and that, although we may be little according to the standards of this world, we can, in Christ, be great according to the standards of heaven.

David commends morning prayer in verse 3. Many experienced Christians have found that prayer in the early morning is a splendid safeguard for the day. To meet with God before we meet with our fellow men will mean that our influence over our fellow men will be all the better. Furthermore, the fact that we have sought help from God will enable us to fight the temptations of the day.

Verses 4, 5 and 6 emphasise the need for our hearts being, right with God if we are to prevail in prayer. God takes no pleasure in wickedness or in foolishness. We must cleanse our ways. We must, as the psalmist says in verse 5, “look up,” and we must be continually watchful for those things which can enter our lives and mar our fellowship with God.

JUNE BIRTHDAYS

MANY HAPPY RETURNS

“Whoso findeth Me findeth life.” Proverbs 8: 35

1950
June
1 – John Cameron, Maclean.
19 – Coral Lyall, Salt Ash.
24 – Henry Brammah, Tuckurimba.
20 – Robert Suters, Wauchope.
19 – Frances King, Taree.
16 – Robert Nicolson, St. Kilda.
13 – Ross Dick, Beechwood.
12 – Beverley Brogden, Armidale.
12 – Allan Harman, Wauchope.
11 – Ross Campbell, Chatsworth.
11 – Kerry Morris, Taree.
7 – Margaret MacLeod, Chatsworth.
11 – Allan Gilbert, Maclean.
8 – Leslie McKinnon, Kiindee.
11 – Bruce McKenzie, Salt Ash.
10 – Bruce Stewart, Lismore.
11 – Margaret McDonald, Wooli.
12 – Kevin Polley, Tinonee.
13 – Mary Campbell, Mullumbimby
13 – David Richards, Canberra.
13 – Dennis Richards, Canberra.
13 – Beverley Hinton, Taree.
15 – Don Mathias, Maclean.
16 – Daphne Harman, Kiindee.
16 – Dianne Middlemiss, Tinonee.
18 – Heather Coombes, Wingham.
19 – Beverley Campbell, Wherrol Flat.
20 – Marie Murray, Bunyah.
20 – Ronald Cameron, Maitland.
23 – Kenneth McKinnon, Kiindee.
23 – Edward Richards, Canberra.
24 – Jean Cameron, Maclean.
25 – John Millikan, Failford.
26 – Ruth Trotter, Wauchope.
27 – Heather Brooker, Kiindee.
28 – Ian Cromarty, Mayfield.
28 – Margaret Gollan, Taree.
THE
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THE CROSS AS A RELIGIOUS SYMBOL

The cross was used by the Romans as a gibbet for the worst type of criminals. Also the cross was used as a symbol in heathen worship over a thousand years before the advent of Christ to this earth. Consequently, its use as a symbol in worship did not originate in the Christian Church. When large numbers of heathen people attached themselves to the Christian Church, as they did, for example, on the conversion of the Emperor Constantine, they brought with them their superstitious regard for the Tau (T), the initial letter of the name of their sun-god, Tammuz. The Rev. Alexander Hislop wrote:

The same sign of the cross which Rome now worships, was used in the Babylonian mysteries. That which is now called Christian cross was originally no Christian emblem at all but the mystic Tau (T) of the Chaldeans and Egyptians – the true original form of the letter T – the initial of the name of Tammuz.

Tertullian, a Christian writer of the third century, clearly implies that this mystic Tau or cross was marked on the foreheads of those who were initiated into the Babylonian mysteries. The Tau was used as an amulet over the heart and was marked on the official garments of the priests; today it is found on the garments of the Roman Catholic priests. The Vestal virgins of pagan Rome wore it suspended from their necklaces, as the nuns do now. The Egyptians did the same, as may be seen on their monuments. Also, according to the powerful testimony of Prescott in his “Conquest of Mexico,” the cross was worshipped in Mexico long before the Roman Catholic missionaries arrived there.

In the light of these historic facts we need not wonder that in the Roman Catholic and other highly ritualistic churches which profess to be Christian, the sign of the cross is an instrument of rank superstition and idolatry. As Hislop observed:

Christ has been crucified anew by those who profess to be His disciples.

SEARCH WORK IN GENESIS 23-36

1. Find the statement, “What is that betwixt thee and me.”
2. Abraham's servant said something came to pass before he had done speaking. What was this?
3. What answer did Rebekah give, to the question, “Wilt thou go with this man?”
4. Who said, “The voice is Jacob's voice, but the hands are the hands of Esau.”
5. Write out the verse beginning, “And behold, I am with thee.”
6. What did Laban learn by experience?
7. Who died and was buried near Bethlehem?

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

" 29 – John King, Grafton.
" 29 – Neville Blanch, Grafton.
" 29 – Elvin McKinnon, Kindee.

THE
AUSTRALIAN
FREE
PRESBYTERIAN
How unfitting is it, therefore, that the sign of the cross, which is the emblem of Tammuz, should be used in Christian baptism! At the Revolution Settlement, a Royal Commission, numbering among its members eight or ten bishops of the Church of England, was appointed to inquire into the rites and ceremonies of the Church of England. This Commission strongly recommended that the use of the cross, as tending to superstition, should be laid aside.

Every Roman Catholic priest is required to read a portion of the Roman Breviary every day, under penalty of being guilty of mortal sin, should they neglect to do so. In this Breviary, the cross is thus supplicated:

O Cross... more holy than all things. SWEET WOOD, SWEET NAILS, bearing a sweet burden, SAVE this present multitude assembled to THY praise.

Well would it be for all Protestants never to forget that the cross is a heathen symbol, which did not originate in the Christian Church. In fact, the use of the cross was not introduced into the Christian Church until about three hundred years after Christ was crucified. Even this month (April, 1950) we read in a Taree newspaper concerning a service allegedly Protestant:

. . . A beautiful cross of red roses, providing an appropriate setting.

Can we imagine a devoted father and mother making a beautiful silken or golden rope and treasuring it because their son was hanged as a result of his fidelity to God and His Truth? Imagine, if you can, a fond mother wearing the model of a fire of faggots, because her daughter was martyred by burning!

Kitto in his "Cyclopedia of Biblical Literature" gives an account of the horrible death suffered by those who were crucified. The record is so awful that it is horrifying to read. Five times in the New Testament it is stated that the Lord Jesus was hanged on a tree. (Acts 5: 30-39, Acts 13: 29, Gal. 3: 15, 1 Pet. 2: 24.) But whether the instrument upon which our beloved Lord was crucified had or had not a cross-beam, the use of any symbol of that on which He was crucified, altogether lacks sanction of the Holy Scriptures, and should prove distasteful to every person, who possesses spiritual discernment and spiritual sensibility. The history of the use of the cross as a symbol in the Christian Church should alarm any who have been disposed to look upon its use as comparatively harmless.

It should be the aim of every Christian to make his religion apostolic in every respect. Such a religion must exclude the symbol of the cross. True spirituality is never fostered by anything unscriptural, least of all when it is of heathen origin. Rather, the use of heathen and unscriptural symbols is destructive of true Christianity and of real spiritual worship. Let us do as the apostles and reformers did — exclude the cross from the Christian Church.

The Greek word (stauros) is commonly used for cross. It is the word used in the New Testament. The word cross does not necessarily mean the post had a cross-beam. Further, Dr. Kitto states that crucifixion does not necessarily mean that the person is affixed to a post or tree which has horizontal arms. Kitto writes:

Cicero appears to consider hanging on a tree and crucifixion as the same import and Seneca names the cross, INFELIX LIGNUM, which may, with, no undue liberty, be rendered "the accursed tree."

It is not known whether the Lord Jesus was nailed to a post or tree with or without a crossbeam. According to Tertullian, who wrote about the middle of the third century, trees were sometimes used and to them people were nailed and they were called crosses.

All this gives added interest to the study of the origin of the use of the sign of the cross in religious worship. In this matter tradition is unserviceable, for the absurd story is related that the cross upon which the Lord was hung was made of three kinds of timber — cypress, pine and cedar. Another tradition is that the wood was of four kinds — cedar, cypress, palm and olive! Traditions vary the number of nails driven into the Lord's body from four to fourteen, although it is well known that sometimes only three nails were used.

Most definitely, the cross is a symbol used very extensively in Roman Catholic worship. The Reformers completely banished the cross from the churches they reformed; for they found no authority in the Scriptures for its use as a religious symbol. It is well known that the Reformers carried out their reforms according to Scriptural principles. Anything which had Scriptural authority and was lacking in the Church, they restored. Likewise, anything in the Church which lacked Scriptural sanction, they cast out. Acting on this sound Scriptural principle, they methodically reformed the Church. Among the things cast out were the material cross and making of the sign of the cross.
If we are true to the apostolic and reformation principles, we will exclude the cross absolutely from Christian worship. If, under some specious plan, the cross is re-introduced, we cannot consistently exclude any unscriptural Roman Catholic act of worship. Let us remember this! Let us lay it to heart! Let men say, if they will, that we are narrow and puritanical; but we will make them the ready reply, that those who were derisively called Puritans by their enemies, were the persons who won for us religious liberty and built up British greatness. Britain owes no debt to those pseudo-Protestants who delighted in imitating the unscriptural worship of the Roman Catholic Church. Hislop wrote:

In the Papal system, as is well known, the sign of the cross and the image of the cross are all in all. No prayer can be said, no worship engaged in, no step almost, can be without frequent use of the sign of the cross, The cross is looked on as the grand charm, as the great refuge in every season of danger, in every hour of temptation, as the infallible preservative from all the powers of darkness. The cross is adored with all the homage due to the Most High. (“The Two Babylons”)

That such superstitious reverence for the material cross is to be found in churches which have departed from Reformation attainments is evident to those who have read “The Secret History of the Oxford Movement.” Walter Walsh, the author, writes concerning a service held in St. Cuthbert's, Philbeach Gardens, London, when the cross was adored:

In that year I was present at the service and beheld the clergy, choir, and about two hundred men, women and children adore the cross – which lay at the foot of the steps on the floor – by throwing themselves flat on the floor, and kissing the foot of the cross. During the service the choir sang from “Hymns, Ancient and Modern.” No. 97, the hymn addressed to the cross: –

“Faithful Cross above all other
One and only noble Tree,
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest iron;
Sweetest weight is hung on thee.”

A copy of order of service stated:

Then the clerks shall proceed to venerate the Cross, with feet unshod, beginning with the Senior, When this is done, the Cross shall be solemnly carried through the midst of the choir... and shall be set down before some Altar, when it shall be venerated by the people.

This was but part of the idolatrous worship practised in the Episcopalian Church of St. Cuthbert, yet there are Protestants who deem the use of the cross in worship to be harmless.

The word “cross” is used fairly frequently in the New Testament as an abbreviation of “Christ crucified,” e.g., in 1 Cor. 1: 18:

The preaching of the cross is to them that perish foolishness.

This means that the doctrine of salvation through a crucified Redeemer appears, to some, absurd. In verse 23 of the same chapter:

But we preach Christ crucified... unto the Greeks foolishness.

This is sufficient to show that the preaching, or doctrine, of “the cross” is synonymous with “Christ crucified.” Therefore the New Testament usage of the word “cross” affords no reason why Christians should use the sign of the cross, for, as shown, the word “cross” does not mean something which is cruciform, that is, in the form of a cross; but means Christ and His death by crucifixion. When the apostle wrote:

God forbid that I should glory save in the cross of our Lord Jesus Christ. (Gal. 6: 14.)

He was not referring to the cross as a religious symbol, for the word “cross” designated “Christ crucified.”

When the Lord Jesus declared:

He that taketh not his cross and followeth after me, is not worthy of me

He meant that as the person about to be crucified had to carry the cross upon which he was about to be crucified, so Christ's follower, in order to be worthy of Him, should be willing to sacrifice all for Christ, even to the extent of going forward to crucifixion, carrying that to which he would be affixed.

In certain churches today, which owe their existence to the glorious Reformation, may be seen vestments, Bibles and cloths adorned (?) with crosses, and a cross stands on the so-called altar. The chalice must needs be crossed after the consecration and the bread, likewise. Wherein lies the value of this? Where is its Divine authorisation? The reverencing of the cross or the making of the sign of the cross is no part of Scriptural worship, but, as has been shown, is a legacy from heathenism.

Today women wear as ornaments, crosses and crucifixes. If those women had been eye witnesses
of Calvary, would they have reverenced the instruments of torture, held in high regard our Lord's murderers, and adored the nails and mallet employed to drive those nails into the hands and feet of the Divine Sufferer?

When Lord Russel was beheaded, did the noble hearted Lady Russel adore the block and axe of the executioner? Did she kiss the block and axe and did she wear an image of them as an ornament?

There was a time when Protestant people were better instructed than they are now. In those days images, crosses and crucifixes were debarred from nearly every church for, superstitious regard for such things, was rightly declared to be idolatry. To everyone who is sincerely desirous of learning what the will of the Lord is, it should be sufficient to know that any use of the cross in religious worship, or as a religious symbol, totally lacks the sanction of God's Word.

– M. C. R.

4

THE BOOK OF PSALMS

The Hebrew title to the Book of Psalms means "praises." The title in our English Bible is taken from the Septuagint, and means "to strike a chord." The titles indicate that the Psalms are intended to express religious feeling in devotional singing.

The Psalms hold a distinctive and peculiar place in the Holy Scriptures, for they are the divinely appointed means for acceptable devotional exercises. The Psalms are incomparable for they embody the holiest feeling and deepest emotions that have ever escaped the lips of man; they are not merely a record of personal experiences, tempered and polished after due thought and consideration, but the spontaneous utterances of the heart stripped of all sham and make believe; the reflection of the soul, so perfect that each child of God can find his own image in the Psalms. The Lord Jesus Christ chose a psalm to give expression to the crushing force of infinite justice; as Dr. Angus has said, "they were sung by Him, though, 'He spake as never man spake' chose to breathe out His soul both in praise and in His last agony, in the words of a psalm."

As we read the Scriptures, we seek to know the mind and will of God, to know the commandments that God gave to His prophets and servants to reveal unto us; but in the Book of Psalms we hear men speaking to God. In this Book we have the inspired Standards where we may test the devotional feelings that stir our emotions. There is no other authority that can stand in this place, for the utterances of the Psalms were breathed by the Holy Spirit. "The collection is large enough; it wants no addition. It is as perfect as its Author, and not capable of any improvement," said the pious Romaine. Athanasius, who lived in the 4th Century said: "To me, indeed, it seems that the Psalms are to him that sings them as a mirror where he may see himself and the motions of his soul and with like feeling utter them." John Calvin gives expression to the same thought in the preface to his commentary on the Psalms. "The rest of Scripture contains the commands which God gave to His servants to deliver to us, but here the prophets themselves, holding converse with God in as much as they lay bare all their inmost feelings."

The passing of the centuries have not altered the force and majesty of the Psalms. Dr. James Hamilton, of London, who was by no means a champion of the Psalter, wrote: "It is the only Book in the Bible which God has given to aid and guide the worship of man; and whilst some of its strains come down to the cradle, others ascend to a height of Scriptural communion, when for a higher note a seraph's voice would be needed, and angels take up the chorus: and whilst adapted to every capacity, in its range of experience it includes every case, from the depths of penitential remorse to the fullest and most exalting realisation of God's friendship."

The Book of Psalms, being the perfect expression of devotional experience, and prescribed by God in His Word; as the means of worship acceptable to Him, was fully recognized by the Assembly of Divines that met at Westminster. In the opening section of the 21st chapter of the Westminster Confession of Faith we read: "But 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, under any visible representation, or any other way not prescribed in the Holy Scripture."

The object of the Confessional statement is to guard the spiritual sensitiveness against the invasion of human inventiveness in our devotional exercises and worship. The Rev. Wallace Archer, elsewhere in this paper, has shown the care
exercised by the Scottish Commissioners to the Westminster Assembly, in the revision of Francis Rous' version of the Psalms, which was followed by the long and careful study of the Psalter by the Church of Scotland in order “that first and foremost the new Psalter was to be agreeable to the text and faithfully expressive of the sentiments of Scripture.”

In the Scottish Psalter of 1650, we have an everlasting heritage. The Psalms shall remain the most profound and yet the clearest expression of devotional exercises, for they are the prayers and praises of the Spirit of God breathed into the hearts of His prophets and servants.

“The Book of Psalms is, as it were, a Bible in itself. It is a Bible within a Bible; in which most of the peculiarities, inward and outward, of the rest of the sacred volume, are concentrated.”

– Dean Stanley.

5

CONGREGATIONAL NEWS

Maclean: On 21st May, the Maclean Communion Season was presided over by the Rev. J. A. Webster, assisted by the Rev. J. A. Harman. The usual preparatory services preceded and all the services were brought to a close on Monday night, when a Thanksgiving Service was held at Chatsworth. Altogether, the season was one attended with much blessing, eight new communicants came forward, two being by Disjunction Certificate.

St. George's: During the Moderators absence when visiting the northern churches, the services were taken by the Rev. S. A. McDonald of the City Mission, and Mr. A. Aitchison. On Sabbath, 17th June, Dr. Kremer, of Utrecht, Holland, dispensed the Sacrament of the Lord's Supper, in Dutch, for the members of the Dutch Reformed Church, now attending St. George’s.

Dominie Kremer accompanied the Moderator, Rev. Arthur Allen, on the visit to the North. He conferred with Revs. Harman and Ramsay at Wau-chope and gave a service in Dutch to the members of the Church settled in Wauchope. At Maclean he met the Rev. J. A. Webster and gave addresses at Chatsworth and Maclean. Dominie Kremer then went on to Brisbane where he met the members of the Reformed Church who have united and formed a congregation which meets monthly. There is an attendance of about 50. These folk contemplate asking to be recognised as a congregation of the Free Presbyterian Church. Mr. Kremer left for Melbourne on 22nd June to celebrate the Lord's Supper, in Dutch, at St. Kilda. He hopes to visit the Geelong and Hamilton charges, then go across to Tasmania. He is booked on the “Orion,” which leaves Melbourne on 13th July, for his return to Holland.

Manning River: Communion Services were conducted by the Minister, the Rev. M. C. Ramsay, M.A. The Rev. A. D. McIntosh of Grafton had been invited to assist, but was unable to be present because of illness. The Sabbath services were preceded by preparatory services at Tinonee, Wingham and Taree; the theme at these services being the promise of a Messiah, as outlined in Acts 3: 22. A goodly number filled the old Tinonee Church on Sabbath, in beautiful weather, and the minister preached from Hebrews 9: 24. The number of young men at the table was a gladdening sight, three communicating for the first time. The evening service was conducted in the Taree Church, the sermon being based on Acts 2: 42. “The Apostles' Doctrine and Fellowship,” in which all God's people should share. Thanksgiving services were held in Taree and Wingham. Three members were received by transfer.

C. P. KING.

The Rev. Alvin McIntosh has been granted sick leave by the Grafton Church. We pray for his speedy recovery to health and strength again.

JEAN McDONALD MEMORIAL FUND

The following extracts are from letters of grateful recipients of food parcels sent by the Jean McDonald Memorial Fund.

From Glasgow: A thousand thanks for the very pleasant surprise which awaited me on my return from business yesterday. The box of food is very much appreciated as I live alone and “make do” on one ration book. Please convey to the organisers my sincere thanks.

From Inverness: I write to thank you for the beautiful food parcel which reached me some little time ago from Australia. It is very pleasing to think that in that far-off country you have been led to think of us in this kindly spirit. I find it difficult to give expression to my sense of gratitude for this
kindness on your part, but would only say again that it is very highly appreciated.

From Edinburgh: I received your lovely parcel this week, and do want to say a very grateful “thank you” for it. Please express my gratitude to the members of the Free Church for their loving thought to us in the Old Country. I pray God's blessing on you all in the days to come, and that real and lasting prosperity may be Australia's lot; above all, peace in our time. If there are any Edinburgh people in your church, best wishes to them.

From Edinburgh: My wife and I were delighted with the contents of the parcel which came today. It was indeed kind of you to include us in the list and we both send our grateful thanks to you and your colleagues. The value of the parcel itself is great, but how much greater is the Christian friendliness that prompted you to send it.

The Jean McDonald Fund is still functioning, thanks to the generosity of our people. Further donations to this worthwhile fund will be acknowledged by Miss K. Davis, 8 Drynan Street, Summer Hill, or the Treasurer, Mrs. N. McPherson.

6 THE SCOTTISH METRICAL PSALTER OF 1650

The tercentenary of the Scottish Metrical Psalter of 1650 was celebrated Tuesday, 21st March, 1950, in Scots Church, Melbourne. The Presbyterian Church of Victoria, The Free Presbyterian Church, and the Reformed Presbyterian Church, having the Scottish Psalter as a common heritage, co-operated in presenting this public celebration.

The following narrative was prepared by the Committee and read by the Rev. E. Wallace Archer.

“SING FORTH THE HONOUR OF HIS NAME AND GLORIOUS MAKE HIS PRAISE.”

Psalm 66.

These words serve to remind us that the use of the Psalms for praise did not start with our Scottish Psalter. They constituted the Book of Praise of the Old Testament Church, and for centuries before the Reformation the prose Psalms had been chanted in Latin by monks in the monasteries and by trained choirs during the service of the Mass. Following the Reformation the praise of God in Public Worship was restored to the people and was offered in their own language.

Luther encouraged the singing of hymns; Calvin preferred the singing of the metrical version of the Psalms. As the result of his influence this has been a characteristic feature of Presbyterian worship ever since. Sung more slowly than modern hymns, set to simple and stately melodies, and reflecting faithfully the grandeur of thought and the pure devotional temper of the Hebrew Psalter they have done much to create and preserve in our worship the notes of awe and solemn dignity. A fine example of these early psalms is Psalm 100. The metrical version of the words was made by a Scotsman, William Kethe, and the tune comes from the French Psalter of 1551. This French Psalter, produced under the aegis of Calvin and completed in 1562, had qualities which guaranteed its survival; and in fact with only slight modifications, it remains the manual of praise of the Reformed Church of France to this day. Combining the poetic gifts of Clement Marot, the scholarship of Beza, and the musical genius of Louis Bourgeois, it has set a high standard by which all other Psalters may be measured. The tune, The Old 124th, is the only one of the earliest psalm tunes which through the centuries and in different languages, has remained attached to the words for which it was originally written. Many are the famous occasions on which Psalm 124 has been sung. On the 12th November of each year it is sung in Geneva to commemorate the deliverance of that city from the onslaughts of the Duke of Savoy in 1602. The English version of this Psalm is largely the work of William Whittingham, Oxford graduate, friend of Knox and brother-in-law of Calvin.

Of the Psalters in the English language which preceded our present Psalter the Anglo-Genevan completed in 1561 deserves mention. This was prepared for the English speaking exiles at Geneva ministered to by John Knox. The wording of two psalms is substantially taken from this Psalter, the 66th and 124th, and from it also are taken six tunes included in the musical edition of the Scottish Psalter as revised in 1929. Some of these were probably of English origin. One of them is the tune known as The Old 44th. It will be noticed that this is a double metre tune consisting of eight lines. Those double metre tunes were typical of the Anglo-Genevan Psalter, and the words were naturally in eight line groups to correspond. The influence of this Psalter on our Scottish Psalter is
seen in the fact that though the great majority of our tunes are now single common metre, having four lines, the words in our present Psalters are printed in eight line groups, wherever possible.

Besides the Anglo-Genevan, two other English language psalters may be mentioned, both of them influenced it. One is the English Psalter, 1562, the other is the earliest Scottish Psalter, first published in 1564 and reaching a wonderful degree of musical development in the edition of 1635. A number of our finest tunes originate with this Psalter, as well as the fine second versions by John Craig of the words of the Psalms 136, 143 and 145.

The immediate forerunner of the Scottish Psalter of 1650 was a metrical version of the Psalms published some ten years previously by Francis Rous, an English Puritan prominent in political circles and the Provost of Eton College. His version of the Psalms was referred by the House of Commons to the famous Westminster Assembly, which subjected it to radical revision. Not only did the Scottish Commissioners to the Westminster Assembly express their opinions during this process, but sent the revised form north by instalments to receive the criticism of the Church of Scotland. So much was the Psalter altered that Rous no longer laid claim to its authorship when it emerged from the Westminster Assembly in 1645. But the revision did not end there. The Church of Scotland between 1646 and 1649 subjected this revised Westminster version no less than six further revisions. What emerged in 1650 was virtually a new and an essentially Scottish version of the Psalter, and it is thoroughly incorrect to refer to it as “Rous's Version,” as is sometimes done. Of its 8,620 lines only 878 were contributed by Rous. A typical example of the thoroughness with which the Scottish revisers did their work is the familiar 23rd Psalm. Only one of its 20 lines is by Rous.

As the product in the main of prolonged and devoted Scottish labour, and bearing deeply upon it the imprint of Scottish care and piety, the metrical psalter we now use is fully entitled to its distinctive name, “THE SCOTTISH PSALTER.” Why was all this prolonged and careful attention bestowed upon it? First and foremost the new Psalter was to be agreeable to the text and faithfully expressive of the sentiments of Scripture. This was not just the compilers chief aim; it was also their outstanding achievement. Secondly, they sought such plainness in expression that it might be readily understood by all. If poetic smoothness could not be combined with plainness and fidelity to Scripture at any place, then they had no hesitation in sacrificing poetic smoothness. The occasional faults in rhythm, rhyme, accentuation and the like are therefore not due to carelessness of construction, but stand as hallmarks of adherence to the text of Scripture.

It is also not realised by some that there is a considerable variety of metre in this Psalter. There is a common metre version of each of the 150 Psalms. This was of inestimable value to the people during “the killing times,” since these common metre versions were easily memorised, and any common metre tune they knew could be applied to any Psalm. There are also long metre and short metre versions, and also four in other metres.

(To be continued.)

THE TESTIMONY OF THE CHURCH

“The Church is here to witness that God can never be seen or known apart from Jesus Christ as risen, immortal, glorified Son of God, and God the Son. God in Christ – that is the testimony of the Church. God in Christ, not God in creation, not God in providence – but God in the risen, glorified immortal man – Jesus Christ. The Church is here to testify that faith in God, to be saving faith, must be faith in the God revealed in flesh – God in Christ. The Church is here to say to the world: You may believe in the existence of God – there is no merit in that; only a fool denies it. You may believe in God as Creator – no faith is required for that – 'The heavens declare the glory of God and the firmament showeth His handiwork.' You may believe in the existence of one God – there is no saving value in that; devils believe, tremble, and are forever lost. If you would be saved you must believe in the God revealed alone in Christ. God in Christ! that is the testimony to which the Church is called.”

– J. M. HALDERMAN.
OBITUARY

Margaret McDonald. The Church in Geelong has been bereft of a very faithful witness for Jesus Christ in the person of Mrs. Margaret McDonald, of Manifold Heights, at the advanced age of 93 years. The late Mrs. McDonald bore a consistent testimony to the Lord Jesus Christ as her Saviour, right up to the end of her earthly pilgrimage. She has left behind the legacy of a very precious and fragrant mem-ory as a Christian lady, and loving mother. Her example in attendance upon the means of grace was noteworthy, and might well be seriously considered and emulated by every person of the congregation. She attended the services in the sanctuary regularly to within a few days of her end, and at the last had almost to be carried in to the House of God. She is now reaping the reward of her faithfulness.

Flora McDonald: Another choice soul to be removed from the Geelong congregation by death recently is Miss Flora McDonald, who passed peacefully away at her brother's residence, Shannon Avenue, Newtown, after only a few days illness. She is the third of this noted family, who removed from Cowley's Creek, Camperdown, to Geelong, to be near the preaching of the Word, to pass away during the last eighteen months or so. The late Miss McDonald loved the place where God's honour dwelt. Her faith and trust were beautifully illustrated in her life, She knew Him Whom she believed and was persuaded that He was able to keep that which she had committed to His trust. For long her interests were on the other side. She died as she lived, simply trusting to the merit of Jesus Christ.

Lydia McInnes. A devoted and highly esteemed member of the St. Kilda Congregation in the person of Miss Lydia McInnes, after a long and distressing illness which she bore with remarkable resignation and submission, has passed to her eternal rest. Her deep and abiding faith in the Lord fortified her soul for the severe trials through which she had to pass. Her affliction only endeared the Saviour to her. She loved the Lord because He had saved her soul. She loved His House because of the sweet fellowship she had with Him there. She loved His Word because it brought to her soul, and she held her minister in very high esteem because of his faithfulness in declaring the counsel of God. She came of stock long and favourably associated with the Free Church in the western district who could give a good reason for the hope they possessed. We believe that now it is well with her soul.

Dorothy Johnston: The decease of this estimable lady – one of the most excellent of the earth – has left a blank in the St. Kilda Congregation which will long be felt. The late Miss Johnston was a most gracious Christian lady – far above the ordinary – an eminent example of what a Christian should be; her whole life, demeanour and conservation being a living witness to her Lord. She joined the St. Kilda Congregation by conviction. Having read a statement by the minister of the congregation on the principles of the Church, she was so impressed by it that she exclaimed, “That is the Church for me; that is the Church I should like to join.” She applied for admission, was accepted, and became a most exemplary member.

Much could be written of this devout Christian soul. She possessed considerable literary and mental ability, having inherited from her mother's line – a race long associated with literary activities – keen discernment and analytical powers, and from her father a burning missionary zeal, which found expression with her in the British Syrian Mission, of which she was for many years an efficient and capable secretary.

Her chief interest though, centred in prayer, and she had the joy of witnessing many a precious Divine token of approval in answer to her intercession.

Her end was peace – the peace which passeth all understanding. It came quicker than was expected; an operation which she underwent, not proving successful, she immediately resigned herself to the Divine will. She got wonderful acceptance. Seldom has it been our privilege to witness a soul so gracious, so radiant, and so beautiful in view of the near dissolution of the body. It was evident that the frail clay was fast losing its power to retain the soul. She was longing to be gone. Then when the call came, “Rise up, my love, my fair one, and come away,” she was gone. Yes, gone to the life of frankincense and myrrh.

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

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE
This is one of the last and greatest commands given by Christ to His disciples. Notice in it the following points: –
The Command, “Go.”
It is imperative. Our Lord is the speaker.
It is personal. “Go ye.” This command is to us as well as to the disciples.
It is urgent. Men and women are daily perishing.
The Field, “All the world.”
The wide extent of it. The whole world lieth in wickedness.
The difficult nature of it. Men do not want to be saved.
The possibilities of the work. All who believe can be saved.

It is a Gospel of Good-tidings.
It is a Gospel of Great Gladness.
It is a Gospel of Glorious Grace.
It is a Gospel of Eternal Glory.
The Audience, “Every creature.”
All men are sinners.
All men need a Saviour.
All men are invited to the Saviour.
All men who believe in Christ are saved.

MANY HAPPY RETURNS
Graham is a friend of mine. He has two birthdays every year. Isn't he fortunate?

I took a photo of Graham sitting on a gate, with his two sisters. He was about eleven then, and his parents asked me to come to his birthday party. I did come, and we had a very happy time. There was a nice big birthday cake, and many other nice things to eat.

But I said that my friend has TWO birthdays every year. I want to tell you how this came about.

As Graham got older he began to find, like lots of other people, that there is something in us all which makes us do wrong. We do not want to be good, but prefer our own way, even if we know in our hearts it is wrong. It seems much easier to do wrong, sometimes. Graham learnt in Sabbath School that God calls this wrong doing SIN.

But, although God's Word says such a lot about sin, and that He has to punish all the sins ever done by everybody, because He is perfectly just: it also says that the Son of God came to this world to bear the punishment for us – anyone who would look to Him to save them. Christ told one man that if he did this everything would bet new to him. All the debt would be paid, all the sin forgiven, just as if he was born all over again. The day anyone realises that the Lord Jesus was punished to let him go free, and be forgiven all his debt of sin, is a person's second birthday. It is the day a person is BORN AGAIN. (So long as we have come to Christ like that, we have a second birthday, even if we have forgotten which day it was.)

So Graham, in his own heart, believed on Jesus, that He would receive him, and forgive all his sin, because He promises to.

And since then, Graham has had many happy times. He is much more happy than ever he could have been without Christ. And he knows this happiness will last for Eternity.

JOHN, Chapter 3
16. 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.

THE BEST ROBE

What a choice blessing is reserved for the repentant.
sinner! We could have imagined him receiving anything but this. This text gives us a little insight into Christ's deep, loving heart. It is just a picture of the mercy He bears towards us.

The robe Christ gives the sinner is the best one, because of its most excellent quality. It is a robe of spotless righteousness. It is like the one that He Himself wore in this respect, that it is seamless, woven from the top throughout. We cannot tell where His work of justification ends and where sanctification begins. Salvation is woven throughout with His works of grace.

It is the best also because of its suitability for sinners. It fits the worst of mankind. It is such a robe that it hides all their defilement and blemishes. Whoever wears it, the shame of his nakedness does not appear.

It is the best, again, because it is the gift of the Father. He always gives the best gifts. There was no greater gift that He could give us than Christ to be our Saviour, whose merits constitute this most wonderful garment.

It is the best, once more, because of its tremendous cost. It is of inestimable value. It cost the blood of the Son of God. No other sacrifice would satisfy to atone for sin but the sinless person of the Lord Jesus Christ. It is the perfection of His matchless grace wherewith God robes His dear children. How long will you refuse to let Him give this command then, “Bring forth the best robe, and put it on him.”

— J. C. R.

WHAT MANNER OF CHILD SHALL THIS BE?

(Luke 1: 66)

These words were spoken about John the Baptist. In his day he was a great soul winner. Christ said, “Of them that are born of women there hath not appeared a greater than John the Baptist.” Notice:

I. WHAT MANNER OF CHILD JOHN WAS. We are told many rejoiced at his birth; he was great in the sight of God; touched neither wine nor strong drink; was filled with the Holy Spirit from his birth; turned many of the children of Israel to God; and was the fore-runner of Christ.

II. WHAT MANNER OF CHILDREN ARE WE? Our words reveal what we are. They are an index of our character. Our actions make it plain. They reveal our belief. Our consciences testify, for they instruct our hearts.

III. WHAT MANNER OF CHILDREN OUGHT WE TO BE? We ought to be good, because we have great opportunities to be good. We have our Bibles, churches, services, and many other blessings. We ought to be good because we have been much prayed for. Often when boys and girls are fast asleep their parents are earnestly asking God to bless them. We ought to be good, too, because it is only those who are good, and who love Christ, will be saved.

IV. WHAT MANNER OF CHILDREN, THEN, ARE WE GOING TO BE? We press you to decide. If you are going to be Christ's children, you must make up your minds. We cannot serve two masters, Who, then, is prepared to take their stand on the Lord's side?

— J. C. R.

A BRAVE BOY

We take the following from the report of the Sudan Interior Mission:

A dear young lad, called Yero, heard the Gospel, and resolved, come what would, he would follow Jesus. When Sabbath came round, resolutely refusing to go to the farm that day, his parents and brothers undertook to disillusion him of his new ideas. They gathered the leaves and stems of a plant called “Wutampa” (which being interpreted means “Fire of the rock”), and strewed them upon the ground, and then bound the lad's naked body upon these. Now this plant resembles our nettles, but the prickles are long and sharp like those of the thistle, so one can understand something of the suffering of the naked body when lying on such a couch. Besides this, they inflicted the lash. His cries of pain aroused the attention of the neighbours, who came to enquire the cause — upon learning which they encouraged the parents and brothers to continue the lash and nettles, and this they did for nearly one whole day. At last the pity of one of his brothers was aroused, and he gave counsel that Yero be released, which advice was followed. During these hours of torture the parents and brothers mocked him by asking him to recite his Scriptures, saying also, “Let now your Scriptures deliver you out of our hands.” Toward nightfall, smarting, bleeding, and faint, he crept down the road to the house of a Christian teacher, whose wife washed his stripes and set food before him, and advised him that notwithstanding all this he should not desist keeping the Sabbath day, but also every weekday to go faithfully to the farm and serve them to the best of his ability. As soon as he was able, he did so. Later on the teacher left the town, and Yero followed him, but again returned to his parents and kinsfolk, the chief of the place guaranteeing that there would be no more persecution. He was given the name David at baptism, and is now one of the most useful and bright Christians of the Kwoi Church. Praise the Lord Who has kept him and used him.

WHAT A SONG DID

A Scottish youth learned with his mother to sing the old Psalms that were then as household words. When he had grown up, he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary States. But he never forgot the songs of Zion, although he sang them in a strange land and to heathen ears.

One night he was solacing himself in this manner, when the attention of some sailors on board of an English man of war was directed to the familiar tune of “Old Hundred,” as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat, and lost no time in
effecting his release. After eighteen long years in slavery, is it strange that he ever afterwards cherished the glorious tune of “Old Hundred?”—Bible Reader.

From “The Presbyterian.”

A PIECE OF HONEY-COMB

Solomon, the wisest of all men, says that “Pleasant words are as an honey-comb” (Proverbs 16: 24). He then proceeds to furnish two reasons for saying this. They are “sweet to the soul and health to the bones.” There is no word so sweet as God's Word. O that men would taste it and see how good He is! We must partake of that Word, that is, believe it, if we would know its sweetness and excellence. How delicious it is to a hungry soul! How comforting to an afflicted one! How strengthening to a weak one! Job once remarked, “I have esteemed the words of His mouth more than my necessary food.” A man “that hath knowledge spareth his words.” We have reason to pray, “Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer.” “A word fitly spoken (margin, spoken upon his wheels) is like apples of gold in pictures of silver.”

IT CAN BE DONE

Somebody said that it couldn't be done,
But he, with a chuckle, replied,
That “may be it couldn't,” but he would be one
Who wouldn't say so till he tried.
So he buckled right in, with a trace of a grin
On his face. If he worried he hid it
And started to sing as he tackled the thing
That couldn't be done — and he did it.
There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you, one by one;
The dangers that wait to assail you;
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That “Cannot be done” — and “You'll do it.”

LESSON NOTES
FOR AUGUST

By H. C. NICOLSON

6th AUGUST


David is here laying emphasis on the need for public worship. There is no substitute for the worship in God's house and full pews are a good indication of a community's spiritual health. In Melbourne there is a big move for “brighter Sundays.” Every form of recreation is advocated except that which alone truly recreates. Recreation simply means re-creating and, if the soul is starved, how can we expect the body to be in good condition. David says in the 23rd Psalm, “He restoreth my soul,” and as Christ's presence is promised in a very special way to those who gather together in His name, we should seek the recreation which Christ alone can give.

Verse 8 is a very important text for all young Christians. David prays that God would lead him in righteousness because of his enemies. No one watches the Christian more critically than the unbeliever and we want to be very careful how we walk. I want you to turn to 1 Samuel 18: verses 14 and 15. Read these two verses thoughtfully and you will learn the importance of walking before our fellow men in a worthy manner. If we are to influence others for good we must see to it that our behaviour is consistent with our profession.

David uses some very strong words in verses 9 and 10 regarding his enemies. You will sometimes hear people say that the spirit shown in these verses is contrary to the spirit of the New Testament. People who speak this way are rarely if ever proper students of God's word. The enemies of whom David speaks, are the enemies of God and David is merely showing how God will deal with those who oppose him and persecute his people.

The concluding verses remind us that we should be glad in the Lord and that in His service there is joy in the deepest and fullest sense.

In our next lesson we will return to our studies in Numbers. Later on in the year we shall, God willing, return to the Psalms.

13th AUGUST


You will remember in our April lessons we commenced chapter 16. You were reminded that it is from this chapter that we get the reference to the “gainsaying of Core” which is referred to in Jude's epistle verse 11. (We do not mention the chapter when we quote from Jude – why? Is there any other book in the Bible where we don't need to quote the chapter?)

In our lesson today we find Moses in conversation with the rebels. Notice the manner in which Moses deals with his accusers. First of all he is reverent. He remembers the call that came to him in the desert when God appeared in the burning bush. Moses knew that God had called him and he knew that Aaron had been divinely appointed. Secondly Moses is confident. We must never be self righteous but at the same time when we know that God has revealed Himself in any circumstance in our lives We should always be confident that He will bring good out of it and bring the matter to a proper conclusion.

Moses's confidence is the confidence of a man who knows in his heart that he is right. Some people have a confident manner which is based upon their position in life, their wealth or some other human factor but the person whose confidence never slips into arrogance is the person who is on God's side.

Moses is giving certain instructions to Kosah and his associates. The offering of incense is essentially a
priestly functions and it will be a test as to who is fitted for the solemn office. Kosah is reminded that he is a member of the tribe of Levi, a tribe set apart for the service of the Lord. Instead of service they are rebelling against God's ordinances.

Turn to 2 Corinthians 4: 7 and you will find a very beautiful verse which is connected with our lesson. An earthen vessel may not be very beautiful to look at but if God has chosen it to place his treasures in then we should honour the vessel.

20th AUGUST

The chapter we are dealing with this month is a record of a very serious congregational row. Much good is done when men and women stand up for a principle but in our lesson it is a case of men creating division because of their own self interest.

Apparently Dathan and Abiram were keen on seeing that worldly good and personal advancement arise out of the pilgrimage. Some men and women today regard religion as a means to social prestige and expect that religion will produce better conditions socially. Many benefits arise out of the spread of true religion but our main aim in adopting religion is to further God's glory.

The attitude adopted by Dathan and Abiram was similar to that of Pliable in Bunyan's "Pilgrim's Progress." You remember how Pliable was attracted by the beautiful promises of the Gospel but he got to the Slough of Despond he very promptly gave up his pilgrimage.

Christianity is a religion which has to be lived in faith and the promise of heaven is one which brings out true faith. Christ has gone to prepare a place for His people and His people must trust Him to carry out that promise. During our journey through life we will find many things which do not work out as we might wish them to but despondency can be put to flight if we consider the Divine assurance that all things work together for good to those who love God.

The impudence of these men makes Moses angry and he appeals to God not to regard the separate worship which is to him offered. No real success or blessing can come from worship and religion which is based on human likes and dislikes. If we are to approach God acceptably we must approach Him in accordance with His word and in the spirit which He says is essential to true worship.

27th AUGUST

Our lesson today sets out very simply certain important facts. We learn how very important it is to have true leadership. Moses's leadership has been questioned but we find that when he goes over to the side of Moses the people left and came over to the side of God. Evil men can never get true loyalty. People may follow them for a time because it suits them but as soon as danger looms the apparent loyalty is at an end. As one writer has expressed it, "they have no entirely common purpose; each has his own advantage to seek, and so one may easily thwart the other." Read the Scripture set for today carefully and you will see that the professed supporters of the three rebels very quickly realised the seriousness of the position and came over to the side of right.

We must consider very reverently the judgement which God brought down on these wicked men. I hope you have learned the memory text because it has a very particular message for our study today. Our God is indeed a consuming fire and men in the Bible proved this. Do not be among the speculators who question the truth of the Bible or endeavour to water down the miracles. God acted directly and caused the earth to swallow up those who had rebelled against Him, His intervention was supernatural and that is the best way to explain any Bible miracle. Moses was vindicated by the manner in which the judgement was wrought. No longer would it be reasonable to question Moses' authority because God completely fulfilled what He, through Moses, had told the people. This is very different from the unstable relations of the wicked. God was on the side of Moses therefore Moses had no need to fear what man would do to him.

JULY BIRTHDAYS.


1950.
July 1 – Caroline McKinnon, Kindee.
  2 – Jean McAulay, Chatsworth.
  3 – Bryson John Turner, Newcastle.
  4 – Gwenneth Clarke, Kendall.
  5 – Douglas MacLean, Wherrol Flat.
  6 – Helen Cause, Taree.
  7 – Angus Kennedy, Forbes River.
  8 – Ewen Young, Geelong.
  9 – Colen Murray, Taree.
 10 – John Hanks, Branxholme.
 11 – Max Rinkin, Maitland.
 12 – Edith Campbell, Wherrol Flat.
 13 – Alexander Beckinridge, Haberfield.
 14 – Joy Mackay, Kinchela.
 15 – Rhonda Maybury, Forster.
 16 – Ronald Graham, Wingham.
 17 – John Robinson, Taree.
 18 – Rhonda Moore, Killawarra.
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MISSIONARY ENTERPRISE

The commission given by our Lord to the Church: “Go ye into all the world, and preach the Gospel to every creature,” was first put into operation by the Church at Antioch, and not as we might have expected, by the Church at Jerusalem, although the fact that heirs of the Kingdom of God were out in the heathen world of superstition and idolatry, was emphasized to Peter during his interview with Cor-nelius, and by Philip when commenting on the Book of Isaiah, the prophet, as he spoke to the Ethiopian.

Perhaps the national exclusiveness of the Old Testament Church accounted for this. The Church of the Old Testament gave little thought to the religious ideas of the outside world, and did not invite Gentiles to join their communion, though they did not prevent men from other races from becoming proselytes. The Church in Jerusalem was drawn mainly from the Jewish community, who came into the Church by the way of the Synagogue, and they did not grasp the significance of the Master's commission as clearly as the Church in Antioch.
Many Gentiles came into the Church at Antioch, by faith in the sufficiency of the sacrificial death of our Lord and Saviour Jesus Christ and, having experienced the spiritual and intellectual liberty of the children of God, they were conscious of the need of their fellows, still searching in the vain philosophies of paganism for peace of mind and spiritual elevation, and the countless thousands, bound by the stupefying superstitions of idolatry. Had not Christ redeemed them from the chains that would hold them as prisoners to eternal death? And, as they had received, were they not bound to give? It would not need any stretch of the imagination to conclude that the meeting convened at Antioch and recorded in the 13th Chapter of Acts, was for the purpose of putting into operation the Great Commission: “Go ye into all the world and preach the Gospel.”

Thus, it was to this Church in Antioch that the Holy Spirit called for Barnabas and Paul to be separated and ordained for service in the Foreign Mission Fields. Our Foreign Mission enterprise should be prompted by the same motives as those that were manifest in Antioch. Gratitude to God, and Christian compassion and clarity to the darkened souls of heathenism.

What a tremendous debt you and I, indeed the whole of Christendom, owe to the decision made by the Church in Antioch nearly 2,000 years ago? It was that decision that brought the light of the Gospel into Europe, under God, it placed the open Bible in your hands and opened the doors of your Church and provided the means of grace, whereby the way of salvation is proclaimed, that “Whosoever believeth shall not perish but have eternal life.” The obligation is therefore upon us to visualize the great need of the heathen world. Our responsibility is to give as we have received, to teach as we have been taught. God always uses means for the fulfilment of 2 His purpose, and the supreme privilege that is ours, is to be the means for the fulfilment of the Great Commission: “Go ye into all the world and preach the Gospel.”

The Church at Antioch realized the need for urgency, for many of them knew the degradation of their old idolatries and the shallowness of pagan philosophies.

The self-degradation of idolatry and the unspeakable iniquity perpetrated in the name of religion, leaves the heathen without excuse; his self chosen religion of lies arises from hatred to God and His laws, which “change the Glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts and creeping things wherefore God gave them up to uncleanness through the lusts of their own hearts.” But this should not make us less pitiful or less eager that the heathen should be delivered from the bondage of sin.

Today the need for urgency is emphasized. Missionaries of Satan are preaching atheism to the heathen. The South African government is greatly concerned by the spread of Communism among the natives; and what is more degrading still, is the apostasy of the leaders of the United Church in China, who are sacrificing the spirituality of the church for the friendship of atheistic Communism. But let us not confuse the issue, it is the souls of men and women and not the preservation of a nation that must be our objective.

It was such poor creatures as the African, with his sin warped mind and stunted soul, the slave of superstition, worshipping the fictitious monsters of his own imagination, and the Chinese in his rice field, whose gods are only dead men, and even out of his poverty seeks to appease the spirits of darkness, that stirred the souls of earnest men, missionaries and martyrs, who counted their lives not dear in service to God and man. Surely our own souls must be stirred by the urgency of the need.

When the members of the Church in Antioch separated Barnabas and Paul for the work of inaugurating, the missionary enterprise, they gave freely of their best. The Church had not a more conspicuous member, or wise counsellor than Paul, his intellectual as well as his spiritual stature is unfolded in the Sacred Scriptures. His companion, Barnabas, was a man of courage and energy, who had been used mightily of God in Antioch. It was not without a consciousness of loss that the Church gave them up to the work.

The example of Antioch reveals that our missionary enterprise should occupy a central place in our Church activities. If we are animated by the Spirit of God we will follow the example of the Church in Antioch that heeded and obeyed the command of the Holy Ghost: “Separate me Barnabas and Paul.” The best we have should be
used for the fulfilment of the Master's commission: “Go ye into all the world and preach the Gospel,” to bring light to the dark places of the earth and to the habitations of cruelty. Apart from the Gospel there is neither hope nor salvation for mankind. The brutality that is practised in the name of religion, the filth and disease that abounds in heathenism often arouses our sympathy, but we should remember that these are the results of a bad and false religion. The remedy does not lie in Social Service, or in any Political Philosophy, but in the GOSPEL of our Lord and Saviour Jesus Christ. The Church has the means for the propagation of the GOSPEL, the KEYS of the KINGDOM of Heaven has been committed to her trust, and can we, as a Church, remain true to that trust if we heed not the cry of heathenism and the command of the Spirit?

Barnabas and Paul were as ready to go to the heathen as the Church was ready to send them. They gave full assent to the call that was addressed to them through the Church, for the command was given to the Church: “As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work where unto I have called them.” (Acts 13). They rejoiced to be found worthy for this service, and what the world owes to the missionary work of Paul, under God, cannot be estimated.

We, as a Church, have our missionaries on the foreign field, for we unite in our missionary enterprise with the Free Church of Scotland; our missionaries have heard the call of the Spirit, and the Church in obedience to the command of the Spirit has separated them unto the work to which they have been called.

Let us, then, go forward, taking our warrant and example from the Church in Antioch, and we may rest assured that we shall receive the commendation of the Master, when the day dawns and the shadows flee away.

3

THE SCOTTISH PSALTER

Part 2.

The Scottish Psalter, when first published was printed without tunes. This is understandable when we realise the difficulties of printing in the political and religious situation at the time when the text was first authorised for use, 1st May, 1650; in the year, that is, following the execution of King Charles I. In the former Scottish Psalter, which had been in use since 1564, each Psalm had its own, or as it was called, its proper tune, but the edition of 1615 included also 12 common tunes suitable for singing with any common metre psalm. It is of interest to note that it was this introduction of common tunes which led to naming the tunes, since they could not now be distinguished by the number of the psalm to which they were invariably attached. The first edition of the 1650 Psalter with tunes came out in 1666, and contained twelve well known common metre tunes only. The new Psalter was a godsend to the people coming when it did with “the Killing Times” not far distant. It won its place in their hearts with the sufferings of those bitter days, and its words were so implanted in their minds that they have become part of the cherished inheritance of the Scottish nation, to be repeated in its greatest hours. Understandably the twelve tunes, for the most part of the first quality, and perfectly fitted to express the true spirit of Scottish psalmody, became peculiarly connected with the sacred associations of the words.

The fact that the Covenanters had few opportunities to sing Psalms in public worship, for fear of disclosing their presence to the enemy, helps to explain why, by the end of the 17th Century, the now traditional Twelve Tunes with which they were familiar, had become almost a closed musical canon, to which, as we shall see, it was very difficult to have any additions made.

With the adoption by the Church of Scotland in 1645 of the Westminster Directory of Public Worship of God, a new method of singing the psalms gradually spread. The Directory laid it down that “for the present,” where many in the congregation cannot read, it is convenient that the minister, or some other fit person appointed by him and the other ruling officers, do read the psalm, line by line, before the singing thereof.” Thus for many years the precentor first sang each line and then the congregation followed him. This remains to this day the accepted method of singing the Psalms in Gaelic.

During the 18th Century the more settled state of the community paved the way for cultural improvement. A revived interest in music, more particularly among the upper classes, led to attempts, which did not get far at first, but were ultimately successful, to introduce new tunes to the Psalms and to secure the abandonment of the practice of the “lining” of the psalms by the precentor. In many cases the people were stubborn in resisting the use of the “run-line,” as it was called, and the musical deficiency of many
Unfortunately the musical fashion of the times tended to floridity, and many tunes of this period were grievously inappropriate and of poor quality in contrast to the stately and simple tunes to which the people were accustomed. Not all the 18th Century tunes were of this sort, however. Two, which reveal the period of their origin but have avoided its musical excesses, are Irish and Duke Street.

Another danger of the new type of tunes was that they made it easily possible to spoil the psalmody by singing them too fast. In this connection we might well have regard to the statement of the great Scottish authority on metrical psalms, Dr. Millar Patrick: “Such speed indicates the pit into which much psalm singing fell – and too often still falls . . . Better not to sing such tunes at all than ruin them and ruin worship at the same time – by singing at so unsuitably rapid a speed.” Elsewhere Dr. Patrick, in referring to the fact that the Psalms are usually sung too quickly, has added: “If it be retorted that at any rate that is better than ‘dragging,’ one can reply that dragging is very different from slow singing.

As the fashion of floridity increased, tunes with lines and half lines repeated over and over again became popular. Dr. Millat Patrick, points out that these elaborate tunes were derived from what were known as Tunes in Reports, which he describes as an attempt to revert to the elaborate and distracting type of church music from which the Reformed Church departed. Nevertheless two repeater tunes of the better sort have been retained in the Revised Psalter – Invocation and St. Georges Edinburgh.

The over ornamented tunes of the 18th Century and early 19th Century were succeeded by others which have been described as “invertebrate sentiments.” Professor R. A. S. Macalister, of Dublin, has said: “None of these ear tickling sugar-plums should be allowed to invade the sanctity of the Psalter.” There has been in recent years a turning away from both floridity and sentimentalism, and a desire to return to the dignity, beauty and simplicity of the ancient tunes, or modern ones like Crimond and Leuchars which are in the same tradition. One of the older tunes that has suffered undeserved neglect is the 17th Century tune Lawes, named after its English composer, Henry Lawes. It is admirably adapted to singing with the unusual metre of the 2nd version of Ps. 148.

One way in which the 18th and early 19th Century tendency towards ornamentation manifested itself was the embellishment of tunes with additional notes. Thus the “grace note” entered Scottish psalmody. The idea attracted the precentors, and the people adopted the practice from them, and it became extremely popular. Untutored precentors could not resist the temptation to invent their own ornamentation, and the people followed suit themselves, garnishing the tunes with unauthorised shakes and trills very much as they pleased. In some localities the tendency was for every individual to have different graces to the same note, which were dragged by many to such immoderate length that one section of the congregation would have finished singing the line when another section was only half done. It should be mentioned that the Gaelic practice of singing grace notes has not necessarily the same origin and may be justified on the grounds peculiar to the conduct of worship in that language.

Not only at times did members of congregations individually devise their own grace notes; but they even went to the length of singing their own tune. One man, asked something about the tunes sung in church, confessed he had not paid any attention to them, adding “I stick to Bangor.” It is even recorded that once a late-comer to the church whispered to his neighbour: “What are they sing-ing?” “I no ken,” was the answer, “I'm at the Old 100th.” We must remember, however, that even when the Psalm singing in Scotland was at its worst, when precentors were ignorant of music, when repeats and uncontrolled graces ruined the singing and it was accompanied by the barking of dogs which in many parts attended church with their owners, the Psalms were not loosened one whit in the affections of the people. This surely points to the inherent qualities of endurance in the metrical Psalms. A characteristic feature of Presbyterianism which has been repeatedly noted by writers of other Christian communions is its strongly ethical emphasis. There is little doubt that this has been fostered by the use of the Psalms in worship. A good example of this ethical note is to be found in that wonderful Psalm 119 (this Psalm is often sung to the tune York), which down the centuries has remained one of the most popular of the traditional Twelve Tunes. It is often known as
the stilt – a name derived from the movement of the first a third lines which suggest the gait of a man on stilts.

We previously mentioned Leuchars as a 19th Century tune in the sound tradition of Scottish Psalmody. It was composed by Thomas L. Hately, the precentor of the first General Assembly of the Free Church of Scotland. Hately should be remembered as one of the most influential 19th Century psalmody reformers. He used his influence in favour of the old and simple tunes of the 16th and 17th Centuries and in opposition to all departures from this sound tradition. He placed stress not on choir singing but on congregational singing. He wrote the tune Leuchars for John Craig's unusual metre second version of Psalm 143.

A manual of praise so long used, so deeply entrenched in the affections of the Scottish people, is bound to have led to many stories concerning its use (not a few of which are perhaps apocryphal) which are handed down from generation to generation. A number of these are associated with the office of precentor, earlier known as the "uptaker of the psalm." We have stories of precentors with only one tune, to which, of course, every psalm had to be sung; precentors with only two tunes, who feared lest a visiting minister would give out three psalms; optimistic precentors who attempted to sing long metre psalms to common metre tunes, proud precentors who relied on memory and disdained to use a book – one who paid the penalty of pride when in a lapse of memory he solemnly gave out the line of a popular and none too seemly ballad and was blindly followed by the congregation. We hear much, too, of the ill consequences for precentors of their being so often placed in a box just below the pulpit, within reach of the minister. One unfortunate who, without permission or warning broke into the novel strains of a new tune, was reduced to silence by the outraged minister seizing the pulpit Bible and bringing it down with stupefying force on the head of the offender beneath him!

5

But it is much more on individuals and on the English speaking Presbyterian Churches that have used it that the influence of the metrical Psalms is to be seen. How much of Scottish character has been moulded in its most impressionable years by the teaching of the Psalms to children in their homes? Here, surely, is something we can do also in Australia today. If taught these words, especially to the old and simple tunes of the 16th and 17th Centuries, they will never be able to complain that they have been reared on poor music or on words deficient in the sentiments of Scripture. A great Old Testament scholar has said: "As the Old Testament Church left for our use a perfect model of child-like faith and devotion . . . it is essential that this model should be kept in all its simplicity. Every artificial touch, every trace of modern taste, should be avoided . . . This great requisite our Scottish version has fully realised, and to have done so is a merit that outweighs a hundred faults."

The risen Lord, addressing the apostles said: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Thus the Master Himself points to the fitness of the Psalms for use in the worship of His Church.

It was in large measure upon the Psalms that the spiritual life of the first Christian disciples – and indeed the spiritual life of Our Lord Himself – was nourished. John Calvin remarks that the Psalms are "an anatomy of all the parts of the soul, for no one can feel a movement of the spirit which is not reflected in this mirror" and he and the Scottish reformers were surely right when they insisted that these inspired devotional writings should be made available to Christian people in a form they could memorise and sing, as their Lord before them had done; for, as has been profoundly remarked: "What was indispensable for the Redeemer must ever be indispensable for the redeemed."

If there is one theme more than another that pervades the Psalms it is the sovereignty, the greatness, the glory of God, both in creation, in providence, and in grace, for which He is at all times worthy to be praised.

ADDRESS AT INDUCTION OF AN ELDER

The following is a report which appeared in "The Northern Champion" on 21st June, 1950.

Speaking at a recent service, at the Free Presbyterian Church at Taree, on the occasion of the induction of a church elder, Rev. M. C. Ramsay stated that individuals who have had the experience of conversion regard the Scriptures as being not merely in a general sense inspired by God, but as being throughout of Divine authorship and, consequently, absolutely trustworthy.

"No church is sound in the faith that does not hold this fundamental doctrine," added Mr. Ramsay.
The Minister stated that the office of Eldership was most important in the Christian Church, because the spiritual oversight of the congregation was entrusted to the Elders.

**Duties of the Congregation**

Mr. Ramsay said the congregation should seek earnestly to attain to such a spiritual standard that, through it, the Lord Jesus would “be greatly glorified and His cause greatly advanced. But a congregation could not be expected to thrive spiritually without definite doctrinal teaching. As Spurgeon remarked: “There is little use in calling on people to believe, unless we tell them what to believe,” and so the people must be taught the truths concerning the Person and work of the Lord Jesus. The claim of the Scriptures to be the Word of God was valid, and the unique character of the Bible as being in all its parts the Word of God should not only be accepted by all true Christians, but in the present sceptical age, needed to be vigorously proclaimed and defended. Every Christian congregation should be a witnessing congregation and should honour the Scriptures and the Word of God, and thereby honour God, Who set His seal of approval upon the whole of the Old Testament as the very Word of God.

He said the ideal church had a yearning for the unsaved. It did not adopt a censorious attitude to careless persons, but sought their conversion by prayer and witness. The ideal church went forward in dependence upon God, knowing that without the grace of the Holy Spirit the efforts of the church were of no avail.

**The Church Officers**

Mr. Ramsay said the permanent office bearers of the Christian Church, as set forth in the Scriptures, were elders and deacons – the former had the spiritual oversight of the church, whilst the latter attended to its temporal affairs. The Scriptures (Acts 6: 3 and 1 Tim. 3: 8-13) declared that deacons should possess high spiritual qualities. A deacon who had no high sense of his responsibility needed to revise his views of his office and to look seriously to himself. The qualifications of elders were set forth in 1 Tim. 3: 6-17 and Titus 1: 7-11. The ruling elders, in conjunction with the Minister, constituted the session. Each elder should be alert to the spiritual condition of the congregation, its needs and dangers, should attend every meeting of Session, which works for the advancement of Christ's Kingdom. He should visit the sick and pray with them; he should visit the people in their homes to maintain close touch with the congregation, and to make himself personally conversant with their spiritual condition and outlook. An elder should seek of God, especially by prayer and meditation, fitness for all the duties of his office.

“Elders find, as Ministers find, that there frequently comes to themselves spiritual enrichment in the visitation of the flock,” added the speaker.

**Officers Should be Supported**

Having chosen their office bearers, the congregation should honour them on account of their office, and do all in their power to assist them. They should pray for their elders, remembering that true prayer was destructive of censoriousness or fault finding. The spiritual well being of a congregation was influenced by the spiritual status of the members of its Session. Every office bearer, unless absolutely prevented, should never be absent from public worship or the weekly prayer meeting, while every church member, having pledged loyalty to Christ, should support the Session by regular attendance at the prayer meeting. Absent from these meetings was inconsistent with a profession of loyalty to the Lord Jesus.

“If the members desert the prayer meeting, then over the door of the church you may indeed write 'Ichabod' – the glory has departed,” added Mr. Ramsay.

Office bearers, as well as members, should recognise that those who held office in a congregation were not necessarily to do the will of those who appointed them, but their duty was to do the will of their Lord and Saviour. Therefore, their grand directory of faith and practice was God's Word.

**CORRESPONDENCE**

"THE CROSS AS A RELIGIOUS SYMBOL”

The Editor.

Dear Sir, – I regret that, due to a misunderstanding, my initials were appended to the article on the above subject, which appeared in your last issue.

Early this year three papers on this subject were submitted one evening to the Taree Fellowship by Margaret Campbell, Walter Pleasant and myself. Subsequently, largely due to the efforts of Walter Pleasant, the three papers were condensed into one, so that the article which appeared in your columns is of a composite nature.

The Taree Fellowship has arranged to have
printed separately about 1,000 copies, as it is believed that many may wish to distribute copies and thus help to withstand the on-rush of error and superstition.

Copies at sixpence per dozen are obtainable from Mt. Walter Pleasant, 20 Alban Street, Taree.

I am,
Yours sincerely,
M. C. RAMSAY.

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"VERITAS"

The Rev. M. C. Ramsay, as retiring Moderator of the Synod, addressed the brethren assembled on “Dr. Moffat's translation of the Bible.” Mr. Ramsay repudiated the vain speculations: and unintelligible tamperings with the text of Sacred Scripture. We expressed a hope, at the time, that Mr. Ramsay would let us publish his manuscript.

The following letter, which appeared in the “Northern Champion” reveals the need for a clear exposure of Dr. Moffat's attempt to mutilate Holy Scripture.

We thank “Veritas” for his letter, and assure him that we would be delighted to receive an article on the subject from his pen, “Veritatis cultores, fraudis. inimici.”

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THE BIBLE

To the Editor.

Sir, – Your issue of 24th June last contains a report of an address given to the local Rotary Club, in which the speaker bestowed praise on Dr. Moffatt's translation of the New Testament. This is regrettable. Dr. Moffatt is an unreliable translator. An indication of his free and irreverent treatment of the Scriptures may be found in the first verse of his translation of the Bible. The literal rendering of Genesis 1: 1 is: “In the beginning God created the heaven and the earth.” How does Dr. Moffatt begin his so-called translation? Thus: “This is the story of how the universe was formed. When God began to form the universe, the world was void and vacant.”

Dr. Moffatt's personal attitude to the Scriptures is so unsatisfactory and his tendency to make an unwarranted use of the Word of God is so pronounced, that I am led to declare that any renderings by him of either the Old or New Testament need to be received with caution.

Several errors crept into your report of the address to Rotary, e.g., it is stated that the authorised version was made from the Latin. This is incorrect. The Douay or Roman Catholic version was made from the Latin, whereas the authorised version was made direct from the original languages. Further, it is stated that the revised version was published in 1911. Should it not be 1885?

I am,
Yours, etc.,
“VERITAS.”

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THE PSALTER

The virtues which have endeared it to the Scottish people were well summed up by Dr. John Ker in the volume published after his death, “The Psalms in History and Biography.” After noting some of its admitted imperfections, he says: “No version has ever been made which adheres so closely to the Scripture. It proceeds on the principle of giving every thought in the Original, and nothing more; and in this it has succeeded to an extent which is marvellous, and which can be realised only by one who has tested it through careful comparison. It meets with some stones of stumbling, and suffers some dislocation of words by adhering to the line laid down; but there is abundant compensation in the life and energy, the picturesqueness and colour, which it preserves by close contact with the old Hebrew soil. The thought stands out clear, distinct, forceful, not wrapt up in wordy paraphrases where David himself would have had difficulty in recognising his meaning, or liquefied into weak sentimentalisms from which his manly nature, to take no higher view, would have
turned away ashamed. This, too, may be said, that those portions which the heart feels that it needs in its sorrowful hours, over which it leans and pores in its deep musings, or from the summits of which it mounts as on eagles wings in its moments of joy, have a tenderness, a quaint beauty, a majesty in their form, peculiar to the English language in which they are framed.”

Dr. Millar Patrick in “Four Centuries of Scottish Psalmody.”

GRAMOPHONE RECORDS OF THE PSALMS

The Tercentenary of the 1650 Psalter, celebrated in Melbourne 21st March, 1950, authorised by the General Assembly of the Presbyterian Church of Victoria, in co-operation with the Synod of the Free Presbyterian Church of Victoria and the Reformed Presbyterian Church.

The Precentor on the above occasion was Mr. A. L. Brodie, a man of singular ability and outstanding qualifications, with a wide experience of the traditional knowledge, relating to the singing of the Psalms unaccompanied. The Psalm tunes used during the celebrations, and rendered under the direction of Mr. Brodie, have now been recorded, and present the tempo, rhythm and pauses to be observed.

The following recordings can now be purchased from Mr. R. G. Harcourt, 2 Carramar Street, Camberwell, E.6, Victoria.

(1) Wigtown Psalm 116 v. 13-19
(2) York " 119 v. 33-40
(3) Old 44th " 44 v. 1-8
(4) Old 134th " 25 v. 4-7
(5) Coleshill " 103 v. 1-5
(6) St. Georges Edinburgh 24 v. 7-10

There will be two Psalms on each record, and the cost 15/- each, or 16/- posted. Mr. Harcourt will pair any two Psalms from the above list on a record. It should be noted that the records are only suitable for gramophones with an electric pick-up.

OBITUARIES

John Warwick: On the 22nd of March, at the advanced age of 78 years, Mr. John Warwick, of Comboyne, passed away. He was born at Hardy's Plains, and spent practically all his life in the Hastings River District, and was one of the early pioneers of the Comboyne. Mr. Warwick was highly respected throughout the district, and the condition in which he left his property was evidence of his industry and ability as a farmer. He was ordained an Elder of the Hastings River congregation on 24th June, 1928, and rendered: loyal service to the Church in his office until the time of his death. He was present at the quarterly meeting of Session in December last. Although of a retiring nature, Mr. Warwick would speak boldly when truth and righteousness were at stake.

We extend our sympathy to his widow, daughters and sons. – J. A. H.

Kenneth Reid: The following report appeared in the “ Examiner”

Mr. Kenneth Reid, J.P., a highly respected resident of the Clarence River district, passed away at his home, Breimba St., Grafton, on Friday morning. He was 85 years old. Deceased had been in failing health for a number of years. The late Mr. Reid was born at Acasia Creek, Warwick. Having lost both his parents at the age of six years, his uncle, Mr. William McPherson, took him to his home on Warrego Island. Later he followed farming pursuits in that part, and later on his property at Ashby, where he resided until 1914. In 1894 he married Miss Christina Fraser, of Chatsworth. He removed to Grafton in 1914, and resided there until his death. While a resident of Grafton he took a keen interest in local government and served as an alderman for 11 years. He also gave active support to the Grafton Hospital, and served as a committee man. He was attached to the Free Presbyterian Church and gave faithful service as an Elder and Session Clerk for a number of years. It can be truly said that the late Kenneth Reid served his day and generation well.

Annie Lilyard McPherson: At the Campbell Hospital, Coraki, Miss Annie McPherson, of “The Park,” Ruthven, passed away on the 4th May, at the advanced age of 82 years. The late Miss McPherson was in failing health for a number of years, but she was of a very bright disposition and greatly enjoyed visits from her friends. She was strongly attached to the Free Presbyterian Church and visits from the ministers of her own church were especially welcome. The words of the psalmist (Ps. 90: 10) were fulfilled in Miss McPherson's case; her days were lengthened out, although in the latter years she was called to pass through many sorrows. The funeral took place at Wyrallah, and was conducted by the Rev. J. A. Webster.

J. A. H.

THE AUSTRALIAN FREE PRESBYTERIAN

Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.
Copies of this journal may be obtained from Rev. Arthur Allen, 30 Warwilla Ave., Wahroonga. 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
The Manse
Wharf Street, Maclean, N.S.W.

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.

SUBSCRIPTIONS FOR JULY, 1950
NEW SOUTH WALES
Mrs. F. McLean, Roseville, £2, 31/8/54; Mr. J. Murray, Taree, £1, 31/12/52; Miss. K. McCloy, Artaeac, £1, 31/5/52; Mr. J. Sinclair, Marrickville, £2; 31/12/57; Mr. L. S. Sutton, Kyogle, £1/10/-, 31/1/52; Mr. N. McDonald, Concord, £1, 51/8/51; Mr. E. McInnes, Tyagarah, £1, 50/11/52; Mr. S. C. Pleasant, Taree, 10/-, 30/9/50; Mr. A. Carey, Wherrol Flat, £1, 30/9/51; Mr. H. J. Lambert, Wingham, 5/-, 31/2/51.

SOUTH AUSTRALIA
Miss R. Cooke, Adelaide, 5/-, 31/12/50.

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

FROM OUR MISSIONARIES
Many children enquiring in years to come about the date of their birth will be told that they were born in the year of the great drought – 1949. We have no desire to witness again the scenes resulting from this drought: parched lands, empty dams, dying animals and starving people. We, ourselves, who depend on water storage tanks, were compelled to carry water in paraffin tins from the bore hole of a friendly neighbour. To say that this drought had an adverse effect upon the work of the mission is to put it mildly. Many were compelled to leave their homes in search of work. True, Government measures, supplemented by the efforts of the Red Cross,
were introduced to relieve the distressed but, frankly, we saw very little done for our people. Some did get help, but either measures taken were so helplessly inadequate, or so badly organised, or both, that many districts were not aided at all.

(From the Rev. Joseph McCracken's Report.)

The work of the clinics is slow and rather laborious in the absence of trained assistants which I cannot afford to employ. To interview, mainly through an interpreter, some 40 patients, take notes of each, prescribe, prepare the mixtures or tablets, or perform some minor surgical procedure, and, finally give instructions for treatment oft repeated for ignorant and illiterate cases, makes a full and exhausting day's work. Tuesdays and Fridays see me occupied in preparing for the clinics from about 7.50 a.m. to 9.50, sometimes interrupted by patients coming to the door. After morning tea and clearing the last patient off the doorstep I set out and usually begin work at Pirie or Tyusha at 11 a.m. From then till 5 or at times 7 p.m. I see patients at school or church or in their homes. These visitors to homes I find the most trying of all, as there is a tendency for neighbours to bring their sick into the hut visited. They usually involve dragging half the gear out of the car boot in order to get at the trunk which contains the medicine needed in treatment. I reached Rabula from Mnxesha one night at 7 p.m. to see a very sick man who was bed-ridden, and, having dealt with him, found that his guest hut was filled with about 20 people, most of whom wanted to be seen and all of whom claimed that they were unable to walk seven or eight miles to Mnxesha.

By the time the cards are checked on reaching home and entries made in the day book, it is often 9:30 p.m. Then comes the most wearying and trying experience of the day – filing the cards in their respective folders.

(From Dr. J. C. Andrews Report.)

We have much joy in writing about the church at Gqunu. The church is situated on a hill, and we are always involved in a three mile climb. That is very exhausting at 10 the time, but once at the church our weariness is soon forgotten. A hearty welcome awaits us every time and the people respond most heartily to all that is being done for them. One woman came over to us from the Anglican Church. She is becoming, more and more, the life and soul of that congregation. She is the only woman in our congregations who sees to it that her little boys come to church. There are always plenty of young girls in our services but no boys, except for those who are not yet able to walk. But since this woman joined the Church her sons are never missing. We had great joy in restoring one woman to the fellowship of the church. She asked for restoration under a deep sense of sin. Her children were baptised after she was re-admitted, and, while the sacrament was being administered, she broke down utterly for sheer joy which came through the knowledge that she was forgiven. Eight young people have been admitted to the Lord's Table. Three of them came from heathen homes. Their ages run from 16 to 20 years.

(From the Rev. H. Sliep’s Report.)

**OUR INDIAN MISSION**

What boy or girl would not be thrilled at the prospect of camping, especially if all the advantages of an Indian winter could be relied upon? Not a drop of rain the whole month! Washing dried in a few minutes! Dry fuel and plenty of it! Often at home we go to camp as an exercise to teach us how to live a simple, disciplined life, yet what a splendid holiday we enjoy at the same time, because of the change of occupation and surroundings.

If you were to live in India with us you would find that camp life was the order of the day – or, to be more exact, “the order of the year,” for we consider ourselves fortunate if we manage out once a year for a few weeks. What is the reason for this? There are too few missionaries and mission workers. How splendid it would be if the staff were so great that all the year round we could be getting in contact with hitherto unreached people by going from place to place and living in tents. Here from four to five weeks, there for a month, farther on for a spell, covering many miles, living in many villages, always teaching the Word to people who have never heard of, or, if they have heard, have forgotten or not understood about, the Lord Jesus. You do not need to be a trained nurse or a doctor to give immediate relief to sufferers of scabies, septic sores, sore eyes, but to heal the broken spirit and bring the light of salvation into the darkness you must be qualified, and that qualification is a love for the Lord and an eager desire to obey His commands, “Go . . . and teach. Heal the sick, cleanse the lepers, raise the dead, cast out devils.”

You cannot do this effectively by living comfortably in a bungalow in the mission station, but you can do so if you make up your mind to take to camping. It is wonderful how little you need. Your heaviest load will be your Gospel portions. In most villages someone can read, and although there is not yet a school in every village there is usually a primary school within walking distance to which a few children are sent. If you make the people interested they will buy a book, and school children, after they have got to know you, are the most enthusiastic buyers.

We are encouraged by being invited to sit in
various houses to sing and teach. We are also asked to visit the dying and are begged to give good medicine. But if they only knew of the Great Physician! Hurrying home before darkness falls I feel how inadequate is my teaching, my training, my knowledge. We are so few to cope with such a harvest. I am occupied with these thoughts as I eat my simple meal in silence as another night closes in on us.

In all our district this year only these few villages were reached through camping because of lack of missionaries. Dr. McKay is alone in Lakhnadon, doing the nursing as well as the medical treatment of the patients. I am alone in Chhapara. We can only reach the near villages, we cannot go into the jungle unless we closed the hospital and the dispensary. Are the people of Lakhnadon Tahsil to be deprived of Christian teaching because our Christians at home although having freely received will not freely give? Think this over seriously now, for the earlier you start on your missionary career the more successful will you be as a “fisher of men.”

(From Nurse J. R. Brown' article in our missionary magazine, “From the Frontiers.”)

— RICH BUT POOR —

I heard of a man who bought a round trip ticket to New Orleans on a Mississippi River steamer. Other passengers began to notice that he did not come into the dining salon to enjoy the tasty meals served there three times a day, but would remain out on deck and eat crackers and cheese from a paper bag. A week passed and the steamer was nearing its return destination, when someone asked this forlorn passenger why he did not come into the ship's dining room and enjoy the good meals being served there. He replied that he had only been able to buy his ticket and could not afford to pay for the meals, so he had provided himself with the cheese and crackers which were much less expensive, and he was looking pale and thin and tired as he said it, for a week of that sort of diet is not very invigorating. His questioner asked him to let him see the ticket; then pointed out to him that it entitled him to his meals as well as his berth on the trip. Not only that, but the number on his ticket showed that a vacant seat at the captain's table was his, and it had remained vacant throughout the voyage. Just then the steamer was docking at the home landing of the “cheese and crackers” passenger. He never once sat in that favoured place at the captain's table though it was fully paid for. A multitude of people today are being just as foolish in denying themselves a rich enjoyment in praising God, remembering His countless favours, feasting on His Word, and claiming His gracious promises.

— (Selected).
there are one or two points which we might consider. Firstly, the rod blossomed without any of the helps of soil or husbandry. God is not dependent upon anything; He can carry out His will quite apart from the natural laws which we know and have to obey. Because of this we can always approach God in faith. There is no danger out of which He cannot deliver us.

Secondly, we learn from the lesson that fruit is the only reliable sign that we belong to Christ. People who have shallow views about religion often speak of certain things as being signs of true religion, but you and I must regard the fruits of the Spirit as the only sign that Christ has called us to be His own. Read Galatians 5: 22 and you will see what God recognizes as being the fruit of the Spirit.

In the last place this intervention by God was obviously to prevent His people from further rebellion. God is speaking to people today and warning them against the consequences of rebellion. He is also speaking to us personally in that He spares us and, above all, He does not deal with us in wrath, but deals with us in love. We should guard against the possibility that we might have to be dealt with in some very drastic way in order to bring us back to a better way of living.

17th SEPTEMBER


You may have heard it said that great privileges carry great responsibilities. The truth of this is exemplified in our Scripture reading today. God spoke directly to Aaron, and this is something that may have a significance. Usually God has spoken through Moses but, on this occasion, the separate position of Aaron is emphasised. It has been suggested that the incident may have occurred at a time subsequent to the gain saying of Korah.

A careful reading of the chapter reveals that there was apparently a need for more discipline in regard to the service of the sanctuary. People who are most careful in the discharge of worldly duties are sometimes most careless and slipshod in dealing with spiritual matters.

One very important responsibility placed on Aaron is found in verse 1. God required that they (Aaron's household) should bear the iniquity of the sanctuary and of their priesthood. The iniquity of the sanctuary would appear to refer to breaches in the rules governing the worship and sacrifices. We must always remember that the rules and regulations of the Old Testament are never to be even compared with vain repetitions of idolatry. Every part of the ancient service was to point to the great Sin Offering which was made on Calvary, and the law was to be a schoolmaster to teach saving knowledge in the coming event.

Bearing the iniquity of the priesthood is also a reminder to all who hold office in God's church. Great harm is done to the cause of Christ by the carelessness of those who profess to be Christians. Here is what has been said by a Christian minister on this subject: “Nothing is worse than the complacency with which Christians regard the scandals of religion, although such are often due in part to themselves, or might in part be cured by their own efforts, or should, at least, be a cause of inward grief and humiliation to them as members of Christ.”

You will miss the whole effect of the lesson today, if you regard it as mere biblical history. Read Revelation 1: 6, and you will find that we are part of God's great priesthood.

25th SEPTEMBER


In preparing this lesson I have been thinking that among the young lads who will study it there may be future congregational treasurers. Quite a lot of the Scripture reading has to do with provision for the ministry. There is no greater privilege than being called upon to support a faithful diligent and energetic minister of the Gospel. Money given to the support of such men is not a gift to them, it is the hire of a worthy labourer.

The relationship between priest and people is very clearly set out in our chapter. The people were dependent upon the priests, and the priests were dependent on the people.

Commentators draw attention to the fact that the method of providing for the priests appears a very round about method. Divine wisdom is manifest in this because it meant that, in conforming with the rules, the priests were hindered from becoming over bearing. Presbyterianism has preserved the method of approach through the people, and has there by checked demonstrations of arrogance by men of proud character.

In verse 19, we find a reference to the covenant of salt. Any interpretations may be put to this, but in recognising the covenant of salt as a covenant of support and help, it may not be wrong to say that the salt indicates love and zeal. Salt is always the symbol of vitality and one of the best solutions to church finance problems is to have people who are enthusiastic and who regard the church as the greatest agency for blessing in the world.

SEARCH WORK IN GENESIS 44 to 50

1. Who said, and where, “The man in whose hand the cup is found shall be my servant?”
2. Whose life was said to be “bound up in the lad's life?”
3. Where does Joseph say; “It was not you that sent me hither, but God?”
4. Find these two statements: “See that ye fall not out by the way.”
   When he saw the waggons.
5. What answer did Jacob give to Pharaoh when asked: “How old art thou?”
6. Why was a certain place called “Abel-migraim?”
7. What oath did Joseph take of the Children of Israel before he died?

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

AUGUST BIRTHDAYS

MANY HAPPY RETURNS

“The steps of a good man are ordered by the Lord.” Psalm 37: 23.

1950
Aug. 1 – Clifton Fowler, Wauchope.
" 1 – Margaret Milligan, Tinonee.
" 1 – Patricia Donelly, St. Kilda.
" 3 – Richard Davison, Ulmarra.
" 3 – Catherine McLachlan, Sydney.
" 4 – Carl Harman, Kindee.
" 4 – Kevin McKay, Kinchela.
" 4 – Alex Smith, Russell Island.
" 4 – John Cromarty, Bob's Farm.
" 5 – Robert Gilbert, Grafton.
" 6 – Carmel Cromarty, Pilliga.
" 6 – Heather Blythe, Comboyne.
" 6 – Earl Miller, Maitland.
" 7 – Kevin McKinnon, Kindee.
" 8 – Jean Nicholson, Harwood Island.
" 8 – Veronica Keast, Wauchope.
" 9 – Kenneth Cowan, Oxley Island.
" 9 – Dawn Chapman, Taree.
"10 – Ian Bain, Bellangry.
"11 – Margaret Brammah, Tuckarimba.
"11 – Coral McKinnon, Kindee.
"11 – Rosemary Haig, Halliday's Point.
"11 – Geoffrey Bain, Wauchope.
"11 – Joyce Watts, Grafton.
"12 – Robert Paterson, Bunyah
"12 – Gordon Polley, Wingham.
"13 – Malcolm Harris, Wingham
"14 – Brian Cowan, Firefly Creek.
"14 – Elaine Wadsworth, Wherrol Flat.
"14 – Frank Maurer, Hillview.
"14 – Gillian Tagg, Hillview.
"17 – Pauline Green, Palmer's Island.
"18 – Corinne Webber, Maclean.
"18 – Barry Ellis, Kimbriki.
"19 – Helen Darcey, Ruthven.

21 – Margaret Murray, Willena.
"21 – Olive Waite, Mitchell's Island.
"21 – Robert Campbell, Mt. George.
"21 – June Kidd, Nabiac.
"23 – Donald McKay, Maclean.
"23 – Lynette Steel, Wauchope.
"23 – Allan Cameron, Maclean.
"23 – Donald Cromarty, Taree.
"23 – Ruth McAulay, Chatsworth Island.
"23 – Coral Ann Allen, Kundibahk.
"23 – Alistair Webber, Taree.
"26 – Nan Turnbull, McPherson's Crossing.
"26 – Ivy Murray, Willena.
"27 – Raymond Polley, Tinonee.
"27 – Robert Davison, Ulmarra.
"28 – Barry Decks, Wauchope.
"28 – Mavis Sydenham, Grafton.
"29 – Malcolm McLean, St. Kilda.
"29 – Margaret Collins, Wauchope.
"29 – Wendy Robinson, Maitland.

EVANGELISM

“If the foundations be destroyed what can the righteous do?” In one sense the foundations are being destroyed. Only last month we learnt of a new dogma created in Rome; “The bodily assumption of the Virgin Mary into heaven.” The faith of 2000 years has not only been declared incomplete, but invalid. One man is dictating to the conscience of Christendom, contradicting the
of the Eternal Son, Who declared to John on Patmos Isle that the book we know as Revelation, was His last personal testimony to the world, and pronounced judgement upon any man who would add to it or take away from it: “If any man add unto these things God shall add unto him the plagues that are written in this book.”

Dean Inge has again attacked the inspiration of Holy Writ, calling upon us to no longer listen to the Voice of God, but rather give heed to the voice of the “Gloomy Dean.” Dean Inge has publicly declared his hatred of the Old Testament and has deliberately distorted the symbolism of the Sacred Scriptures, and we are not surprised that he finds his own creation “gibberish.” No foundation is ever destroyed unless there is rottenness in it, and the voice of the so-called spiritual leaders from Rome and London gives ample evidence that the church of the 20th century is crumbling.

Bertrand Russel, the philosopher, who has been touring Australia recently, said: “The life of man is a long march through the night, brief, tortured, powerless. On him and all his race the slow sure doom falls pitiless and dark.” If the church has nothing more to offer than new dogmas from Rome, and the mumblings of traitorous clerics from London, then Bertrand Russel, the agnostic, is right, there is no hope for our age. The worst fears in the human breast shall be fully realised and this world shall be reduced to a radio-active wilderness, void of life.

The most stubborn and baffling problems that face humanity are the result of giving heed to the voice of man and ignoring the Voice of God. Even within the Christian church, the great doctrines of God are belittled, His purpose and the destiny of the human race are substituted by a spineless evangelism, which would destroy the distinctive principles uttered by the Voice of God, and restated by Christ and His apostles on the earth, for a false conception of tolerance and pseudo-unity. The parrot-like repetition of “not creed (doctrine) but life” is heard on every side. But the Word of God makes no provision for compromise: “Not one jot or tittle of my words shall ever pass away” said Christ.

We are in the midst of a crisis, our civilization is in eclipse, and the shape of things to come has not yet emerged, but it is evident that the spirit of Anti-Christ is active, and the ranks of paganism are expanding. Paul, the apostle, states the basic cause of this: “Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.”

The widespread nervous strain and seething unrest call for something more than the short lived sensationalism of present day evangelism. Evangelism that is not based upon the solid foundations of God's Truth, is little better than emotionalism, which is often the result of misguided zeal. An evangelism that does not set the great doctrine of the Sovereignty of God as central, is certainly not the evangelism of Christ and His apostles. The Lord Jesus Christ declared, “No man cometh unto me except the Father draw him.” Paul, writing to Timothy, said, “Nevertheless the foundation of God standeth sure, having this zeal, the Lord knoweth them that are His,” and to the Ephesians, “According as He hath chosen us in Him before the foundation of the world.”

God calls the sinner, not the preacher. It is the Holy Spirit that convicts of sin and breaks the power of unbelief. The heirs of the Kingdom of Heaven, from the streets of Sydney to the jungles of Africa are gathered in by God, through the instrumentality of man whom He has called into service. Evangelism is primarily the task of the church, those called of God and ordained by the church are bound by Christ's great commission. “Go ye into all the world and preach the Gospel.” The individual Christian has the right and privilege to give a personal testimony, but evangelism is the work that Christ has committed to the church, for it involves the whole counsel of God, “concerning all things necessary for His glory and the salvation of men.”

It is because the voice of man is heard rather than the Voice of God, that strange doctrines are created and false prophets distort the Scriptures.

God's Sovereignty is the foundation of true evangelism, for the Sovereign God is the sole surety of Salvation. By Sovereign Grace God sent “His only begotten Son into the world that whosoever believeth on Him should not perish, but have eternal life.” The Lord Jesus Christ, in Whom dwelt the “fullness of the Godhead bodily,” and Who is the only and final authority on true evangelism, placed the Sovereignty of God as central in His message to the world: “For I have not spoken of myself; but the Father Who sent me, He gave me a commandment what I should speak. And I know that His commandment is life everlasting,
whatsoever I speak, therefore, even as the Father said unto me, so I speak.”

To preach Christ apart from the great doctrine of regeneration by the Spirit and Faith which is of Regeneration by the Spirit and Faith which is His gift, is contrary to all Scripture. When Nicodemus came to the Master, the Lord Jesus dealt with him by expounding the doctrine of Regeneration, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.”

To preach Christ apart from the doctrine of the Incarnation is to come in conflict with the inspired Word, for it is written: “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” To preach Christ apart from the doctrine of Sanctification is to preach a strange Gospel, for the Voice of God declares: “No man can call Christ, Lord, save by the Spirit.”

The purpose of God for the redeemed dwells in Christ, “all the treasures of wisdom and knowledge are hid in Him.” There is no gift, or saving grace, or spiritual blessing that is given, but in Christ.

The call of the Evangel is to repentance. You may know very little of the doctrines of Grace. Nicodemus was quite ignorant of them, for he said: “How can these things be?” But Nicodemus knew his need and came to Christ, and Christ met his need by declaring the doctrine of Regeneration. You are not ignorant of your need, for the basic cause that threatens our civilization and the individual is sin. Responsibility is upon you, and the solution for all your spiritual problems are to be found in the great doctrines of Holy Scripture.

The Gospel invites you “To seek the Lord while He may be found,” “To call upon Him while He is near.” The evidence of His nearness is the revelation of your spiritual need. Heed not the voice of man, but the Voice of God, and His promises shall be fulfilled. The Holy Spirit will bring you to the consciousness of your immortality, and His sanctifying influences will enable you to hold a balanced view of the problems that face the world. Your treasures shall be in heaven, and the speeding feet of time hastening on to its own exhaustion, will bring you nearer to the full realization of your inheritance in Christ, according to the sovereign will of God.

ADDRESS BY THE MODERATOR
(Free Church of Scotland)

The National Recognition of Religion

Before the Union of 1900 our fathers took their stand on the principle of a National recognition of religion. The Church recognises the civil magistrate exercising his function within his own sphere, as an officer who derives his ultimate authority from God. The Church, as solely responsible to Christ her Supreme Head, exercises a spiritual jurisdiction within her own sphere distinct from and not subordinate to the civil magistrate. In a nation where the majority of the people are nominally Christian, this Scriptural ideal of mutual recognition and collaboration of Church and State for the promotion of national righteousness and peace, is a workable proposition, and can be and has been put into practice with benefit to the nation. The danger which confronted the Church of Scotland in the first half of the 19th century was the invasion of her spiritual rights by the State when the civil courts intervened in the affairs of the Church and judgements of Presbyteries and Commissions of Assembly were overturned by the Court of Session. At present this danger does not exist and the possibility of its reappearance may seem remote. But we are living in a time of rapid change in civil policies and even in the structure of the State. No longer does it hold good that the majority of the nation can be assumed to be Christian in belief. Infidelity and indifference to religion have grown so great that the bulk of the people can be said to have no religious beliefs. The present policy of nationalisation, whatever justification it may have in rectifying social wrongs, and aiding a planned economy, is none the less preparing the way for the advent of the totalitarian state. That those who promote the policy have no such object in view we may well believe, but the ground is being prepared and many of the necessary instruments are brought into being which will facilitate the sudden emergence of an authoritarian system, if ever a good opportunity should present itself. The Communist state has made the Church a department of the State and this programme has been carried out in Russia and Czecho-slovakia and it will doubtless be attempted in other of the satellite states. The aim of this policy is not the protection of the Church but its ultimate extinction. Where religion cannot be rooted out by crude propaganda and direct persecution, then this system of state control is introduced. The
Church becomes an instrument of State to be used to promote State purposes and when its usefulness has ceased, it too will cease.

This problem has not presented itself to any degree in this country and we pray it never will, but a growing paganism will inevitably result in a weakening of the ideal relationship between Church and State. The voluntary principle which insists on a complete severance of Church and State is no real solution and plays into the hands of the enemy. The solution lies in an insistence on the moral responsibility of the State and on the obligation of state officials and magistrates to obey God and defend His laws. This is an aspect of our great Disruption principle which needs re-emphasis. Ministers of State are so obsessed with national concerns that they overlook the fact that man has a soul. They persistently close their eyes to the moral evils which are rotting the life of the nation under the mistaken impression that these matters lie outside the sphere of their responsibility, and that measures for their correction can be safely left to the Church or private societies. The Minister of State has his special responsibility and the Establishment Principle lays emphasis on the Divine sanction of his office. The office is honourable and responsible in relation to men, but it carries a double responsibility because of its relation to God. It is not the active intelligence of great statesmen, or the busy industry of well meaning legislators, that is to decide the welfare of a nation. Intelligence and industry, divorced from the fear of God, will only lead to ruin. The voice of history and the word of God both declare that it is righteousness which exalteth a nation, and for such a national righteousness we need rulers who fear God.

Mode of Public Worship

Another principle which our worthy fathers put in the forefront of their testimony affected the mode of public worship. Worship as required by the New Testament finds expression in two principles, simplicity and spirituality. Our fathers related their practice to the character of God revealed in the Scriptures. “God is a Spirit and they that worship Him must worship Him in spirit and in truth.” The emphasis is laid upon the inner attitude of the soul – the incentives to worship – operate from within – in God given convictions and desires. The place of worship is secondary, and physical inducements to worship in the shape of outward stimulus either to the ear or the eye, are not given any special prominence. That this rule has never appealed to the natural man is not surprising. The natural man loves what is 4 sensual and his desire is to import into his worship what pleases the senses.

With the changed attitude to the Bible there has also taken place a change in man’s conception of God. The spirituality of the old Biblical view has been almost entirely lost, and its place taken by a quasi-philosophical view which identifies God with the operations of natural law, and results in a kind of pantheistic God who is curiously arrayed in the vestments of an universal benevolence. In consequence, popular thought has moved away from the old idea of worship as a solemn, soul searching, conscientious act, where the mind is engaged with thoughts of its own sinfulness and God's holiness and grace, to the idea of worship as service, in which the dominant factor, so to speak, is not the inner soul, but the outer man with all his love of sound and colour and pleasing atmosphere.

The great defence of a colourful worship is the assertion that we should bring our best to God; surely God deserves to receive the richest gifts we can offer! Taking the Scriptures as our guide we answer that it is not what we desire to bring, however costly, that matters, but what God requires from us. Our duty is to give to God in worship what He wants from us, not what we want to give. There is a deep distinction here. The sacrifices of the Lord are a broken and a contrite heart. God looks to our attitude of soul and not to the refinements of our mental culture. While we do not confound simplicity with severity, or spirituality with suppression of the freedom of the soul, we contend for a freedom in our public and private worship within those limits which we conceive have already been set forth in the Scriptures as forming the grounds for a New Testament worship of God. In an age when the tendencies are all towards a prescribed and ordered ritual, and where a still more elaborate ritual is eagerly seeking to obtain authoritative sanction, it is our duty to maintain our distinctive testimony in this as in other important matters.

The stream of time is flowing swiftly and some observers tell us that our attitude on this question is retrograde and obscure, and is bound to have a cramping effect on the life of the Church. We cannot admit the validity of this criticism. In an age which has rapidly moved away from the fear of God and reverence for Divine ordinances, any act of faithfulness to Scripture order is open to similar attack. judged by the only criterion by which any
Christian service can legitimately be judged – that is, the requirements of God's Word – we are not afraid to submit our present constitutional practice to searching scrutiny, alongside any conventional order, and claim the superiority which commends itself to the simple hearted who desire to worship God in spirit and in truth.

**The Authority of Holy Scripture**

These considerations lead me to refer in closing to the central and most important part of our testimony, that part which latterly came to be the pivotal truth for which our constitutional fathers took their stand, the doctrine of the Divine inspiration and authority of the Holy Scriptures. It is at this point that we definitely part company with the modern conception of authority in the realm of truth. The method of the scientist is to proceed on an hypothesis which he tests against certain ascertained facts – then, by a process of experimentation and deduction he arrives at a theory which presents a plausible explanation of those facts – and finally, he claims his theory to be established. Thus for the scientist all truth is relative, his field of knowledge is limited by the stage at which he has arrived in his researches into nature. He can never claim to know all the truth and his view is continually enlarging. He is ever learning yet never coming to a final pronouncement of what constitutes the truth even in his own department. While this method is useful and indispensable to the scientist, it can only be productive of the utmost confusion when it is applied to the realm of religion and morals. The function of the Minister of the Gospel in his attitude to the universe and to life is essentially different from that of the scientist. The scientist is a searcher, the Minister is a custodian – the scientist is ever seeking to wrest secrets from Nature, the Minister has been put in possession of a great secret from God. We affirm the fact of an historical revelation – God has spoken. “God Who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in those last days spoken unto us by His Son.” This is where we take our stand. With all reverence, as befits us as men, we say with the Psalmist, “I will hear what God the Lord will speak.” We accept the Holy Scriptures as the word of the living God. We do not claim a monopoly of the truth, or a perfect understanding of all its parts, but we claim, in the language of the Confession, that “the whole council of God, concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture.”

5 The spiritual authority of the Book does not depend on any traditional reverence with which it was regarded in the past but on its own claim, and the unique spiritual power by which the claim is substantiated. There is a spirit in the book – a spirit of righteousness and grace – a spirit which influences any unbiased mind. It has a searching quality in it, it touches the conscience, and a spiritual quality which evokes a response from a sensitive soul. It is true that there are those on whom those qualities of the Bible make no impression, as it is true that there are multitudes who have no interest in God or religion. But every soul who loves the truth will come to the light of the Scriptures and acknowledge that it is of God.

To hold to this sacred doctrine is a worthy and honourable trust. But our responsibility does not end there. The Scriptures themselves are not an end in themselves, but are God's appointed means to an end – the end being His glory and the salvation of souls, and to that end we must be true. The Scriptures can be compared to the golden candlestick which gave light in the ancient tabernacle, its several distinctive doctrines like the individual lamps all together comprising a whole, but each lamp needing individual attention. So with the doctrines of grace. No more than the tabernacle was efficiently lighted by one or two lamps, no more can the life of the Church of Christ be sustained by preaching one or two doctrines.

Fathers and Brethren, we are living in dark and difficult times. A great spiritual darkness has invaded our land, the bulk of our population in town and country is drifting into paganism. Even within the church, among her most devoted ministers and office bearers, a battle is constantly waged against the spirit of deadness. The powers of darknes exerts a relentless pressure. Men find it difficult to expound the doctrines of grace and to set them forth in their inherent truth and convicting power. “Is not my word like as a fire?” saith the Lord, “and like a hammer that breaketh the rock in pieces?” Yes, but strong arms are needed to wield the hammer, and strength is not always forthcoming. “God is the Lord which hath showed us light” – let us wait on, pray on, and hope on – the night is dark but the day will break. Such was the strong faith of one who said – “I wait for the Lord, my soul doth wait, and in His word do I hope.” At a pre-union meeting in Oban in
1892 the Rev. J. Geddes of Milton, Glasgow, sent this message which was read out by the chairman:
“Let us not expect too early a vindication of truth.”
That good man's observation was based on a study of Biblical history. Truth may take more than two generations before it is wholly vindicated – but vindicated it will be. “Sursum corda!” God is in our midst, for He will never forsake His truth or those who love it.

Today we look back and we honour our noble fathers who fought so valiantly – let it be our part to emulate their devotion to principle, their integrity and fortitude, as men who rejoiced that they were counted worthy to suffer shame for Christ's sake. It is our privilege to share in this heritage and our responsibility to maintain its honour unsullied and its vitality unimpaired.

– “FREE CHURCH RECORD”

SABBATH SCHOOL EXAMINATION

To the Editor.

Dear Sir,

On August 12th Sabbath School Children of the Manning charge took the first annual examination. For various reasons other groups, Grafton possibly excepted, have not taken the examination. It appears that numbers of our teachers are not using the Notes set out in the “Sunbeam.” If this practice continues we shall never be able to set a test acceptable to all the children. Some have said that the subject matter is too difficult. I suggest that we teachers should be able to break down the matter to suit the children. Others have complained about the lack of continuity. This is regrettable, but it should be obvious to all that examination testing would deal only with Mr. Nicolson's Notes and the Scriptures chosen by him. Then the holiday question has to be considered. From long experience I am convinced that Sabbath Schools should be open all the year round, providing teachers are available. There are always some children who do not leave the district and always some visitors to Church centres. The month of January could well be a revision month, since many are at the seaside then.

Next August I hope to set an examination again for three grades, when I trust every Sabbath School will take part. We should remember that such a test increases interest and efficiency in teacher and pupil. Moreover, these Notes are diligently prepared and emphasise those doctrines and principles for which our denomination stands. They should not therefore be lightly put aside by our teachers.

Yours sincerely,

Campbell King.

Taree, 24th August.

6 MAN’S CHIEF END

The attention of the world is directed to Korea. Is this another move in the plan of world domination by Communism? A test case, involving devastation and destruction, the torn and broken bodies of men, whose lifeless eyes stare on the Korean hills? Karl Marx lived with resentment in his heart, and was the spiritual father of Communism. Lunacharsky, the commissar of Public Education in Moscow, gave expression to the basis of the communistic idea of a successful revolution, when he said: “The Christian idea of love is an obstacle to the development of the revolution, what we need is hatred. We must learn to hate, and only then shall we conquer the world.”

Looking out upon the world we see a struggle for freedom. Freedom of thought and speech, freedom from fear. We have our responsibility to the present world situation, but we should remember that tomorrow's world will be committed to other hands, and the greatest service that we can render to our generation is to determine the purpose of life and the end of our being. What is the end and aim of our life? Until we can make up our minds concerning this question, we surely cannot make up our minds about anything. We might talk about our convictions, but these are empty words unless we have an answer to the first question, “What is man's chief end?” The struggle for freedom did not begin with the last World War, nor was the Atlantic Charter original. Human history, from the fall of man to this present day is a record of man's struggle for freedom, and the achievements in history towards this end are marked by the Reformation of true religion.

The present stare of the world reflects the spiritual state of the people. On the one hand we have the materialistic paganism of Communism, and on the other hand the paganized religion of Liberalism. The ultimate end of both is centred in this world, and their answer to the question, “What is man's chief end?” is “Man's chief end is man.” The Holy Scriptures however declare that “Man's chief end is to glorify God, and enjoy Him forever.”

The purpose and thoughts of God embrace eternity. It was from the habitations of eternity that the Lord Jesus Christ proceeded to this world, and by His sacrificial death He revealed the purpose
and thoughts of God. He unfolded the inestimable value of the soul. We may be conscious of the tragedy when worldly ideologies clash, spilling the blood of men and encircling the earth with grief, but this cannot be compared with the awful tragedies of the lost. The Master declared that if you exchanged your soul for the whole world, it would profit you nothing.

The Apostle Paul said, “For me to live is Christ,” and the life of the apostle, under God, has contributed more to the happiness and spiritual freedom of men than all the wars that have ever been waged. No one will deny that Christianity is the foundation of our objections to the totalitarian ambitions of Communism, or, that the teaching of Jesus Christ is the only remedy for the world's evil. But it is only that man, who can reach out to know the will and purpose of God, by faith, that can put into operation the teaching of Jesus Christ. God's glory cannot be defeated, if His love is not revealed in us, then His justice will be.

Unless our faith is founded upon the firm of God's Sovereignty, then our whole world view is distorted, socially and politically. Like a derelict upon the oceans of time we are carried by the currents here and there, until eventually we are brought against a set of circumstances, before which all our preconceived ideas crumble. We should remember that life's deepest problem must meet us all, when for the last time the question is asked: “Where will you spend eternity?”

The question may be asked. Does our present attitude and activity indicate the ultimate end and aim of our life? It certainly does. If the Glory of God and the knowledge of His will and purpose are our objective, then the influence of our spiritual convictions must be brought to bear on our relations with the world. These things must be so, for you cannot gather grapes off the briar. The Gospel is a call to a new relationship with God. Christ died to redeem His people from the dominion of sin and the power of death, to the glorious liberty of the sons of God, renewing the spirit of the mind and enlightening the understanding by the power of the Holy Spirit, enabling us to hear God speak His will and purpose by the Word of Holy Scripture.

Without the regenerating power of the Holy Spirit, our convictions mean little, regardless of our sincerity. The Pharisees in the days of our Lord on the earth, considered that they had deep convictions, but the Christ revealed that they were shallow and empty. They prided themselves on their sincerity, but they were as driftwood, hastening to the abyss of eternal doom. When these men were brought face to face with their convictions, their convictions had no foundation. Their end and aim in life was not the “Glory of God,” but self. They were ignorant of the will of God as both sacred and secular history proves, but they had convinced themselves that they were doing God's service. God was not central in their lives because it was contrary to their nature, and the shallowness of their convictions reveals itself in their political and social life.

The Pharisees were proud of their social standing, they would not lift their little finger to ease the burden of their fellow. In political life they condemned the Lord Jesus Christ at the expense of justice, but when one of their number, Nicodemus, was faced with the need of salvation, he discovered how weak and insignificant were his puny convictions. When he came up against the great facts of God's will and purpose, he said: “How can these things be?” He was in the midst of a hopeless maze, there was nothing solid upon which he could hold. When Christ revealed to him the regenerating power of the Holy Spirit, we notice how his convictions of God's saving grace influenced his life. Of his social life we know little, but we see how he opposed the council and claims a fair trial for the Christ, and we are also impressed by the company he keeps. His friends and convictions carried him into Pilate's house to plead for the body of Jesus. We do not know if the Korean War will develop into World War III or not, but we do know “that righteousness exalteth a nation” and the individual and nation whose convictions are based upon the will and purpose of God, as revealed in His Word, is the greatest asset that the world can have.

Whatever may be the aim of a man's life, the end is certain: “man's chief end is to glorify God,” and that end cannot be defeated. God calls upon all men to repent, and in all who heed that call, God's love and mercy shall be manifest. This is the end of the Gospel call, that men might enjoy His favours forever. Whatever convictions we may hold that are contrary to the will of God, will not unfold the mystery of death or remove its sting. Christ alone has the keys of death and hell. He suffered on Calvary's tree that they might hang at His girdle. And if God's love is not revealed in us, then His justice will be.
We never move towards Christ, death cannot move, but Christ moves towards us, and if we are to live above life's tragedies and problems, then we must find salvation in Christ. His gifts are not only forgiveness and life, but in Him are hid all the treasures of wisdom and knowledge, which will adjust the redeemed's relationship to the world and its passing events. For that wisdom is yours for the asking: “If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not.”

CONGREGATIONAL NEWS

Wauchope: The Sacrament of the Lord's Supper was dispensed at Kindee on 1st Sabbath of June. Rev. A. Allen visited us for this “Season.” His services were greatly appreciated, and the Communion Season was a time of happy and profitable fellowship.

Sydney: Dr. Isobel Macleod left Sydney on Friday, 18th August, on the “Strathaird” to return to Scotland after a stay of about 18 months. During this time she made many friends, who bade her farewell at a number of different functions held in her honour. She will be missed at the church meetings at which she was very regular in attendance. The best wishes of the St. George's congregation go with her.

Word has been received of the passing of Mrs. Mackay, widow of the late Rev. George Mackay. Mrs. Mackay accompanied her husband to Australia when he supplied St. George's for 12 months. She was well known and affectionately remembered by many of the congregation. Our sympathy is extended to her surviving relatives.

JEAN MCDONALD MEMORIAL FUND

The following from Rev. T. M. McClean is one of a number of appreciative letters received recently:

Your gift from the Jean McDonald Memorial Fund arrived with us in good condition and my wife and I wish to express to your Committee our thankful appreciation of the parcel, the contents of which were very much enjoyed. If necessary, it was enough to bring back to memory many happy years spent in Australia. But it is not necessary. I often think of the loyal people among whom I spent so many years, endeavouring to tell the glad message of redemption through the merits of our Lord and Saviour, Jesus Christ. The kindness and consideration bestowed on me during my sojourn among you all has placed the people for ever in my memory – yes, and for ever in my heart.

Praying that the blessing of the Lord may rest on and abide with you all, with St. George's and the whole Church, yours very sincerely, T. M. McClean.

Hon. Secretary, Miss K. Davis, 8 Drynan St., Summer Hill, N.S.W.

THE FREE CHURCH FELLOWSHIP

Subjects for 1951 Rally.

St. George's, Sydney. The Apostle Paul. (a) His early life and conversion. (b) His labours.

Kindee. Responsibilities of Church Membership.

Tinonee. The Lord Jesus Christ as Prophet.

Taree. The Lord Jesus Christ as Priest.

Wingham. The Lord Jesus Christ as Prophet.

Maclean. The work of the Holy Spirit in Conversion.

Huntingdon. The work of the Holy Spirit in the growth in Grace.

SUBSCRIPTIONS FOR AUGUST

NEW SOUTH WALES

Mr. Russell Campbell, Marlee, 5/-, 30/4/50; Mr. A. Dick, Koree Island, £1, 31/12/51; Mr. Neil Campbell, Chatsworth, £1/5/-, 31/11/51; Mr. P. A. Coombes, Wingham, £1/15/-, 31/12/50; Mr. J. McLean, Earlwood, £1, 31/12/52; Miss C. Lindsay, Huntingdon, 5/-, 31/8/51; Mrs. W. Boughton, Cessnock, 5/-, 31/8/51; Mrs. H. A. Renwick, Girvan, 10/-, 31/7/52; Mrs. F. McPherson, Evans Head, £1, 31/12/50; Mr. R. Beaton, Saltash, 10/-, 31/10/52; Miss H. Beaton, Newcastle, 10/-, 31/10/52; Mr. M. Cromarty, Anna Bay, 10/-, 31/10/52; Mr. A. Cromarty, Saltash.

VICTORIA

Mrs. M. Nicolson, Burrinjong, 10/-, 28/2/52; Mr. H. Nicolson, Kew, 10/-, 30/11/51; Mrs. R. J. McMillan, Northcote, £1, 31/12/50.

DONATION

Anon., Sydney, 10/-.

The General Treasurer gratefully acknowledges the following amounts: –

Miss A. Bews, N. Geelong, Missions, £1.

Mrs. Rowe, Tourrello, Missions, £2; Training of Ministry, £2; Publications, £1/10/-; Welfare of Youth, £2; Church Extension, £1; Exchange, 6d.

Mrs. Cook, Adelaide, Unallocated Funds, £6/15/-.

Barrington Congregation, Training of Ministry, £10/10/-.

Estate of the late Miss Ann McDonald, Unallocated
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**
The Manse
Wharf Street, Maclean, N.S.W.

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.

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**IF THE TAPER IS PUT OUT**

“He made his ways unto Moses, his acts unto the children of Israel.” (Ps. 103: 7.)

I cannot forget the confusion into which I saw a conceited young fellow thrown once, when he turned to an aged minister and, as if challenging discussion, said, “I am told you believe in the inspiration of the whole Bible.” The good man answered quietly, “Oh yes, my friend; and what do you believe in?”

A little laugh covered the defeat, but he continued, “But you certainly know what the great scholars say about it?” Again the calm answer met him, “Somewhat; but what did they say to you about your soul?”

Now the inquirer grew restive. “They say you are leading men along with a farthing taper in your lantern.” To this the aged preacher only said, “Do they say men would see better if we would let them put the taper out?”

(The Sunday School Times.)

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

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**METHOD IN BIBLE STUDY**
Across the Old Testament might be written EXPECTATION, and across the New Testament,
REALIZATION.

There is a marked development in each of these Testaments.
1. Genesis to Deuteronomy – Revelation.
2. Joshua to Esther – Preparation.
5. Matthew to John – Manifestation.
7. Revelation – Culmination.

– Dr. Griffith Thomas.

THE LORD WILL PROVIDE

The birds without barn or storehouse are fed;
From them let us learn to trust for our bread
His saints what is fitting shall ne'er be denied,
So long as 'tis written, “The Lord will provide.”

– John Newton.

EXPOSITION OF THE BOOK OF JOSHUA

The Book naturally falls into three main parts:
I. Entering the land. Chapters 1 to 5. Ver. 12.
2. Conquering the land. Chapters 5 to 12.
3. Possessing the land. Chapters 13 to end of Book.

– Dr. G. Scroggie.

ENOC

“Enoch walked with God.” In the catacombs of Rome one of the most frequent devices which one sees is the rough outline of a shoe, or a sandal, and within the outline are the words, “In Deo” (In God). It was the way the early Christians had of expressing the substance of an holy life. It was a walk in God.

– Sel.

TWO STRINGS TO THE BOW

Christians, remember this – God has two strings to His bow: if your hearts will not lie humble and low under a sense of sin and misery, He will make them lie low under the want of some desired mercy.

– Sel.

10

PURITY AND HOLINESS

Purity and holiness are not one and the same thing. Purity tells of cleansing, but holiness tells of perfecting after cleansing. Purity is the negative side of that truth of which holiness is the positive. Purity tells of committal to God; holiness tells of abiding contact with Him. Purity is instantaneous but holiness is progressive. Never in Scripture are we exhorted to become pure gradually; never are we exhorted to become holy instantaneously. By cleansing we are set apart; by holiness, in addition to that, we are filled.

– Dr. G. Scroggie.

CHRIST IN SCRIPTURE

The dominating subject of Scripture is Christ. Starting out with that fact we see that He is revealed in the early part of the Old Testament as Priest, in the central part as King, and in the latter part as Prophet; and in the New Testament we have the realisation of Christ in this threefold capacity; as prophet when here on earth; as Priest now in heaven, and as King when He comes to establish His universal kingdom.

– Dr. Graham Scroggie.

ONLY TWO CONSIDERATIONS

1. The two masters, God and Mammon.
2. The two ways, the Broad and the Narrow.
3. The two foundations, one Rock and the other Sand.
4. The two destinies in front of everyone, Heaven or Hell.

THE PROMISES ARE TO BE PLEDGED

God's promises were never meant to be thrown aside as waste paper; He intended that they should be used. God's gold is not miser's money, but is minted to be traded with. Nothing pleases our Lord better than to see His promises put into circulation; He loves to see his children bring them up to Him, and say, “Lord, do as Thou hast said.”


COMING JUDGEMENT

An African chief had done something for which the English Government wished to punish
him and sent a gunboat for this purpose. A runner brought him word that the boat had entered the river. He had the courier killed. The next day a second runner arrived to tell him how far the boat had come up the river. This poor fellow also lost his head. And the same fate was met by the other couriers who arrived the following days. This did not, however, keep the English boat away, nor delay the day of judgement. Suddenly the jungle echoed with thunder of cannon, and the huts of his kraal collapsed as if made of cardboard.

How do we treat the messengers of God who came to tell us of approaching judgement? We may have silenced them, but the judgement day is coming. You may have silenced your conscience, grieved the Holy Spirit, left unopened the Holy Bible, and turned your back to your Christian friends – but the judgement day is coming.

– (“Bible Illuminator”).

LESSON NOTES FOR OCTOBER
By H. C. NICOLSON

1st OCTOBER
Numbers 18: 20-24        Memorise Psalm 119: 57

The key to this lesson is found in your memory text – “Thou art my portion, O Lord.” The priests by reason of their occupation had no lands of their own and as they were in a very special sense the Lord's possession, it was only reasonable that the Lord should make special provision for these special servants. These men may have had an interest in business activity, in land owning or other worldly pursuits but God had called them to a particular task so, as is always the case, God made good any sacrifice which they may have made. You remember in the Gospels how Jesus told His disciples that anything they might give up for His sake and the Gospel's would be repaid an hundred fold (see Matthew 19: 29). If any of you feel God calling you to a particular service do not let the question of provision discourage you. God will provide.

Our lesson deals with a very big question and it is one which concerns all Christians, young and old. The Levite had to choose between worldly possessions and God's service. Many faithful Israelites had worldly possessions but in the case of the Levite he had to choose between one and the other. This has an important lesson for us because what may be hindering us in our Christian life may be something which is quite lawful. God searches our hearts and we must be prepared to put away that which has become an idol. Read the beautiful words which Paul used to Timothy. (See 2 Timothy I: 12.)

An important reference to the tenth is found in verse 21. If you turn to Leviticus 27: 50-32 you will find that God had already claimed a share in all the fruits and flocks. You will also find a reference to this matter in Genesis 14: 20 and also in Genesis 28: 22. How much we should consider the principle that we owe everything to God.

In verse 24 there is a reference to a heave offering. Commentators seem to regard this as merely an offering and not to be associated with any special ritual.

8th OCTOBER

In the first verse of our lesson there is a reference to the first month. Those who are authorities on these matters say that this is the month Abib, the vernal month. During this month there was often much grass in places which, at other times, is desert. Travelling at such a time was easier. The existence of much grass was very important to the inhabitants of Palestine, and the evangelist John makes an interesting reference to grass in John 6: 10.

Another important reference in the first verse is to Miriam. It is recorded that “Miriam died there, and was buried there,” in Kadesh. Miriam was the sister of Aaron and she was a prophetess. She is particularly associated with the singing of triumphal songs after the deliverance from the Red Sea. (See Exodus 15: 20-22.)

We will come to these matters later, but it is a fact that Miriam, Aaron and Moses all died within one year. This was given a special significance by some of the early fathers of the Christian Church. They regarded the passing of these three figures, namely Miriam, Aaron and Moses, as prefiguring the passing of prophecy, priesthood and law before the coming of Christ. This interpretation is given added force as Joshua was raised up after the passing of Moses and Aaron. Joshua is generally regarded as a type of Christ.

Now we come to some fresh grumbling. Water is short and as has always been the case before, there is an outburst of complaint at once. Men and women ignore the Church and the Gospel, but as soon as any of the blessings associated therewith are taken away, there is an immediate outcry.

How often are we annoyed today by the use of catch-cries; this grumbling by the Israelites was very superficial because actually the majority of those in the camp were the children of those who had come out Egypt. They had no real experience of what they were talking about; it was a mere repetition of what is recorded in Exodus 17: 3.

You will find plenty of people like that today. Next time you hear a man speaking about the contradictions in the Bible just ask him to name one, and I venture to say he won't be able to answer your question. The man who mocks at God and His word is always as the psalmist called him – a fool.

Although our later studies will reveal that Moses and Aaron went wrong in this matter, they nevertheless adopted the right attitude in taking the problem to God. God drew near to them and His glory appeared unto them (Verse 6). Everyone of us should pray in these difficult days that our leaders take the national problems to God and that God's glory be revealed to them.

15th OCTOBER

Our last lesson dealt with the Israelites complaint.
Today's lesson deals with the response of Moses. You will remember that Moses and Aaron went in to the presence of the Lord and we were reminded that the glory of the Lord appeared unto them.

Notice carefully the instructions given by God. Moses was to take the rod and he was to speak unto the rock. No reference was made in divine instructions about striking the rock. Now, contrast these instructions with the behaviour of both Moses and Aaron when they appeared before the people. Firstly, Moses gave vent to a most ill-natured frame of mind and his words are recorded in Verse 10. Then to make matters worse he lifted up his hand and smote the rock with his hand. God honoured His word by sending the water in abundance from the smitten rock, but He passed a dread sentence upon Moses and Aaron. In verse 12, the Lord speaks and Moses and Aaron are told that they will not enter into the land which had been given to the people.

There is some uncertainty as to what was precisely the sin that provoked God. Most students of the Bible regard the smiting of the rock as the sin. There is much to support this because in the original instructions the rod was only to be taken, no doubt as a symbol of divine authority. This is undoubtedly a reminder to us all that the gifts which God gives us are only to be used in accordance with His word. The peevish words which Moses used certainly aggravated the offence and we find in Psalm 106: 35, that “Moses spake unadvisedly with his lips.” You will note, however, that both offences had one thing in common – they both directed attention to Moses and Aaron rather than to God.

Moses felt the severity of his sentence, and I would like you to read his beautiful prayer recorded in Deuteronomy 3: 24-29. That prayer should remind you and me that God is faithful not only in mercy but in judgement.

According to the marginal reading, the word Meribah means strife. Note Verse 13 because there is a testimony to God's great power. Despite the fact that Moses and Aaron had failed, God marked the waters of Meribah as a place where He was sanctified in His people. God brings things to pass even when His servants fail Him, but remember He does not overlook the faithlessness of those who should have obeyed His word.

22nd OCTOBER


Our lesson today is a remarkable one because it sets forth the relationship which so often exists in our day between the Church and the World. Never be swayed by people who speak of the Old Testament as something to be lightly regarded. You can get in the Old Testament all the great principles taught in the New. Furthermore you often have them presented in a very practical and colourful way. There is a rather big term used about other matters which applies to the Bible and that is an “organic whole.” Briefly stated you may regard the Bible as a complicated machine, the effectiveness of which rests upon the fact that all parts are co-operating with each other. Perhaps I say too much about this, but I think there is tremendous value in regarding the Bible as a complete revelation of God.

I want you to notice how Moses in his message to Kadesh refers to “thy brother Israel.” The ancient lineages of the Hebrews were always regarded in individual terms. Think of how we hear Judah, Simeon and the other tribes spoken of. Israel as you know was the name given to Jacob by God (see Genesis 52: 28), and the Edomites were the descendants of Jacob's brother Esau. This provides one of the many examples of how important are the details of scriptural texts.

In verse 16 you will notice a reference to an angel. It has been suggested that Moses used this term because the Edomites might not know or understand the particular relationship which existed between the Lord and the children of Israel. Now I realise that this is a solemn matter to discuss, but the Angel referred to was undoubtedly our Lord Jesus Christ. I want you to look up some references. Exodus 14: 19, Genesis 32: 30, Joshua 5: 15, Acts 7: 35. I have looked at these carefully and if you will do the same you will realise that the Person referred to was no mere messenger but One who had the attributes and authority of God Himself.

The request made to the Edomite king was refused. Here, then, we have the hostility of the world to God's people. The Israelites had promised that they would not do any harm yet they were refused. This has always been the case. God's people are a means of blessing to any land, they are obliged to be loyal to the law, and persecuting kings have admitted that such was the case. We are reminded here of a great principle of the Free Church, namely, the acknowledgement of true religion and the support of Christ's cause. Many nations have cast away the rule of Christ and have gone either to idolatry or atheism. All of us should be interested in these things because, sooner or later, we will have to face up to the necessity of declaring what side our nation is on. God has promised very particular blessings to the nations and to the peoples who acknowledge and honour Him.

29th OCTOBER


Aaron's death is the centre of today's study. The sin at Meribah, which we considered on 15th October, is now bearing its fruit. One might almost say that it is the carrying out of a death sentence because in Verse 24 the passing of Aaron is clearly related to the rebellion against God's word at the waters of Meribah.

The Bible never allows us to make idols of God's servants. Aaron, although called to a great task, reveals himself as man who was led away from the right path. Today we learn that he has to go the way of all flesh. Boys and girls, we must always remember that in a world without sin there would be no such a thing as death. When Jesus died He conquered death, and when this world has finished death will be finished also.

Notice particularly that the office of priest passes to ELEAZAR. We learn from this that those things which God has established are not dependent upon man but continue with those whom God may call. It was Aaron that died, not the priesthood.

The people of Israel had evidently respected Aaron for they mourned him thirty days. We read in Genesis 50: 3 that the Egyptians mourned seventy days, but thirty days seems to be the greatest period observed by the Israelites.
We have now reached another stage in our studies in Numbers. Next month we will return (D.V.) to the Psalms. The first Psalm to be studied will be Psalm 6.

I hope you are keeping your Sunbeams for revision. Already the committee are preparing examination papers.

SEPTEMBER BIRTHDAYS


1950

Sept. 1 – Beryl Hamson, Maitland.
  1 – Patricia Bain, Wauchope.
  7 – Ian Crispin, Grafton.
  7 – Alex Steel, Wauchope.
  8 – Robert Allen, Sydney.
  8 – Wendy Nisbet, Sydney.
 10 – Lawrence Hanks, Branxholme.
 10 – Lachlan Ramsay, Aberdeen.
 12 – Dorothy McKinnon, Kindee.
 13 – Pat Morris, Taree.
 15 – Colin Watters, Grafton.
 16 – Graeme Gratian, Geelong.
 18 – Rodney Gill, Port Macquarie.
 19 – Helen Campbell, Mullumbimby.
 19 – Mary Arrowsmith, Barrington.
 19 – James Small, Cangai.
 19 – Ronald Lisle, Grafton.
 20 – Kay Kidd, Nabiac.
 20 – Lorraine Paterson, Bunyah.
 20 – Janice Smith, Wallsend.
 24 – Margaret Cameron, Illawarilla.
 24 – Janice Maurer, Hillview.
 26 – Janice Green, Maclean.
 26 – Stuart Murray, Sydney.
 27 – Elizabeth McKay, Kinchela.
 27 – Campbell Farmer, Adamstown.
 28 – Geoffrey Anderson, Chatsworth Island.
 28 – Shirley Anderson, Harwood Island.
 28 – Joseph McKinnon, Kindee.
 29 – Alistair Richards, Canberra.
 29 – Helen Maurer, Taree.

ACKNOWLEDGMENTS TO BIRTHDAY FUND

21/4/50, Miss Cathie Young, Geelong, 5/-; 22/4/50, Mrs. J. Bain, Wauchope, 20/–; 19/6/50, Mrs. M. Steele, Wauchope, 5/–.

SEARCH WORK IN EXODUS 1-10

1. Find the statement, “The Babe wept.”
2. Who was Moses' nurse?
3. What lesson was to be learned from Moses' rod becoming a serpent and turned into a rod again?
4. What feeling was Aaron to experience when he saw Moses?
5. God was not revealed to Abraham, Isaac and Jacob by a particular name. What was that name?
6. Give the names of Moses' father and mother.
7. In what part of Egypt did the Lord not send the plague of hail?

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

J. Bell & Co., 51 William Street.

CHURCH ANNIVERSARY

So far as is known Hamilton congregation has never previously celebrated any anniversary of the
opening of their church building. Some years ago the Branxholme Congregation had a happy and fruitful commemoration of their diamond jubilee, but both jubilee and diamond jubilee of the Hamilton Church were allowed to pass unobserved. Both occurred during the present pastorate and the reason for the omission is found in the fact that no one in the congregation knew, until we had our City celebrations last year, just when the church was erected and became available as the place of worship for the Free Church people of Hamilton.

Stimulated by the remembrance of the Branxholme commemoration it was thought desirable to mark the 80th anniversary of the Hamilton Church in some special way and what better way, forsooth, could be found than by holding a series of special services including observance of the sacrament of the Lord's Supper.

The necessary arrangements were made and with the good help of the Rev. J. Campbell Robinson of St. Kilda and Mr. Stewart Ramsay, our final year Divinity Student, a lengthy programme of meetings was carried through beginning on the 14th and ending on the 18th September.

GOOD MEETINGS AT HAMILTON

DAY OF HUMILIATION

The first day, Thursday, was devoted to Humiliation and Prayer and a solemn call was made beforehand by the Pastor to each member of the congregation to use the day to get right with God and to seek some assurance of the fact.

Two services were held both being conducted by our chief visiting preacher, the Rev. J. Campbell Robinson. “Broken Altars” in the forenoon and “Jonah’s Call to Nineveh to Repent” in the evening were the subjects of the preacher's addresses. It was felt to be an impressive day.

At the Prayer meeting prior to the beginning of the forenoon service the words of the 139th Psalm were solemnly sung as a chorus: –

“Search me, O God, and know my heart,
Try me, my thoughts unfold: And see if any wicked way There be at all in me.”

And at a similar preliminary meeting in the evening, with equal solemnity, words from Psalm 119 were used: –

“Look on me, Lord, and merciful Do thou unto me prove,
As thou art wont to do to those Thy name who truly love.”

Both verses are admirably suited, and in that order, for the soul prostrating itself before the Lord in humiliation and prayer.

PUBLIC MEETING

On Friday evening a public meeting was held when Mr. Stewart Ramsay in a well thought out address, impressively delivered, told of his reasons for entering the ministry of the Free Church. Mr. Robinson drew from his extensive historical knowledge to speak of “The Church in History” emphasising some of the great truths for which the Church has contended throughout the centuries of its existence. The local Pastor took a forward look and gave a brief address on “Essentials to True Progress.” This meeting proved very interesting and fitted in well with the commemoration.

At the preliminary Prayer Meeting Psalm 80, Verse 14, was sung: –

“O God of hosts, we thee beseech, Return now unto thine; Look down from heav'n in love, behold, And visit this thy vine.”

This was an appropriate prayer in intercession for the Church. The congregation were asked not now to think of themselves particularly as they had been doing the previous day but rather of others and seek blessing for the church to which they belonged. It is a glorious thing to have the Lord look down from heaven in love upon His Church. It is believed that this was the prayerful desire of many.

The word “look” coming prominently before the congregation in the prayer chorus both on Thursday and Friday evenings seemed to become a key note for future meetings. Both preachers on Sabbath referred to it and in the closing Prayer Meeting the congregation was bidden to go from the meetings to their common duties laying aside every weight and the sin which doth so easily beset – “Looking unto Jesus.”

PREPARATORY SERVICE

On Saturday afternoon Mr. Robinson conducted a preparatory service and at the close tokens were distributed to communicants.

Two Hamilton ladies, both over 80 years of age and regular worshippers in the church for very many years, came forward to receive a token for the first time the session having agreed previously to receive them into membership. Another
octogenarian from Branxholme who had never before communicated in the Free Church received a token of membership. It is worth mentioning that this lady of 86 years travelled a distance of nearly 20 miles from her home on each of three successive days to be present at the services.

**SERVICES ON THE LORD'S DAY**

The communion service on Sabbath morning conducted by Mr. Robinson was felt to be reminiscent of the olden days and hearts were touched by the Word that went forth.

In the evening Mr. Ramsay conducted an evangelistic service. In addition to Free Church people numerous visitors attended. Warm appreciation, perchance expressive of blessing received was expressed regarding Mr. Ramsay's message and the congregation was grateful for his able leadership of the praise throughout.

**LAST DAY OF THE FEAST**

Monday, the last day of the series, was devoted to Anniversary Thanksgiving. Mr. Robinson again occupied the pulpit and expressed the gratitude of a grateful people, many of whom had met in the church for many years to worship God in great comfort and to receive blessing from His hand.

It had been suggested that it would be fitting to mark the 80th Anniversary of the opening of the church by having our annual appeal for missions and by making a special effort on this occasion. It was decided to devote the whole collection on Monday to this purpose and the minister, in announcing the collection, asked for a generous response. Outlying congregations and those unable to attend the Anniversary Thanksgiving service were requested to hand in their contributions beforehand that these might be counted along with Monday's collection.

When the collection was taken toward the close of the Thanksgiving service it was found that the sum of £128 had been contributed – a record missionary collection for Hamilton. When other sums were added the total became £174 – a record for the whole charge. Of this amount £145 came in from the Hamilton end of the charge.

**SOCIAL FUNCTION**

At the close of the Thanksgiving Service the congregation and invited guests adjourned to the supper room of the Town Hall where the church ladies in their usual efficient and happy manner served afternoon tea.

It was thought well to have a birthday cake. The task of lighting its 80 candles and extinguishing them was entrusted to two octogenarians – Mrs. Annie Aldwinckle performing the first duty and Mrs. Flora Fort the second while the cake itself was cut by Miss Christina McDonald, the oldest person in the congregation and at the age of 93, believed to be the oldest native of Hamilton.

During the time allotted to speeches Mr. Robinson gave a very interesting sketch of the life of Alexander McIntyre who, more than any other man, was responsible under God for establishing the Free Church cause in Hamilton. Under his powerful preaching the people were moved to build a commodious church and fittingly he was the first minister to preach in it when it was opened on September 18th, 1870. The Rev. Arthur Paul of St. Kilda had also given good help in building up the Hamilton congregation and he shared the opening services with Mr. McIntyre. The latter preached in Gaelic in the forenoon and the former in English in the afternoon.

The happy function in the supper room of the Town Hall had opened by singing Psalm 100 and it closed with the Benediction after the last three verses of Psalm 72 had been sung.

**PRAISE TO OUR GOD**

It had been the prayer of those who meet for prayer that the blessing of the Lord might descend in connection with the Anniversary meetings and that the commemoration might be such as to call forth the grateful praises of the congregation.

When the meetings had ended it was felt that there was much cause for this. The weather was favourable. Attendances at all meetings were excellent. That at the communion service was the best for years. But, above all, souls found liberty and joy.

Some at least went away from the 80th Anniversary Commemoration with the closing words of Psalm 89 upon their lips: –

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“All blessing to the Lord our God
Let be ascribed then:
For evermore so let it be,
Amen, yea, and Amen.”
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– I. L. G.

**NOTES**

**CHURCH SCHOOLS**

During the sittings of the 28th Synod of the Sydney Diocese, it is reported that the Rev. J. R. L. Johnstone, criticised the introduction into Kings School, Parramatta, of Harold Rugg and Louise
Kruger's work, “Mankind Throughout the Ages,” as a text book in Social Studies. The revolutionary nature of this book, which comes in direct conflict with the Doctrinal Standards of the Church of England, constitutes a grave and disturbing situation. According to the press, the Archbishop, Dr. H. Mowll, said that the book was used by the authority of the headmaster of King's School, Mr. H. D. Hake.

It appears that there is a definite weakness in the system of Church Schools, when a layman can introduce a text book into the curriculum that is directly opposed to the doctrinal standards of the Church of England. Are we to conclude that the Council of King's School, of which the Archbishop is the Chairman, has delegated such grave responsibility to a layman. We fail to see how such a position can be reconciled with the statement concerning the curriculum of King's School which appears in the 1949 Year Book of the Diocese of Sydney, page 4, which reads: “The School provides a Classical, Mathematical, Scientific and General Education, with religious teaching in accordance with the principles of the Church of England.”

CHURCH UNION

Professor Cumming Thom has made a statement to the effect that a plebiscite will be taken within the Presbyterian Church, probably before the end of this year, on the question of Federal Union, and clearly stated that this would be the first step towards Corporate Union with the Methodist and Congregational Churches.

Grave questions with regards to the future of the Presbyterian Church are involved. It is impossible to conceive how unity can be promoted by an attempt to weld together the democratic form of Church government as practised by the Presbyterian Church and the autocracy of Methodism, or to reconcile the incomparable documents of Westminster with the 44 sermons of John Wesley. Any such attempt must lead to a situation where every man will become a law unto himself, and a church that is a theological “Tower of Babel.”

IMMIGRATION

A number of families, recently arrived from Holland, have settled in the Wauchope district. The local committee has not only attempted but accomplished a formidable task. The settlement of the families in Wauchope was in the nature of an experiment, and a recent visit to the area by the writer has convinced him that the experiment has been most successful. The credit is due to the local members of the committee, who tackled innumerable problems arising from language, the new and strange conditions and prevailing circumstances that faced the immigrants, with wisdom, patience and an appreciation of the difficulties of their Dutch brethren. We had only time to visit one Dutch family, where we were warmly welcomed, and we were also impressed by the affection and regard that both adults and children had for the minister and members of the local congregation.

THE CALVINISTIC IDEAL OF THE CHURCH

Principal John Macleod, D.D

The History of our church tells again and again of the stern conflict between a faithful church that sought to carry out the will of the Lord and the powers of this world that aimed at securing and exercising an undue influence in sacred things. To concede to such demands as secular rulers on many occasions made would have been to betray the liberty of the Church of God. But, as surely as such would have been the case in many bygone contests, it is possible still that the Church or her rulers aggrandising themselves may vault into the saddle and usurp a lordship in spiritual matters that befits not the place of subject such as the Church holds nor the place of servants such as her rulers occupy. The very idea of the visible kingdom of God involves lordship on the one hand and subjection on the other and loyalty is exhibited on the part of the subjects only in the degree in which they permit the word of their King to mould their hearts and lives. Loyalty on the part of the Church is shown by hearty acceptance of the word; and her spiritual prosperity depends on the measure in which this her true freedom is conserved.

The churches of the Calvinistic Reformation, so far as their reformatory efforts were unrestrained, aimed at a restoration of ordinary apostolic conditions within their borders, and it is no compliment to the apostles, nor is it any signal subjection to their Lord for the Church in any succeeding age to venture to improve on the pattern that their teaching and example afford. What prevailed under their government should surely satisfy still, and it is no healthy Christian instinct that cavils at or refuses to rest in the principle of Divine Institution. Let this principle be adhered to and simplicity and purity will be achieved. Those
that are grounded in the conviction that what Christ has prescribed is sufficient as it is best, will feel it no restriction on their liberty to refrain from meddling with what He has sanctioned or authorised, nor will they be greatly moved at criticism passed on the plainness of their reaching, government or worship. They realise that such criticism reflects on them only when it has first reflected on the wisdom and goodness of their Lord. And they may rest assured that the faithful carrying out of this principle will be the truest catholicity.

It is a spurious catholicity that accepts the voice of the people as the voice of God. Where there is nothing that offends the conscience of one jealous in all things that his Master's will should be carried out there is the truest catholicity. Such a governing principle may be stigmatised as puritanic or precisian; and of late years the reproach of puritanism has only been too seldom earned by the churches of this country; but whatever hard names it may receive, it is a principle that glorifies Christ, and that exalts His word; and whatever does these things commends itself to the conscience of such as love their Lord and bow to His authority. When the state unwittingly encroached on the liberties of our Zion our fathers withstood. Now that indifferentism, and a rationalism that refuses the homage due by reason to the Supreme Reason, have devastated the churches of Calvinistic Scotland, now is not the time to surrender the palladium of our liberties – now is the time to hold fast our principle as the Reformed Church of Scotland of whole hearted acceptance of the Word of Christ in its full sweep, and under its guidance to refuse compromise as of old with secular encroachments on our Lord's spiritual domain and equally to withstand the indifferentism and unbelief which within the borders of the visible Church calls for the exaltation of man at the expense of the glory of God.

Our Church's profession of allegiance to her Head is the profession of a noble comprehensive Christ glorifying principle. Such Church freedom as stands in the recognition and acknowledgement of our Lord's crown rights is freedom indeed. And as spiritual affections are awakened and warmed in the knowledge of His personal glory, there will be a growing desire on the part of His people to know His will that they may do it; to know it more that they may serve Him better. What will the spiritual glory of the latter days be but that Christ as Son shall indeed rule over His own house, that with no feigned or divided obedience but in spirit and in truth His people shall carry out in the details of the Church and common life every intimation of His will so that, as they know that will, they do it?

The visible kingdom of our Lord Jesus Christ is called upon to confess the truth that it has learned, and this confession is not a constrained or enforced rehearsal of an unwelcome formula of sound words, but the cheerful and spontaneous homage that the living subjects of His Throne render to the truth that sets them free. Historically this has been since the Reformation, the confession of what is specifically known as the Calvinistic system of doctrine, and this has been confessed by Evangelical Scotland from a conviction that is the truth of God as it is the teaching of Scripture.

Proceeding on the basis of Scripture statements this system, while it emphasises the absolute sovereignty of God, does ample justice to the rational responsibility of man, and if the truths thus confessed are apparent antinomies they resemble the two sides of an arch whose keystone is hid from view in the height of heaven. Calvinism is not afraid to trust the only wise God with knowing what best accords with the majesty and rectitude of His own character. It acknowledges that the counsel of His will while inscrutable is ever righteous and holy and it seeks to do justice to his sovereign government as conducted on such lines as the issues of judgement and eternity will vindicate. It believes that He is too wise to launch a world at haphazard on an undertimed course and too righteous and mighty to permit the unrestrained and unregulated outbreak of rebellion among the creatures of His own hand, or to do otherwise than vindicate the claims of His own authority and government whether in the meting out of condign punishment to the sinner or in the bestowal of salvation from sin and its results on those that He is pleased to deliver. It is a system that humbles and abases man without dehumanising or degrading him. It is a system that exalts God; and in so doing teaches man while he bows in submission to his Maker to stand erect before his fellows, with a sense that claims that his Creator makes upon him constitute a prior obligation on him to any that can underlie to his neighbours.

Such a confession can be cheerfully and seriously made only where regenerating grace has
wrought its work of merciful renewal and the rise and fall of the stream of spiritual religion may be gauged by the measure of cordiality with which different ages this confession is intelligently uttered. Our times have seen a very definite opposition take head against this form of doctrine on the part of men and churches that were pledged by their own voluntary engagements to maintain, assert, and defend the whole doctrine of the Westminster Standards, while it has been our humble endeavour to stand in the old paths and to maintain intact the glorious fabric of Divine thought that rejoiced the heart of our confessing fathers. It is thus eminently fit that such a church as ours with its determination to cleave through thick and thin to the Reformer's estimate of Scripture and to the teachings he based thereupon should celebrate the goodness of God in raising up such an outstanding witness and teacher as John Calvin.

JEAN McDonald MEMORIAL FUND

The following are extracts from letters received from grateful recipients of parcels from the Fund.

Glasgow. – Many thanks for the lovely parcel I have received through the Jean McDonald Memorial Fund . . . The contents are very helpful in these days of rationing and will be greatly enjoyed. Therefore I send a very special “Thank you” for the great kindness shown. . . .

Dumbarton. – I received your gift parcel and it was a great surprise indeed. I had often heard of people receiving them but never thought I would get one. . . . Thanking you again for the very kind gesture, your in gratitude.

Dumbarton. – I received the food parcel for which I thank you very much. Please convey my grateful thanks to the Committee of the Jean McDonald Memorial Fund.

Dumbarton. – . . . I would like you to know that this parcel is very much appreciated and I thank you and the organisation for remembering the folks at home.

Hon. Secretary:
Miss K. Davis, 8 Drynan St., Summer Hill, N.S.W.

Hon. Treasurer: Mrs. N. McPherson.

A reminder from the General Treasurer.

Next month will see the end of one financial year. I would be glad if congregational treasurers

would arrange for all contributions to be in my hands not later than the 31st January, 1951. Duties in connection with the financial affairs of our church are on the increase and your co-operation in the matter referred to above would be deeply appreciated.

– H. C. NICOLSON.

WOMEN OF THE COVENANT

There were many women of the Covenant who, in their fearless facing of death, their courageous deportment in its presence, and their unswerving witness before their earthly judges and executioners, were as true, and whose testimonies were as uplifting as were the men of that period.

Contemplating world conditions as they are today, we reproduce hereunder some of the spiritual gems from this record of intrepid following of the Lamb at all costs and whithersoever He may lead. We regret the fragmentary nature of the excerpts, made necessary by limitations of space.

In his record “At the water of Bladnoch,” Dr. Smellie tells us of Margaret Maclachlan that she was poor in this world's gear, a widow, and at least sixty-three years of age when persecution dragged her out to fame. She was rich in faith and a princess of the court of heaven. About her companion, Margaret Wilson, more can be said. Seldom have good prelatists been more tried by the obstinacy of their children. Margaret who was eighteen, Thomas who was sixteen, and even little Agnes, who was just past her thirteenth birthday, with one consent resolutely declined to adopt the creed of their parents. The young people were outlawed, their friends were forbidden to give them houseroom or to supply their necessities; the cottars and shepherds were obliged to pursue them with hue and cry. They were discovered and locked up in prison in the Thieves Hole, where the worst malefactors were their associates. They were sentenced to be “ty'd to palisados fixed in the sand, within the floodmark, and there to stand till the flood overflowed them and drowned them.” Margaret resisted steadily every attempt to shake her fidelity, and looked on with fearless eyes to the moment of death. On the 11th May, 1685, the two women,
widely separated in years, but equally enamoured of what they regarded as the very truth of God, were marched from their gaol to the shore. What the officials did was to drive two stakes into the channel of the stream. One of the stakes was farther out, the other nearer to the town. To the former they fastened Margaret Maclachlan, to the latter Margaret Wilson. There is a Scottish way of dying. It looks in to see how things go with the soul, and looks on to the august presence of God the Judge . . . it is with a lowly humility that faith claims her inheritance in the skies. This was Margaret Wilson's method. Hoping that the sight of her friend's last struggle would dismay her into submission, they bound the old woman to the stake which the water reached first, and when the Solway was doing its pitiless work, they asked the girl what she thought of her companion now. “What do I see,” she answered, “but Christ wrestling there? Think ye that we are the sufferers? No, it is Christ in us; for He sends none a warfare on their own charges.” Then, opening her New Testament, she read aloud the eighth chapter of the Epistle to the Romans – the great chapter which tells how the condemnation of sin is cancelled by the Saviour; and how the spirit of adoption delivers from bondage and fear; and how nothing, neither death nor life, can separate from the love of God which is in Christ Jesus our Lord. The chapter finished, she sang her farewell psalm, the 25th Psalm, from the seventh verse –

My sins and faults of youth
Do Thou, O Lord, forget;
After Thy mercy think on me,
And for Thy goodness great.

Even at the last she might have kept her life. Before the end came they pulled her from the grip of the tide; and held her until she was able to speak . . . Major Winram offered to administer the Oath of Abjuration to her. If she accepted it there would be no drowning; if she spurned it as she had done formerly, she must return to the waters. No doubt life was as sweet to her as it is to most girls of eighteen; but, when conscience was in hazard of being wounded, there could not be a minute's hesitancy. “I will not,” she said; “I am one of Christ's children; let me go.” They plunged her again into the tide, which soon would be at its deepest; and, in a few seconds more, her battle had terminated in victory. To some of us it may seem a little matter for which she and her comrade suffered. But to them it was not little, for it was part of the faith committed to their keeping. It was a fringe of Christ's royal robe, and in their hands no harm, however apparently trifling, must befall the seamless vesture of their Monarch. Like the Christians of the first days, they would not cast so much as a single grain of incense on the heathen altars of Diana.

“The women that publish the tidings are a great host”: it is the tribute of an Old Testament psalm to the holy enthusiasm which throbbed in the hearts and announced itself from the lips of the daughters of Israel. In the camp of the Scottish Covenant that ancient enthusiasm had its parallel and repetition. Already we have had momentary visions of queenly figures. With a fortitude as manifest as that of their fathers and husbands and sons, we have seen the matron and the maid going out behind the banners of the Son of God and performing their part in His battle. 7

Isabel Alison and Marion Harvie, each a little older than Margaret Wilson, were called to walk the road of death and gain. Their testimonies before the Council and on the scaffold were uncompromising. They could give a reason for the resolute creed which they avowed. They died, they claimed, not as fools, nor as evil-doers, but for adhering to the truths of Jesus, and for confessing Him as King in Zion. On the heads of their enemies they left the guilt of their bloodshedding. There is a proud ring, an accent of finality, a note of immovable conviction, in every answer they gave and every sentence they spoke. As Marion climbed the ladder to surrender her life, she narrated a fragment of her autobiography: “At fourteen or “fifteen I was a hearer of the curates and the indulged; and whilst I was a hearer of these, I was a blasphemer and a Sabbath breaker, and a chapter of the Bible was a burden to me. But, since I heard this persecuted Gospel, I durst not blaspheme nor break the Sabbath, and the Bible became my delight.”

“O be zealous sirs! be zealous! be zealous!” cried Isabel from the eminence of the scaffold; and zeal was the attribute characteristic of their firm set souls. Their flag flew boldly on the morning of their execution. Led for the last time into the Council chamber, they were taunted by Bishop Paterson: “Marion, ye said ye would never hear a curate; now you shall be forced to hear one,” and he commanded one of his suffragans to pray. But he was outwitted. “Come, Isabel,” exclaimed the unconquerable serving-maid, “let us sing the 23rd Psalm.” Line by line she repeated the calming and uplifting words which Scottish children are taught so soon as they can lisp their syllables; and not a petition of the curate's prayer was heard.
Divine consolations upheld them in dying. They were executed with “some three or four wicked women, guilty of murdering their own children,” no possible insult was spared them. But they soared heavenward as the larks soar, still singing a song instinct with certainty and gladness. “I have looked greedy like to such a lot as this, but still I thought it was too high for me,” said Isabel Alison. “O my Fair One, my Lovely One, come away!” cried Marion Harvie, for she was enraptured with the beauty of the celestial bridegroom. Together they raised their voices in the verses of the 84th Psalm; and thus they took their flight to the Lord God who is a Sun and a Shield.

– Compiled by J.W.T. from “Men of the Covenant” by Dr. Alexander Smellie (China's Millions).

FELLOWSHIP NEWS

Taree. – On 25th May, twenty-one Manning River Fellowshippers journeyed to Bunyah and spent an enjoyable and beneficial night. Upon arrival they were well entertained at tea by the Bunyah Fellowship, after which Walter Pleasant, Taree's president, occupied the chair and a highly successful meeting followed. The topic for discussion was “The Nature of Saving Faith.” Papers were prepared by Trix Murray and Margaret Campbell.

After a lively and enthusiastic discussion, four Fellowshippers gave a personal testimony of the saving power of our Lord Jesus Christ. We feel that all present were helped and inspired to take a more definite stand for Christ and to accomplish greater things for Him.

At the following meeting, 6th June, the “Promises of God” was the topic. It was pointed out that the promises came from God for our encouragement that we might test and prove them and thus be strengthened in faith.

The next two meetings studied and discussed the topics of “Sanctification” and “Separation.” Thoughtful papers were prepared by Jenny Lindsay, Graeme King and Margaret Campbell. It was observed that evidence of a separated life lies in the attitude of the heart towards the world. It is a work of Grace and the “explosive” power of a new affection.

– M. CAMPBELL.

CONGREGATIONAL NEWS

Information has been received of the death of Duncan Campbell of Wauchope. Mr. Campbell was a member of a highly respected Free Church family that has been closely associated with the Free Church cause since its foundation in the district. Our missionary, Dr. J. Campbell Andrews, is a nephew of the late Mr. Campbell. We expect a further notice will appear in our next issue.

* * * * * *

A long circular letter has been received from Dr. J. C. Andrews in which he tells of the re-opening of the Quelana Church; work on the Macleod Memorial Church; establishment of a congregation at East London; the Milk Fund, etc. Copies of the letter will be forwarded to the various W.M. Societies by the Honorary Secretary of the Sydney Society.

ENCyclopedia Staff Completed

An editorial staff of eleven internationally known theologians has been announced by Herman Baker, Grand Rapids, Michigan, publisher of “The 8 New Schaff-Herzog Encyclopedia of Religious Knowledge.” This committee has accepted the responsibility of modernising the present thirteen volume encyclopedia into an up-to-date fifteen volume set covering every phase of religious knowledge. More than a thousand double column pages of new material will be added in the form of two large supplementary volumes to match the completely re-designed original set.

Heading the staff as Editor-in-Chief is Dr. Lefferts A. Loetscher, Associate Professor of Church History at the Princeton Theological Seminary. The various department editors are the following: Old Testament, Dr. Elmer E. Flack, Dean and Professor of Exegetical Theology at the Hamma Divinity School; New Testament, Dr. Bruce Metzger, Associate Professor of New Testament at the Princeton Theological Seminary; Ancient Church, Dr. William Mueller, Professor of Theology at the Southern Baptist Theological Seminary; Medieval Church and Protestant Reformation, Dr. Albert Hyma, Professor of History at the University of Michigan, Post Reformation Church History, Dr. Theodore G. Tappert, Professor of Church History at the Lutheran Theological Seminary in Philadelphia; Contemporary Biography, Dr. Raymond W. Albright, Professor of Church History at the Evangelical School of Theology at Reading, Pennsylvania; Comparative Religion, Dr. Edwin E. Calverley, Professor of Arabic and Islamic Studies at the Kennedy School of Missions; Systematic Theology, Dr. Andrew K. Rule, Professor of Church History and Apologetics at the Louisville Presbyterian Seminary; Practical Theology, Professor Andrew W.
Blackwood, Professor of Practical Theology at the Princeton Theological Seminary; Ecclesiastical Terminology, Dr. Georges A. Barrois, Assistant Professor of Biblical Literature and Theology at the Princeton Theological Seminary.

More than a hundred contributors will assist in preparing the necessary new articles for the encyclopedia. In addition to material made necessary by advance in religious knowledge and by new problems and subjects of interest, there will be a complete coverage of contemporary religious leaders.

The Schalf-Herzog Encyclopedia has been the standard reference work in the religious field for over a century. The Baker Book House is reissuing the encyclopedia on a volume a month plan. Several volumes have already appeared. The date of publication of the two supplementary volumes will be announced later, according to Mr. Baker.

THE AUSTRALIAN FREE PRESBYTERIAN
Office:
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Rev. Arthur Allen, 30 Warwilla Ave., Wahroonga.

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
The Manse
Wharf Street, Maclean, N.S.W.

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.

SUBSCRIPTIONS FOR SEPTEMBER
NEW SOUTH WALES
Mrs. W. M. McDonald, Taree, £2, 31/12/56; Misses Cameron, James Creek, 10/-, 31/12/50; Miss A. E. Stewart, Taree, 5/-, 31/15/51; Miss M. Sinclair, Ashfield, 10/-, 30/4/52; Mrs. M. Sutherland, Woollahra, 5/-, 28/2/51; Mr. D. McQueen, Casino, 10/-, 53/15/51; Mrs. D. Campbell, Wauchope, £1, 30/11/52; Miss M. J. McDermid, Taree, 5/-, 57/5/52; Mrs. J. O'Grady, Springwood, 5/-, 31/8/51; Miss J. MacKintosh, Wahroonga, 5/-, 51/8/51.

VICTORIA

QUEENSLAND
Mrs. A. McCowan, Nambour, 10/-, 31/10/50.

DONATION
Mrs. M. Sutherland, Woollahra, 5/-.

TREASURER'S ACKNOWLEDGEMENTS

The General Treasurer gratefully acknowledges the following amounts:

Missions:
Grafton Congregation, £17/14/6; Miss Cath Young on behalf of Sabbath School Class, 10/6; J. A. McLachlan, Belmore, £110/-.

Training of Ministry:
Grafton Congregation, £13; J. A. McLachlan, Belmore, £11/0/-.

Publications:
J. A. McLachlan, Belmore, £110/-.
Welfare of Youth:
J. A. McLachlan, Belmore, £110/-.

Central Supplementary Sustentation Fund:
J. A. McLachlan, Belmore, £110/-.

THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Victoria.
PURSUED BY GOD'S MERCY
“Saved at the bottom of the sea!” So said one of our Sydney divers to a city missionary. In his house in one of our suburbs, might be seen what would probably strike the visitor as a very strange chimney ornament: the shells of an oyster holding fast a piece of printed paper. But devoutly do I wish that every chimney ornament could tell such a tale of usefulness. The possessor of this ornament might well value it. He was diving at a wreck on our coast when he observed at the bottom of the sea this oyster on a rock with this piece of paper in his mouth, which he detached and began to read through the goggles of his head-dress. It was a tract, and, coming to him thus strangely and unexpectedly, so impressed his unconverted heart, that he said, “I can hold out against God's mercy in Christ no longer, since it pursues me thus.” He tells us that he became, whilst in the ocean's depth, a repentant and converted, and (as he was assured) sin forgiven man – “saved at the bottom of the sea.”
— MOTHER'S TREASURY.

ABIMELECH AT THEBEZ
You remember the story of Abimelech, the son of the maid-servant, who with the specious plea, Whether is better for you, either that all the sons of Jerubbaal, three score and ten persons, reign over you, or that one reign over you, persuaded the men of Shechem to make him king; how the men of Shechem forgot the words of Gideon, The Lord shall rule over you, forgot the oath of allegiance to God which their fathers had taken under Joshua, and in the ancient sanctuary made Abimelech king beside the very stone which Joshua had erected as a witness to their oath; how the voice rang out from the mountain of blessing, Let fire come out from Abimelech, and devour the men of Shechem; let fire come out from the men of Shechem, and devour Abimelech; how three years later Abimelech destroyed Shechem, sowed it with salt, and burnt its tower with its defenders; how then with confidence in his heart he marched against Thebez, only to meet a miserable death from a stone launched by a woman's hand; and how no human king has reigned in Shechem since.

CRUELTY TO CHRIST
Some time ago a father had a son who had broken his mother's heart. After her death he went on from bad to worse. One night he was going out to spend it in vice, and the old man went to the door as the young man was going out, and said, “My son, I want to ask a favour of you tonight. You have not spent one night with me since your mother was buried, and I have been so lonesome without her and you, and now I want to have you spend tonight
with me; I want to have a talk with you about the future.” The young man said, “No, father, I do not want to stay: it is gloomy here at home.” He said, “Won't you stay for my sake?” And the son said he would not. At last the old man said: “If I cannot persuade you to stay, if you are determined to go down to ruin, and to break my heart, as you have broken your mother's – for these grey hairs cannot stand it much longer, you shall not go without my making one more effort to save you.” And the old man threw open the door, and laid himself upon the threshold, and said, “If you go out tonight you must go over this old body of mine;” and what did he do? Why, that young man leaped over the father, and on to ruin he went. Did you ever think that God has given his Son? Yes, He has laid Him, right across your path that goes to hell; and if there is a soul in this assembly that goes to hell, you must go over the murdered body of God's Son.

– D. L. MOODY.

**GOD'S FORBEARANCE**

The Macedonian king, Alexander the Great, who, as in one triumphal march, conquered the world, observed a very singular custom in his method of carrying on war. Whenever he encamped with his army before a fortified city and laid siege to it, he caused to be set up a great lantern, which was kept lighted by day and by night. This was a signal to the besieged, and what it meant was that as long as the lamp burned they had time to save themselves by surrender, but that once the light should be extinguished, the city, and all that were in it, would be irrevocably given over to destruction. And the conqueror kept his word with terrible consistency. When the light was put out, and the city was not given up, all hope of mercy was over. The Macedonians stormed the place, and if it was taken all were cut to pieces who were capable of carrying arms, and there was no quarter of forgiveness possible. Now, it is the good pleasure of our God to have compassion and to show mercy. But a city or a people can arrive at such a state of moral corruption that the moral order of the world can only be preserved by its destruction. It was so with the whole race of men at the time of the impending stroke of judgement fell, God always, so to speak, set up the lamp of grace, which was not only a signal of mercy, but also a light to show men that they were in the way of death, and a power to turn them from it.

– OTTO FUNCHE.

“The Biblical Illustrator.”

**YIELDING THE PRE-EMINENCE**

Old Dr. Alexander used to say to his students, young brethren, envy is a besetting sin with the ministry; you must keep that abominable spirit under. When a servant of Christ is willing to take a back seat, or to yield the pre-eminence to others, he is making a surrender which is well pleasing to his meek and lowly Master. One of the hardest things to many a Christian is to serve his Saviour as a 'private,' when his pride tells him that he ought to be wearing a shoulder strap in Christ's army.”

– THE CHRISTIAN AGE.

**LONG PRAYERS**

Prayers judged by weight, not length: God takes not men's prayers by tale, but by weight. He respecteth not the arithmetic of our prayers, how many there are; nor the rhetoric of our prayers, how eloquent they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, how sweet they are; nor the logic of our prayers, nor the method of them; but it is the Divinity of our prayers He so much esteemeth. It is not gifts but graces move the Lord.

– JOHN TRAPP.

**TEN RULES FOR THE SOUL WINNER**

1. Be intensely in earnest.
2. Value souls above everything else.
3. Be in the spirit of prayer continually.
4. Watch for opportunities to speak to sinners about salvation.
5. Let the Holy Spirit lead you to hungry souls.
6. Love sinners so much that they will feel you love them.
7. Warn and persuade with the words of Scripture.
8. Avoid the spirit of argument and contention.
9. Use much heavenly wisdom and tact.
10. Urge and expect an immediate decision – now. If we literally follow God's precepts He will literally fulfill His promises.

**CHRIST'S SERVICE DELIGHTFUL**

A beautiful incident in reference to Mr. Townsend is mentioned in the life of John Campbell. “Finding him on Tuesday morning, shortly before his last illness leaning on the balustrade of the staircase that led to the committee-room of the Tract Society, and scarcely able to breathe, I remarked, ‘Mr. Townsend, is this you? Why should you come in this state of body to our meetings? You have now attended them for a long time, and you should leave the work to younger men.’

The reply of Mr. Townsend was worthy of his character. Looking at his friend with a countenance brightened and elevated by the thoughts that were struggling for utterance, his words were: ‘Oh! Johnny, Johnny man, it is hard to give up working in the service of such a Master!’

– BIBLICAL TREASURY.

**LESSON NOTES**

By H. C. NICOLSON

5th November

Psalm 6
Memorise Hebrews 12: 6

This psalm has been likened to the Book of Job. That is why I have chosen the memory test which you have learned for today.

Life, boys and girls, is very much like a ship with a
fixed course and one of the main tasks we have is to see
that we keep to our course. The captain of a ship could
become careless and forget to check his course but, sooner
or later, he is going to strike trouble. One day he may find
that his ship is among dangerous rocks and shallows and
then he will have to be alert and careful.

You and I may go along very placidly and ignore
dangers that God sees where we are heading and in love
brings us face to face with danger. David was deeply
conscious of how God deals with His children in these
matters.

The first lesson we learn is that David called to God.
Those who do not have grace in their hearts often curse
God when trouble comes their way. If we have a true spirit
of humility then we must always recognise that God is
acting justly with us and is seeking to strengthen us in
spiritual things.

David's grief is certainly very great. As we read the
verses of this psalm we must realise that the sorrow
referred to is not the sorrow which is merely on the
surface. David was alone with his sorrow. In this matter we
see how David is a type of Christ. Christ's sorrow was very
great and it was sorrow which he could not share. Sorrow
can turn into merely useless emotionalism or it can be a
means of making us better people. Paul emphasises this
aspect very strongly in 2 Corinthians 7: 10: “For Godly
sorrow worketh repentance to salvation not to be repented
of: but the sorrow of the world worketh death.”

Verses 8 to 10 bring us to a more triumphant note.
David knows that God has heard his prayer. He also feels
assured that right will win. These are two great facts that
should strengthen every Christian: the fact that God lives
and that His truth will triumph. The forces of evil are
always on the losing side.

12th November
Psalm 7: 1-9  Memorise verse 10

You will notice at the commencement of this psalm
there is note to the effect that David sang this psalm to the
Lord concerning the words of Cush the Benjamite. It is not
quite clear what particular instance the note refers to but it
is possibly connected with a matter referred to in 1 Samuel
26: 19. However our main consideration is that David had
been deeply affected by some words which had been used
maliciously against him. He took the matter to the Lord.
That is what we should do with such matters. If we merely
brood over them they become bigger and bigger and
eventually they appear in our minds matters of great
importance. Nobody else thinks so and we grow more
miserable because there is no one to sympathise with us. If
we take our problems to God He will often direct us but
above all He will, through His word, enable us to see our
own part in the matter.

Notice the note upon which the psalm begins. David
is casting himself upon God. He feels he is surrounded by
evil. Boys and girls, never make light of the powers of evil.
Field Marshal Montgomery laid it down as a military
principle, “Never underestimate your enemy.” Sin is the
enemy of Christ's people and, at times, you will find that
the powers of evil will be manifest in your fellow men and
it is here that you should remind yourselves that our God is
a sovereign God, Never feel that any man or woman or any
company or nation of individuals have the final say. God
can make the wickedness of man to praise Him. Again and
again God has shown the world that all the planning and
devices of men can be brought to nought.

David strikes an important note in verses 3, 4 and 5.
He reasons about his own sins. We all fail so often on this
point. When things go wrong we are inclined to blame all
sorts of circumstances when the real fault lies in our own
heart. Like David we want to do a fair bit of self
examination before we seek to judge others in the sight of
God.

We may sometimes wonder why David does not
here pray for his enemies. It is wise to remember the
special relationship in which David stood with God and the
enemies of David were invariably the enemies of God and
His kingdom. There should be no sentiment about dealing
with those who are opposed to God. We must always seek
to win them but we should never surrender our own
position. God will judge His people and the final answer
will always be on the side of righteousness.

19th November
Psalm 7: 10-17  Memorise Isaiah 40: 8

Verse 1 opens with a confident note. David
recognises God as his defence. What a great hope that is!
What is the use of any other defence if God is not for us?
He Who made the heavens and the earth can bring any
defence of our own making to nothing. “God saveth the
upright in heart.” We know that of ourselves we can never
be upright in heart but the Saviour's righteousness can give
us clean and upright hearts. If we have hearts made upright
by God's grace then we have nothing to fear.

David also lays down another great principle, see
verse 11. “God judgeth the righteous, and God is angry
with the wicked every day.” One thing David discovered
was the fact that God hates evil. Read the 51st Psalm and
you will see that David recognised repentance and the shed
blood as the only road back to peace with God. He learned
that wickedness is perpetually hateful to God.

We should never be discouraged when we see the
wicked prospering. All that they are doing is at cross
purposes with God and the day is coming when the wicked
will see God's wrath in all its majesty. Do not be misled by
the fact that the wicked live in apparent security, great
earthquakes and great storms are often preceded by strange
calms. Every one of us should constantly remember the
words which you will find in 1 Samuel 16: 7 and I would
like you to look this text up and read it very carefully.

Another important principle which is set forth in
this psalm is that evil is like a boomerang. Shrewed men full
of worldly wisdom often plan things which appear to
prosper but a day usually comes when their work is tried
and then the bad foundations are discovered. If you cannot
ask God's blessing upon what you are doing, if you cannot
say that your work is morally sound then no matter how
much the world approves your actions, you are building on
sand.

The last verse sounds the note of thankfulness. Give
God the glory is a good motto. If we see right triumph
don't let us be carried away by the importance of something we have done ourselves. God is working out His eternal purposes in the lives of men and women and every victory for the right is but a manifestation of God's righteousness.

**26th November**

**Psalm 8**

Memorise Colossians 1: 17

If you think of the Psalms as a range of mountains then I am sure you will agree that this particular psalm stands out like a great mountain peak. David, as a lad, must have often looked up to the stars during the long vigils he had when watching the sheep. Many men can look up at the stars and yet not have the thoughts that David had. The only mind that can truly interpret nature is the mind that has been touched by the grace of God.

The psalm opens with praise to God and then David goes on to say in the second verse that strength may come out of the mouths of babes. In Luke 10: 21, you will find a similar observation made by Jesus. This should be an encouragement even to the youngest of you. God can make the humblest person an instrument for good.

After reflecting on the heavens we find that the psalmist meditates on the fact of God considering man and in subsequent verses we find details of the honours and privileges which God has bestowed upon man.

Certain important considerations arise out of this condescension of God. We have been made with a high destiny and it is only because of sin that we have lost our road. God did create us with power over the beasts but much of that power has been forfeited. We cannot tread easily among reptiles or among lions and tigers. Lately, you may have read of circus trainers being killed by their animals. The prophets, however, speak of a time when the animals shall cease to rage against one another and against man.

Man is the highest form of creation. That form was honoured when God's own Son took upon Himself the likeness of sinful flesh. He died for us in the flesh and He arose again in human form. It is because Christ took our form that we have such cause for confidence in the work of salvation. It was effective through the Saviour who was both God and Man. Read again Catechism No. 21.

Two things are to be learnt from our study today. First we should approach the works of nature with awe and reverence and second we should always remember the dignity of human nature. God has honoured human nature in the person of His well beloved Son.

**OCTOBER BIRTHDAYS**

**MANY HAPPY RETURNS**

“They that seek the Lord shall not want any good thing” – Psalm 35: 10.

1950.

Oct. 3 – Margaret Blakemore, Sydney.
   * 4 – Grant Harman, Wauchope.
   * 5 – Richard McKinnon, Ellenborough.
   * 6 – Hazel Brooker, Kinddee.
   * 7 – Wm. John McFarlane, Hamilton.
   * 8 – Neil Wilmer, Kimbriki.

7 – Audrey Warrall, Comboyne.
7 – Raymond Murray, Bunyah.
8 – Bruce McIntosh, Forster.
9 – Barbara Sheather, Wauchope.
10 – Ian McPherson, Maclean.
11 – Elizabeth McQueen, Grafton.
11 – Jacqueline Millar, Cargo.
12 – Marion Millar, Cargo.
12 – Marie McQueen, Grafton.
13 – Robert Fowler, Wingham
14 – Lois McPherson, Warrambool.
14 – Shirley Cause, Tarae.
14 – Helen Fuller, Grafton.
15 – Ivan Hodges, Maitland.
15 – Aileen Hanks, Branxholme.
17 – Leslie Murray, Bunyah.
17 – Helen McPherson, Grafton.
17 – Helen Robinson, Marlee.
18 – Fay Chapman, Wauchope.
19 – Ena MacLeod, St. Kilda.
20 – Wendy Dick, Wauchope.
20 – Ian Beckman, Harwood Island.
20 – Carol Wilmer, Wingham.
20 – Clifford McKinnon, Kinddee.
21 – Robert Murray, Krambach.
21 – Anne Smith, Russell Island.
21 – Peter John Berry, Gloucester.
22 – Kathleen MacKay, Maclean.
22 – Sandra MacLeod, St. Kilda.
23 – Elizabeth Anderson, Bob's Farm.
24 – George Fuller, Grafton.
25 – Nancye Murray, Tinonee.
26 – Dorothy Murray, Krambach.
28 – Fay Ramsay, Lismore.
29 – Margaret Martin, Tinonee.
29 – Nancy Brain, St. Kilda.

**SEARCH WORK IN EXODUS 11-20**

1. What token was put upon the houses so that the inhabitants would not be destroyed?
2. What answer was to be given to children who asked, “What mean ye by this service?”
3. Find these two expressions, “Stand still,” and “Go forward.”
4. How many wells of water and palm trees were at Elim?
5. Find the statement, “The glory of the Lord appeared in the cloud?”
6. Why was a certain place called Massah and Meribah?
7. Where is it said, “I will come unto thee and bless thee?”

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

One must be blind indeed if he does not perceive the great changes that have taken place in the world over the last ten years. Almost primeval darkness has descended upon the continent of Europe, very little of true democracy exists and there is no real peace in the world. We live in a changing world, and also in a world of progress. But man's achievements are mere instruments that may be used for good or for evil, i.e. atomic energy may revolutionize the industrial world, or may set up a chain of reactions that will “melt the elements with a fervent heat.” And it is only by bitter and agonizing experience the world has learnt that man is incapable of handling the forces that he has discovered for his own or his neighbour's good. Over the last ten years, the greater man's achievements have been, the more clearly it has been revealed man's spiritual and moral deficiencies.

Paul in his letter to Timothy tells of perilous times to come, and his description could well fit the world of today. “For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to patents, unthankful, unholy, etc.”

Human endeavour will not and cannot regenerate the world. The Church of God and the Word of God cannot of themselves regenerate the world. We must wait until the promise of God is fulfilled, when “the Spirit is poured out upon all flesh, then shall the groaning of creation cease, and the sons of God shall be made manifest.”

Therefore be warned against the false prophets, who preach peace when there is no peace, and describe the kingdom of God as political renovation and social adjustment. God, the Son, our Saviour hath spoken: “There shall be wars and rumours of wars until the end.” Therefore it is superficial optimism to think that wars will solve our problems, or that godless rulers can suppress wickedness in the hearts of men. My friend, we are not facing a crisis, we are in the very midst of a terrible crisis that is beyond the powers of human capabilities to deal with.

Must, then, the minister of Jesus Christ be the prophet of pessimism? By no means. We must acknowledge the problems that are before us and the awful consequence that may result, therefore it is readily understood, that at times we are afraid of our age. In the terrible times of long ago, described in the Book of Judges, when Israel had turned away from Jehovah, devastating calamities fell upon the people. The priesthood was corrupt and among their ranks were the vilest of men. Idolatry was practised and immorality of such a bestial nature struck fear into the heart. There was not any ordered government in the land, and “every man
did that which was right in his eyes.”

During these terrible days, a young boy heard the voice of God, and replied, “Speak, for Thy servant heareth.” Amid the religious darkness and moral corruption, this incident in the Temple was the most momentous event in the history of the age. The decline was halted and the blessings of God came upon the people of Israel. The boy who attended the lamps in the Temple was the instrument God used for reformation in Israel. In the silence of the night Samuel listened for the voice of God, and replied, “Speak, for Thy servant heareth.” and thus the prophetic spirit was revealed, which appears to have been silent since the days of Joshua.

We must look upon the crisis of our age as beyond solution by human endeavour. The first World War did not solve any of the world's problems, but created an atmosphere that nourished the totalitarian ideologies of National Socialism, Fascism and Communism, which in turn were the prime factors that brought about Word War II, and now, in less than five years since hostilities ceased, the clash of arms resound from the Korean hills and the nations of the world are gearing their industries from the products of peace to the products of war.

We must face the situation as men and women, listening for the voice of God. We need not wait for the silence of night in the Temple as the boy Samuel. We have the very word of God in our hands, which David declared was a “lamp to his feet and a light to his path” and to the testimony of David has been added the witness of the Son of God, “God Who in times past spoke by the prophets, etc.”

God has placed His Word within our reach, and speaks to men and women through the Word by the Spirit. God's will and purpose is made known. Can you answer with Samuel, “Speak, for Thy servant heareth?” If you heed the voice of God, He will use the gifts that He has given you, you will be a blessing for your age, by your faith, your work and your attitude to your fellow man. If you do not know the thoughts of God and His purpose, how can you do His will? “Human life is complicated and confused, and what is needed is the clear unadulterated message of Salvation through faith in the sufficiency of Christ's sacrificial death.” The cross of Jesus Christ is the voice of God, that speaks of His sovereignty, His omnipotence, holiness and immeasurable love. Christ, Himself, interprets the meaning of the Cross when He said: “I have magnified the law and made it honourable.” “I have glorified thee upon the earth, I have finished the work that thou gavest me to do.” “Of all whom thou hast given me I have lost none, save the son of perdition.”

You misinterpret that Cross of Jesus Christ if you emphasise His love at the expense of His sovereignty and holiness. We live in the midst of a crisis, and Samuel lived in the midst of a crisis, too, but the Holy Scripture declares “that the Lord was with him, and did not let one of his words fall to the ground.” Samuel's words proclaimed the Sovereignty of God, the central doctrine in the Holy Word. The superficial evangelism of our age which preaches not Doctrine but Life, has contributed largely to the confusion and chaos that exists in the world today. But when God speaks by His Word and Spirit, states emphatically, that doctrine determines the life: “All Scripture is given by inspiration of God and is profitable for doctrine, for correction, for instruction in righteousness that the man of God may be perfect.”

It may be ours yet to witness a Reformation, when God's will and purpose become central in the heart and mind of the people, for “the Lord's arm is not shortened that He cannot save, nor is His ear heavy that He cannot hear.” We can be assured that the blessing of God will be poured out upon the earth when men are conscious that they are listening to the voice of God as they turn the pages of their Bible. Therefore, it is your responsibility and mine to listen to the Voice of God, and by prayer and meditation on His word, reply with Samuel: “Speak, for thy servant heareth.”

God will then speak peace to your soul and wisdom to your mind: “Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid.”

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**PUBLICATIONS FUND**

The debt on the publication of the magazine is approximately £100. Although costs have risen over the years, the annual subscription of 5/- per annum has been retained, so that the magazine will be kept within reach of all. Subscribers, who are in a position to do so, are invited to include a donation with their subscription renewals. Donations for the Publication Fund should be sent to:

The Rev. J. A. Webster The Manse, Wharf St., Maclean, C.3, N.S.W.
Seventy five years ago a book was issued by the Wesleyan Conference Office, London, entitled “The Mother of Jesus not the Papal Mary.” The writer was Edward Jewitt Robinson. He set forth the sweet and beautiful Scripture picture of the mother of our Lord and contrasted with it the Mary of the romances and effigies of the Roman Church, the Mary of approved Roman authors like Liguori and Orsini. The Romanists, says Mr. Robinson, “use the Bible, not going to it first, to see who Mary was and is, but last, to paste on its pages pictures of their goddess drawn without its aid; . . . hiding the inspired description of the Lord's mother under forgeries and lies published in the name of divine truth.” The announcement of the Pope's intention to signalise this “Holy Year” by the proclamation of the belief in the Bodily Assumption of Mary as a dogma of the Roman Church serves to throw into clear relief the contrast betwixt the Papal “Queen of heaven” and the Mary of the New Testament. This proclamation will be the first of its kind for many years and it has considerable importance. The doctrine of the Assumption is this – that at death Mary's body was preserved from corruption and was shortly after taken up into heaven and re-united with her soul.

When we begin to examine the sources of this new dogma in history, we see at once that it is of exceedingly poor parentage. The Encyclopaedia Britannica has no anti-Roman bias. In fact the Encyclopaedia Britannica Ltd. have just been appointed exclusive distributors of the publication “Holy Year” (2 vols., price £15) which “has received the blessing of His Holiness the Pope and His Eminence Bernard Cardinal Griffin.” Yet even The Encyclopaedia Britannica says that the sources of the story of the Assumption of Mary are “apocryphal.” Moreover, the Catholic Encyclopaedia which is issued with the imprimatur or approval of the Roman Archbishop of New York admits this, using the words “apocryphal” and “spurious” of two of the sources of the story of the Assumption; and the Shorter Oxford English Dictionary's definition of apocryphal is: “of doubtful authenticity, spurious, false, mythical, sham, counterfeit.” But neither The Encyclopaedia Britannica nor The Catholic Encyclopaedia draw attention to this – that the Gnostic heretics, who speculated about almost all things in heaven and earth, taught this fable about the Assumption of Mary in the 3rd or 4th century, and that it exists in complete form in a book called “De Transitu Virginis Mariæ” which was composed in the 3rd or 4th century and which embodies Gnostic traditions about the death of Mary. The church, however, treated it as a Gnostic fable, and Epiphanius, bishop of Salamis in Cyprus, gives the church's opinion of it as not only a foolish and strange legend, but a device and deceit of the devil. The book, “De Transitu,” in which it was taught, was condemned as heretical by Pope Gelasius in the year 494. Nevertheless, this fable taught by the heretics was by and by introduced into the church as a fact of history. The chief means by which this was done was forgery. The heretical Gnostic book in which it was taught was ascribed to a well known second century orthodox bishop of Sardis named Melito, and was even ascribed by some to the apostle John. By the method of forgery the story was also attributed to great men of the church of the 4th and 5th centuries – Eusebius, Athanasius, Jerome and Augustine. By and by, in the deepening darkness of the 6th, 7th and 8th centuries some writers within the church came to believe that this story of the taking up to heaven of Mary's body was actually taught by Melito, Athanasius and even the apostle John. Gregory, bishop of Tours towards the close of the 6th century, a man of considerable learning but not remarkable for historical accuracy, was among the first writers within the church to accept the story, which he gives as follows: –

As all the angels were watching around the dying Mary, Jesus appeared with His angels and committed the soul of His Holiness the Pope and His Eminence Bernard Cardinal Griffin.” Yet even The Encyclopaedia Britannica says that the sources of the story of the Assumption of Mary are “apocryphal.” Moreover, the Catholic Encyclopaedia which is issued with the imprimatur or approval of the Roman Archbishop of New York admits this, using the words “apocryphal” and “spurious” of two of the sources of the story of the Assumption; and the Shorter Oxford English Dictionary's definition of apocryphal is: “of
before it was taken up to heaven; and the Roman Breviary of the present day follows John of Damascus, not Gregory, on this point.

So the belief grew in the Roman Church and the festival of the Assumption which is said to have been fixed on Aug. 15 by the Emperor Maurise (582-602) became a festival of the mediaeval church's calendar. The reformers rejected the festival as neither primitive nor founded upon any certain warrant of Scripture. Pope Benedict XIV (1740-1758) defined the belief in the Assumption as a "probable opinion" which to deny were impious and blasphemous. Cardinal Newman justified his belief in the taking up of Mary's body by saying that her holiness and the miracles connected with her made her worthy of it. Though not until now a dogma of the Roman Church, it has been treated as though it were by a vast majority of her clergy and people, and the Feast of the Assumption on Aug. 15 is much observed – as many of our readers will have noticed. So the present Pope feels perfectly safe in announcing his intention of making it a dogma of the church on Nov. 1.

Note well the following important matters which are involved: –

I. Truth.

This dogma made its way in the 6th, 7th and 8th centuries not because it was found in Scripture, but through forgeries. It entered in under false colours, being ascribed to great men of earlier centuries who never held it. This is not the only dogma of the Roman Church which gained widespread acceptance in this way. The growth of the Papacy itself owes much to the Decretals of Isidore, which had among them notorious forgeries and frauds.

As Dr. J. H. Thornwell said: "There is nothing, according to the confession of all mankind, more beautiful and lovely than the truth, more ugly and hateful than a lie.”

II. Mary as Mediator.

It is interesting to note how things which in the Scripture belong only to Christ are ascribed to the Papal Mary – immaculate conception, three days in the grave without corruption, and ascension to heaven. No wonder if she takes Christ's place in other matters. In the "Salve Regina" which is included in most Roman prayer-manuals and catechisms, Mary is addressed as "our life, our hope.” In the Rosary of the Blessed Virgin Mary which is included in a popular Roman prayer manual we read: “O most Blessed Virgin, graciously vouchsafe, by thy powerful intercession, to accomplish the work of our salvation.” A Roman approved writer, Ligouri, quotes St. Bonaventure as saying, MARY SO LOVED THE WORLD AS TO GIVE HER ONLY BEGOTTEN SON.

III. Infallibility.

Romanists claim that their church is our infallible teacher (see Clonard booklet, Difficulties of Belfast Non-Catholics Answered, by Redemptorist Fathers, p. 4) and that the Pope is infallible. But how timid she is in using her supposed infallibility. For centuries there were bickerings in the Roman Church over the Immaculate Conception of the Virgin. The Popes trimmed and wavered. Sixtus IV tried to make peace between the warring factions. A violent dispute arose over the matter at the Council of Trent, but the issue was shelved for the sake of peace. The dispute went on from the beginning of the 14th century, but not till Dec. 1854 did a Pope – Pius IX – feel safe in climbing down definitely on one side of the fence – promulgating the dogma of the Immaculate Conception.

The certainty we enjoy is not of that hesitant kind, thank God. We have the sure Word of God, the only infallible rule of faith and practice. And so we know the certainty of those things wherein we have been instructed (Luke 1: 4).

IV. Unity of the Church.

In the Clonard booklet it is claimed that the Roman Church, and she alone, has this mark of the one true church, namely, unity – “she is one in Faith: everywhere she believes the same truths without the slightest variation.” Now note how one Pope (Gelasius) condemned this new dogma; another (Sixtus) said it was a “probable opinion”; and now another proclaims it a dogma of the Church.

Rome's vaunted unity is a myth; her claim to be unchanging is a lie.

V. Salvation.

The Roman Church will henceforth require all her members to believe this dogma. The Bull of Pope Boniface VIII, “Unam Sanctam,” pronounces it to be necessary to salvation for every human creature to be subject to the Roman Pontiff. It would seem then to be necessary to salvation, from now on, to assent to this new dogma.

The Bible does not say that it is necessary to be connected with the Pope of Rome and be subject to him in order to be saved. “Jesus saith, I am the
way, the truth and the life: no man cometh unto the
Father, but by Me.” (John 14: 6). “Neither is there
salvation in any other: for there is none other name
under heaven given among men, whereby we must
be saved.” (Acts 4: 12.)

W. J. G.
(Irish Evangelical)

5

SUBJECTION TO DEATH

The day that Adam fell he lost the light of the
Divine Countenance and the sense of God's favour
died within him, righteousness of soul expired, he
was left without a principal or spiritual objective,
and the capacity of his intellectual powers was
restricted. This is the death that took place long
before the dissolution of Adam's physical body.
Thus, when the Apostle uses the words, “wherefore
as by one man sin entered into the world and death
by sin,” he speaks of a death that exercises
authority over man, body, soul and spirit by lawful
right: “For the wages of sin is death.” Death's
authority cannot be disputed, for God hath said: “In
the day thou eatest thereof thou shalt surely die.”
Thus, death reigns by God's decree. The offence
against God has given death its fearful sway, with
power to have and to hold unto all eternity.

Mankind, by sin, has been deprived of the
highest and noblest conception of life being
spirittually incapacitated. This is demonstrated by
the fact that God and eternity, the realities of the
unseen and God's moral administration, fails to find
a response or excite an interest in man's eternal
destiny. And although the dreadful sentence of
eternal condemnation, delivered by the very lips of
God's own Son, “Depart from me ye cursed into
 everlasting fire prepared for the Devil and his
angels,” it has little or no effect.

The shattered remnants of the Divine image
remains, for the knowledge of right and wrong is
inherent in man; the evidence of his lost condition
is continually impressed upon him, for sin is a fact
from which he cannot escape. Sin has spilt itself
over the whole world and not one of us is free from
its contamination, even the accusation of the pagan
conscience is sufficient to leave him without
excuse; as Paul said, “Which show the works of the
law in their hearts, their conscience also bearing
them witness and their thoughts, the meanwhile
accusing and excusing one another.” Rom. 2: 15.

While man refuses to accept the evidence
manifest in the world and within himself, he will be
fully conscious of it in the world to come, when he
finds himself exiled from the household of faith
and the congenial environments that characterise
the immortal habitations, which God has prepared
for those that love Him.

Reader, have you ever considered your
subjection to death? Physical death is but one
aspect of death's power. There never has been or
shall be a tyrant that holds such imperialistic
authority as death. Has your soul never been stirred
by the preaching of the Gospel? Can you leave the
House of God without the consciousness of His
presence, or read the Bible and not hear His voice?
Does your materialistic ambitions make you
heedless to the solemn warnings of the Scriptures?
If you cannot answer these questions in the
affirmative, you have the evidence within you of
your subjection to spiritual death. What greater
evidence can you have than the testimony of your
own soul: The hand that wrote on the walls of
Belshazzar's palace, the words, “Mene, Mene,
Tekel, Upharsin,” cannot be more convincing than
your own personal experience.

Over against the extremity of the fall, which
is death, we have the excellency of the Atonement,
accomplished by the Lord Jesus Christ, which is
life. The sacrifice of our Lord Jesus Christ does not
merely undo the curse, but outweighs the balance,
for Christ brings life and immortality to light
through the Gospel. The loss incurred by sin is
over-paid in Christ, for it is life more abundant and
shall yet reach the summit of glory at the appointed
time. By grace your life will be richer than the life
of Adam, before the fall, for Christ calls you into a
closer relationship with Himself, even your
physical frame shall be changed, like unto His
glorious body. It shall be sown in weakness, but it
shall be raised in power.

The resurrection to life is God's gift to His
people now, here upon the earth. The light of His
countenance will shine upon them, and His glory
shall become the controlling principle in their life;
heart and mind will be stimulated into spiritual
activity by the sanctifying influences of the Holy
Spirit. They have the evidence of that life within
them, a real personal experience. They find strength,
comfort and consolation in the worship of God
through the mediation of Jesus Christ. Their soul
will be responsive to the things that are spiritual and
their minds receptive to God's Word. All this is
necessary and essential for the development of the
personality and individuality of the future citizens of
the Heavenly Jerusalem.

Need you be reminded that it is to such an experience that the Gospel calls you? The sufficiency of Christ Atonement can meet your need.

6

SILVER WEDDING PRESENTATION
MACLEAN. – Members of the Free Presbyterian Church on the Lower Clarence honoured their minister, Rev. J. A. Webster and his wife, at a silver wedding celebrations at “Dunmorven,” when a presentation of a canteen of cutlery was made and congratulations conveyed. Many friends from other denominations were present.

As the guests entered the building, Miss D. Anderson presented Mrs. Webster with a posy. Mr. K. McDonald was chairman. After the 100th Psalm had been sung, prayer was offered by Rev. A. McIntosh, of Grafton. The chairman said the guests were married at the local church, then left the district. They had returned to the place of their marriage and were celebrating their Silver Wedding.

Rev. A. McIntosh offered his congratulations. He said there was a great debt of gratitude to Almighty God for having spared the guests so long together. He spoke of the great help rendered to a minister by his wife. Their family had set all a great example. He conveyed congratulations from Grafton friends.

Mr. Gordon Anderson (Harwood), spoke of the day when he was best man at the wedding. His wife was also present. It meant a great sacrifice when Mr. Webster left his wife in Australia and went to Scotland to study for the ministry.

Mr. Sam Gray, Mr. A. Martin, Rev. H. A. Emms (Methodist), the Mayor (Ald. A. G. Markham), Canon F. G. Alexander, Mrs. Alexander, Mr. F. G. Cowling, and Mr. M. McKinnon were other speakers, all referring to the great esteem in which the guests were held.

The presentation of a canteen of cutlery was made by Mr. D. D. Gillies.

Rev. J. A. Webster said it was not the easiest ordeal to respond. He was happy to be present in company with his dear wife, who had been a great inspiration to him.

They appreciated the gift. He had never regretted the step he took in entering the ministry, for there was nothing so great as proclaiming the Gospel of Jesus Christ and the winning of souls for Him.

Mrs. Webster also spoke.

The speeches were interspersed with musical items, the artists being Mrs. Graham McQueen (pianoforte solo), Mr. Ray Walter and Mrs. Emms (vocal solos).

The ladies provided supper.

CHURCH EXTENSION COMMITTEE

The Church Extension Committee, met in Sydney, 13th, 14th and 16th October, when the question of Dutch Emigration was discussed. The members of the Committee acknowledged that the spiritual welfare of our brethren in Christ was of vital importance and called for immediate action.

The official communications from the Gereformeerde Kerken in Holland indicated their appreciation of the need and stressed the importance of the maintenance of the Reformed Faith by the Dutch emigrants and their families. The Church Extension Committee recognise that they are faced with many problems and were unanimous that responsibility was upon them. Saturday, 14th October, the Committee met with Ds. Ras, a minister of the Gereformeerde Kerken, who acted as chaplain on the Dutch Emigrant ship, “Johan van Oldenbarnevelt.” The interview with Ds. Ras was followed by a meeting with representatives of the Gereformeerde Church members in Sydney. After a full discussion the Committee was deeply impressed with the urgency of definite action to meet the situation.

On Monday, 16th October, a final meeting was held and it was agreed to cable “Utrecht, accepting the proposition of the Gereformeerde Kerken, as outlined by Ds. Kremer, when he was in Australia, that two ministers were ready to come to Australia. The ministers would be stationed in Melbourne and Sydney, respectively, and would minister to the spiritual needs of the people already in Australia and organise for the incoming emigrants.

The situation arising out of the Netherlands emigration movement has given an impetus to the Church Extension Committee's activities, and the members of the Committee are conscious of their responsibilities. The Committee has agreed to appeal to our people to generously support the
Church Extension Fund. The initial stages of the work will entail considerable expense, and whatever support our people can render will be greatly appreciated and used for the extension of the Church and the glory of God.

The Rev. J. A. Webster, Convener, Church Extension Committee.

Donations should be forwarded to Mr. H. C. Nicolson, the General Treasurer, 10 Stirling St., Kew, E.4, Victoria.

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JEAN Mc DONALD MEMORIAL FUND

The following are extracts from letters received from graceful recipients of parcels from the Fund:

From Glasgow: I received your very nice parcel yesterday. This pleasant surprise was awaiting me on my return home. I have never got even a letter from Australia before so I was terribly excited about it. I do thank you so much for your great kindness. I just can't help thinking about it all the time.

From Glasgow: I received the parcel safely and can assure you I am very grateful and appreciate it very much. Many thanks for your kindness.

From Glasgow: I received your food parcel today which I appreciate very much. Will you convey my thanks to all those who help in this very good work?

From Dumbarton: I am writing to thank you for the parcel of good things which has been so kindly sent us by our Australian friends. I know we will very much enjoy all the nice food. We very much appreciate your kind thought.

Miss K. Davis, Hon. Secretary, 8 Drynan St., Summer Hill, N.S.W. Mrs. N. McPherson, Hon. Treasurer.

CORRECTION

We sincerely regret that an incorrect statement appeared on page 5, of the June issue of our paper, which reads “We have also received word that the Free Church of Scotland has made application to be received as a constituent member of the International Council of Christian Churches.”

The information was conveyed to us from two sources and we have the utmost confidence in the integrity of both. We are persuaded that they were incorrectly advised or failed to distinguish between “observer” and “member.” As both our informants are now overseas we cannot contact them at present.

The “Free Church Record” of September, 1950, draws our attention to the error, stating: “As there is no foundation in fact for this statement, we are interested to know from whom 'word' has been received, all the more interested since the Free Church's attitude to the I.C.C.C. has already been publicly and officially misrepresented by the I.C.C.C.”

It is most disturbing to learn that the Free Church of Scotland's attitude has been publicly and officially misrepresented by the I.C.C.C. in view of the fact that we are waiting for a clarification of the doctrinal position as set forth in the constitution of the I.C.C.C.

CORRESPONDENCE

10 Stirling Street,
Kew, E.4,
Victoria.
23rd October, 1950.

Letter to the Editor, Australian Free Presbyterian.
Dear Mr. Allen,

As the present writer of the Sabbath School notes, I would like to thank Mr. King for his references to the notes in your September issue. With regard to two criticisms of the notes referred to in Mr. King's letter, I would like to make some comment.

Firstly, as regards lack of continuity. This criticism may have been made during the early period of my association with the work. Mr. Graham handed over to me at a time of particularly bad industrial strife, and consequently, publishing presented some abnormal difficulties. The criticism about lack of continuity may however be directed at my practice of alternating the lessons. I feel that this practice rescues the lessons from too much sameness, and enables me to cover a wider field during the year. Next year I intend (D.V.) to commence a study of Mark's Gospel, but unless my committee instruct me to the contrary, I shall alternate this study with further studies in the psalms, at say three monthly intervals.

The second criticism Mr. King referred to was that the lessons were somewhat difficult. I may be at fault here, although my idea was to provide teachers and fellowship leaders with material which they could develop according to their own
knowledge of their class or circle.  
I will welcome any suggestions from ministers, teachers or students, which will enable these notes to be more useful and effective.

Please accept my thanks, Mr. Allen, for your continued co-operation.

Yours truly,

H. C. NICOLSON.

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OBITUARY

Duncan Bain Campbell: The death occurred on 19th August of Mr. Duncan Campbell, a widely known member of a family which has been identified with the progress of the Hastings district from early pioneering days. The late Mr. Campbell was born at Koree Island, 72 years ago. A farmer by nature but he held other interests during his lifetime in this area. A lover of horses, he controlled a horse team which was for many years connected with the timber industry. He then returned to farming pursuits, which he followed until a few years ago when ill health forced him to give up hard work. For the past two years he lived at Wauchope. In 1911, Mr. Campbell, who was the son of the late Mr. and Mrs. James Campbell, was married at Beechwood to Miss Leah Long. They lived at “Crosslands” for some time, and then to “Hilston” where they remained in residence for 23 years.

“Manning River Times.”

Mr. Campbell was attached to the Wauchope Church and an uncle of our missionary, Dr. J. C. Andrews.

HIS GUIDANCE

Whatever the future brings
Is sent by Hands Divine –
Through all the tangled web of things
There runs a clear design –
What though the skies are dark today,
Tomorrow’s may be blue;
When every cloud has rolled away,
God’s providence shines through.

– Sel.

Never doubt in the darkness what you know to be true in the light.

THE MEASURE OF OUR LOVE

The measure of our love to God is our hatred of evil. This is clearly intimated in the 97th Psalm, where the Psalmist says: “Ye that love the Lord hate evil.” Measured by this standard, how much do you love God? Do you hate evil with a perfect hatred that seeks to drive it from your heart and to help others to wage successful warfare against it? Test your love to God by measuring your hatred of evil.

– Sel.

THE AUSTRALIAN FREE PRESBYTERIAN

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Rev. J. A. WEBSTER
The Manse
Wharf Street, Maclean, N.S.W.

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.

SUBSCRIPTIONS FOR OCTOBER

New South Wales
Mr. D. Cameron, James Creek, £1, 51/3/52; Mrs. C. McKenzie, Spotswood, 10/-, 31/12/52; Miss A. Law, Grafton, £1, 31/10/52; Mrs. A. McDonald, Chatsworth, £1, 30/6/56; Mrs. C. R. Anderson, Maclean, £2, 1/9/57; Rev. J. McComb, Lawrence, 5/-, 31/10/51; Mrs. S. J. Lindsay, Huntingdon, 10/-, 31/3/53; Mr. L. McMillan, Tomago, 5/-, 30/9/51: Mr. John Ferguson, New Lambton, £2, 31/5/56; Mr. John Calman, Raymond Terrace, £2, 1/1/59.

Victoria
Mrs. T. Oakman, Dandenong, £1, 31/12/54.

Sunbeam
Mrs. S. J. Lindsay, Huntingdon, 6/6.

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

DAILY GRACE FOR DAILY NEEDS
A man can no more take in a supply of grace for the future than he can eat enough today to last him for the next six months; or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores of grace from day to day, as we need it.

– D. L. Moody.

SOMETHING WORTH REMEMBERING
Heredity is no excuse for meanness or for any kind of sin. Thomas Fuller, a chaplain of Cromwell's day, made this sage and memorable observation on the subject: Lord, I find my Saviour's genealogy strangely chequered with four remarkable changes in four immediate generations. 1. Rehoboam begat Abijah; that is a bad father begat a bad son. 2. Abijah begat Asa; that is, a bad father, a good son. 3. Asa begat Jehosaphat; that is, a good father, a good son. 4. Jehosaphat begat Joram; that is, a good father, a bad son. I see, Lord, from hence that my father's piety cannot be entailed; that is bad news for me. But I see, also, that an actual impiety is not always hereditary, that is good news for my son.

– Selected.

THREE PILLOWS
I am resting on three pillows – Infinite Power, Infinite Wisdom, and Infinite Love.

– Benjamin Parsons.

Clouds have silver linings,
Is a saying old,
If we trust in Jesus,
Ours is lined with gold.

STORY OF A BIBLE
A soldier in Cairo was wounded in a riot. The bullet which struck him was deflected by a Bible which he carried. The Book was torn open and left exposed at these words in the Book of Exodus, 18: 10: “Blessed be the Lord, Who hath delivered you out of the hand of the Egyptians.” The incident caused a deep impression in the community.

THANKFULNESS
Great blessings that are won with prayer are worn with thankfulness. Prayer and thanks are like the double motion of the lungs; the air that is sucked in by prayer is breathed forth again by thanks.

– Goodwin.

UNSINKABLE
“Hope thou in God.” Oh! that blessed word hope! You know what the New Zealanders call hope, they call it in their language, “the swimming thought,” because it always swims. You cannot drown it; it always keeps its head above the wave. When you think you have drowned the Christian's hope, up it comes all dripping from the brine, and cries again, “Hope thou in God, for I shall yet praise Him.”

– C. H. Spurgeon.

TRUSTING
Mr. Spurgeon once visited an old lady, and, thinking to comfort her, repeated the verse in Psalm 56: 3. “What time I am afraid, I will trust in Thee;” whereupon the old lady said, “I can go one better than that, sir, 'I will trust and not be afraid'.”

STARTLING PREACHING
It is said, that Jonathan Edwards could so preach of the slippery slopes leading down to hell that his congregations clutched the very seats where they were sitting.

LARGE CHARITY
The porch of the temple was large, and so should the charity of the churches be.

– Bunyan.

THE PALM TREE
David says, “But like the palm tree flourishing shall be the righteous one.”

1. The palm tree gets its strength from an invisible source.
2. The shade of the palm tree is not injurious to other plants.
3. The palm tree grows tall and straight.
4. The palm tree grows right up to the last.
5. The palm tree dies when it ceases to grow.


TRIALS PURIFY THE CHRISTIAN
Expose water to fire, and it dissolves into vapour; wood, and it vanishes in smoke and flames, leaving but grey ashes behind; iron, and it is converted into rust; but fire may play on gold for a thousand years without depriving it of a degree of its lustre or an atom of its weight. Beautiful emblem of the saints of God! They, like gold, cannot perish, and their trials, like the action of fire on this precious metal, purify what they cannot destroy.

— Thomas Guthrie.

### METHOD IN BIBLE STUDY

Four qualities to make up true mediation:
1. The attractive – that which draws in.
2. The retentive – that which keeps in.
3. The assimilative – that which works in.
4. The argumentative – that which perfects within.

— Rev. W. Graham Scroggie.

### COMFORT IN ADVERSITY

When a man can fetch comfort from the thought of being forever with the Lord, what need such a man to fear or be troubled? The variations of life have no power to alter its fixed conditions. My heart is fixed even when my fortunes are fleeting, and my life threatened. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but standeth fast for ever.

— Richard Baxter.

### A GOOD PRAYER

The greatest thing in life is to have life brought into harmony with God's plan, and therefore the greatest prayer in life is that of the Davidic Psalm 143: 10. “Teach me to do Thy will.”

### STARS

A little girl once said that they are pin holes which God has put in the sky to let His glory shine through.

A good heart will lie lowest when the hand of God is lifted highest.

A little girl once said, “The Lord is my shepherd, and that is all I want.”

### DISCERNING GOD’S WILL

George Muller when considering any enterprise, used to ask first, “Is this the Lord's work?” then, “Is it my work?” next, “Is this the Lord's way?” and last, “Is this the Lord's time?”

— Sel.

### LESSON NOTES

FOR DECEMBER

By H. C. Nicolson

3rd DECEMBER

Praise is the note upon which this psalm opens. The commentator, Matthew Henry, considers that David is here rejoicing over the defeat of the Philistines, and other neighbouring nations which opposed his settlement on the throne:

One of the reasons why I have chosen the psalms as a study is because I want you to appreciate how suitable they are for every occasion. Next year I hope to commence a study in the New Testament but that study will be interrupted, possibly every two or three months, to allow us time to consider the church's great hymn book.

Notice how David makes God the author of his victory. David's enemies were God's enemies and therefore in David's struggles we witness the great battle between good and evil, which is going on in the world. This battle will eventually be won by Him, who is “the root and offspring of David, and the bright and morning star.” Rev. 22: 16. One of the great doctrines of Presbyterianism is the sovereignty of God. If we read this psalm carefully we will learn that God is revealed as a sovereign God. He judgeth the nations, He rebukes them and He punishes them. Most of you have seen how God can punish wicked nations. Consider how Hitler blasphemed God and persecuted His ancient people. The proud cities where all that evil was carried out are now, in many cases, piles of rubble.

Verse 7 reminds us of the great fact of our Holy faith: “The Lord shall endure for ever.” Think of even the most solid things you know, they come to an end. Think of the early Christians as they stood awaiting fearful death amid all the glory of Ancient Rome. Around them were great buildings and vast crowds. These buildings are in ruins; the crowds have been dust for centuries but Christ still lives and the day is coming when He will return, not for some short period, but for all eternity.

I was looking at a Greek inscription in company with the Rev. Malcolm Ramsay some time ago when he visited Melbourne. Mr. Ramsay reminded me that the Greek word Martyr means a witness. Today we need martyrs or witnesses to the great fact that God reigns. You and I can be such martyrs.

Verse 8 reminds us that God is righteous. When His judgements and His dealings with man are made known we will not see any defect in them. If you feel God is dealing with you remember, as David remembered, that He is dealing with you in righteousness and that the result will be good. I use the word “good” in its highest and best sense.

I hope you will memorise properly verse 9. Verse 10 is closely related to verse 9 and the whole spirit of these verses remind us of our Saviour's words which you will find in Matthew 28: 20. “Lo, I am with you alway, even unto the end of the world.”

10th DECEMBER

Praise continues to be the theme of this psalm. In verse 11 however we are asked to refrain from mere selfish praise. We are to “declare among the people His doings.” Despite all the discouraging signs in the world there is also a most encouraging movement to declare God's works. I refer
to the work of many scholars, scientists and archaeologists who are making known God's wonderful works. You know, boys and girls, it is not the want of evidence that makes many die in unbelief, it is their own sin. When Jesus was on earth He gave sight to the blind, gave health to the sick and gave life to the dead, and yet men nailed Him to the cross. What we need in the world today is a great outpouring of the Holy Spirit so that men's eyes might be opened and that they might see the evidences around them.

Verse 12 reminds us that God has a particular hatred towards the shedding of blood, particularly the blood of His servants. God does nothing by halves. If He forgives the sinner He forgives him absolutely and if He remembers the sin He remembers it in detail. When we read of the martyrs who died for the cause of Christ, we can be assured that the cruel men who put them to death will one day stand before God and give an account of their action.

11
If you want an instance of God's particular interest in those who suffer for His Name read Revelation 6: 9.

David cries out for help in verse 13. David has been brought very low and he wants to have his spiritual life restored that he may show forth God's praise in the gates of the daughter of Zion. We all should note this. God tries men and women but we will never commend the Gospel by going around with a gloomy countenance. We should always seek to profit by our experiences but at the same time we should seek grace to rise above them.

The remaining portion of the psalm deals with the great truth that God is active in the world in the cause of righteousness. Everything that God does has good as its end. I understand that the word HIGGAION means something which calls for special attention and meditation. Let us do the same to the verse where the word appears (verse 16). The Lord is known by the judgement which He executeth. In our personal lives we know this and, as I have pointed out, we learn about God's judgements in the nations of the earth and what befals them when they disobey God or persecute His people. In the same verse we are to note that the wicked is snared in the work of his own hands. To use a good Australian example, sin is a boomerang.

I will say nothing more about verse 20 except that it is a verse which applies to the world today in a very particular way.

17th DECEMBER

Complaint is the note on which this psalm begins. We have learned a lot over the past year about God's people complaining and this is another instance. Matthew Henry the famous commentator makes this observation about David's complaint, "We stand afar off from God by our unbelief, and then we complain that God stands afar off from us." If God seems afar off we should seek grace to examine ourselves rather than to complain about God leaving us.

David continues to observe something about which good men in all ages have been perplexed – the prosperity of the wicked. Notice how in the 4th verse we find that it is pride that causes men to oppress the poor and to refrain from seeking after God. I would like you to discuss with your teacher just how harmful a thing pride is and also how it is that pride prevents men and women from accepting the Gospel.

Verse 6 shows us the false security in which the wicked live. They think because they have plenty of this world's goods that they are secure. God sees them however and they are therefore behaving like the ostrich which thinks because it does not see the enemy that the enemy is not there. We should always be on our guard against false security. God's salvation which is offered to us in Christ is the only security. Worldly possessions are given to us on trust and we shall have to give an account one day of how we have used them.

The verses which follow clearly show what a deadly fruit comes from pride. Through pride sin entered into the world and it continues to be the great source of unhappiness and misery.

Verse 11 again refers more particularly to the ostrich attitude. Men often think that because they have been allowed to continue in evil that God will not remember their evil. It is the duty of the church and of God's people to awake such men from their slumber.

24th DECEMBER

David continues his prayer that God might not forget the humble and afflicted. Prayer for a matter upon which we feel deeply often leads to great self examination and meditation.

You will notice in verse 13 that the question is asked, "Wherefore doth the wicked contend against God?" As you grow older you will find out that those who know not God are often critics of His ways. Godless people often say, "Why does God permit such dreadful things to happen?" In other words they cannot understand His ways because they know nothing of the wickedness in men's hearts or more important still they know nothing of the unsullied righteousness of God. Not only do the wicked lift up their voices against God but they also think that He does not take notice of their actions.

Verse 14 shows us that God beholds all the ways of men so that we may rest assured that all injustice and all cruelty will have to be accounted for on the day of judgement. Notice what is said about mischief and spite. Some of you will remember during the war how the defenceless city of Rotterdam was laid low by Nazi bombers. In the space of a few hours thousands of civilians were slain. I remember hearing a Dutch army officer speaking on this matter and he said there was no military reason whatever why Rotterdam should have been bombed and in his own words the dreadful attack was made "simply for spite." That demonstrates what damage a single evil thought may cause and it is well that God beholds these things.
Verse 16 reminds us of the Kingdom of Christ. Men today are building strange world empires but little recognition is given to Him Who is Lord of the whole earth.

I would like you to note a very beautiful reference in verse 17. “Thou wilt prepare their heart thou wilt cause thine ear to hear.” God not only sends His blessings but He also prepares our hearts to receive them. You have often heard your parents say that “an hour's rain is worth a day of watering.” I often wondered why this was so true of a garden. The explanation is, I understand, that when rain is coming the atmosphere changes and the plants become ready to receive the benefits of the rain. With artificial watering this is not so.

This psalm speaks a great deal about God's care for the humble and the defenceless. Jesus reminded us of this when He said that no sparrow falls to the ground but our heavenly Father knoweth it.

31st DECEMBER


This is the last Sabbath in 1950. Tomorrow we shall have entered into the second half of the twentieth century and in the light of this fact let us consider our lesson.

What better motto could we have for 1951 than the opening words of this psalm. “In the Lord put I my trust.” Such trust is never misplaced. Men and women often fail us but the Lord will never fail us.

Verse 2 reminds us of a very important fact which many Christians will learn during 1951. The verse reminds us that there are people who are always anxious to belittle the Christian and to prove that the grace which they claim to have is worthless. God will come very near to His children in such a time. Read Psalm 89: 50 and 51 and you will find that the reproach of God's servants was a matter which laid very heavily on the heart of David.

Verse 5 is a famous text. There are many lessons which can be drawn from it but I have heard it used a fair bit on the subject of modernism. Modernism, boys and girls, is a form of teaching about Christianity which aims at destroying the foundations of Christianity. Very few modernists believe in the great doctrines of our faith and because of their teaching much power has gone out of the pulpits. It is truly a serious thing for the righteous when they cannot hear the Gospel preached.

The next portion of the psalm is full of great strength. God is in heaven and He rules. He trieth the righteous. In other words He is continually providing us with Divine discipline. It might be fun for a few days but I think you boys and girls would soon get tired of a school where there was no discipline. So in the school of Christ we learn obedience very often by the hard way of suffering.

Now I want you to take verse 7 with you into 1951. Learning, money and fame are all nothing compared with an upright heart. Our hearts are not upright by nature but Christ can make them so.

Next Sabbath we are going to commence studying in Mark's Gospel, so if you are away from Sabbath School in January will you follow the notes from your Sunbeam? I hope you will study your notes carefully throughout the year so that you will be ready for an examination later on.

SEARCH WORK IN EXODUS 21-30

1. Write out the punishment for smiting a man that he died?
2. Write out the punishment for stealing an ox?
3. Write out the verse where it says, “Be circumspect.”
4. What was the sight of the glory of God like upon Mount Sinai?
5. Find the statement “Holiness to the Lord?”
6. Where is the tip of the right ear, the thumb of the right hand, and the great toe of the right foot mentioned?
7. Where was the Continual Burnt Offering to be offered?

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

NOVEMBER BIRTHDAYS

“Blessed are the peacemakers; for they shall be called the children of God?” – Matthew 5: 9

1950

Nov. 1 – Donald McLean, Wherrol Flat.
  "  2 – Neil Gregor, Maclean.
  "  3 – Jeanette Calvert, Wingham.
  "  4 – Betty Wells, Geelong.
  "  5 – Robin Gregor, Maclean.
  "  6 – Claude Lovett, Hamilton.
  "  7 – Cheryl Robinson, Maitland.
  "  8 – John Murray, Browns Creek.
  "  9 – Audrey Lisle, Grafton.
  " 10 – Heather Young, Geelong.
  " 11 – Graeme Martin, Maclean.
  " 12 – Aileen Beaton, Bob's Farm.
  " 13 – Nan Pledger, Bexley.
  " 14 – Jock Graham, Wauchope.
  " 15 – Peter James Anderson, Bob's Farm.
  " 16 – Robert Steel, Wauchope.
  " 17 – Sandra Ellis, Moorebank.
  " 18 – Euphemia Lovett, Hamilton.
  " 19 – Russell Murray, Bunyah.
  " 20 – James McFarlane, Hamilton.
  " 21 – Euphemia Lovett, Hamilton.
  " 22 – Desmond Ralston, Tuncurry.
  " 23 – Jock Graham, Wauchope.
  " 24 – Laurie Brown, Wauchope.
  " 25 – Paul Pledger, Bexley.
  " 26 – Bexley.
DEATH

If the Lord tarry, death will remain the common lot of man. We grieve over the loss of our friends, “who sleep in Jesus.” But the loss is ours and we have no reason to grieve or mourn for them. The common language used to bewail their death. “Poor so-and-so has passed away” is scarcely in keeping with the proper realisation of their state. When the Apostle John saw the great multitude that no man could number, standing before the throne of God, clothed with white robes, and bathed in the glory of light inaccessible, we could hardly think that John would be grieved to know that his friends were there.

The original purpose, conceived in the mind of Christ, concerning the destiny of His people, is of such a nature that the Scriptures declare that He is not satisfied with their present state or the constitution of their physical being. For the promise given to the Christ was this: “That He should see of the travail of His soul and be satisfied,” and Christ requesting that the promise should be fulfilled, said: “I will, that those whom Thou hast given me shall be with me where I am.”

Heaven is not merely a place to be chosen, when we can no longer remain upon the earth – a kind of last resort – but heaven is rather the highest summit of the redeemed or angelic ambition. The consummation of all our inclinations and desires that have been sanctified by the Holy Spirit. Heaven's location is described as a place of “many mansions,” its landscapes excel in beauty and its illumination is brighter than the noonday sun in its meridian strength.

When Adam came from the hands of God, there was no flaw or defect of any kind: “He was fearfully and wonderfully made,” exactly suited for all the functions required in the environments and conditions in which he placed. Had he been placed in a celestial sphere, his physical being would have been totally unsuited. During man's existence upon
the earth, his body was chosen to meet all the necessary requirements. We cannot conceive of a more facile and efficient instrument to think with than the human brain, or can we think of a more suitable instrument to see with than the eye; yet every thinking man must realise that the body places limitations upon him. The senses limit man's capacity for knowledge. While man is “fearfully and wonderfully made” he realises that the body cramps the potential properties of his soul. Paul writing to the Corinthians said: “For we know, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house from heaven.” Also, when writing to the Romans Paul expressed the limitations, by contrasting the law of the mind with the flesh.

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The same infinite wisdom that fashioned the body of man, “of the earth, earthy,” to suit the environments and circumstances under which he must exist, has power to change the body, to adapt it for—the celestial environments. “For as we have borne the image of the earthly, we shall also bear the image of the heavenly.” The body was created a natural body, it is to be raised a spiritual body. “It is sown a natural body, it is raised a spiritual body.”

The Apostle, in using the term spiritual to the future body, does not express the nature of the substance of which it will be composed; but it certainly shall be from the dust of the grave, for the graves shall give up the dead that are in them, and the sea shall give up the dead that are in it. The word “spiritual” is used to express the purposes which it is intended to serve. It will not cramp or clog down, but will give full scope and limitless freedom to man's spiritual and intellectual development. The eye will bring into focus the boundless glory of a “New heaven and a new earth” and to the mind shall be opened the remotest regions of space. The emotions will respond to the glory of the Invisible God, and the spontaneous devotion and adoration of “the Lamb that is seated in the midst of the throne.” Every faculty will function with a precision that admits no mistakes, uncertainty or obscurity.

In the Holy Scriptures we read of the deep things of God's eternal truth that will delight and instruct. We stand at the doors of wisdom and knowledge, limited by our earthly tabernacle, seeing, as it were, “through a glass darkly.” How often, when we study the Word of God, do we long to break the shackles that hold us? This illustrates how inadequate is the natural body to give full expression to the longings of the redeemed soul. “Blessed are the dead that die in the Lord.”

GROWING FAITH

What honour to belong to that company of Christians, like the church at Thessalonica, who received a worthy commendation from St. Paul, for their strong faith and unbounded love which was an outstanding characteristic of their Christian life. “We are bound to thank God always for you, brethren, as it is meet, because that your faith growth exceedingly, and the charity of every one of you all toward each other aboundeth.” (2 Thess. 1: 3.)

One of the outstanding needs of the people of God, is now and ever has been, marked and continuing increase in faith. Faith is a living, vital thing, and, like other living, vital things, must increase, become stronger, or become weaker, and finally decay and die. In addressing men, our Lord referred to some as men of great faith and commended their trust in God; in other instances He gently pointed out to their their weaknesses and said, “O ye of little faith” regarding temporal needs, and when the disciples were scared at the storm on the sea of Galilee He asked “Where is your faith?” He marvelled at the faith of a Roman centurion, saying, “I have not found so great faith, no, not in Israel.” To a woman who was a Greek, a Syro-Phenician by nation, He said, “O woman, great is thy faith; be it unto thee even as thou wilt.” Usually He addressed those who came to Him in terms implying their need of an increase of faith.

We are told that faith lies at the basis of all normal human relationships. Without faith these relationships are impossible. Faith in God is central and essential to all normal relationships in the spiritual realm. We go forward in matters spiritual as we go forward in the discovery, development and use of the faith capacities and powers with which God has endowed us. Human faith in God is confidence in the moral character and rectitude of God in all of His dealings with mankind.

Faith is the one thing that connects us with God, joins our weakness with His power. Our constant abiding in Him sustains our faith and gives us constant victory in His service. We are thus fully equipped to fight the good fight of faith. It is the hand by which we grasp all spiritual blessings with which He hath blessed us in the heavenlies in
Christ Jesus. The multiplicity and the magnitude of the mercies of God, may give us an idea of our need of increased faith, and of the greatness of the possibilities of such increase. The willing mind paves the way for the work of the believing heart.

These Thessalonian believers were doing what we must do. They were putting themselves in the way of having their faith growing exceedingly. It was not a matter of accident that their faith was so growing and they were making such strides in its increase. God was the Author of their faith. It rested on incontrovertible and enduring facts.

As these faithful church members surrendered their lives to God, the flood gates of Heaven were opened and they received an exceeding abundance of the power they asked for. The news of their victories spread far and wide and their leader and shepherd felt constrained to write a letter of praise and commendation concerning their faith and love to those connected with their Church and even those outside the faith.

The secret of their victory was the yielded life. Shall we not take a lesson from this early Christian Church? The Lord alone can grant unto us victory. “Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.” (Jer. 33: 3.)

“To be yielded to the Lord is to allow Him to design and execute the position and effectiveness of our life. He alone can do this. Of all the numberless paths in which we might walk, He alone knows which is best. He alone has the power to place our feet in that path and to keep them there, and He alone has love for us that will never cease to prompt Him to do for us all that is in His wisdom, power and love to do. Truly the life is thrice blessed that learns to yield to the will of God.

“Nothing could be more misdirected than a self directed life. In our creation, God has purposely omitted any faculty, or power of self-direction. O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.” (Jer. 10: 23.) It is the Divine plan that the element of guidance shall be supplied in us by God Himself. One of the results of the Adamic fall is the independence of the human will toward God; yet man is most spiritual and most co-formed to the design of his Maker when he is most yielded to the Divine will. What greater evidence of the fall do we need than that we must struggle to be yielded to Him? How much we feel we have gained when we can say, “Thy will not mine be done!” It is because our daily life will be helpless and a failure apart from the leading of the Spirit, and because the Spirit has come to do this very work, that we cannot be rightly adjusted to Him, or be spiritual, until we are yielded to the mind and will of God.”

Faith, like other living things, must have proper nourishment. “Faith cometh by hearing, and hearing by the Word of God.” (Rom. 10: 17.) A better and more consistent knowledge and understanding of the Word of God would bring growth and increased vigour to our faith. Prayer and communion with God tend to constant increase of faith. What-ever better acquaints us with God tends to increase our faith.

Faith we are told is the substance of things hoped for, the evidence of things not seen. To live by faith therefore is to be in present possession of all the promises that the Word of God holds out to us and to enter fully into the joys of such possession. How much then do we, as Christians, miss, when we allow doubts and fears to enter into our minds, or neglect to blunt our consciences, instead of taking God at His Word and by a simple trust in Him allowing Him to prove what is that good and acceptable and perfect Will of God for us in Christ Jesus Our Lord.

Faith can only grow and increase by the exercise of it in our daily living, and there are innumerable opportunities for its exercise in the common places of life; even as the Roman centurion saw in the obedience his men gave to his commands that which inspired in him a faith that called forth the commendation of Our Lord. Without faith it is impossible to please God, let us therefore grow therein until we are able in the arms of faith to rise above all the circumstances of life and say with St. Paul the life I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me.

“Old Paths.”
The Church Extension Committee has arrived at a satisfactory agreement with the Gereformeerde Kerken of Holland. Members of the Gereformeerde Kerken coming to Australia are recommended to join the Free Presbyterian Church of Australia in other words, to become Free Presbyterians. The agreement between the two churches will undoubtedly have far reaching effects in building up the witness to the Reformed Faith in Australia. Members of the Gereformeerde Kerk are, for the most part, men of high principle and vigorous in their religious life.

The Commonwealth Government recently discussed Australia's future policy for immigration with a delegation from the Dutch Government, and it was agreed that 75,000 Dutchmen would be brought to Australia in the next three years. The K.L.M. Airline have been chartered to bring out by air between 5,000 and 7,000 during 1951. The Australian manager of K.L.M. Airlines told the writer that from January, 1951, two migrant planes would arrive in Sydney each week. There are also unassisted migrants continually arriving in the country. Of the total number of Dutchmen estimated to be in Australia in 1953, approximately between 7,000 and 8,000 would be members of the Gereformeerde Kerken.

The Church Extension Committee, realising that a transition period would have to be provided for, until our Dutch brethren could master the English language, therefore agreed that at least two Dutch ministers should be invited to join the Free Presbyterian Church. During October and November the Committee has been in communication with the authorities of the Gereformeerde Kerken in Holland, by means of air-mail and cables. Two Dutch ministers have accepted the invitation and are preparing to leave for Australia, and may actually be on the way by the time this report is published in our paper. The Rev. S. Hoeskstra, with his wife and two children who will settle in Melbourne, was ordained December, 1930, and his last charge was in the City of Rotterdam; The Rev. van de Bom, with his wife and four children who will settle in Sydney; was ordained September, 1943, and his last charge was in the City of Groningen.

It is interesting to note that the Free Church of Scotland has been closely associated with the Gereformeerde Kerken over the years. Within seven years of the Disruption, 1843, a Theological Seminary was founded in Holland through the liberality of the Free Church. The Free Reformed University of Amsterdam was opened on the 20th of October, 1880. The establishment of the Free University was the result of the untiring labours and vision of Dr. Abraham Kuyper. The Free Church of Scotland showed her sympathy not only in words but also in deeds. Her mission Church in Amsterdam was offered to house the new university, and the promise was made that a fund would be raised to help the university. The Mission Church was accepted and occupied for a period of five years; and a considerable sum was raised by the Committee of the Free Church for the support of the university. A report of the Free Church Committee's activities can be found in the “Free Church Record,” 1880. The late Principal, Donald Maclean, was also well known in the Gereformeerde Kerken and was invited to deliver a series of lectures in Amsterdam.

The Committee fully realise that the situation calls for much labour and organization, and craves the prayers of our people, that grace and wisdom will be given to them who must bear the responsibilities, and that their energies may be directed and their thoughts centred upon the Glory of God and His purpose. We would also seek your prayers for the Dutch ministers coming to Australia, that they may be filled with the Spirit and be used mightily of God for the edification of the saints and the salvation of men and women.

In Sydney, the immediate problem is
accommodation. The Church in Holland was informed of the acute shortage of housing, and immediately responded by supplying a prefabricated house for the Rev. van de Bom, which will be shipped to Australia as soon as possible. The Committee must now secure land upon which to erect the building, and if any of our people have land in the metropolitan area and wish to dispose of it the Committee would be pleased to hear from them.

The present set up is that migrants, immediately after arrival, go to the Reception Camp at Bathurst and at present we have no means of contact with the people at Bathurst, though every effort is made to interview members of the Gereformeer Kerken at the wharf or airport. The immigration authorities have decided to make the Bathurst Camp an exclusively Dutch camp. Another Dutch camp is being established at Nelson's Bay, which is in the area covered by the Hunter River Charge.

The Committee appeal for your support for the Church Extension Fund, as the Committee's policy and activities will be, in a measure, determined by the ability of this Fund to meet the demands made upon it.

CONGREGATIONAL NEWS

St. George's: Having been approved by the Session and members, Mr. Leslie McKinnon, Mr. Lachlan McKinnon, and Mr. Norman Kerr are to be ordained as Deacons of the Church, 10th December, 1950. These earnest young men will add strength to the Deacons' Court.

Our Dutch friends have commenced a regular service, in the Dutch language, every Sabbath morning at 10 a.m. in the Church. They are looking forward to welcoming a Dutch pastor, who will be attached to St. George's early in the New Year.

Sister C. Gillies, who hopes to visit the South African Mission Field on her way home from the United Kingdom, is finding it difficult to book passage to South Africa, but she is still hoping.

RICHMOND-BRUNSWICK CONGREGATION

We have been informed that the Richmond-Brunswick Congregation has requested the Northern Presbytery to moderate in a call to the Rev. Alvan McIntosh. The above congregation has without a settled minister for approximately 13 years.

On Saturday, 18th November, St. George's W.M.A. held their annual Gift Afternoon, in the Bible House. The guest speaker was Mr. Ron. Roberts, of the China Inland Mission, who showed films and slides of the work in China. His address was followed with great interest by a record number of people. Gifts amounting to over £130 were handed in to the honorary treasurer, Mrs. N. McPherson. The film projector was lent by Dr. E. Bosanquet and operated by Miss M. Bosanquet.

DOCTRINE

Nothing can be more opposed to Scripture than the depreciation of the importance of doctrine. It is one of the fundamental principles of the Bible, that truth is as essential to holiness as light is to vision. Hence, on the one hand, the reception of the truth is made essential to Salvation, and, on the other, false doctrine is denounced as the source of sin, and the precursor of perdition. The knowledge of God is eternal life. Paul renounced everything for the excellency of the knowledge of Christ Jesus. He declares the Gospel to be the Word of God; the doctrines which he preached, to be the power of God, and the wisdom of God, unto Salvation. He teaches that it is impossible to exercise faith without knowledge, and that without faith men cannot be saved. Those who renounced the Gospel, or the doctrines which he taught, he declared must perish. “If our Gospel be hid,” he says, “it is hid to them that are lost.”

The whole Bible is pervaded by this idea of the saving power of truth, and of the destructive influence of error. It is a thoroughly infidel sentiment, as commonly understood, that his creed cannot be wrong whose life is right. The reverse is true, his life cannot be right, whose creed is in the wrong. The inward life of the soul is as much sustained by truth, and as much dependent upon it, as the life of the body is dependent on air and food. This doctrine thus clearly taught in Scripture, is confirmed by all experience, and by the testimony of the whole Church. In no part of the world, and in no period of its history, has holiness been found without truth; and the only possible way in which we can promote holiness among men is by the diffusion of the truth.

A doctrine, therefore, which avowedly makes truth of subordinate importance, which claims that feeling, as distinguished from doctrine and independent of it, is the essence of religion, is as thoroughly anti-Scriptural as any doctrine ever
advanced by man.  

(Evangelical Review)

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OUR ADVOCATE

In order that we might know the provision that has been made, and which is already in operation to present our case before the judge of all the earth, upon whose decision rests our eternal destiny, the Holy Scriptures have been given which reveal to us that the Lord Jesus Christ has fulfilled all the requirements to be our Advocate within the courts of heaven and the presence of God the Father. For, saith the Scriptures, “He hath entered within the veil to make intercession for us,” and “We have an advocate with the Father, even Jesus Christ the righteous.”

There were essential qualifications required before the man, Christ Jesus, could enter into the Throne Room of Glory and plead the sinner's cause in the Halls of eternal Holiness. The High Priest in Israel dare not cross the threshold of the Holy of Holies, in the innermost courts of the Temple, until he fulfilled the necessary requirements, and then he could only enter in once in the year. “But Christ, being come an 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 or calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us.”

The Lord Jesus Christ, to be our Great High Priest, “must be taken from among men.” He must possess our nature, and so be related to those for whose welfare He intercedes in the Courts of Holiness. At Bethlehem, 2,000 years ago, He fulfilled that condition. He veiled His glory, which He shared in equality with the Father and the Holy Spirit, in human nature and became the Babe of Bethlehem. The hosts of heaven proclaimed that the Son of God had completely fulfilled that condition, when they said to the shepherds “For unto you is born this day, in the City of David, a Saviour, which is Christ, the Lord.”

The ordination of our Great High Priest is also a necessary qualification, He must be ordained of God. Concerning Christ's ordination the Apostle said: “And inasmuch as not without an oath He was made Priest: (For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.” Not after the order of Aaron but Melchisedek, that servant of God of whom we catch a glimpse in the days of Abraham, whom Abraham, the father of the faithful acknowledged as a priest of the Most High God. Melchisedek was more highly favoured and greater than Abraham, for the Apostle said, “And without all contradiction, the less is blessed of the greater.” Melchisedek blessed Abraham when he returned from the battle of the kings.

Thus the Lord Jesus Christ was taken from among men, and is ordained an High Priest for men. He takes the office for men, and He will take action for them, and His action or work will be complete and effectual. For though He was taken from among men, He is the Lord from Heaven and His work is perfect. The purpose of the priesthood was to offer both gifts and sacrifices for sin; so Christ offered Himself a sacrifice for sin. It was the will of God that He should do so. The Lord Jesus Christ delighted to do the will of the Father; as it is written, “Behold, I come, to do thy will, O Lord.” No one could use force or compel Him to pass through the vestibule of hell and give his life on the Cross of Calvary. The content of suffering symbolized by the Cross is summed up by Dr. Hugh Martin, when he says: “Earth and hell and heaven, earth's rulers and her rabble, her kings and priests and soldiers and malefactors assailed Him; her Jews and Gentiles; her dumb creatures even; earth's curse embodied in her thorns, in mockery and pain crowned Him; hell's utmost force and fury gathered up against Him, earth and hell and heaven thus in conspiring action against Him, unto
the utmost of heaven's extremest justice, and earth and hell's extremest injustice.” The Glory of the Cross is this; that such action conspiring to subdue and crush Him in utter defeat was frustrated. His love for wretched sinners, His immovable strength and power outlasted and outlived them all. Christ did not die subdued or defeated. He did not die, till He gave himself up in death.

It would have been a simple matter for Christ to have come down from the Cross when they mocked Him and called upon Him to come down; His incomparable greatness and strength is revealed in His refusal to come down. It was His Father's will that He should stay there, and it was Christ's choice to do the will of His Father and exhaust the penalty against all unrighteousness. “Let heaven's justice and earth's injustice do their worst.” He would not be moved or shaken in the fulfilment of the necessary qualifications to enter into the Holy Place not made with hands. He remained on the Cross not because of Pilate, or the High Priest, or the hostile crowds; but because He willed it so. He is our Great High Priest, readily and willingly making Himself an offering for sin. Nothing could keep Christ on the Cross, save His own will to remain there. This is the Glory of the Cross, that He magnified the law and made it honourable, He delivered Himself for us, an offering and sacrifice. No man taketh His life from Him. He laid it down of Himself, by His own act and by His own will, and when the storm clouds charged with divine vengeance had been exhausted, the serpent's head was crushed beneath His heel. The price was paid, the debt wiped out, the work finished. “It is finished.”

Then, and not till then, did He choose to dismiss His spirit, saying, “Father, into Thy hands I commend my spirit.” On the third day Christ rose from the dead. He had said, “I lay down my life that I might take it up again.” The same power by which He laid down His life, He now exercises to take it up again. He is now ascended into heaven, and passed into the Courts of Holiness, illuminated by the Glory of Light inaccessible. He has entered in as our Advocate, He is our High Priest by the supreme authority of the Godhead. He has carried our nature to the very Throne of God. And it is before the Throne that He gives expression to His own will: “I will that those whom Thou hast given me be with me where I am.” The Father will not refuse the Son. When Christ was on the earth God broke the silence of heaven to speak to men, saying: “This is My beloved Son, in whom I am well pleased.” And in heaven He saith: “Thy throne, O God, is for ever and ever, the sceptre of righteousness is the sceptre of thy kingdom.” If we are to enjoy the favours of God and eternal life, it is only through Christ that we can receive them. Christ's sacrifice is the only sacrifice that the Father will accept, and Christ alone has been appointed by the supreme authority of the Godhead, to be the Great High Priest and Advocate for the household of faith. “No man cometh unto the Father, but by me,” said Christ.

The great commission that Christ has given unto His disciples in all ages is: “Go ye into all the world and preach the Gospel.” This is the condition of Salvation: “He who will confess me before men, him also will I confess before my Father which is in heaven.” Who can accuse us when Christ is our Advocate? All the charges that earth and hell and heaven could bring against us were fully met on Calvary's Cross. The wrath of God against all unrighteousness was poured out upon Him. “Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather is risen again, who is even at the right hand of God the Father, who maketh intercession for us.”

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TRUE RELIGION

Alas! that by reason of sin committed, persisted in, and not repented of, there will be a great mass of human beings that have missed that greater destiny, and to which they will never hereafter be able to attain, and that this fact will involve for them “the worm that never dieth” and “the fire that is not quenched.”

“The essence of all true religion is dependence upon God; and the greater the degree of that dependence, the higher and purer is the type of religion. Now Calvinism strips man of every trace of religious merit, and declares that salvation is of the Lord alone. It thus places man in absolute dependence upon God, and God in closest communion with the redeemed. Calvinism, therefore, embodies the very highest and purest type of religion. IT IS THE VISION OF GOD IN CHRIST AND THE PRACTICE THEREOF. It thus enshrines the divinest of divine messages for man. Its heaven can be no little heaven; for the fruit of the Father's love, the Saviour's passion, and the Holy Spirit's ministration, must be “a great
multitude which no man can number.”

– Prof. Menzies Alexander.

FELLOWSHIP NEWS

MACLEAN: The year of 1950 has marked the re-establishment of the Maclean Free Kirk Fellowship. Owing to a marked gap in ages, the fellowship has been formed into two groups. The junior group meets in the Manse, and the senior in the Church. Some very happy and helpful meetings have been held by both sections during the year, as well as several most enjoyable outings and social evenings.

Discussion in regard to the 1951 Rally is already under way. Please do make this a special matter of prayer. We hope to give all who attend a really enjoyable time – we certainly will do all in our power to do so. But all will be of little avail except the Lord go before. Do pray that it may be a time of very real spiritual blessing to all. He certainly is ready to give. Are we ready to receive?

– M. R.

SUBSCRIPTIONS FOR NOVEMBER

New South Wales

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NOTES ON ELIJAH

Elijah is repeatedly called “Elijah the Tishbite.” We know very little of his ancestry except that he was of the inhabitants of Gilead. He is a mysterious kind of personage “coming in,” as Bishop Hall says, “like a tempest, and going out with a whirlwind.” His manner of life and witness remind us of John the Baptist.

The time of his appearance was one of great apostasy. People had wandered far from the right way. Upon the death of Solomon the kingdom became divided into two sections, and has continued separate unto this day. Two and a half tribes followed Rehoboam, the son of Solomon, constituting Judah, and the rest followed Jeroboam, claiming to be Israel. Jeroboam, fearing that here might be a reunion of the tribes, set up two golden calves, one he erected in Dan in the north, and the other in Bethel in the south, and ordered his subjects not to burden themselves with going to Jerusalem but to worship the God who had brought them out of the land of Egypt as represented by these calves. Jeroboam is often called “the son of Nebat, who made Israel to sin.” He joined “foreign worship and idolatrous ceremonies with the ritual of the true God.”

It was a time of great persecution. Ahab and Jezebel, two of the most wicked people ever to sit on a throne, were ruling in Israel. Jezebel, a descendant of the old Canaanish race that Israel was commanded to destroy, took great pleasure in slaying the servants of the true God. She and her husband were great devotees of the idolatrous god Baal.

It was a time, too, when prophecy was being fulfilled. When Joshua had overthrown Jericho he pronounced a curse upon the man who would ever seek to rebuild it. He said: “Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.” This prophecy was fulfilled in Ahab's days. It is recorded: “In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abirim, his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which He spake by Joshua, the son of Nun.”

“Elijah is noted for the miracles which are associated with his work. In nearly everything connected with him there is a miraculous aspect. Three times he was fed in a miraculous way, once by the ravens at the brook Cherith before Jordan, then from the barrel of meal and the cruse of oil of the widow woman of Zarephath which did not fail, and by the angel under the juniper tree.

He is called “the prophet of fire.” Three times the power of God was manifested to him in fire. When the fire fell out of heaven and licked up the water about the trench in his conflict with the Baalites to determine the true God, then when fire fell and destroyed the two companies of fifties sent by the king to bring him down from the mount and, lastly, when he went up into heaven by a chariot of fire and horses of fire in a whirlwind.

He is noted three times again as a man of prayer. James says that he was “a man subject to like passions as we are,” and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. It was by prayer that he prevailed to bring the widow's child to life again, and it was by prayer that he called down the fire out of heaven to defeat the Baalites.

THE WILL OF GOD

When Spurgeon had an offer to lecture in America that might have tempted other men, and amongst other things was told that he might preach to congregations of ten thousand, he replied that he had no ambition to preach to ten thousand people, his only desire was to do the will of God.

THE OLD IS BETTER

I hear people say sometimes today that they have got a new Bible. They facilitate themselves on the fact, as they say, that they have got a new Bible. But newness is nothing to be delighted in. I read in the Old Testament about people who worshipped new gods, gods which newly came up. Novelty is nothing in itself. Real truth has the venerableness of eternity upon it; it is fresher than the morning dew; it is hoary with the rime of infinite ages. God is eternal, and we do not want new God. God's Book is the
ancient Book, and many of us do not want a new Bible.

– Rev. Dinsdale Young.

HOW TO BE HAPPY
It is not by change of circumstances that we can be made happy, but by submission to the will of God; This submission is manifested by our steadfast purpose to mortify the will of the flesh, and by our contending against everything that offends God.

– Sel.

PRAYING FOR GRACE
Elizabeth Brodie, while still a child, was once out with her companion when she heard a poor mendicant ask God's blessing upon the food which a kind benefactor had given him. Said he: "Lord, give me grace to feel my need of grace; give me grace to ask for grace; give me grace to receive grace; and, O Lord, when grace is given, give me grace to use it." – Amen.” Elizabeth Brodie never forgot those words. After her death they were found written out on a slip of paper in her own hand.” – “Words of the Wise.”

JAMES BEGG
James Begg has been described as “a champion of lost causes,” but it is an oft proved fact that so-called “lost causes” have a way of becoming in the end triumphant. The Cross itself, the emblem of the Church's triumph, was once regarded as a symbol of failure. And the Church commissioned by its Divine Head to carry the message of the Cross into all the world, has been described as “a perpetually defeated thing which survive its conquerors.” When one thinks, therefore, of the causes for which James Begg contended – Scriptural purity in doctrine and worship; the spiritual liberty of the Church; the sole Headship of Christ in the Church; Christian Education; Sabbath Observance; in short, the Supreme Authority of the Word of God in every department of life – it becomes impossible to doubt that such causes in the end shall prevail, be the present appearances what they may. It was this confidence that enabled him to champion unpopular causes, and sustain defeats without resentment. In one of his most popular speeches he is reported to have said, that “he has generally occupied unpopular ground all his days; but he comforted himself with this, that minorities had been as frequently right as wrong since the days of Noah.” – “Words of the Wise.”

THE SHORTER CATECHISM
Dr. Thomas Smith tells this story relating to the Shorter Catechism: “Two English gentlemen, of his day, who had taken a Scottish shooting, entered into conversation with their gamekeeper on Church matters. The, keeper expounded to them, with remarkable clearness, the principles of Spiritual independence. When they parted from him, one said to the other: 'How in the world does that fellow get all that knowledge?'' 'Oh,' replied his friend, 'it must be from Shorter's Catechism.' I'm told it's a wonderful book, that Shorter's Catechism,” and that it's by learning it that all the people here are so intelligent.' 'Do you know who Shorter was, or where he lived?' enquired the other. 'No,' was the answer, 'but he must have been a splendid fellow.' 'And,' says Dr. Smith, 'I quite agree with him!'” – “Words of the Wise.”

CHARLES SIMEON'S THREE AIMS
IN PREACHING
1. To humble the sinner.
2. To exalt the Saviour.
3. To promote holiness.

LESLIE NOTES
JANUARY, 1951
By H. C. Nicolson
7th JANUARY

Mark 1: 1. Memorise John 1: 1

Your lesson today consists of only one verse, but there is a great deal in the verse, far more than we will be able to study in one lesson. It is fitting on the first Sabbath of 1951 that we should deal with beginnings.

Mark's Gospel is a very simple record. You will have noticed that it differs from Matthew and Luke in that he makes no reference to the birth of Jesus. Modernists have made a great deal of this point and have tried to discredit the facts surrounding our Lord's coming in the form of a child. I cannot hope to answer all these arguments, but common sense will tell us that there is a distinctive purpose in each Gospel, and if each writer had merely copied the other we would have missed a great deal.

Those who study the history of the Scriptures tell us that Mark wrote his Gospel for the Gentiles, especially those who were at Rome. This is evidenced by the explanations and translations he gives of terms which would have been quite commonplace to the Jews. For instance, he translates words and expressions which Gentiles would not have understood. See chapters 3: 17, 7: 11, 14: 36, 15: 34. Mark also explains Jewish ceremonies, see chapters 7: 11, 15: 12, 15: 42.

We, therefore, have a particular interest in Mark's Gospel because it is written for those who were to inherit the great blessings of the Gospel, but who were not Jews according to the flesh.

Students of this Gospel also point out how Mark concerned himself with Jesus as a mighty worker of miracles. One writer says that “Mark sought to impress his readers with the rapid, ceaseless energy of the wonder working Son of God. The words straightway, immediately, anon, occur 41 times in the Gospel. We, therefore, commence at once with the great purpose of Christ's coming – the declaration of the Gospel. Gospel is an Anglo-Saxon word which is made up of gode –
good and spell = tidings, in other words the good tidings concerning Jesus Christ.

Reverting back to our reference to the omission of the early life of Jesus we have further proof in this opening verse that the evangelist, Mark, would have had no dealings with Modernism.

First of all, Mark refers to the Saviour by the name of Jesus. This is His human name and was given to him in accordance with the Angel's instructions. (Matthew 1: 21). Then we hear the great name of Christ. This term indicates that Jesus came to the earth vested with full authority and title. Mark goes still further and mentions that solemn title “the Son of God.”

The year 1951 has just begun, and we will go forward into it with the glad thought that the Saviour who we profess to serve is a high and holy person, and also at us go forward with the conviction that the Gospel not something which has its origin in man's wisdom but in the wisdom of God.

14th JANUARY


New Testament writers had a very great respect for the authority of the Old Testament. We need to be reminded of this because some foolish persons try to belittle the Old Testament. Our lesson commences today with: “As it is written.” You will find that Jesus used Scripture in His temptation in the wilderness. Later on in the New Testament it is clear that the Apostles enforced many of their great arguments with an appeal to the Old Testament. The Epistle to the Romans is a good example of this, as is also the Epistle to the Hebrews.

The quotation given in verses 2 and 3 is generally regarded as being a double one. Look up Malachi 3: 1 and Isaiah 40: 3 and you will see what the commentators mean.

Verse 4 shows us what was the nature of John's message. He preached repentance. It is the Divine order of things. Many people want to have all the privileges and blessings of the Christian religion without the obedience which Christ calls for. Take, for instance, the way in which people treat the Lord's Day – if they would only stop to consider the matter would soon realise that, if it were not for the Christian religion, they would not have this day at all. Repentance is something which God has called for right from the beginning of time. There are few things so acceptable to God as true godly sorrow for sin. Men and women are sometimes sorry for sin, but it is just because of the bad appearance before other people. True sorrow for sin is the result of an acknowledgement that we have grieved the heart of God.

John the Baptist must have a message which men wanted to hear. In verse 5 we note that “there went out to him all the land of Judea”; and St. Luke, in chapter 3: 10-14, mentions not only the people as having been to hear John but the publicans and soldiers.

Verse 6 tells us something about John personally. He was not a man who was fond of fine things. John had an urgent message and he therefore believed in avoiding anything which would encourage a feeling of smug security. Camel's hair was a coarse sackcloth made from the strongest hairs of the camel. The girdle of skin referred to is generally regarded as being similar to the girdle of untanned leather worn by Bedouin labourers of the present day. Many boys and girls may be puzzled at the reference to eating locusts. I understand that the Arabs eat them at the present day but they are considered as an inferior type of food. However, God's Word permits the eating of locusts and you will find a reference to this in Leviticus 11: 22.

Nothing so clearly reveals the character of John as verses 7 and 8. John had only one ambition, and that was that Christ be magnified. No jealousy is revealed here and no doubt it was this transparent element in John's character that gave him the influence which he exercised over rich and poor.

John also clearly magnified the work of God's Holy Spirit. His humility is revealed particularly in verse 8 in that he refuses to make any suggestion that he has any great powers in himself. John the Baptist is like a signpost which directs men and women to the great work of our Saviour, and his message was never more essential than it is today.

21st JANUARY

Mark 1: 9-11. Memorise verse 11

Our lesson today describes one of the most beautiful scenes in the Bible. Many painters of religious pictures have excelled themselves in portraying the scene.

Jesus was thirty years of age when He was baptised by John. The age of thirty years has a particular significance in biblical history. You may remember when we were studying the book of Numbers it was stated in chapter 4: 43-47 that a Levite could not enter into his service until he was thirty. Joseph was thirty years when he stood before Pharaoh, Genesis 41: 46, and David was thirty when he began to reign, 2 Samuel 5: 4. Jewish records also reveal that it was at thirty that scribes were permitted to teach. You will see, therefore, that in choosing this time to commence teaching He was honouring the rules and regulations of His ancient people.

The baptism of Jesus shows very clearly the close relationship which existed between the Baptist and our Saviour. Matthew, in recording the baptism, mentions that John was unwilling to baptise John, but Jesus insisted that it be so, Matthew 3: 14, 15.

Having in mind that John's special message was repentance, many wonder why Jesus should have submitted to the baptism. We miss the whole of the significance of Christ's ministry if we overlook the fact that Jesus had to “fulfil all righteousness.” Jesus was to be one with His people, He was to travel the road that we all travel and to learn obedience by the things He
The baptism of Jesus also shows us the close relation that exists between God and His Son and as God viewed the humility and obedience of Jesus, He made known those beautiful words which we find in verse 11: “Thou art my beloved Son, in whom I am well pleased.”

Matthew and Luke deal with the temptation in greater detail than Mark, but we will confine ourselves to Mark’s account.

Mark uses the strong expression driveth, and quite often in life we are driven by unknown forces to meet some trial in our lives.

It is considered that the wilderness was a wild district north-west of Jericho. One writer says that the district gives traces of wild beasts of every kind.

Jesus was tempted for forty days, and He was tempted by Satan, the great enemy. Here, face to face, 12 was the Christ and the anti-Christ. These forces are in the world today, and as in the wilderness so also in this world, the final conquest will be Christ’s.

Some people regard temptation as a reflection on the person tempted. The evil about temptation is when we give in to it. Jesus was unhurt by the great temptations which surround Him, and you can rest assured that they were great temptations. Satan knows a great deal about man and his weaknesses, and he chooses temptations which are suited to these weaknesses. Therefore, the greater spiritual strength the greater will be the temptation which will be applied.

The reference to wild beasts is peculiar to Mark. We made a reference in a recent lesson to wild beasts. No doubt the wild beasts recognised Christ as their Creator and would have walked softly. The first Adam had nothing to fear from the beasts until sin entered into the world; and so with the second Adam, He had complete rule over the wild beasts.

While preparing this lesson I have given some particular consideration to the ministry of the angels. We are told in the Bible that there are things about our salvation which angels desire to look into, 1 Peter 1: 12, and it must have been a strange thing for these inhabitants of heaven to see their King living as He did upon the earth. Just imagine if we saw King George being ill-treated in some part of the British Commonwealth and yet doing nothing about it. These angels were always at His disposal, but He did not call upon them. You will remember another instance of how an angel ministered to Jesus when He was in agony in the Garden of Gethsemane, Luke 22: 43. That angel strengthened Him.

Our lesson today tells us that not only must we repent and receive God’s Holy Spirit into our lives but we must go out and face the world and its temptations. If we do so, then God will be on our side and we will be victorious.

SEARCH WORK IN EXODUS 30 TO 39

1. Where was the altar to burn incense placed?
2. Finish the verse where it is said: “Verily, My Sabbaths ye shall keep.”
3. Where did Moses pitch the Tabernacle, and what did he call it?
4. Write out that which the Lord proclaimed concerning Himself?
5. How many times in the year were men-children to appear before God, and what promise was given them if they did?
6. Quote passages showing that the people offered more than was necessary, and Moses had to restrain them from giving?
7. What two things were said to be upon the Tabernacle, the one by day and the other by night?

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

DECEMBER BIRTHDAYS

“In all thy ways acknowledge Him, and He shall direct thy paths.” – Proverbs 3: 6

1950

     "  1 – Brian Gordon, Barrington.
     "  1 – Stephen McSwan, Barrington.
     "  2 – Wallace Lamborn, Willena.
     "  2 – Margaret Marchment, Wauchope.
     "  3 – Reginald McKinnon, Kindee.
     "  3 – Yvonne Teusner, St. Kilda.
     "  4 – Joy Kidd, Nabiac.
     "  4 – Helen Robinson, Taree.
     "  4 – Barry McKay, Kinchela.
     "  5 – Frances Robinson, Marlee.
     "  6 – Frank Bain, Wauchope.
     "  6 – Margaret Tout, Birdwood.
     "  8 – Judith Black, Sydney.
     "  9 – Noreen Lyons, Forster North.
     "  9 – Graeme King, Taree.
     "  9 – John Green, Maclean.
     " 10 – Margaret Oakley, Failford.
     " 10 – Lorraine Chapman, Taree.
     " 11 – Gordon Stewart, Wingham.
     " 11 – Lorna Keast, Wauchope.
     " 11 – Grsham Kidd, Nabiac.
     " 12 – Donald Atkinson, Wingham.
     " 13 – Marion Brogden, Armidale.
     " 13 – Marie Russell, Sydney.
1951 – GOD REIGNETH

The year 1951 is ushered in with the screaming of shells over Korea. Suspicion and distrust are the outstanding characteristic of the United Nations Organization, and a state of National Emergency has been declared by President Truman in the U.S.A. Uncertainty and fear has saturated the atmosphere. If we look out to the year ahead with our soul and mind cramped by the restriction and limitations of the world and time, we cannot eradicate the darkened horizon. Wishful thinking only gives rise to a stupid optimism; it serves no purpose to banish reality with unsubstantial speculations.

Has the history of the U.N.O. given any indication of a reconciliation of the conflicting ideologies within its ranks? The foundations of our civilization seem to be crumbling, the world is full of wrongs, sufferings, and unfinished justice. Must we anticipate the termination of human existence in a final catastrophe in our age and a government in which righteousness is incomplete? If the future depended upon human endeavour we might well anticipate such a termination. But the future of the world is not in the hand of men: God regulates and rules the world in righteousness. God has not established His government upon broken pillars, He will vindicate His righteousness and perfect His work. God is building a spiritual kingdom, and over it is inscribed: “Wisdom, Justice, Mercy and Truth.” God ruleth the world in righteousness; as the Inspired Word declares: “Clouds and darkness may be round about Him but Righteousness and
Judgement are the habitations of His throne.”

We are living in a period of transition, the shape of things to come have not yet taken form, and the works of the Devil are manifest in the continuous state of tension. “The Devil is the prince of darkness, and now worketh in the children of disobedience.”

Inconceivably powerful as the Devil is, he is not omnipotent, he is deceitful and cunning, but he is not omniscient, he rules in darkness, but he is not omnipresent.

If our confidence is placed in God, we can maintain our poise as we face 1951. We can look out on the ever recurring crises, knowing that there is no such thing as crises with God, for our God “is a spirit, in and of Himself, infinite in being, glory, bless-edness, incomprehensible, everywhere present, al-mighty, knowing all things, most wise, most holy, most just, most merciful and gracious, long suffering, and abundant in goodness and truth.” (Q. 7. Larger Catechism.)

The infiniteness of God's power is the ground for our assurance that, “all things shall work together for good to those that love God and are called according to His purpose.” God's power is revealed to us in the creation. In creation, the “world, the flesh and the Devil” have expended their strength to the utmost to frustrate the object of creation. But the Cross of Jesus Christ reveals the futility of these attempts. It was on Golgotha's Hill, before the galleries of heaven and in the presence of men, that the law of God “was magnified and made honourable.” No created strength can prevent God glorifying the work He began in creation; as Paul has said: “No power can resist His will.”

We are apt to view the future in relation to the instruments of destruction created by man. The Atom bomb looms large in the minds of many people, but worms can be, and have been, efficient executioners (Herod, Acts 12: 23) in the righteous judgements of God; as the flood of Noah's day or the brimstone that destroyed the Cities of the Plain. Job said: “By the blast of God, they perish, and by the breath of His nostrils they are consumed.”

The year 1951 is before us, let us remember that in the omniscience of our God the future holds no surprises for Him, He knows how each situation will develop. Let us remember the omnipresence of God; the nations of the world cannot erect an “Iron Curtain” to exclude God from their secret councils. Let us remember the omnipotence of God. No created strength can prevent Him performing His will, for all things must converge to the fulfilment of His purpose. Who can grapple with the omnipotence of God?

With our faith fixed upon the sufficiency of the Sacrificial Death of our Lord and Saviour Jesus Christ, let us take up the words of the Psalmist: “The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.” (Psa. 18: 2.)

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IMMIGRATION

The ever increasing flow of Dutch migrants to Australia, and the close relationship between the Gereformeerde Kerken of Holland and the Free Presbyterian Church of Australia, cause the following facts about Holland to be of interest.

The world economic situation, together with a disturbed state of mind regarding the future political order of Europe and over-population, constitutes the main causes for the present immigration movement.

The total area of Holland is 13,500 sq. miles; compare Australia with 2,948,866 sq. miles. Within this area of 13,500 sq. miles is a population of 10,000,000. Holland has also the highest annual increase in population of any country in Europe; for every seven births there are two deaths. Apart from other considerations, lack of living space forces the Hollander to look to the New World with hope for the future.

Statistics regarding religion in Holland show that 42 pet cent. of the population are Protestant, 38 per cent. Roman Catholics. The Gereformeerde Kerken consists of approximately 8 per cent. of the population. We have been informed that 1,000,000 Dutchmen are hoping to come to Australia; of this number approximately 80,000 would be members of the Gereformeerde Kerken. Added to the
unasisted migrants, the Commonwealth Government has undertaken to assist 25,000 migrants each year for the next three years. As large numbers will be closely related to us in our common faith we should endeavour to do all that we can to help our brethren in Christ to settle into the religious life of the Free Presbyterian Church.

The Dutch system of government is similar to the British. The head of the State is Queen Juliana. The parliament comprises of a First and Second Chamber. The First Chamber consists of 50 members, elected for six years by the Provincial Councils. Half the members retire every three years. The Second Chamber is comparable to the Australian House of Representatives; consists of 100 members elected every four years. Members are elected on a system of proportional representation; voters must be over the age of 23 years.

With the exception of the British, the Dutch should be able to adapt themselves to Australian way of life with more ease than migrants from other countries. While we should help all men, we have a Scriptural injunction that places obligation upon us, concerning the household of faith. May God enable us to fulfil our Scriptural obligation.

3

RESPONSIBILITY
AN ADDRESS DELIVERED AT THE ORDINATION OF DEACONS

Acts Chapter 6, verse 6

The Divine appointment of Deacons in the Christian Church is beyond all dispute; as the election and ordination described in the 6th chapter of Acts reveal, and the salutations of Paul to the Bishops and Deacons in Phillipi. Deacons are called of God for the good government of His Church on earth; and those called have grave responsibilities, the stewardship of the Lord's Treasury, and the consecration of both heart and mind to care for the temporalities of the Church of the living God.

When the Apostles called upon the Church to elect men for the work, they instructed the congregation to select men full of faith and piety. Men who were entirely consecrated to the Lord Jesus Christ, and possessed of spiritual zeal and devotion for the glory of God. Men, who had taken the cup of the covenant to their lips and partaken of the broken bread with a clear conscience and a spiritually inspired determination that they would honour their first Christian vows of full allegiance to Christ.

The Apostles knew that the elevation to this office would make inroads upon the personal gain of those elected, that it would make great demands upon their time, patience and ease. The office requires, and God requires that His glory and the good of the Church must take precedence above all other things. That personal interests and material ambitions must be subordinate to the demands of the Lord's Treasury.

The Apostles also knew that, only the sanctifying influences of the Holy Ghost could strengthen, encourage and sustain them in the fulfilment of their office. Without a full dependence upon the Spirit of God, the requirements of the office cannot be fulfilled; for this highly responsible post in the Church of God calls for self-sacrificing piety. Our text reveals that the qualifications of a Deacon were not merely integrity and wisdom, but also a plentitude of the Holy Ghost dwelling in the heart: “Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom.”

Once the qualifications are realised in the light of the tribunal of God, those who are lukewarm in their love for Christ, men of feeble piety, will not consent to fill the office, an office which involves so large amount of care and self-denial in the conscientious execution of it. A Deacon should have a personal conviction of the absolute supremacy of God; recognizing the Lord God omnipotent reigneth, and that he is under statute law in God's kingdom, and must hearken unto the “voice of His commandments.”

If we would reduce the Diaconate to the level of a banking institution or an insurance company and, alas, this has, and is being done, men would not tremble before its responsibilities. In such institutions they know that only integrity and wisdom are the necessary qualifications. But the Holy Ghost, alone, can equip a man for the self-denying service in the Treasury of the Lord.
The God of heaven and earth has instituted
the laws for the government of His Church. Shall
He require less conscientious service and devotion
than that which is given to the passing interests of
time? By no means, God requires a fully
consecrated life, with the only limit being death.
God has destroyed nations, broken empires, and
will finally dissolve the elements with a fervent
heat in the fulfilment of His purpose and the good
of the Church. When God calls men into His
service, He takes a live coal from the altar, the
sacrificial altar of Christ Jesus, and says: “Lo, this
hath touched thy lips, and thine iniquity is t
aken away, and thy sin is purged.” And in God's own
time He places personal responsibility upon the
individual, saying: “Who will go for us, and whom
shall we send?”

It was with a true appreciation of the vows he
had taken, and the limits of his responsibility in the
service of Jesus Christ, that Stephen, a member of
the first diaconate, was without choice when life
and death was in the balance. Stephen's devotion to
the laws of Christ was required until the stone was
cast that ended his life.

God created the universe, planted a million
planets in the vastness of space, whose
omnipresence reaches out to the remotest regions of
endlessness, and whose omniscience will bring
perfection from apparent confusion and chaos, and
whose omnipotence will make all things converge
to the glory of the Cross of Jesus Christ, who is the Head of the
Church. It is impossible to conceive of a greater
honour or a more glorious service, combined with
perilous responsibility, than to be a unit in the
government of Christ's Church on earth.

The godly Andrew Melville, who contended
for the Crown tights of Jesus Christ in the govern-
ment of His Church, said to King James, who had
threatened his life: “Sir, take you this head, if you
will, ye shall have it than I betray the cause of
Christ.” There are two jurisdictions in Australia, but
the jurisdiction of Jesus Christ claims precedence,
for the “Father hath committed all things unto the
Son,” and it is high treason against the celestial
Majesty of Jesus Christ, to be indifferent, or
careless concerning the offices that He has
instituted for the government of His Church on
earth.

The Church is the Kingdom of Christ. He is
the Monarch that determines its organization and
institutes its laws. History proves that the world
continually seeks to overthrow the Church of Christ,
from Imperial Rome to the atheistic administrations
of Moscow. The treachery of hypocrites within have
sought to weaken the laws and destroy the
government that they profess to uphold. But Christ's
kingdom is secure, as the prophet Isaiah declares:
“The government shall be upon His shoulders, and
His name shall be called Wonderful, Counsellor, The
 Mighty God, The Everlasting Father, The Prince of
Peace, of the increase of His government there shall
be no end.” And to quote the Psalmist: “God is in the
midst of her; she shall not be moved.”

DEACONS ELECT I ADDRESS YOU

Will He, who is the only Potentate, King of
kings, and Lord of lords, require less of you than
He did of Stephen or Melville? Will God be
satisfied if you neglect to use the talents that He has
given you?

I would magnify your office.” You are placed
by God's appointment in the government of His
Church, which far exceeds the honour, importance
and responsibility of the civil administrations of the
whole world.

Firstly, it is God's appointment, by “whom
kings reign and princes decree justice.” Secondly,
the sanctifying influences of the Holy Ghost, alone,
can fit and qualify you for the office. Thirdly, while
you deal with temporalities of the Church, its
effects pertain to immortality and the unfolding
endlessness of eternity. Amen.

THE ELECT

CHRIST is all in all. It may be said that these
words sum up the whole system of Divine Truth,
for the Father “hath put all things under His feet,
and gave Him to be the Head over all things to the
Church, which is His body, the fullness of Him that
filleteth all in all.” Thus all things must work together
for good to the Church and the glory of its Head.

The Lord said to His disciples: “Should not
Christ have suffered and entered into His glory.”
Therefore the exaltation of the Church, its preservation and eternal destiny is dovetailed into the Glory that Christ desired, and shall be maintained by the authority of His omnipotence.

Christ has established the Church and prepares for its manifestation before the whole universe. “For the whole creation groaneth for the manifestation of the sons of God.” So the challenge is given from the inspired Word: “Who shall lay anything to the charge of God's elect?”

This challenge excludes no one. It rings through the lofty heavens amid the assembly of angels, but there is silence. The angels round the throne have nothing to say, for there is nothing that can be laid to the charge of God's elect. In the midst of the throne, vested with all power and dominion, is Christ, His scarred but glorified body is an ever living witness that He has redeemed His people with His own blood. Christ, alone, has authority to speak; they are His, and where He is, here will His people to be also. The Elders round the throne, whose persons are wrapped in holy mystery, and the ten thousand times ten thousand angels acknowledge His authority, saying, “Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour and glory and blessing.” Thus the challenge returns from heaven unanswered, and God's elect are acknowledged as the rightful heirs of everlasting glory. They have been “washed in the blood of the Lamb.” The humble follower of Christ on earth is acclaimed in heaven, his heights and privileges are attested, and his inheritance secure, by the blood that was spilt on Golgotha's Hill.

The same question descends into hell: “Who shall lay anything to the charge of God's elect?” In the darkened vaults of eternal woe, the challenge echoes, but there is no answer. That challenge was carried by Christ Himself to the spirits in prison, but there was no reply, none in the abyss of misery will take up the challenge, for who can accuse one whom God hath chosen and for whom Christ died? “It is God that justifieth,” and who will question God's authority in the day of judgement? Who can declare that which God has cleansed, unclean? Let us turn to the description of the Church as given by the Psalmist. “Behold the daughter of the King, all glorious is within; and with embroidery of gold her garments wrought have been. She shall be brought into the King in robes with needle wrought, her fellow virgins following shall unto Thee be brought, etc.”

The same challenge is addressed to your own conscience. Though the secret chambers of your soul may accuse you of sin as black as the gates of darkness, for conscience alone can search out the depths of your own soul. But conscience cannot take up the challenge of God's purpose. Can your sins outweigh the sufferings of the Lord Jesus Christ? Can you match the dignity of your person against the Second Person in the Godhead? Can you understand the purpose of life and death, apart from the revelation of God? Then, like heaven and hell, you must remain silent, as the challenge is repeated in this your day and generation. “Who shall lay anything to the charge of God's elect?”

In the purpose of God this earth was chosen as the scene of redemption. All other distinctions and standards that men make are of little moment. All events that stir the minds of men are viewed in the eternal purpose, only as they bear on the plan of redemption. All things must converge to the Cross of Jesus Christ, for He is head over all things to the Church. Therefore, after the glory of God, the Church is the centre and the end of the world's creation and existence.

Mighty forces have opposed the church, and sought to destroy its witness and testimony in the world, but they have failed. Persecution, nakedness, famine and the sword, but in its bitterest hour the Church has ever witnessed to its Lord and Head. “Who can lay anything to the charge of God's elect?” The challenge returns to God from whence it came. And before His throne, our Great High priest appears as the representative of His people. It was He who died and paid the full penalty of our sins. He exhausted the sentence of God against sin, in blood and tears and spiritual agonies. “He was wounded for our transgressions and bruised for our iniquity, the chastisement of our peace was laid upon Him and with His stripes we are healed.” The Judge of all the earth makes an eternal pronouncement: “There is, therefore, no condemnation to them that are in Christ Jesus, for they have passed from death unto life.”
It is to the protection and reward of the Church that the Gospel invites you. Secured by Christ and confirmed by the Eternal and unchangeable God. You may be indifferent to the claims of Christ now, but nevertheless the challenge comes to you. “Who shall lay anything to the charge of God's elect?” You are invited to consider this question, and study it in the light of God's Word and the sacrifice of Christ; and, having done so, can you lay anything to the charge of God's elect? The Church. If not, then why will you not seek its protection against eternal distress. For, indeed, you are called upon “To seek the Lord while he may be found, and to call upon Him while He is near.”

A RESOLUTION

“I will keep thy statutes.” Before the Psalmist, or we ourselves, could arrive at such a resolution, we must not only learn God's statutes, but also perceive their transcendent grandeur and matchless beauty. The law of God is not an avenue to the Celestial City; it does serve as a school-master to bring us to Christ, as Paul has declared, but its purpose does not end with the conviction of sin. The statutes of God are only a terror to those who are outside the protection of the blood of Jesus Christ, or those who fail to realise their salvation.

The child of God is released from the condemning power of the law of God, by the sacrificial death of our Lord and Saviour, and his future happiness is bound up with the Statutes of God. He must learn the blessedness of the law of God. The greatness and transcendent glory of Jehovah is revealed in His Statutes; for in them we can behold all that is good, and true and beautiful. The law shows that God is possessed of all perfections. God is Light, God is Love, infinitely wise to devise the richest laws for the government of His everlasting Kingdom.

If we will re-study the commandments of God, we shall discover that judgement and condemnation is aimed at those who would seek to wreck the relation of love between God and man, between man and his fellow. The first and greatest commandment calls upon us to love. “Thou shalt love the Lord thy God with all thine heart.” The laws that relate to man's dealings with his fellows. “Thou shalt not covet,” “Thou shalt not steal,” “Thou shalt not kill.” We see that condemnation is upon those who would seek to break affectionate understanding that should exist between man and man.

How can such a law be termed harsh, when it stands to protect all that goes to constitute perfection. The statutes of God reveal the strength and beauty of the character of God, and were manifest in our Lord Jesus Christ, who is the “express image” of the “invisible God.”

By the merits of Christ, God's children are renewed in “the spirit of the mind,” and they begin to see the greatness of the Law of the Lord, and with the Psalmist they make a resolution. “I will keep thy statutes.” This is not a boastful statement, as the words that follow reveal. “O forsake me not utterly.” The child of God is conscious that sin is deep-seated in his own nature, and he dare not trust himself. While he acknowledges the grandeur of the statutes of God, he remembers that the performance and obedience to the law is beyond his power, or as Paul put it: “He has no confidence in the flesh.” The fact that the Christian has lost confidence in the flesh, is evidence that he is beginning to see the unapproachable brightness of the Glory of God in His statutes. In God there is no darkness, no gloom, no variableness nor shadow. In God there is no unrighteousness, no malevolence. He finds no pleasure in the death of the vilest and most wicked of men. But seated in the midst of the majesty of His own sovereign Glory, He protects all the perfections of His statutes, and refuses to permit
man clothed in the filthiness and pollution of sin to contaminate the atmosphere of paradise. “The natural man is enmity against God and is not subject to the law of God and neither indeed can be.” Thus the Psalmist realising the sinfulness of the old nature prayed to God to strengthen him. It is here that the Christian walks on dangerous ground of losing his peace. Having seen the perfection of God's statutes, he feels that nothing can rob him of its glory. This is self-confidence in the Christian course; for our strength lies only in God. Thus our prayer should be that of the Psalmist. “I will keep thy statutes, O Lord; O forsake me not utterly.”

The prayer of the Psalmist was the result of experience, He had in times past slipped into self-confidence, and had experienced the loss of peace, his soul tossed by the storm and tempest, he cried out, “Restore to me the joy of thy salvation.” Though we, too, may pass through the valley of despair, though our comfort and peace may depart, yet, “We have an anchor of the soul both sure and steadfast.” We have a hope that is unchanging and unchangeable. God will never forsake His work, sooner should heaven and earth pass away than the faithful engagement of the Gospel be broken. And our assurance that no one can pluck us out of the hand of God, comes to us from the statutes of God. His untarnished holiness and supreme sovereignty which is revealed in His laws, shall never permit His purpose to be frustrated.

Have you ever considered that the hope that upholds us comes from the fact that God's unchangeable and moral perfections are revealed to us in His statutes? The law of God is a terror to the ungodly, but to the Christian it is the source of strength and courage. That is why the Psalmist said “Teach me thy statutes, O Lord.”

Let us, then, not treat the commandments as a code of discipline only, but let us re-study them to find their richness and message of comfort and consolation that they can bring to the soul. “I will never leave thee not forsake thee” is the promise of the Master, and His words are supported by His character and the omnipotence as it is revealed to us in the statutes of God.

An interesting report comes out of Sweden. In that country there is a state church (Lutheran) so that the government has certain duties and responsibilities toward the church. Recently the Royal Medical Board was asked by Dr. Bertil Soderling of Boras to take action against a text book written by the Bishop of Gothenburg.

The book is for confirmation classes, and so is most widely used among young people or adolescents. The doctor claims that the book is characterized by “intolerance, persecution of beliefs, bone hard dogmatism . . . The basic theme of the book is sin, guilt and punishment . . . With its threat of eternal punishment the book acts as a dogma of fear of quite dubious sort . . . (Pupils) don't get the stimulation to independence, the tolerant and free formation of attitudes, which ought to be a basic pillar of a democratic society.”

In reply to these charges the Bishop declared that the book is only a working over of what has been officially adopted by the Swedish Church convention and approved by the government. The Bishop claims that the Doctor is objecting to ideas that are found in the Bible, the prayer book and the Catechism.

It will be interesting to see what the government of Sweden may decide in this matter, or whether it will perhaps decide that it has no power to make a decision. Many times it has been claimed that the Biblical ideas of sin and guilt and punishment run extremely counter to the views of modern psychiatry as to healthy mental attitudes. It has been claimed on occasion that such teachings as are found in the Bible lead to mental derangement, when pressed in an extreme fashion. This may be true within limits, when the teachings of the Bible are presented in partial or distorted fashion. But when the message of sin is coupled with the message of grace, in Biblical proportions, the acceptance of the total message leads to inner peace rather than inner turmoil.

CONGREGATIONAL NEWS

Manning River: The feast of the Lord's Supper was carried out with the usual preparatory and thanksgiving services in October last. Sixty-five communicants sat at the tables. The communion service itself was held at Wingham, the Rev. J. A. Harman being the chief speaker; the text
taken was, “Father, the hour is come.” All services were suitably conducted and addresses were very acceptable. One new communicant was received, a lad of sixteen years. — C. P. K.

**St. George's:** Three new deacons were inducted at St. George's on Sabbath, 10th December, at solemn service, when the Minister pointed out the grave responsibilities associated with office in the Church of God.

All three young men had already shown their keen interest in things pertaining to the welfare of St. George's, and the Deacons Court will be greatly strengthened by their membership.

Mr. Leslie McKinnon comes of pioneer Free Church stock, very favourably known on the Wallamba River.

Mr. Lachlan McKinnon comes from the Clarence River, where his father, Mr. M. McKinnon, has been precentor at Maclean for many years.

Mr. Norman Kerr is the son of Mr. Kenneth Kerr, an esteemed elder at St. George's. Norman has grown up in St. George's, through its Sabbath School, Bible Class, to membership in full communion.

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**RICHMOND AND BRUNSWICK CONGREGATION**

We have been informed that the above congregation has requested the Northern Presbytery to moderate in a call to the Rev. A. D. McIntosh, of Grafton.

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8

**LORD'S DAY OBSERVANCE SOCIETY**

During 1950 the governing body of the Society has been located at Taree. A vigilant eye has been kept on matters pertaining to the Sabbath on the Manning and in some other places. During this year several functions held on the Lord's Day have been brought under notice of the Chief Secretary. Christian folk everywhere should register their protests to the local police and other authorities in every case of noise or commercialization of the Lord's Day. A significant move in the wrong direction has been the holding of a few Sunday entertainments for charitable purposes, admission to which has been by cash. These functions have had governmental approval and should be resisted by all Protestant bodies. The end does not justify the means; no cause, however good, should be advanced to sanction entertainment on the Lord's Day.

We would like readers to know that their membership will help the Society in its work. The conditions of membership are set out in a leaflet issued by the Society.

C. P. KING, Secretary,
Crescent Ave., Taree, I.C.

**CENTRAL PRESBYTERY**

The Central Presbytery met in Wauchope, 14th day of December, 1950, for the purpose of taking on trials for licence, Mr. Stewart N. Ramsay (student), who completed his studies a few weeks ago. Mr. Ramsay took practically the whole of his divinity course in Victoria, under the Rev. H. K. Mack and the Rev. Barkley, of Geelong. After the usual trials, Mr. Ramsay was licensed to preach the Gospel within the bounds of the Presbytery, or wheresoever his lot may be cast in the providence of God.

**DUTCH MINISTERS**

The Rev. van de Bom, who accepted the invitation of the Church Extension Committee to labour in Sydney, is preparing for his departure for Australia. The Rev; van de Bom requests the prayers of our people that he will be wholly prepared and given the strength to labour for the promotion of Christ's Kingdom in Australia.

The Rev. Hoekstra and Dr. Schip expect to arrive in Australia about the end of January. Dr. Schip is expected to go to Tasmania.

**THE AUSTRALIAN FREE PRESBYTERIAN**

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Copies of this journal may be obtained from Rev. Arthur Allen, 30 Warwilla Ave., Wahroonga.

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Rev. J. A. WEBSTER
The Manse
Wharf Street, Maclean, N.S.W.
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.

It has often been contended that the doctrine of election and its corollary, the eternal security of the Christian, leads to slackness in his daily living and to carelessness in his responsibility to bear the Gospel to others. The reverse is the case! As a matter of fact, the Calvinist has, more often than not, been the leader in religious and social reform and the most energetic of missionaries. One has only to look at the history of the Reformation and the Puritans, or of nations such as Scotland and Holland, to be convinced of the moral power of Calvinism.

“Calvinism,” by Abraham Kayper.

JOHN WELSH'S PRAYING
It became a life habit with John Welsh to give part of the night to meditation and prayer. The story is told that in later years, during his ministry in France, a Roman Catholic friar once sought lodging at his house, and was admitted and given a room adjacent to that occupied by his host. During the night the friar was awakened by the sound of whispering in the next room. He resumed his journey with all speed the following morning and, falling in with a native of those parts, told him of the alarming experiences which had befallen him. “I always held,” he declared, “that devils haunted these minister's houses, and am persuaded there was one with me this night, for I heard a continual whisper all the night over, and I believe that it was nothing else than the minister and the devil conversing together. The countryman smiled, for he knew Welsh's habits, and assured the friar that what he heard was nothing else than the minister at his nightly prayers.

The friar returned to Welsh's house and, feigning indisposition, was given another night's lodging. Again he whispering sound arose during the night, and the friar, resolved to know for certain what it was, crept silently to his host's door, and overheard his prayers. There was an interesting sequel. The friar presented himself before Mr. Welsh next morning, acknowledging his ignorance of the Gospel, and humbly seeking instruction from the Protestant, of whom he had stood in such awe. The result of the intercourse was that the friar was soundly converted and thereafter lived as a devout Protestant.

“Words of the Wise.”

THE PRINCE REQUIRED.
A woman in India had learned that she was a sinner, and that God is holy, and cannot pass by sin. She often said, “I need some great prince to stand between my soul and God.” After a while she heard that the Bible contained the account of a Saviour Who had died for sinners. So she asked a Pundit to read the Bible to her. He began at the first chapter of Matthew, and as he read the list of names in the genealogy of Christ, the woman thought, “What a wonderful Prince this Jesus must be to have such a long line of ancestors!” And when the Pundit read, “Thou shalt call His name Jesus: for He shall save His people from their sins,” the woman exclaimed, “Ah, this is the Prince I want! This is the Prince I want!” – C. HICKMAN.

THE MINISTER AND THE HERD BOY
In bygone days it was the custom of Highland
Ministers to visit the homes of their congregations, and to ask each member of the household questions out of the Shorter Catechism. At the close of one of these services the officiating minister asked if any member of the household were absent. “No,” was the reply, “except the herd boy.” “Call him in,” replied the minister. The boy was called.

“Boy,” said the minister, “have you got a soul?”

“No,” replied the boy.

The minister, amazed at such ignorance, went on, “Did you ever have a soul?”

“I saw that it was precious and that I could not keep it safely, so I gave it to Jesus to keep for me,” came the answer.

The herd-boy is an example to us. None of us can keep our souls safely, therefore let us give them to Him Who can. – SEL.

WHY WE LOVE HIM

A little girl playing with her doll in a room where her mother was busily engaged in writing. When she had finished her writing, she said: “You can come now, Alice; I have done all I want to do this morning.”

The child ran to her mother, saying: “I am so glad, for I wanted to love you so much.”

“But I thought you were so happy with dolly.”

“Yes, mother, I was, but I soon got tired of loving her, for she cannot love me back.”

“And is that why you love me, because I can love you back?”

“That is one why, but not the first and best why.”

“What is the first and best why?”

“Because you loved me when I was too little to love you back.”

The mother’s eyes filled with tears as she said, “We love Jesus because He first loved us and died for us.”

WISE SAYINGS

“Great sinners may become great saints. John Newton was a vagabond, George Muller was a thief, Augustine was a libertine.”

“Some of the biggest things in the world have been done by the men with the smallest resources and capacities when they were willing to consecrate all that they had.”

“The best weapon for a Christian against his spiritual enemies is prayer. The best weapon for a nation against its national enemies is also prayer.”

“The truth is that no Christian can afford to neglect the quiet minutes alone with God.” This is true; it is also true that prayer nerves the soul for conflict, for service. It is by prayer that the soul “Beholds the beauty of the Lord,” and is changed into the same image from glory to glory.”

“A visitor to a deaf and dumb boys school wrote upon the blackboard the question, “What do you know of the Lord Jesus Christ? Varied were the answers, but the best of all came last, when a lad took the chalk and wrote, “He is my Saviour.”

“Only one man has ever lived life to its true worth – the Son of Man, the perfect and sinless One. Christ-like living makes any life worth while, for it brings it up at once towards the highest known individual value.”

Paul said, “No man stood with me, but all men forsook me.” Noah built and voyaged alone, Abraham wandered and worshipped alone, Daniel dined and prayed alone, Elijah sacrificed and witnessed alone, Jeremiah prophesied and wept alone, Jesus loved and died alone.”

“A true Christian, living in the world, is like a ship sailing on the ocean; it is not the ship being in the water will sink it, but the water getting into the ship. So, in like manner the Christian is not ruined by living in the world, but by the world living in him.”

PRIDE

“The primal sin, and the root of all sin, is pride; the desire and determination to be independent of God.”

FILLED WITH THE SPIRIT

Moody used to say in his own epigrammatic style, that Peter, filled with the Spirit, had three thousand souls, but that Stephen, filled with the Spirit, had three thousand stones.

KEPT

“Keep yourselves in the love of God” does not mean “keep yourselves loving God,” but “keep believing and rejoicing that God loves you.”

“Though Christians be not kept altogether from falling, yet they are kept from falling altogether.” – SEL.

OBSTACLES

The only use of an obstacle is to be overcome. All that any obstacle does with brave men is not to frighten them, but to challenge them. So that it ought to be our pride to overcome everything that stands in the way.

– PRESIDENT WILSON.

LESSON NOTES

FOR FEBRUARY. 1951

By H. C. Nicolson

4th FEBRUARY

Mark 1: 14, 15  Memorise Isaiah 42: 1.

You will probably feel that the text for memorising is rather long but I chose it because our lesson today is closely linked with the great prophecy.
of which our memory text is a portion.

Our lesson today commences with a sad reference. John has been put in prison and you will study this more particularly when we come to chapter 6. Remember, however, that John was not put into prison for having done wrong but because he had been courageous enough to reprove Herod for having broken God's law.

You will notice that Christ began His ministry in Galilee. This fact provides us with just one more instance of how Jesus avoided all support from earthly power. Jerusalem was the great city of His day and Galilee was a despised place. You can get a clue to how Galilee was regarded by the Jews if you turn to John 7: 41 and 52; also more particularly, John 1: 46. Galilee consisted largely of Gentiles, and it is said that in our Lord's time these Gentiles were both dishonest and depraved. This is definitely another example of how God leads and instructs His people. If Jesus had commenced His ministry in Jerusalem it is quite possible that all Jews would have been attracted and the earthly kingship of Christ would have been put to the fore and the great spiritual significance of Christ's message would have been overlooked. You will, however, remember, boys and girls, that although the Jews despised Galilee the Word of God had made it perfectly clear that Jesus' ministry would be in that area, read Isaiah 9: 1, 2.

Following upon what we have already considered, you will note the words, “gospel of the kingdom of God.” Christ is here making clear that the kingdom He is founding is not an earthly kingdom but a heavenly one. In fact, “the kingdom of heaven” is the term used by Matthew. Commentators consider that the reason Matthew used the word “heaven” was to ensure that there was no confusion on the part of the Jews.

Verse 15 tells us one or two important things. Firstly, we are reminded that the time is fulfilled. It is quite obvious that God has a time table for the universe. Secondly, Jesus tells us to repent. This was the message of the Baptist, and Jesus put the seal of His approval on it by declaring the need for repentance. He also showed that saving faith must follow repentance.

Thirdly we are called upon to believe the Gospel and this means believing in Him Who declared the Gospel. “Believe in the Lord Jesus Christ and thou shalt be saved.” Acts 16: 51.

11th FEBRUARY


We are considering today the first formal call of His disciples. The disciples called are Andrew, John, Peter and James. This call to discipleship is recorded in Matthew 4: 18-22, Luke 5: 1-11, and also in John 1: 35-51.

An important lesson for the Christian life is contained in today's lesson. We are reminded of the dignity of true labour by the fact that the men whom Jesus called were carrying out their daily tasks. Jesus did not go to the important people of His day, He went to humble men. Here is what one commentator says: “Diligence in business, whatever our employment may be, is an important duty, and one which God is sure to acknowledge and bless; while Satan is ever ready to find mischief for idle hands to do.” The writer goes on to point out that God called many of His greatest servants they were carrying out their appointed tasks. Moses was tending his father-in-law, Jethro's flocks, Gideon was threshing wheat, Saul was seeking his father's asses, and Elijah was ploughing with twelve yoke of oxen. You will notice then we do not require to go into monasteries or into the wilderness to find God. God can find us in the path of our daily duty.

Frequent reference is made in the gospels to the Sea of Galilee. This sea is the second of the lakes formed by the Jordan in its course. According to students of Bible geography, the Sea of Galilee is 12 miles long and seven miles broad and it is surrounded by hills with deep gorges. This latter fact is responsible for the violent and sudden storms which strike the lake. Another point, which I want you to notice, is that the Sea of Galilee is known by other names in the gospels; these are, the Lake of Genneseret and the Sea of Tiberias. Many of you have the Memoirs of Robert Murray McCheyney in your homes. Mr. McCheyne wrote a lovely poem about the Sea of Galilee. Here is one verse: –

   How pleasant to me thy deep blue wave,
   O Sea of Galilee,
   For the glorious One Who came to save
   Hath often stood by thee.

   God always honours obedience. I want you to look at verses 18 and 20, and you will notice that as soon as the disciples were called they immediately followed Jesus. Then again my attention has been drawn to the care shown for Zebedee, the father of James and John. He was not left helpless. Christ would not allow an aged person to suffer in that way. In choosing James and John, Christ was aware that their father was comfortable – the existence of hired servants indicates this – and consequently the break would have been easier for the two disciples.

   Boys and girls remember that God is interested in the details of our lives.

18th FEBRUARY


Capernaum is a town on the western side of the Sea of Galilee and I understand it is now known as Tell Hum. There are a great many incidents in our Lord's
Life associated with Capernaum. Perhaps you could name some of these incidents to your teacher. Another note of general interest is regarding the synagogue. Two authorities I looked up regard the synagogue at Capernaum as the one referred to in Matthew 8: 5 and Luke 7: 2-5. These record the story of the centurion whose servant was healed by Jesus.

Jesus honoured the sabbath day although He was the Lord of the Sabbath Day. He honoured also the preaching of the word, although He Himself was the word made flesh. Again we notice that although He was God manifest in the flesh yet He regularly took part in public worship.

Verse 22 is a very striking verse. Notice the word “Astonished.” Commentators say that in the original Greek this word “is a very strong and expressive one; it is a very suitable word to express the first impressions of utter amazement produced by our Lord's teaching.”

You may be interested in learning something about the scribes, or lawyers, as they were called. It was a recognized profession and one of the main duties associated with the profession was the copying and explanation of the law. The Mosaic law was not only binding upon the church but upon the nation, and it was necessary for interpretations to be made of the law to meet special cases. It was in making all these interpretations that abuses crept in and our Lord was very severe in His condemnation of the scribes.

The people had their own thoughts about the scribes and recognized that much of their teaching was second hand, whereas the words that came from the mouth of Jesus were original and they were full of power.

Perhaps the lesson we could all learn from today's study is that we should make religion a personal matter. Our church has a great tradition of scriptural knowledge and because of this we may sometimes be tempted to speak glibly about things which have not touched our hearts. In 2 Timothy 3: 5 we have a reference to persons who have a form of godliness but deny the power thereof. The outside world will never notice authority in us if we deny God's power.

25th FEBRUARY

Mark 1: 23-28,  Memorise 2 Peter 5: 8.

In the word of God and in listening to preaching we read and hear quite a lot about evil. Today's study, however, brings us face to face with the power of evil in a very personal form. Many people consider that having a devil merely indicates madness. Like all other opinions opposed to God's word, this opinion is built on an unsure foundation. The gospel writers make a distinct difference between devil possession and physical or mental disease. Persons possessed with devils are clearly referred to in a separate sense in verse 32 of our chapter, also in Luke 4: 17-18.

Missionaries from distant parts of the world have reported cases which have all the marks of devil possession, but our Lord came into contact with many who were possessed by a devil. As one writer has said, “In real truth, the preaching of Jesus has already thrown the whole world of evil spirits into a state of excitement and alarm.” The powers of darkness are beginning to tremble. They resent this intrusion into their domain. They feel that One greater than Satan has appeared, and they ask, “What have we to do with Thee?”

Verse 25 is a very comforting verse in that it clearly shows the power that Jesus has over the powers of evil. Temptation can often be a means of giving strength to our characters, but when we are faced with some temptation we should remember that our Lord Jesus has full dominion over the tempter.

You will notice in verse 26 that the devil, in leaving the man, tore him. It has been suggested that this was done, more or less, in spite. Having had to obey Christ he thought he would do as much harm as possible before he left the man.

Evil and good are for ever in conflict, but the Lord, Who we profess to follow, has broken the power of evil for ever. That is a conflict which will be won, and the winner will be the Lord Jesus Christ. I would like you to consider that just as God commands the angels of heaven so also is the devil a well organised force for evil.

The main lesson for today is that Jesus is a powerful and all conquering force in the world and again I can assure you that He will win and that the forces of evil will be put to flight.

JANUARY BIRTHDAYS

MANY HAPPY RETURNS

“Remember now thy Creator in the days of thy youth.”

— Ecclesiastes 12: 1.

1951

    4 – Margaret Wilson, St. Kilda.
    6 – Phillip Brain, St. Kilda.
    6 – James Eckersley, Coff's Harbour.
    6 – Robert Wallace, Taree.
    6 – William Wallace, Taree.
    7 – Mary Nicolson, St. Kilda.
    7 – James MacLeod, Perth.
    11 – Beverley Turner, Bunyah.
    11 – Roslyn Teusner, St. Kilda.
    12 – Ivan Rees, Hamilton.
    12 – Nita McKinnon, Kindee.
    13 – Winifred Martin, Tinonee.
SEARCH WORK IN LEVITICUS, 1-8

1. Was the burnt offering a voluntary offering?
2. Finish the statement, “Neither shalt thou suffer the salt of the Covenant . . .
3. Where was the peace offering to be killed?
4. Quote verses to show that the sin offering was for the Priest, whole congregation, the ruler and the common people.
5. What animal was to be offered for a trespass offering?
6. Find the statement, “The fire shall ever be burning on the altar.”
7. Where did Moses put the blood upon Aaron's sons of the ram of consecration when he killed it?

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

FEAR NOT

Revelation, Chapter 1

In the beginning of his letter to the Seven Churches which are in Asia, John declares who he is: “I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.” John does not exalt himself above other men, but claims to be a brother and companion of all who are in the kingdom of Jesus Christ. He wishes to impress the reader of the letter that he is a man like themselves. He knew the strugglings of the human soul, and he was their companion and fellow sufferer in tribulation. Were they subject to temptation and trials? So was he. He was but a brother, therefore, one in Christ with each of them and a participant with them in all anxieties, perils and persecutions. John tells them where he is at the time of writing; in the Isle of Patmos. There is no mystery about Patmos, it was a well known island washed by the waves of the Mediterranean Sea. He also tells them why he was on the Isle of Patmos. “For the Word of God and for the testimony of Jesus Christ.” The overruling hand of God had chosen this Isle, that John might receive the Word of God, the last inspired statement to be given to the world, and the final and concluding
personal testimony of Jesus Christ. When John took up his pen to write, he claimed no superiority and no exemption, he was just an ordinary man, a brother of all those in Christ, chosen of God for this purpose.

It was to this man, John, there came the final testimony of Jesus Christ to convey to the world. The revelation that came to him was a mighty manifestation of Jesus Christ. He saw the glorious person of the Son, amid all the glory and grandeur of the panorama of celestial majesty that stretched out before him; he gazed into the meridian splendour of that scene, that is Christ. Here was authority, power and unspeakable glory. The sight of His Lord, “Glorious in holiness, fearful in praises, doing wonders,” is more than he can bear, strength seems to depart from him and he falls as one dead. at the feet of his Lord. Under the penetrating brightness of His countenance, John became utterly helpless; but no sooner is John overcome by the majesty, strength and beauty of Christ, than he feels the gentleness of the Master's hand. God had touched him with His right hand, and the voice of Christ assures him that he had no need to fear.

John had been summoned to behold this mighty revelation of deep mysteries, to see the irresistible forces of heaven obedient to the word of Christ. John is called to the place of service. “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” John had been called to special service, and John will not fail, for He who called him has given John strength to stand in His presence.

All who are called into Christ's service shall feel the touch of God, for He touches all He calls, and the touch cannot be mistaken, as new life surges through his being; and the words that came to John, comes to us: “Fear not, I am the first and the last.” These words declare the might and power of Christ, His Godhead, eternity. Here is authority that no one can resist, Jesus Christ is the living one, who has life in Himself. In Him is the inexhaustible fountain of life as it exists in the Father, not only in the physical, but in the spiritual and eternal sense. He is the source of immortality and life, whether it be celestial or earthly, exists only because He wills it. He holds things in the hollow of His hand. Here then, in the mighty authority that bids us, “Fear not.” There is no greater authority, no greater power than His. Therefore, it matters not what we are called to do, or where we are required to witness, Christ bids us, “Fear not.”

Christ loves His own, He came to redeem them from the curse of the law and the power of death. He entered into the mysteries of death, and exhausted its strength and destroyed its power. Thus Christ calls upon us to “Fear not.” He reminds us, “I am He that liveth and was dead and, behold, I am alive forever more.” Christ did not make peace with hell or its inhabitants, but He has made peace between the sinner saved by grace and God.

Christ bids us, “Fear not,” because He holds the destiny of all creatures in His hand; He has the keys of hell and death. There is no realm of existence with which He is not familiar by personal experience. He knows all their secrets, and so, when He tells us to “Fear not,” it gives us courage to look upon death as something that has lost its power. He has not only seen death, but robbed it of its sting. Thus the death of God's saints is not a cause for fear but, on the contrary, God declares, “Dear in God's sight is His saints death.” Christ has the keys of death. Death has to await His orders, and how can Christ's orders injure or rob His saints of happiness? “Fear not,” says Christ, “it is I who determines when you shall pass through the experience of death, and my call will mean your promotion to places of authority and honour, Kings and priests unto God.”

Christ also bids us, “Fear not,” for He has determined what the future will be. “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” In Christ you can let your vision break the limits of time, and by the light of the Holy Spirit explore the preparations set down in God's Word.

The Word of God has no comfort for the Christless in the days that are to be, with judgement against sin and the purging of the earth with fire. The future holds no mercy for the unregenerate. The message of the Gospel speaks today, it tells us of Christ. He is the “first and the last.” He has searched out and destroyed the power of death, and holds the destiny of all things in His hands. “He was alive, and was dead, and liveth forever more.” Have you felt His touch? Then rest in His security. If you have not felt His
touch, then in the light of the future as declared in God's Word, will you not heed the words of the prophet; “Seek ye the Lord while He may be found.”

THE FIRST WAUCHOPE CONVENTION

Excessive rain and the general uncertainty of the weather made it necessary at the last minute to hold the first Wauchope Convention in the Presbyterian Church, Wauchope, instead of at the showgrounds as was originally planned. However, in spite of bad roads and threatening streams, people came from any country points and towns as far as Taree and Maclean to attend the sessions held from Friday evening to Monday afternoon, Jan. 26-29.

The Convention, the first of its kind in Wauchope, was sponsored by the Port Macquarie, Wauchope and District Ministers Fraternal. On several occasions the Presbyterian Church was completely filled, and all concerned voted the undertaking a very real success. From numerous comments received the Convention was evidently an inspiration to all, and a great help to many. It is hoped that the Convention may become an annual affair.

The visiting speakers were: The Rev. C. S. Begbie, of the Church of England, Roseville, Sydney; the Rev. Mr. A. D. McIntosh, Free Church, Grafton; and the Rev. Mr. F. C. Renich, American Missionary from China, who is temporarily working with the “Christ for Australia Fellowship,” Brisbane.

The main theme running through all the addresses centred around the necessity for practical Christian living by all professing Christians with such living made actually possible in the Christian Gospel through a living faith in Jesus Christ by and to any and to all who have a true heartfelt need of His grace and power.

Drawing from his observations in America and China, Mr. Renich stressed especially the need for a revival of practical Godliness and righteousness in the Church as the only possible safeguard against an inundation of terrible judgements over the Western world. He pointed out that the miseries and horrors of Communism now dominating vast areas of the earth are God's warnings to us of certain and impending Divine judgements unless the English speaking world turns in true repentance from its Godlessness and wickedness back to the living God of our fathers. He stressed that this turning must begin in a sleepy and apathetic Church. And while it must begin in the Church, it must therefore have its first beginning in each individual member. It was made very plain that apathy toward world conditions, threatening judgement, and even the loving mercy of God, is the direct result of the subtle, hardening effect of sin allowed to continue in one's life. The only practical remedy for this condition is for one to face one's life honestly and squarely, and to own up to the pride, lying, hypocrisy, selfishness and disobedience to God that renders one's heart insensitive either to God's mercies or His threatenings. It was further shown that when we take the first step toward a thorough repentance, by an actual confession of our sins, and with a real heart purpose to renounce them, God meets us by His grace and enables us to live as true Christians. It is then that the influence of the Church will begin to be effectively felt in society.

Mr. Begbie emphasized the positive certainty of God's promises. All who really have need may find their need met in God's love and grace. But many who begin well are side-tracked by self confidence, love of money and position, disobedience to God's plain commands, love of the world and sin, and a fearful lack of resolve. He illustrated from numerous Bible characters. He showed that we must not only begin, but finish the race.

The Rev. Mr. McIntosh brought out the need for a holy church and a godly life. As he closed the Convention with the final address, he showed how Christians may and must press on into a full realization of what it means to be “filled unto all the fullness of God.”

F. C. R.

NOTICE

The Synod of Eastern Australia will meet for its Annual Session (D.V.) on 13th March, 1951, in St. George's Church, Castlereagh Street, Sydney, at
7.30 p.m.

J. A. HARMAN,
Clerk of Synod.

The Assembly of the Free Presbyterian Church of Australia will meet (D.V.) on 15th March, 1951, in St. George's Church, Castlereagh Street, Sydney, at 7.30 p.m.

J. A. HARMAN,

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PEN FRIEND

A Dutchman, who spent some time in Wingham, and also attending St. George's while in Sydney, has secured a position in Port Moresby, and would like a girl pen-friend.

Mr. Alf. H. Tenhave,
c/o Burns Philp (N.G.) Ltd.,
Port Moresby,
Papua.

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GEREFORMEERDE KERKEN
Ecclesiastical Background

In the General Assembly of 1833, Dr. Thomas Chalmers moved, and it was seconded by Lord Moncrieff “that it should be a constitutional principle of the Scottish Church that no pastor be intruded on any congregation contrary to the will of the people.” It is generally accepted that this motion marked the beginning of the “Ten Years Conflict” that resulted in the Disruption of 1843, when the Church of Scotland Free, revealed to the world that she not only resented, but refused to tolerate the infringement of the State on her constitutional right of “Freedom of Conscience.”

During the same year (1833) there was marked evidence of dissatisfaction in the Reformed Church in Holland. The Presbyterian form of Church government had been abolished by an Act passed on 7th January, 1816, titled “General Rules for the Boards of the Reformed Church in the Kingdom of the Netherlands.” “There is at the present time in this land (Holland) no one who does not acknowledge that this regulation was illegal in its origin, and anti-Reformed, anti-Presbyterian, hierarchical in its character, contradictory to the Kingship of Christ,” wrote Dr. H. Bavinck.

Permanent Boards replaced Presbyteries, Synods and Assemblies. The General Synod became a Board, whose members were appointed by the King, and the Acts of the so-called Synod had to be sanctioned by the King. The above Act to all intents and purposes subordinated the Church entirely to the State.

The Rev. Hendrick de Cock, of Ulrum, Groningen, who had been profoundly moved by the reading of the “Institutes of John Calvin,” became convinced that the situation regarding Church and State was intolerable. December, 1833, de Cock was suspended for two years, because of views he expressed concerning certain Modern ministers in the Church, whom he described as “wolves in the sheepfold of Christ”; and, on 29th May, 1834, he was dismissed for writing against the introduction of hymns. De Cock was now determined to separate from the Reformed Church. The Secession became an established fact, when he withdrew with his presbytery and the greater part of his congregation. The act of separation by de Cock was quickly followed by the Rev. H. P. Scholte, of Gendeten; the Rev. Brummelkamp, of Hattem; and the Rev. S. van Velzen, of Drogeham; and, among others, A. C. van Raalte, who joined the emigrants that left Holland October, 1846, for America, to lay the foundations of the Christian Reformed Church of the United States.

Owing to poor organization among the congregations of the Secession, much discord and dissension arose, which could have been avoided by effective leadership; nevertheless, to quote Dr. G. Besselaar: “The movement originated from the heart, was prompted by conscience, was set going and kept moving by a law abiding community and not by a
boisterous and irresponsible rabble.” The sincerity of the Seceders' convictions and the stoutness of their courage was soon put to the test. They became the victims of a most unjust and cruel persecution. Fines, imprisonment and the billeting of troops in their homes, reduced many to poverty. The zeal with which this religious intolerance was prosecuted, closed the mouths of all but the bravest of men. However, this outrageous abuse of power failed to destroy the Secession, and the first Synod of the separated congregations was convened at Amsterdam, 2nd March, 1836.

The Synod declared itself to be the true representative of the Reformed Church, and maintained their right to the possessions and revenue of the Church, but denounced these rights, desiring only the visible expression of their spiritual liberty in the public worship of God. Four months later a royal decree was issued prohibiting their meetings, and those separated congregations desiring to meet for worship must make application to the government, the application to be signed by each individual member, undertaking to provide for themselves and expect no help from the State. The government also considered their claim to the title of Reformed Church as usurpation. The decree caused dissension among the separated congregations; many felt scruples at surrendering the name “Reformed Church” and losing claim to the titles and possessions of the Reformed Church; as a result, one group became known as “Separated Congregations,” and the other as “Congregations under the Cross.”

After the abdication of William I, 1840, open persecution ceased, and the differences of opinion that caused discord in 1836 was practically eliminated. This gave breathing space, and the “Separated Congregations” built up their organization and established unity, and, in 1854, the Theological College at Kampen was founded. The cause of dissension of 1836 still kept 5
the “Separated Congregations” and the “Congregations under the Cross” apart, until 1869, when a reunion took place and the congregations came together under the name of the “Christian Reformed Church,” and was eventually recognised by the government; but the Church maintained its distinctive principle, that the Christian Reformed Church was a Free Church, i.e., free from the State.

After the Secession of 1854, great numbers of true sons of the Reformation remained within the Church, even when the Church went from bad to worse under the intolerant rule of Boards. These Boards were sanctioned by law, January 6th, 1816. Although this period was marked by unbelief, the Calvinistic faith was still preserved within the Church.

The revival introduced into Switzerland by Robert Haldane and Wilcox, had far-reaching effects, and reached Holland under the leadership of such men as Merle d'Aubigne, author of the “History of the Reformation,” Caesar Malan and Monod. In Switzerland the revival developed along Methodist lines, but in Holland it led to a revival of Calvinism, and stirred the faithful groups into activity. One section, under the leadership of Holland's great statesman and lawyer, Groen Van Prinsterer, took their stand on the great truths of the Reformation, and insisted upon the significance of Calvinism in its relation to every sphere of human activity.

In 1842, among many petitions submitted to the Synod, one petition was presented by “The Gentlemen of the Hague.” Groen Van Prinsterer, was the leader of these men. Dr. H. Bavinck tells us that the substance of the petition was as follows: “They declared that the Synod itself did not maintain the substance of the main point of doctrine, that it permitted all kinds of false doctrine, that it was very ambiguous, and they therefore asked from the Synod a clear and positive declaration that the main points of doctrine should be the guide for preaching and education.” The petition of the “Gentlemen of the Hague” was refused, and unbelief increased in the Church, where the truth of Christianity was openly denied.

During the period, 1841-1843, when Thomas Chalmers was leading the Free Church out of the Establishment in Scotland, the question of Church government had divided the Dutch Reformed Church into two parties, known as the “Ethical” and the “Judicial Confessional.” Eventually, in 1854, the struggle became more acute, owing to ordinances introduced by the Boards which were contrary to the Doctrinal Confession of the Church. Groen Van Prinsterer declared the Boards were unlawful, anti-Reformed, opposed to the Confession and Church Discipline. It was now evident that the only possible reconciliation between the opposing parties would be for the Boards, to be discarded.

Dr. Abraham Kuyper, born 1837, became the
leader of the movement opposing the Boards in 1867, and for the following 18 years he fought against the continuance of the Church Boards, insisting that they were unlawful and anti-Reformed. He championed the cause of Free Schools and the Free University; he sought to promote a sense of freedom and self-reliance in local churches.

In Amsterdam there was a strong Reformed Party of adherents to the Confessional Standards, and matters came to a crisis in this city in the year 1885. The Presbytery in Amsterdam refused to issue testimonials as to the moral character of followers of certain Modern ministers. The Provincial Board then ordered the Presbytery to issue the testimonials, and set a time limit of six weeks. The Presbytery, realising the issues involved, refused to issue the testimonials. The Provincial Board suspended 80 members of the Presbytery, gave instructions that the suspended Presbytery should not be permitted to assemble or meet in the chapter-house, and issued the testimonials on its own authority.

The Presbytery, now suspended and dismissed, proceeded to cast off the old organization of Church Boards and, on January 16th, 1886, introduced again the system of Church Discipline of Dort, 1618, and adopted the name “Dutch Reformed Churches.” Many congregations followed the example of the Presbytery of Amsterdam, and a Reformed Ecclesiastical Congress was called to meet in Amsterdam, January 11th, 1887, at Rotterdam. Seventy-one churches were represented, and in a short time this number grew to two hundred churches. During the Convention the question on Union with the Christian Reformed Church, of 1869, was discussed. The following years were spent in ironing out differences and, in 1892, the two Churches united on the basis of Doctrine and Church Discipline, to form the “Gereformeerde Kerken of the Netherlands.”

CORRESPONDENCE

Dear Editor,

I have decided, after repeated requests for information concerning the distinctive principles of our Church, to write this letter to you, and so by the means of the Magazine to meet the requests of inquirers, and perhaps stimulate a greater interest in the witness of the Free Church.

It is now over twenty years since we sat in the open field and grappled with our ecclesiastical problems. You will remember that religion became alive, no longer a traditional exercise passed on to us by our fathers, but a living force having a determining relationship to all our interests.

I recall the mistakes and, indeed, our presumption which was the result of our over zealous but immature minds. The Gospels in our Bibles were well thumbed marked, but the Acts of the Apostles, and the great letters of St. Paul were nearly as clean as when they left the printers press, and the Old Testament was equally well preserved, all of which indicated the limitations of our knowledge. I also recollect that our evaluation of the various denominations was based wholly upon our limited knowledge of the doctrine of the Atonement, which left us an easy mark for the subtlety of modernism or the bigoted narrowness of the fanatic. I am persuaded that our early enthusiasm and misguided zeal reduced our Bibles to very restricted limits and broadened our views at the expense of the truth of God's Word. I believe, therefore, Mr. Editor, that our experiences enables us to appreciate the requests for information on the distinctive principles of our Church.

I am reading again the history of the Scottish Church and, indeed, it is a tale of high adventure, with death lurking in the mountains and glens, the moors and highways of Scotland. The unprintable brutality and outrageous treachery that found morbid satisfaction in the hangman's noose and the fire of the stake revealed the sadistic minds that characterized the traitors to the cause of Presbyterianism, can only be matched by the fortitude, courage and unwavering loyalty to the “Crown rights of Jesus Christ” as displayed by the fathers of Presbyterianism in Scotland.

The Reformers of Scotland knew that the future of the Reformation depended upon the liberty of the Church to be governed by the laws instituted by Christ, her only Head and King. In the year 1560, John Knox, together with Spotsworth, Douglas, Row and Winram, were commissioned to draw up a system of Church government, and their work was approved by the General Assembly under the title: “The First Book of Discipline.” This work is purely Presbyterian. Thus, as early as 1560 did the Church
of Scotland assert the prerogatives of Jesus Christ, the King and Head of the Church. The “First Book of Discipline” was drawn up to meet an emergency, and later, in 1578, a more exact definition of the government of the Church was called for. The main burden of the task fell upon Andrew Melville; the New Testament Church was the model upon which the system was based. This work was approved by the General Assembly under the title: “The Second Book of Discipline.”

“The peculiar and essential features of all the Churches of the Reformation are: (1) The government of the Church by Presbyters alone; (2) the subjection of the Church in all things spiritual to Christ; as her only Head and His Word as her only rule” (Westminster Confession of Faith). These fundamental principles were recognised and adopted by the Church of Scotland in her earliest standards, and continue to be the guide to true Presbyterianism throughout the world. The Church in its infancy in Scotland “recognizing no earthly head, rejecting all earthly control, she stood forth the emaculate spouse of Christ, and holding in her hand the Word of God, as the chatter of her rights she pointed to her exalted King, seated on the throne of heaven.” (McCrie).

Presbyterianism has never claimed infallibility for her subordinate standards, but asserts that they are founded on the Word of God and agreeable thereto.

I sometimes wonder if we fully appreciate the heritage passed on to us. The distinctive principles of Presbyterianism have been maintained by the sufferings of our fathers. Presbyterians, who preferred torture and death rather than stain their conscience by violating the principles set down in the standards of the Church. The atrocious conduct of the enemies of Presbyterianism is nauseating to the mind that contemplates the horror of the vicious and bestial massacre of 6,000 men by the soldiers of Montrose, after the battle of Kilsyth, and the repetition of such savage butchery that marked the “Killing Times.” We should remember that the historic documents that form part of the constitution of our Church, contains the principles that were preserved, under God, by the spilt blood of Presbyterians on the moors and hills of Scotland; the excruciating torture of “the Boot”; the wasting bodies of our Presbyterian fathers in the dungeons of Bass Rock; the hangman's noose and the stake. “They died,” says McCrie, “for their adherence, not only to the Protestant religion, but to Presbyterianism in opposition to Prelacy and Independency.”

There is a danger in our day that what suffering and death could not do, subtlety deception may accomplish. Traitors to Presbyterianism would make light of her distinctive principles and cloth their treachery in terms of piety. Compromise is more deadly to Presbyterianism than the fires of ten thousand stakes. Presbyterianism is not maintained on ignorance, but thrives when her people study her standards in the light of the Word of God.

“The Form of Presbyterian Church Government” in the “Westminster Confession of Faith” contains the substance of the “First” and “Second Book of Discipline,” and as the Scripture proofs are set down, it will well repay whatever hours are spent in study. Before I close this letter, there are two books that I cannot too highly recommend to your readers: “The Story of the Scottish Church,” by Dr. McCrie; and Principal McLeod's “Scottish Theology.” In order to gain the full value of Dr. McLeod's work, the “Story of the Scottish Church” should be read first.

Perhaps I shall write to you again next month; in the meantime, farewell. “Spes mea Christus.”

Yours, etc.,
JANUS.

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THE TONGUE

The Apostle James says: “Behold how great a matter a little fire kindleth,” and the tongue is a fire. No member of our body is spoken of as the tongue. Job calls it a “scourge.” Jeremiah, “an arrow shot out.” David, “a sharp sword.” Paul, “the poison of asps”; and James, “a fire.”

That is not the whole truth. If the tongue is our most dangerous, it is our most promising member; if it has terrible hurting power, it has also healing power. Managed, it makes one “perfect”; but unmanaged, it spreads desolation and ruin in all directions.

The heathen philosopher, Xanthus, expecting some friends to dine with him, ordered his servant,
Aesop, to provide the best things the market could supply. Tongues only were provided, and these the cook was ordered to serve up with different sauces. Course after course was supplied, each consisting of tongue. “Did I not order you,” said Xanthus, in a violent passion, “to buy the best victuals the market afforded?” “And have I not obeyed your orders?” said Aesop. “Is there anything better than a tongue? Is not the tongue the bond of civil society, the organ of truth and reason, and our instrument and praise.” Xanthus ordered him to go again to the market on the morrow and buy the worst things he could find. Aesop went, and again he purchased tongues, which the cook was ordered to serve as before. “What tongues again?” exclaimed Xanthus. “Most certainly,” rejoined Aesop. “The tongue is surely the worst thing in the world. It is the instrument of all strife and contention, the inventor of law suits, and the source of division and wars; it is the organ of error, of lies, calumny and blasphemies.”

Its power to do good is the measure of its power to do ill, and if there are times when speech is silver, there are times when silence is golden. We need to pray God to give us the grace needed to pray God to give us the grace of silence, to cure us of our garrulousness, to teach us to hold our tongues. Quaint old Quarles says: “If thou desire to be held wise, be so wise as to hold thy tongue.” If we were fined every time we were guilty of sinful talkativeness, either there would be less of it, or most people would be bankrupt.

It is said that a young man once went to Socrates to learn oratory. On being introduced to the philosopher, he talked so incessantly that Socrates asked for double fee. “Why charge me double?” asked the young fellow. “Because,” replied the philosopher, “I must teach you two sciences – the one how to hold your tongue; and the other how to speak. Tittle-tattle is a greater sin than it is supposed to be. Nothing is easier than to let the tongue run on, but it is not borne in mind that words inadvisedly or cruelly spoken are like poison injected, like the thistle-down sown broadcast, or like a match to tinder. When our words have left our lips they can never be recalled, and like a spark they may set a world on fire or, beyond the power of the wrongdoer to prevent it, they may break a heart.”

Our tongues were not given us for such work as that, but to speak of God’s righteousness and praise all the day long. We should send our tongues to school. Job said: “Teach me, that I will hold my tongue,” and we shall not hold it unless we are taught, and only the Spirit of God can teach us, but if He be our Instructor, verily we shall have “the tongue of the learned,” and shall know how “to speak a word in season.”

“Keep thy tongue from evil and thy lips from speaking guile.”

– Rev. G. SCROGGIE.

**SUBSCRIPTIONS FOR DECEMBER, 1950**

**NEW SOUTH WALES**

Miss M. McAuley, Wahroonga, 10/-, 31/12/54; Mr. S. G. Murray, Bunyah, 10/-, 30/11/52; Mrs. M. Middlemas, Tinonee, 10/-, 30/6/52; Mrs. M. Campbell, Beechwood, 10/-, 31/12/52; Mrs. E. Upton, Bob’s Farm, £3, 31/7/66; Mrs. L. Stewart, Wingham, 10/-, 30/4/50; Mr. Findlay McPhee, Brushgrove, 5/-, 31/1/52; Mrs. M. J. Murray, Taraee, 5/-, 31/12/55; Mr. R. N. Shaw, Croydon, 5/-, 30/11/50; Mrs. M. A. Harris, Hornsby, 10/-, 31/12/52; Misses C. and J. Mc-Kay, Taraee, 10/-, 31/3/51; Mr. J. E. Huckett, Kindee, 5/-, 31/12/52; Mr. D. C. McKinnon, Kindee, 5/-, 31/12/51; Mr. W. J. McKinnon, Kindee, 5/-, 30/6/50; Mr. Alex McKinnon, Kindee, 5/-, 31/12/51; Mr. C. McKinnon, Kindee, 5/-, 31/12/49; Mr. J. H. McKinnon, Pappinbarra, 5/-, 31/12/51; Mr. S. Gray, Palmers Channel, 10/-, 31/3/53; Mr. A. H. Baker, Maclean, 6/-, 31/5/50; Mrs. R. Beaton, Saltash, 5/-, 31/10/52; Rev. J. A. Harman, Wauchope, 5/-, 28/2/52; Mr. H. D. Andrews, Wauchope, 10/-, 31/12/53.

**VICTORIA**

Miss A. McKenzie, St. Kilda, 15/-, 30/11/54; Nurse J. Gilbert, Melbourne, 10/-, 31/8/51; Mr. R. Muir, Geelong, £1, 31/12/54.

**DONATIONS**

A Friend, Ellsmore, N.S.W., £5; Grateful Reader, Stawell, Vic., £10; Two Friends, Saltash N.S.W. £2; Mrs. M. A. Harris, Hornsby, 10/-; Mr. Alex McKinnon, Kindee, 5/-.

**SUNBEAM**

Wauchope, Sabbath School, £1/10/-.

**THE AUSTRALIAN FREE PRESBYTERIAN**

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Rev. J. A. WEBSTER
The Manse
Wharf Street, Maclean, 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.

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**THE CHILDREN'S PORTION**

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

**WELFARE OF YOUTH WORK FOR 1951**

Awards will be given for successful work in the following departments as stated in each section:

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**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.

(The Search Work lessons for the year begin with the January issue of “The Australian Free Presbyterian,” and end with the December issue.)

**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 11-50.
- **Intermediate.** A certificate for the child who can repeat correctly answers to questions 51-62.
- **Senior.** A certificate for the child who can repeat correctly answers to questions 65-107.

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

**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 54: 1-5.
- **Senior.** A certificate for the child who can repeat correctly Psalm 54: 1-22, and Psalm 126.

**SCRIPTURE PORTIONS**

- **Junior.** A certificate for the child who can repeat correctly 1 Thessalonians 5: 14-25.
- **Senior.** A certificate for the child who can repeat correctly 1 Thessalonians 5: 14-23, and Exodus 20: 1-17.

**SINGING**

- **Junior.** A certificate for the child under 12 years who can sing correctly, without musical accompaniment, the following tunes: Notting Hill, St. Peters, Selma, St. Johns.
- **Senior.** A certificate for the child who can sing correctly, without musical accompaniment, the following tunes: Notting Hill, St. Peters, Selma, St. Johns, Glasgow, Newington, Orlington, Milton.

(All these tunes are to be found in “The Scottish Psalmody.”)

**ESSAY**

A prize for the best essay on “The Life of Nehemiah.”

**CONFESSION OF FAITH**

Recognition will be given to any child who is able to repeat the first chapter of the Confession of Faith on the subject of “The Holy Scripture.”

**TRUTH**

Truth is not always to be had at the same price; but we must buy it at any, but sell it upon no terms.

**THE ART OF REMEMBERING**

The truth in the art of remembering is the art of knowing what to forget. Character is revealed by the sort of things we remember, and the sort of
things we forget. A mind that habitually recalls petty things is frivolous; a mind that habitually recalls vicious things is profane; a mind that habitually thinks of the things that are pure is healthy; a mind that habitually thinks of the things that are pure is divine. Spurgeon once said that he had been asking God to give him a short memory for grudge.

SOMEBODY HAS FORGOTTEN

“Hallo, little man, what's the matter with you?” cried a stranger, as he saw a little fellow crying pitifully.

“I'm hungry and cold!” was the sobbing answer.

“Do you believe that God cares for you?” asked the stranger.

“Yes,” was the quick reply.

“Then why does He not tell someone to give you some fresh clothes and a good meal?”

The reply was unexpected.

“I expect He has told someone, only somebody has forgotten.”

A SPIDER STOPS THE TRAIN

Such a thing appears almost incredible. The signals on the line were worked by electricity. The electric communicating arrangement had become disorganised and, consequently, an electrician was summoned to see what was the matter. After no little trouble examining the wires and instruments, he found that a spider had crept in between the connecting parts, and had evidently been killed by the first pressure of the button, its body remained an obstruction, interfering with the completion of the circuit, and thus preventing the electric current passing on to the indicator. May I use this simple story to suggest how a very little thing indeed may hinder the working of the Spirit of God in our hearts and lives.

One tiny grain of dust can mar for us the beauty of the finest landscape, and one little sin can keep us from beholding the beauty of the Lord, and can blind us to the glories of the kingdom of God.

– Chas. W. Lepper.

POISONED ARROWS

“We risk too much on the vain assumption of some strong element. We forget that a bridge is not stronger than its weakest point. A single life is no greater than its secret fault. Mankind never towers above the hidden sin. True greatness is measured at its point of weakness.

In his letters on Africa, Stanley tells us that when he was passing through the forests the most formidable foes he encountered were the Wambutti dwarfs. They caused the greatest loss of life to his caravan and came nearest to defeating his expedition. The diminutive men had only little bows and arrows for weapons, so small that they looked like children's playthings. But upon the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle bullet. The truth is, he is great who cares for the seemingly insignificant things in character.

THE SECRET OF HAPPINESS

“The shortest way to all happiness in this: Make it a rule to thank and praise God for everything that happens to you. For it is certain that, whatever seeming calamity come to you, if you thank and praise God for it, you turn it into a blessing.”

– Pascal's Thoughts.

SOUL WINNING

Thomas Cook was mightily used of God to gather in the harvest of the Lord. He once wrote: “To keep alive ourselves we must try to save others.” Someone has said that “a Christian is a live coal; he must set others on fire or go out himself.” There is no better evidence of genuine conversion than a desire to lead others to the Saviour.

TEN RULES FOR THE SOUL WINNER

1. Be intensely in earnest.
2. Value souls above everything.
3. Be in the spirit of prayer continually.
4. Watch for opportunities to speak to sinners about Salvation.
5. Let the Holy Spirit lead you to hungry souls.
6. Love sinners so much that they will feel you love them.
7. Warn and persuade with words of Scripture.
8. Avoid the spirit of argument and contention.
9. Use much heavenly wisdom and tact.
10. Urge and expect an immediate decision – now.

A SLAVE'S DRESS
Humility comes to no man by nature. It is a grace which we learn nowhere save in the school of Christ, and under the direct teaching of the Holy Spirit. Whosoever else thou puttest on, be thou, O my soul, clothed with humility. Whatever else thou wearest, let this be the garment which wraps thee from head to foot, the nearest and closest of all. Exchange thou this for no other. And no man is truly humble who has not been convinced of sin by the Holy Spirit. – R. C. TRENCH.

LESSON NOTES
MARCH, 1951
By H. C. Nicolson

4th MARCH
Mark 1: 29-31. Memorise Acts 10: 34
Students of God's Word are often reminded that the Holy Spirit anticipated the false teaching which in various forms was to come upon the earth. Sometimes it is only a phrase or even a word, but the Christian who really takes the Bible as the Sword of the Spirit will always be well armed against false teaching. Lesson today is a convincing answer to the Roman Catholic teaching about marriage. The Roman Catholic Church claims Peter as its first pope, and yet it is clear from our lesson as it also is from 1 Corinthians 9: 5 that Peter was a married man. Like most Roman Catholic teachings, the basis for prohibiting priests and nuns from marrying is in man's tradition, not in the Word of God.

From the verse in Corinthians which I quoted above it appears that Peter's (Cephas) wife accompanied him as he went on his missionary work.

Two of the early fathers of the Church, Clement of Alexandria and Eusebius, have testified that Peter's wife suffered Martyrdom, and was led away to death in the sight of her husband. Peter's last words to her were: "Remember thou the Lord." This last reference is, of course, traditional, but, if accurate, throws considerable light on the character and personality of Peter and his wife.

You will often find references in the New Testament to the Synagogue, and there is a reference in our lesson today. Synagogue worship is to be distinguished from the stately ritual of the temple. In fact, procedures in the Synagogue are not unlike those of our own church. As one writer has stated: “its form sometimes varied yet it constantly ministered to the religious instruction of the people, and expressed their devotional feeling.” You will learn from this, also, that the simple act of God's people gathering together was vital in the lives of the Apostles and, as you know, it was honoured by Christ's personal example. Nothing can take the place of public worship and any organisation growing up within the church which weakens the main link of worship is not an organisation which is proceeding along correct lines.

The healing of the Apostle's mother-in-law is another instance of how Jesus enters into the humblest relationships. When we have problems at home or sorrow or sickness, we have the authority of God's Word to take the particular need to God Who is interested in all the relationships of His people.

11th MARCH
Mark 1: 32-34. Memorise verse 32.
The Bible is rich in all good things. Among these may be mentioned the beauty of language or, as some would say, the poetry of the Bible. Don't you think that verse 52 is very beautiful? There is something tender about it, and yet, at the same time it shows up the darkness of sin.

Judging from our last lesson it would appear that the door around which the people gathered was the door of Peter's house.

Our lesson deals with the close of the Sabbath day the beginning of which is given in verse 21. Jesus had honoured the Sabbath day with worship and doing good, and now that the Sabbath was ended, the sick and possessed came to His door.

What we have ready today is a picture of the world. Beneath all the display of brightness the world is full at sorrow, sickness and death, which are all fruits of the greatest malady of all – sin. I have been listening today to a broadcast by Mr. Ernest Brown, the great Christian leader, who is visiting Australia. Mr. Brown says that the trouble in the world is not madness, but badness. “The men in the Kremlin,” he said, “are not suffering from madness, but badness.” Just for a while in your class discuss with your teacher some of the troubles and miseries that have come into the world through sin.

When we study Christ's earthly existence, I want to impress upon you one important matter. Jesus is not merely an historical figure. He is a living Christ and lives at God's right hand. He is still caring for the multitudes and He does not think of them merely as crowds. He thinks of them as individuals.

We cannot leave this lesson without a thought of Christ's power over the devils. As you go through life you may feel at times that the forces of evil are too strong for you. In our lesson, as in many other parts of the Scripture we will find that the devils were subject to Jesus. On Calvary He gained the final victory over the powers of hell.

18th MARCH
Whenever a special opportunity presents itself I like to draw your attention to the beauty of Bible language. Verse 35 is a good instance of how a whole picture can be presented in only a few words. Many writers today would write hundreds of words to describe what Mark describes in 23 words.

Jesus was a Man of prayer. I do not think that He prayed merely as an example. In the world He not only suffered hunger and weariness, but He craved fellowship with God the Father. As part of your study today it would be helpful if you looked up some of the instances where Jesus prayed. I would suggest that you discuss with your teacher the circumstances in which Jesus prayed, as this knowledge is necessary if you are to appreciate why He prayed. Luke 3: 21; 5: 16; 6: 12; 9: 18; John 6: 15; Mark 16: 35; Luke 25: 46.

Our lesson reminds us of the need for private prayers. Christ showed here that He knew the value of being alone with God. Religion is often strong among people who live in mountainous countries. The poet, Wordsworth, writes about

“The silence that is in the starry sky,
The sleep that is among the lonely hills.”

The atmosphere of solitude will either bring a sense of fear or it will give us a sense of being near to spiritual things. We cannot all go to mountain tops, but we can seek solitude. Jesus knew that His people would live in great cities as well as in country places and that is why He gave the instructions which you will find in Matthew 6: 6.

Verse 36 tells us something about Simon Peter. He was a very impulsive man, in other words, he acted on what we now call the spur of the moment. We should be very careful if we are impulsive. If our hearts are right with God and we seek His guidance we need not fear our impulses. Apparently Simon led the others to seek Jesus. I have a note in a book about Mark's Gospel that the words “followed after Him” literally mean “hunted after Him and tracked Him down.” Ask your minister if you get an opportunity what he thinks of that interpretation. Anyway, it is in accordance with Peter's nature.

Verse 37 tells us that they found Jesus. Again we must take notice of the commentators. The phrase “all men seek Thee” is said to signify that although some had found Him there were others still searching.

Summing up our lesson I would say that the important message is the need for prayer. Life is a continual struggle, and I would like to think that through these notes you boys and girls were being encouraged to seek God's guidance for every detail of your lives. Jesus sought the secret place – how much more should His servants do the same.

12

25th MARCH


Although this is a short Scripture reading, it indicates extensive missionary endeavour on the part of Jesus. Mark says that He preached in their synagogues throughout all Galilee. According to the Jewish writer, Josephus, Galilee was a densely populated district, with upwards of two hundred villages, each with several thousand inhabitants. Preaching in the synagogues would have taken place on the Sabbath day, therefore, verses 38 and 39 indicate how hard Jesus laboured.

Reference has been made to this matter in previous lessons, but again I would remind you how Jesus linked up His work with the Old Testament message. The marginal reference to verse 38 is found in Isaiah 61: 1. Apparently those who made this note felt that when Jesus said “for therefore came I forth,” He was referring to the text in Isaiah I have just given you. This is borne out by the words of Jesus which you will find in Luke 4: 17, 18.

“And He preached in their synagogues.” These references are important in that they show that our Lord honoured the method of public worship followed by the Jews. Good men throughout the centuries have endeavoured to maintain public worship and it is only when the visible church has become unfaithful that good men have had to part company with her.

We have again a reference to the casting out of devils. It is quite obvious that the presence of our Lord in the form of a man had stirred up the hosts of hell. Jesus was faced continually with the powers of evil. These devils knew Him and recognised that although they had to obey their master, Satan, nevertheless Jesus was their conqueror. To those who belong to Christ there ought always to be the glad assurance that evil can only operate to the extent that God, for His own sovereign purpose, permits.

SEARCH WORK IN LEVITICUS 10-20

1. What happened to Nadab and Abihu when they offered strange fire?
2. What two marks did God give of beasts that could be eaten?
3. Aaron cast lots upon two goats. What was this for?
4. What did Aaron do with the live goat after he had reconciled the holy place?
5. Where is it said, “It is the blood that maketh an atonement for the soul?”
6. Why were the Israelites not to reap the corners of their field, nor gather every grape of their vineyard?
7. Quote a verse showing that we should respect elderly people?

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

FEBRUARY BIRTHDAYS

MANY HAPPY RETURNS

“The earth, O Lord is full of Thy mercy, teach me Thy statutes.” – Psalm 119: 64.

1951

Feb. 1 – Raymond John McKinnon, Kindee.
ATOMIC ENERGY

In forecasting the future, the emphasis is not on the constructive, rather on the destructive possibilities of atomic energy. As a result, fear has gripped not only the populace, but also the scientists themselves, the experts and world famed authorities in chemistry and physics as well as the popularizers of scientific information such as editors, pulpiteers, and radio commentators. Though scientists maintain that they are not responsible for the devastating use made of their discoveries, they nevertheless slip out of their role
and clamour for a world order in which the destructive uses of atomic power will be impossible, so frightened are they. They sound their warning in no uncertain terms. They inform us that a chain of reaction may be started strong enough to blow up the globe, a prediction making plausible the Scriptural prophecy that the “elements shall melt with a fervent heat.” They warn us that there may be a speedy end of man’s life on earth; in fact, that ours may be the last generation to be here, and that, though this globe should escape destruction, another war at the atomic level would leave the world prostrate or hurl it back to the Bronze age,” says Prof. Hogness. “The atomic bombs dropped over Hiroshima and Nagasaki had more explosive energy in each of them than is found in 20,000 tons of T.N.T., and it must be borne in mind that the Hiroshima and Nagasaki bombs were midgets. Bombs can be built which are a thousand times more destructive than these, bombs which can destroy New York, or Greater Chicago in one flash.” “Scientists and experts in the field of human relations have given us ten years as the longest period that man as a species can exist, if in that time man is unable to arrive at a workable solution of the problems of world unity and atomic power,” thus writes another. What makes the situation so desperate is that there is no defensive weapon in sight. But should these dire predictions prove untrue, even then there looms the prospect of a civilization doomed to moral deterioration because of the widespread leisure created by the applications of atomic power for peace time uses. Such are the lugubrious forecasts of things to come in the new age.

Very probably, fissioning the atom will add impetus to the study of chemistry and physics. It may result in so many new developments as to revolutionize the teaching of these subjects. It may make them very popular. But a passing glance at these secondary considerations is enough for our purpose. Far more important is man’s responsibility for the use of his new knowledge. But such use as man has made of it in recent wars is not reassuring. Because of moral weakness he is unable to turn the stupendous power he has liberated to wise and worthy uses. In fact, he has invented a monstrous juggernaut which threatens to crush him and reduce him to pulp.

Well may we shudder. For in spite of the gains to be registered fear persists, and rightly so. The mouthpieces of science grant the possibility that knowledge, instead of being advantageous, may be dangerous, and we are heartened. Wizards of the laboratory own that the acutest problems of the world are moral and spiritual in character, and we are thankful. But these admissions, tardily made in the face of grave actualities, are not solutions.

It is our loyalty to Christ that is our strongest impetus. For our King is our cry. King of creation and Lord in all domains. Lord of science, Lord of our literature, Lord of our arts. Christianity is God centred. It embraces the earthly and the heavenly, the physical and the spiritual. Christianity is universal. It transcends the temporal; it reaches out into the eternal. Hence it is never outmoded. – (“Calvin Forum”)

THE VISTA OF ETERNITY

By the Rev. GLENN OTTO LANTZ

“And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Rev. 21: 2.

One of the joys and rewards of a Christian life is its Vista of Eternity. It is a pillar of fire that leads us through the wilderness of this Life. Who would not pause for a glimpse of delight when in sorrow, for the blaze of glory in the haze of pain and darkness, for the music of the angels amidst the discord of a money mad universe, for the peace of God to comfort amid the rain of human hate that blasts the foundations of life like falling bombs on defenceless humanity? Who would not have a Vista of Eternity to release the shutters of the darkened windows of a benighted soul?

When autumn leaves are red and gold all God’s beautiful world calls us to rest our eyes on His matchless artistry in nature. These long and restful vistas of mountain and valley are given us in the Fall to make up for the dullness of the gray days to come. When is there a better time to take a long view of Heaven than in the days when God gives us a long view of earth?

I. A Vista of Eternity comes through the portal of death. We wish somehow we might forget that portal but that is impossible. Benjamin Franklin in a letter to M. Leroy, said: – “But in this world nothing is sure but death and taxes.” Since 1789 when this was written, men have connived many devious ways to escape taxes, but none have found a way to escape Death. Death is a Door that swings but one way. It opens on the portal of
Eternity but closes with God's time-lock set only for the Judgement. “The prince that kept the world in awe, the judge whose dictate fixed the law, the rich, the poor, the great, the small are levelled; Death confounds them all” (Gay).

Facing this inescapable fact, what shall we do about it? We may take the attitude of careless fatalism. We may “eat, drink and be merry, for tomorrow we die.” We may feel that we are driven to that outlook today as we are bewildered by the dark stream of events that pass like a kaleidoscopic nightmare before our eyes. We may join the mad whirl of jollity and jazz and try to forget the shadow that creeps over the sundial of time. But we all must come to the time when we must face the fatal issue and as Christians draw strength by a long look at Heaven. A long clear look at the portal that opens but one way will startle us back to our senses and make us lift our hearts to God. Or we may take the attitude of an agnostic. With the ringing of the cracked chimes of modern science we may even bolster up our courage with the idea that there is no God and no eternity. We may join the Society of Advanced Thinkers and laugh at others pious platitudes about a Creator and whisper behind our hands at those who sing of “the place where glory dwelleth in Emmanuel's land.”

Listen to the one who boasted of his infidelity, Robert Ingersoll, as he stood by the grave of his brother:

“Life is a narrow vale between the cold
And barren peaks of two eternities.
We strive in vain to look beyond the heights,
We cry aloud; the only answer
Is the echo of our wailing cry,
From the voiceless lips of the unreplying dead
There comes no word; but in the night of death
Hope sees a star, and listening love can hear
The rustle of a wing.”

“Listening love can hear the rustle of a wing,” and listening love heard it long ago. Ingersoll did not know the sweetest story ever told. That is the story of One Who knew the world before the morning stars sang the old, old story of awakened life, the One Who was there when God said “Let there be light and there was light.” And when that light was born at the word of God there also came into the chaos of an earth in travail a race of men and women made in His image, who by their own assent to sin were cursed with the seeds of Death and corruption. This is the One Who became the “articulate Word” that He might speak to fallen men of a forgotten God. This is the One Who broke the stranglehold of sin by His death on the Cross and by His Resurrection opened the portals that we might see the glory of Eternity. He gave us the long look at Heaven, the victorious vista of Eternity. “I am the Door” that opens to the Christian the Gate of Paradise.

II. Looking through the Portal we get a view of the Family of Heaven. Heaven is the place of family relationship. How true the old hymn, “Earth is my abiding place, Heaven is my Home.” As the sweetest and most sacred relationships of earth are found in family life, so the vista of Heaven is coloured by the joy of eternal parental care. “In my Father's house are many mansions” said Jesus. He knew the sweet lullaby of His mother as she sheltered Him close to her breast. In the white walled home at Nazareth He revelled in the protective love that threw a mantle over His boyhood cares. The words of His kingly ancestor, the sweet singer of Israel, sank deep in His heart as He chanted them in the Temple worship, “Like as a Father pitieth his children, so the Lord pitieth them that fear Him.” Later, when He taught His disciples to pray He put the family relationship in the first sentence of His prayer, “Our Father, which art in Heaven.” Buddha taught His disciples to pray but not to a Father. The Moslem priest on high minaret calls the faithful to prayer, “Allah is great and Mohammed is his prophet,” but there is no parental note in his call, The prayer wheels spin in high Tibet but they whirl without the knowledge of a Father God. The sweet smoke of incense rises from millions of altars in the land of Confucius, but nowhere did that religious teacher speak the sweet word of a Heavenly home. Only in Christ is found the Fatherhood of God and the eternal vision of His children gathered around Him in Heaven – “for those who desire a better country that is a heavenly; wherefore God is not ashamed to be called their God; for He has prepared for them a city,” Heb. 11: 16. In inescapable bitterness of life is the parting of families. The tragedy of living is the breaking of home ties, as the years force their toll of labour on human frailty. No fireside is without a vacant chair where some weary head and tired body have once rested from the stress and strain of toil. No pillow on our beds but has known the sad tears of loneliness for some who in life's vigour laid down their heads when the evening shadows fell. When
will the golden links of family bliss be united?
Only in another Home that we can see with eyes of faith as we gaze on the vista of Heaven.

III. The Vista of Heaven closes with a view of the Throne. The one who knew Jesus best, that disciple who rested upon His bosom has given us the long view of Heaven. He saw with his world-weary eyes something that made him seek for new words as if the scene was beyond the power of human expression. And surely it was. Who is capable of doing justice to a place where there is no pain, no sorrow, no parting, where the redeemed in white robes and new names spurn with their feet the most precious thing of earth, for gold is merely material for the paving blocks of Heaven. But the glory of it all is not the beauty of the surroundings but the everlasting joy of the inhabitants as they join in the divine symphony around the throne. There in the centre of the Eternal city is the place of eternal worship. In the brilliant setting of the rainbow of promise there was a strange and symbolic figure. Not a king clothed in majesty and power with the bow-string of judgement drawn and the flaming arrow of condemnation winging its way into the ranks of the unrighteous. No, not that, but a Lamb that was slain, at Whose feet was flowing the healing waters of the River of Life and Whose form was shaded by the great limbs of the Tree of Life. And up from a million throats was rising the finished symphony of all time, “Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever.” This is the vista of the Church Triumphant, the consummation of all the work of Christian men and women throughout the ages. Heaven will be a place of eternal worship and no one will be there who has not found that blessing on earth. The habits of life will not be changed in Heaven. It will be too late then. Life is given us to establish our habits for Heaven.

Now, who would take a long look at Heaven? Can we as sinners have that vision celestial? That is a question that burns in all our hearts. Thanks be to God we have the answer, crystal clear as the sea of glass that lies before the throne. Our Lord Jesus was speaking to Peter, who denied Him, to Thomas who doubted Him, and to a world which rejected Him when He said, “Whosoever believeth in ME shall not perish but have everlasting life.” Whosoever is Everyman and Everywoman and Every Child who uses the golden key of faith to unlock the portal, claims the divine parentage and expresses it in true worship. The heavenly choir is made up of those who have gone through the tribulations of life's temptations, tragedies and turmoils – sinners like you and me – but sinners washed in the blood of the Lamb and having the peace that passeth all understanding.

Give me a long look at Heaven
A glimpse of things to come
Grant me, O God, this vision,
When my work here is done.
I have so many friends there where many mansions be,
So many dear, sweet faces o'er the crystal sea
I want to hear the music of that exultant choir
The Symphony eternal where saints triumphant are,
Give me the vision splendid of Him Who died for me,
Who conquered death forever on Calvary's cruel tree.
Give me a long look at Heaven.
A glimpse of things to come.
Grant me, O Christ, this vision,
When my work here is done.

Trenton, N. J. (GOL)

SOUTH AFRICA
“The generosity of St. George's W.M.A. in providing condensed milk has been deeply appreciated by the missionary and patients alike. The supply, supplemented a little by the Red Cross issues, lasted me till the end of June. I had opened the last carton and was trying to decide whether I should cease to provide this supplement to ordinary treatment or continue it out of the general medical funds. I little dreamt that the Lord had already solved the problem for me, for on the following day there reached me from Vancouver an air-letter with greetings from the W.M.A. and with a money order for £10 to provide condensed milk or help in some other way. This will last me about five months. I should like to tell you of two cases helped recently by these gifts.

Johnson Sineke of Tyusha worked hard in Capetown to support his family until he could work no more and scarcely had strength to return home. I
was immediately called out to see him and found that he was suffering from advanced pulmonary tuberculosis and had but a few weeks to live. I gave what I could of advice, medicine and milk. These probably lengthened his life by several weeks and the Lord had a purpose for it. Two weeks ago when I visited the Tyusha clinic the elders of the congregation came to tell me that the young man had shown evidence of repentance and faith and wished to make public profession of his faith by baptism. I was rather reluctant to grant the request lest I encouraged superstition concerning the Sacrament, but in the end felt that the request had all the force of the Ethiopian Eunuch, and perhaps more, for this man was taking a longer journey. Accordingly, I arranged for a service at his hut after the clinic before I proceeded to Dyafta. He died the following day.

In February of this year a deacon, Julius Mzana, was elected and ordained at Kowana. This young man of thirty was a bright Christian and had long been a helper or lay-preacher. He was working in East London. When I next visited Kowana in April he was noticeably ill and after the service confessed that he had not been able to work for over two months owing to weakness, fever and cough. On examination I found that he had signs suggestive of tuberculosis limited to one lung. This was later confirmed by X-rays. No hospital bed was available so once more milk was used to supplement the medicine and advice given him. Fortunately he has no children and his wife can care for him. He has followed the advice given him very closely. I saw him again at the end of June. He felt better, was coughing less and had put on weight, and I imagine that the disease had retrogressed somewhat when I examined him. He will have a further X-ray taken shortly. If these relatively early cases are detected and are in a position to get eggs, milk, cod liver oil, and to rest in bed for four to six months the prospect of arrest or of clinical cure are good. Here then you see how your gifts and prayers have contributed in all probability to the salvation of a soul and the restoration to health of a Christian worker.”

– Dr. J. C. ANDREWS

(From “The Frontiers”)

RESPONSIBILITY

The following are some of the questions that the Lord God put to Job. “Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?” It is God who has set Mazzaroth and Arcturus in their orbits, it is God who sends the fiery comet into the distant realms of space. No one can advance or retard the sweet influences of Pleiades, which announces the coming of Spring, nor bring Mazzaroth in his season. The Psalmist was deeply impressed with the glories of the heavens and said: “When I look up unto the heavens, which Thine own fingers framed, unto the moon and to the stars, which were by Thee ordained. Then say I. What is man, that he remembered is by Thee? Or what the son of man, that Thou so kind to him should'st be?” The grandeur of the starry universe is not to be compared with the honour that God has bestowed upon the sons of men. “For Thou a little lower hast him than the angels made; with glory and with dignity Thou crownest hast his head.”

The great distinction that marks man from all other creation is responsibility. There is no responsibility placed upon the starry heavens, for it is completely controlled by natural laws that God hath ordained. The birds of the air, the fish of the sea, they have no responsibility, they live in the environment that God hath created for them, and they are bound within the limits of instinct. Man was created in the Divine image. Man will was consulted, and his destiny was determined by his own personal actions. Man is a responsible being, and although man is fallen from the estate in which he was created, God still deals with us as responsible creatures. He shows us that we are under the law, personally under law to God, who has given us commandment. He does not say to Arcturus or Mazzaroth, “do this and live.” But unto you, and to me, He says, “The soul that sinneth shall die.”

These words are addressed to us because we are responsible beings. We cannot misunderstand God's Word, for we know that we have sinned against him by the transgression of His law, and God further reveals that He is justified in condemning us to eternal darkness, as the only fitting recompense for our wickedness. What we wish to point out is that God has given us commandments because we are responsible creatures. We were created in God's own image and likeness and by deliberate wickedness we
have destroyed that image. The destruction of the Divine image does not release us from responsibility. Though we have bound our wills in the chains of sin and become the slaves of iniquity, and lost our freedom, that does not alter the fact that we are responsible for our lost condition, or if we spend eternity in Hell the responsibility still remains our own. It is because we are responsible beings that, Cain, Esau, Judas, Felix and an innumerable multitude tremble when they are brought face to face with “righteousness, temperance, and judgement to come.

The great plan of Redemption does not dispense with responsibility. God, the Father, gave commandment to His only begotten Son to lay down His life as a ransom for the sinner. The Lord Jesus Christ, willingly accepted that responsibility. “I come to do Thy will, O Lord.” The Son of God was framed and fashioned as a man. “Who, being in the form of God, 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 was made in the likeness of men,” said the Apostle. “Therefore,” said Christ, “does my Father love me, because I lay down my life, that I may take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father.” Thus responsibility was upon Christ to fulfil the commandment, and grand beyond compare was His willing obedience in laying down His life on the Cross of Calvary.

Arcturus and Pleiades, with their innumerable companions of the skies that filled the Psalmist with amazement and wonder at the handiwork of God, cannot compare with the soul of man, so highly honoured by God to bear responsibility, and yet so debase as to betray the trust, so treacherous as to join an alliance with Satan. The trust that we have broken, Christ has met, taking unto Himself our responsibility, “He magnified the law and made it honourable.”

The Cross of Calvary places upon us a greater responsibility than that which was upon our first parents in Eden. The first responsibility remains, for we shall have to give an account in the day of judgement for the “deeds done in the flesh.” Added to this is the proclamation of the Gospel. The Lord Jesus Christ told His disciples that they were to shake the dust from their shoes as a testimony against whosoever refused to hear them and Christ declared that it would be more tolerable in the day of judgement for Sodom and Gomorrah. Paul said: “Of how much sorer punishment, suppose ye shall he be thought worthy, who has trodden underfoot the Son of God, and hath counted the blood of the covenant, where with he was sanctified, an unholy thing, and done despite to the Spirit of grace.”

God continues to deal with us as responsible beings, and shall always do so. If we refuse the overtures of grace, God will hold us doubly responsible. If we are willing to accept the Lord Jesus Christ as Saviour, God will deal with us as responsible creatures. Our wickedness will be forgiven and our sins pardoned. Christ has taken our responsibilities unto Himself, suffered, and rendered a perfect satisfaction. He takes a live coal from off the altar, and lays it upon thy lips, and He says: “Lo! This hath touched thy lips, and thine iniquity is taken away, and thy sin is purged.” But Christ will also say unto you: “Who will go for us, and whom shall we send.” Thus the Lord enables you and me, in full personal responsibility, and by our own free choice to say, “Lord here am I; send me.”

You may not receive a commission similar to that given to Isaiah, or that given to Paul, but Christ will certainly command you to live for Him, to be “living epistles known and read of men that you have been with Jesus.” God does not compel you to pass through the doors of the Church on the Sabbath Day, to worship Him, but He commands you, and responsibility rests upon you. God does not compel you to witness for Him in the home or in the workshop; but He commands you.

We may not always see the reason why we should be called upon to do certain things and avoid others. The blind man was told to go and wash in the pool of Siloam. Why he should go to the pool of Siloam while others had their sight restored to them instantaneously, was not for him to reason out. It was Christ's command and responsibility was upon the blind man to obey. It matters not what station we may occupy in this life, we can read His commands and obey. He is our Lord, our Sovereign, our Law-Giver and King.

The Heavens reveal God's handy work. Mazzaroth and Orion, Arcturus and Pleiades light the sky as they go blindly on their appointed orbits, but the redeemed are created anew, in the image of God, to the glory of His name and their own eternal happiness. Soon there shall be a new heaven and a new earth. The facts of the future are not all hid from the eyes of those who hear the Gospel. What a
tremendous responsibility rests upon you. Think of the consequences, then listen again to the Gospel of Jesus Christ, “Come unto me all ye that labour and are heavy laden and I will give you rest.

CORRESPONDENCE

The Secretary,
Jean MacDonald Memorial Fund.
Dear Miss Davis,

In the first place, please pardon delay in acknowledging the very kind parcel which reached us safely a short time ago. We have been staying with the Rev. J. McNeel and his daughter of the Secession Church, India, in whose district of Seoni, in the Central Provinces, our Church has its mission, and in whose home in Seoni I had my home for several years. It was, therefore, a special pleasure to have a gift of good things from your country while they were with us. We speedily sampled them and found them excellent. While I think (after living in India) that we are very well off in the matter of food in this country, yet there is no doubt meat and eggs are very scarce indeed. It was a great surprise to get a parcel from you this year again, and it is very generous of you to remember us so kindly. My sister and I wish to assure you and the other kind friends of our appreciation and to send you all our very warm thanks.

It was a great pleasure to meet Mrs. MacLean when she was home last year, and we hope she and her family are well.

At the St. Columba prayer meeting last night, Mr. MacRaem Cajamarca gave an address (he and his family are leaving quite shortly for the field again), and he stressed what seems to be the great need in all mission fields – of prayer for the native Church. It is certainly the great need in India, that the Church may be revived. There is reason for thankfulness that – at last – a man missionary has gone to India, and he and Mrs. Sutherland and family seem to be settling down. Two farewell meetings are due in January and February. One for Miss Chris MacKay, returning to Lima, accompanied by Miss Donaldson, a young recruit from the Irish Evangelical Church; and the other for Miss Nan Dunlop (also of the Irish Evangelical Church), returning to India, accompanied by a young recruit from the Free Church in Lewis, Nurse M. A. MacDonald.

Conditions in the Foreign field do not grow easier, but rather the reverse in these troublous days, and these missionaries need to be upheld in prayer. Mr. McNeel and his daughter have left us for London, where they are awaiting passages to return to their field in India – he is in his 83rd year, eager to be back!

With our renewed thanks to you good friends of the Free Presbyterian Church of Australia, with our warmest greetings.

Yours sincerely,

ELIZABETH MACLEOD.

C/- Free Church. Offices, Edinburgh.

7

To the Editor.

Dear Editor,

Since I wrote my last letter to you, I have had occasion to give some thought to the question of Church union. I am persuaded that the question is often misunderstood, because people will persist in confusing Church union with Christian unity. Church union can, and often has, destroyed Christian unity. We have many incidents in Church history to support this statement.

Christian unity has always been the cherished dream and hope of Christian people. The urge for such unity is born of the Holy Ghost. “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,” said the Apostle John. The oft-quoted prayer of our Lord “that they may be one.” Christ is not speaking of the unity of organisations but the unity of persons; for the prayer continues “as Thou, Father, art in Me, and I in Thee.” In this world there is not one perfect visible religious organisation. The oneness in our Lord's prayer refers to oneness in truth and holiness.

I am a Free Presbyterian, and my friend, the Rev. ——, is a Methodist clergyman; we can pray and have sweet fellowship, and together, we can go to the Table of the Lord, as brethren. My friend would not dream of asking me to be a traitor to my principles or stifle my convictions to join his religious organisation, for he knows that would destroy our oneness, because such an action on my part would demonstrate that the truth was no longer precious to me.

Conviction is one of the most powerful things on this earth. Some time ago, a President of a Methodist Conference, in the course of his address, denounced Calvinism, but added, “Calvinists are men of intense conviction, and they are, therefore, the grandest men on the face of the earth.” Conviction is not synonymous with infallibility, but an honest man must act on his convictions. If it please God to give him the truth, and he is convinced that his convictions are founded on the
Word of God and agreeable thereto, he has no right whatever to enter into a union with any religious organisation that does not maintain and defend these truths.

My dear Editor, I cannot find words to express my contempt for that person who would suppress the truth, belittle it in ambiguous terms, and so suck the very life out of conviction for the sake of the union of religious organisations. It is the lack of conviction and the knowledge of the truth that is the arch-enemy of Christian unity.

To use our Lord's prayer, "that they may be one" as an argument for the union of religious organisations is to destroy Christian unity; for then, to be true to my convictions, I must maintain that oneness could only be found in the Free Presbyterian Church. What rubbish! There may be many more able, but none more ready, than I, to defend our mode of Worship and Presbyterianism. But our mode of worship and form of Church government will not save us, nor grant us admittance into the unity of the invisible Church of God.

While the prayer of our Lord refers to persons and not organisations, nevertheless, we can, and should, co-operate with other denominations for the sake of the truths that we hold in common, but for the truths that are distinctive, we must retain our individuality. This co-operation is not just left in the air, there is a test, and we have no right, indeed we are forbidden to co-operate with any religious organisation that cannot measure up to the test. The test is the Gospel as it was preached by the Apostle Paul, and is most forcefully expressed in the first chapter of Galatians.

I know that a man who is prepared to stand up to his convictions is labelled as narrow minded, an obstructionist, a self-confined prisoner in the Bastile of religiosity. It reminds me of the story of the newly elected elder, who, at the conclusion of his ordination addressed the minister. "Minister," he said, "I would like you to know that as long as I am a member of this session there will be no unanimous decisions." To cast such aspersions at a man of strong convictions reveals a lack of discernment, for example. A man's doctrinal convictions constitutes God and His will as that man sees God, therefore, to be indifferent to his convictions means that he is indifferent to God.

Let us, by all means, seek Christian unity within the household of faith, and let us co-operate with other denominations for the sake of the truths that we hold in common, but let us see to it that our co-operation does not overlook distinctions in polity and doctrine.

Yours etc.,

JANUS.

8

THE OLD PSALMS

By Rev. JOSEPH HAMILTON, author of “Our Own and Other Worlds,” “The Spirit World,” etc.

There's lots of music in the Psalms, the Psalms of long ago,
And when the minister reads out some one I used to know,
I want to join with all the rest who swell the note of praise,
“All lands to God in joyful sounds aloft your voices raise.”

There's lots of music in the Psalms, those dear,
Sweet Psalms of old,
With visions bright of lands of light, and shining streets of gold;
I hear them ringing, singing still, in memory soft and clear,
“Such pity as a father hath unto his children dear.”

They seem to sing for evermore of better, sweeter days,
When the lilies of the love of God bloomed white in all the ways:
And still I hear the solemn sounds in the quaint old meeting flow,
“O greatly blessed the people are the joyful sound that know.”

No singing books we needed then, for very well we knew
The tunes and words we loved so well the dear old Psalm-book through,
To “Coleshill” at the sacrament we sang, as tears would fall,
“I'll of salvation take the cup; on God's name will I call.”

And so I love the dear old Psalms; and when my time shall come,
Before the light has left my eyes, and my singing lips are dumb,
Upon the wings of sacred song I'll gladly soar away
“So pants my longing soul, O God, that come to Thee I may”
And so from these old Psalms that ring in memory soft and low
I catch a strain of heavenly song, in calm majestic flow;
And soon I'll join that heavenly choir, these eyes heaven's courts shall see,
"And in God's house for evermore, my dwelling place shall be."

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The Manse
Wharf Street, Maclean, N.S.W.
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.

SUBSCRIPTIONS FOR JANUARY, 1951
NEW SOUTH WALES
Mrs. A. R. Suters, Wauchope, £1, 28/2/53; Mr. John Fowler, Coffs Harbour, 5/-, 31/1/52; Rev. S. N. Ramsay, Tamworth, 5/-, 31/10/52; Mrs. J. Beaton, Barrington, 10/-, 28/2/52; Mrs. W. Morrison, Hamilton, 5/-, 31/1/52; Mrs. M. Steel, Wauchope, 10/-, 30/11/53; Mrs. J. M. Murray, Bunyah, 5/-, 31/1/52.

VICTORIA
Mr. Maxwell Bradshaw, M.A., L.L.B., Hawthorne, Vic., 10/-, 31/1/53; Mr. A. Maclean, Eltham, £1, 30/11/53; Mrs. A. Dowling, West Footscray, £1, 31/7/53; Rev. H. K. Mack, B.A., Geelong, 7/6, 31/5/53; Mrs. A. Creelman, Dumosa, 10/-, 31/12/52; Mrs. Lumbsden, Gee-long, 5/-, 31/12/52; Miss A. Nicolson, Dandenong, 10/-, 31/12/53; Misses Constley, Pimpinio, 5/-, 30/11/51; Mr. Alex McDonald, Geelong, 10/-, 31/12/51.

U.S.A.
Mr. R. Matheson, New York, 8/-, 30/11/52.

DONATIONS
Kindie Congregation, £2; Mrs. A. Creelman, Dumosa, Vic., 10/-; Rev. S. N. Ramsay, Tamworth, N.S.W., 15/-; Mrs. Lumbsden, Geelong, £1/15/-; Mrs. M. Steel, Wauchope, 10/-; Mr. J. McLeod, Stth. Mentone, Vic., £1; Mr. Alex McDonald, Geelong, 10/-.

EXTRA SALES
Mr. R. Matheson, New York, 10d.
(Continued on page 12)

BITTER EXPERIENCE OF KOREAN CHRISTIANS
The well known missionary and author Rev. Floyd E. Hamilton, writes from Korea on November 1, 1950. At that time it looked as if Gen. McArthur's forces were about to free all Korea from Communist domination. Mr. Hamilton writes of the great opportunities he enjoyed of preaching the gospel to the prisoners taken by McArthur's army. Thousands of men gathered eagerly around as his helpers preached. Mr. Hamilton says:

"These prisoners of war make an ideal audience for any preacher. They have no appointments elsewhere. They have no other place to go, so they can't run out on you, and they have nothing to do but listen and ask questions. Where else could one be sure of an audience of 60,000 people, all men?"

The stories the men tell are pathetic. Almost all the prisoners were forced into the army on threat of imprisonment for them and their families. They tell of closed churches, and of meetings held in the churches on Sundays just at the time of service so that the Christians can't meet for worship. They tell of the killing of pastors and church officers by the Communists. When our men entered Pyengyang, they had the most tumultuous welcome in history. Those people know what communism means by bitter experience.

Several of our Pusan pastors visited the devastated regions around Chinju last week. They visited fifty churches, and found that 11 churches were totally destroyed, 8 half destroyed and 20 others partially destroyed. Only 11 out of 50 were unharmed. One pastor, one deacon, and one elder were killed as martyrs for their faith. Twenty six Christians were killed by bombs or gunfire. 798 homes of Christians were completely destroyed and
the families left absolutely desolate. 881 families lost up to an average of half their property. This is just in the territory for which we in Pusan have direct responsibility. You can see the staggering relief problem we face.”

– Irish Evangelical.

ETERNITY

The greatest question we are all faced with, in time, is where we are going to spend eternity. There are only two places where we can spend it, either in heaven, or in hell. Which is to be your everlasting abode?

The greatest fact you and I are forced to meet is that we must die. Die we certainly will if the Lord tarry. Do not try to pun the inevitable from you. It is appointed unto men once to die. Then where shall you spend eternity?

The greatest event we are faced with after death is the judgement. It is appointed unto men once to die, but after death the judgement. Every one of us shall have an account of himself to God. How will you do then on the judgement day?

The greatest security we have, and the only security, is to believe on the Lord Jesus, Christ. Believe on the Lord Jesus Christ and thou shalt be saved. There is no doubt about this security. Heaven and earth will pass away, but not God's Word. “God so loved the world that whosoever believeth in Him should not perish but have everlasting life.” Do you possess this everlasting life? – J. C. R.

A FORGIVING SPIRIT

A wealthy planter in Virginia, who had a great number of slaves, found one of them reading the Bible, and reproved him for neglect of his work, saying there was time enough on Sundays for reading the Bible, and that on other days he ought to in the tobacco-house. On the offence being repeated, he ordered the slave to be whipped. Going near the place of punishment soon after its infliction, curiosity led him to listen to a voice engaged in prayer: and he heard the poor black implore the Almighty to forgive the injustice of his master, to touch his heart with a sense of his sin, and to make him a good Christian. Struck with remorse, he made an immediate change in his life, which had been careless and dissipated. And afterwards studied to render his wealth and talents useful to others.

FORGIVE

“He that cannot forgive others breaks down the bridge over which he must pass himself; for every one has need to be forgiven. As when the sea-worm makes a hole in the shell of the mussel, the hole is filled up with a pearl; so, when the heart is pierced by an injury, forgiveness is like a pearl, healing and filling up the wound.” – A. MURRAY.

To be unforgiving is to be unforgiven.

– D. MACDONALD.

PLEADING PRAYER

It was said of John Bradford that he had a peculiar art in prayer, and when asked for his secret he said: “When I know what I want I always stop on that prayer until I feel that I have pleaded it with God, and until God and I have had dealings with each other upon it.”

– C. H. SPURGEON.

A PERFECT RULE

When Tom Paine, the man who did so much mischief in spreading infidel opinions and trying to make the Bible a laughing stock, resided in New Jersey, he was one day passing the house of Dr. Staughton when the Doctor was sitting at the door. Paine stopped, and after some remarks of a general character, observed, “Mr. Staughton, what a pity it is that a man has not some comprehensive and perfect rule for the government of his life.” The Doctor replied, “Mr. Paine, there is such a rule,” “What is that?” Paine enquired. Dr. Staughton repeated the passage, “Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.” Abashed and confounded, Paine replied, “Oh, that's in the Bible,” and immediately walked away. The great commandment from which the infidel turned away is the rule which Christians accept, love and try to obey.

– “Biblical Illustrator.”

GOD WILL TAKE CARE OF US

One winter morning a poor little orphan boy of six or eight years begged a lady to allow him to clear away the snow from her door. “Do you get much to do, my little boy?” said the lady. “Sometimes I do,” he replied, “but often I get very little.” “And are you never afraid that you will not get enough to live on?” The child looked perplexed a moment, and then answered, “Don't you think God will take care of a boy if he puts his trust in Him, and does the best he can?”


AN OFFENCE AGAINST CAESAR

A boy about nine years of age, who attended a Sabbath-school at Sunderland, requested his mother not to allow his brother to bring home anything that was smuggled when he went to sea. “Why do you wish that, my child?” said the mother. He answered, “Because my catechism says it is wrong.” The mother replied, “But that is the word of a man.” He said, “Mother, it is the word of a man who said, 'Render unto Caesar the things that are Caesar's.'” The reply entirely silenced the mother: but his father, still attempting to defend the practice of smuggling, the boy said to him, “Father, whether it is worse to rob one or to rob many?” By these questions and answers the boy silenced both his parents on the subject of smuggling.
healed leper not to say anything about his cure, to show things wh
salvation. He was without sin yet He mingled with all the but through that touch the poor man received what the law that Jesus touched the leper. This was contra
the great principle of divine law. You will notice in verse 4: leaders of Israel were more careful about details than about the words, "If Thou
help. Faith in Christ was shown by the leper when he used
who fully realise their condition and who come to Him for compassion of Jesus reminds us of how He regards those in a spirit of humility that we should approach Him. The
indicates humility and if we have disobeyed God the
leprosy in check. we read about the instructions God gave for keeping
loathsome diseases know
In verse 43 we read that Jesus straitly charged the
One of the great evils of Christ's time was that the
You will remember when we began our studies in
We should give considerable thought to the words of Jesus regarding healing and forgiveness. First of all Jesus said to the man, “Son thy sins be forgiven thee.”
One of the great evils of Christ's time was that the leaders of Israel were more careful about details than about the great principle of divine law. You will notice in verse 4: that Jesus touched the leper. This was contrary to the law but through that touch the poor man received what the law could not do for him. We should think a great deal about what Jesus came in contact with in order to bring about our salvation. He was without sin yet He mingled with all the things which are the fruits of sin.
In verse 43 we read that Jesus straitly charged the healed leper not to say anything about his cure, to show himself to the priest and to offer those things which Moses commanded. The word “straitly” has been interpreted as meaning “strictly” or taking the full phrase “straitly charged,” it means a “stern command.” One commentator states that the reasons for the command of silence were to (1) prevent the man from becoming boastful, (2) to ensure that the excitement of the crowd did not interfere with the Lord's work and (3) if the Pharisees heard about the healing they might have insisted that our Lord went through the ceremony of purification.

Turn to Leviticus 14: 1-32 and you will find what
8th APRIL
From the opening verses of today's lesson it appears that although Jesus sought to work quietly, the great works He did could not be kept secret. The crowds that gathered around the house where Jesus was bore witness to the fact that the common people were deeply interested in our Lord's ministry.

Here again we see how Mark noticed detail. We are not only told that there was a crowd at the house, but in verse 2, we learn that there was no room even about the door.

What was the nature of the sickness called palsy? I have referred to a writer who has examined the original word and it appears that the man was suffering from what we now call paralysis. He was evidently quite helpless as he was carried by four men. When they arrived they found that they could not proceed because of the cr

We should give considerable thought to the words of Jesus regarding healing and forgiveness. First of all Jesus said to the man, “Son thy sins be forgiven thee.” Possibly his illness was due to his sin and our Lord therefore sought to lay His finger on the real cause. As soon as the scribes heard Jesus say this, they commenced reasoning in their hearts. In this connection St. Chrysostom says, “Behold the evidences of the divinity of Christ. Observe that he knows the very secrets of your heart.”

You should note Jesus' answer, it is like all His utterances, masterly. He knew that any impostor could go around saying, “Thy sins are forgiven,” but as evidence of His power He gave bodily healing to the sick man. The narrow jealousy of the religious leaders of Israel always became inflamed at Jesus when He showed His power
and it was because He made claims to be the Son of God that they accused Him of blasphemy at His trial.

Although men are impressed by bodily healing the greatest blessing Christ can give His people is forgiveness. We should seek that blessing earnestly and with faith.

15th APRIL

Mark 2: 14-17. Memorise Acts 2: 52

Local background is very important in today's lesson. The Jews were under Roman rule and this was very hateful to a people with great traditions. We usually think of the term “publican” as meaning a man who sells strong drink but in the time with which our lesson deals, a publican was a man who gathered taxes on behalf of the Roman government. These men were particularly hated and for two reasons. (1) They were usually Jews themselves and people regarded them as traitors, (2) they used to extract more from the people than was necessary.

We have a good example in this lesson of what is commonly called self righteousness. The Pharisees belonged to a sect whose members regarded themselves as being almost perfect. When these Pharisees saw Jesus sitting at meat with the publican they began to speak in a critical way to Jesus' disciples. As one commentator points out they were probably so impressed with the healing of the palsied man that they did not like to say too much but like many other cowardly critics they said the unpleasant things to the disciples.

Jesus turned the tables on the Pharisees by showing them that His mission was to help and save the sinner. Jesus did not think that the Pharisees were sinless but He knew that they thought they were. God always seeks to have men willing. We must feel the need of cleansing if we are to be cleansed.

22nd APRIL


Although we do not have fasting in our church the words of Jesus in this lesson are of great value to all Christians.

Christ was here laying the foundations of the new order of faith. As the Apostles were to emphasise later there was always danger when men became occupied with mere forms. You will notice, in verse 20, a reference to the bridegroom being taken away. One thoughtful commentator says “that the word signifies violent death. The first hint, though dim, of His crucifixion.”

Christ's death is the central fact of the Gospel and Jesus wanted men to look towards the great truths and not to think of mere forms. Attendance at God's house, observance of the Lord's day, are all God appointed things but we must always guard against thinking that we get acceptance in God's sight through merely observing these rules.

What Jesus said about sewing a new cloth on an old garment and putting new wine in old bottles was a further explanation of His reference to fasting. The old Jewish forms had lost their usefulness and life and the new Gospel of Grace could not be contained in these forms.

Later on the Apostle Paul was to plead with the early church not to put its new wine in the old bottles of the Law. Perhaps with your teacher you could read over the 5th chapter of Paul's epistle to the Galatians and you will see how anxious Paul was about this matter.

Before leaving this lesson it might be as well to remind you that the bottles Jesus referred to were made out of animal skins. If these skins were old then the new wine would ferment and burst the bottles.

29th APRIL

Mark 2: 23-28 Memorise verse 28

Today's reading is what may be called a blood relation to last Sabbath's reading. Jesus has again dealt with the sin of formalism. The keeping of the Sabbath was a most important matter in the Jewish Church and rightly so; but as was the case with other rules that God had given more attention was being given to the letter of the law than to the spirit.

Jesus used Scripture at all times with telling effect. He challenged the devil with a quotation from Scripture and He silenced His opponents with fresh and vital presentations of the law and prophets which His hearers thought they knew so well. Our lesson today records another instance. The incident of David eating the Shew bread is found in 1 Samuel 21: 6 and you will notice that the priest who gave the Shew bread was Abimelech. Abiathar was the son of Abimelech and it is suggested that the son acted as an assistant to his father. What Jesus was able to prove to His critics was that the Word of God permitted the works of necessity. In Matthew 22: 12 Jesus lays down another principle that it is lawful to do well on the Sabbath day. Turn to the following instances and you will note that Jesus carried out His teaching by performing miracles on the Sabbath. Mark 1: 25-28, Mark 3: 1-5, Luke 13: 11-17, John 9: 1-41.

Some who treat the Sabbath lightly quote verse 27 as an authority to do their own pleasure on the Lord's day. From the whole teaching of the Bible it is obvious that what Jesus taught was that God had ordained the day for man's spiritual growth and physical rest. He is the Lord of that day and therefore all that He requires will be for His greater glory.

Finally there is an interesting aspect of the words found in verse 28. Jesus is Lord of the Sabbath day. One commentator points out that the word “is” indicates that He continues to be Lord of that day. The Sabbath was not some man-made institution in Jesus' eyes which would pass away, it was something over which He would continue to rule as long as the world lasted.

(Continued from Page Eight)

SUBSCRIPTIONS FOR FEBRUARY, 1951

NEW SOUTH WALES

Mrs. Alex Anderson, Chatsworth, 5/-, 31/12/51; Mrs. McIntosh, Chatsworth, 5/-, 31/12/51; Mr. G. Morris,
Hamilton, £2/10/-, 30/4/56; Miss A. Robinson, Narrabeen, 5/-, 28/2/52; Mr. G. Buchannan, Harrington, 5/-, 31/12/52; Misses Cameron, James Creek, 5/-, 31/12/51; Mrs. B. Mackay, Maclean, 10/-, 2/2/54.

VICTORIA
Mrs. A. Auldminckle, Hamilton, 5/-, 51/12/51; Mr. C. McKechnie, Mooralim, 7/6, 31/5/52.

NEW ZEALAND
Mrs. T. Aitken, St. Andrews, 5/-, 31/12/52.

DONATIONS
Mr. J. MacLeod, Sth. Mentone, Vic., £1; Mr. A. McDonald, Geelong, Vic., 5/-; Mrs. A. Auldminckle, Hamilton, Vic., 5/-; Miss M. Thompson, Sydney, N.S.W., 10/-; Mrs. Forrester, James Creek, N.S.W., 10/-.

MARCH BIRTHDAYS
Many Happy Returns
“The fear of the Lord is a fountain of life.” Proverbs 14: 27.

1951
March
1 – Joyce Robinson, Taree.
2 – Allan James Berry, Barrington.
3 – Pauline Murray, Bunyah.
4 – Donald Berry, Salt Ash.
5 – James Bain, Wauchope.
6 – Nola Stevenson, Gloucester.
7 – Ian Bathgate, Maclean.
8 – Fay Woodall, Branxholme.
9 – Donald Cormarty, Sydney.
10 – Margaret Wessel, Taree.
11 – Gordon McKinnon, Pappinbarra.
12 – Anne MacKay, Geelong.
13 – Donald Cromarty, Sydney.
14 – Margaret Young, Geelong.
15 – Judith Gollan, Taree
16 – Ian Bathgate, Maclean.
17 – Frederick Chapman, Taree.
18 – Deidre MacLean, Wherrol Flat.
19 – Fay McInnes, Taree.
20 – Cathryn Fuller, Grafton.
21 – Elizabeth McKinnon, Pappinbarra.
22 – Donald Young, Geelong.
23 – Judith Dick, Wauchope.
24 – Eric Murray, Bunyah.
26 – Dennis Wisely, Wingham.
28 – Marion Nicholson, Clunes.
29 – Marion MacRae, St. Kilda.
30 – Mary Jackson, Hamilton.
31 – Beryl Fuller, Grafton.
32 – Dorothy Williams, Grafton.
33 – Coral Janette Ostler, Pappinbarra.
34 – Elizabeth King, Grafton.
35 – Gordon Oakley, Failford.
36 – Hugh Osborne Smith, Russell Island.
37 – Penelope Colwell, Forbes River.
39 – Annette Stewart, Lismore.

SEARCH WORK IN LEVITICUS, 21-27
1. Fill in what observances were held on the following dates: 14th day of the first month; the 10th day of the seventh month; and the 15th day of the seventh month.
2. Where is it said; “He that curseth his God shall bear his sin?”
3. In which year was Liberty proclaimed? What was this year called?
4. Could a person who became poor and sold himself to his brother be made a bondman? In what capacity could he serve?
5. Where does God say, “Ye shall keep My Sabbaths and reverence My Sanctuary?”
6. Where is rain promised if people keep God's commandments?
7. Write out a verse where God says He will remember His Covenant.

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.
RELIGION AND MORALS REPORT, 1951

By The Rev. M. C. RAMSAY, M.A.

The stability of our nation and the civil and religious liberties of our people are threatened by the lawlessness which characterises so many of the people of our land. This disregard of and opposition to all authority, divine and human, is most manifest in industrial areas, where irreligion appears to have its strongholds. This defiance of rights and constitutional authority is not to be treated lightly, and there are evidences that some of our legislators are awake to the extent of the danger, and necessary legislative action and other precautions are being taken to frustrate subversive actions.

The New South Wales Cabinet in the face of vigorous protests and contrary to the will of the people, has signified its willingness to give to the Roman Catholic Church, permission to erect a sectional university and has promised certain concessions to such an institution. The Premier and the majority of his Cabinet are willing to commit political suicide in order that they may forward the interests of their church and receive its very doubtful blessing.

The danger of Communism frequently blinds people to the greater evils of the Roman Catholic Church, and that church is diligent in exploiting the evils of Communism. Strong protests against the favours proposed to be bestowed upon the Roman Catholic Church, by the New South Wales Government and against the aims and methods of that church are being voiced by many Protestant leaders although, unfortunately, there are some outstanding exceptions.

The Roman Catholic Church, with Communism and other powerful factions in our nation, is effecting an increasing secularisation of the Sabbath Day, the Chief Secretary of New South Wales, by granting special permission to charitable organisations to hold functions on the Lord's Day, at which charges are made for admission, is doing a great disservice to the Christian Cause. The Lord's Day Observance Society, with its fine doctrinal basis, noble objectives and unremitting efforts, is making constant protests against the desecration of the Holy Day, and is lifting up before the eyes of Christian people the Scriptural character of true Sabbath observance.

The Christian Churches are pursuing their work and witness with varying degrees of success. Frequently, in the reports of former years, the evils within the churches were dealt with to a considerable extent, suffice to say here, that Modernism is still active, and it is a matter which should cause searchings of hearts, that in several churches the text-books prescribed for students for
the ministry are such as do directly foster the modernistic or sceptical treatment of the Scriptures, and thus exercise an enfeebling influence upon those churches.

A hopeful feature in the Christian Church is that quite a number of young persons have had definite religious experiences, believe in the trustworthiness of the Scriptures and are actively engaged in Christian work. That many of these earnest young persons suffer from lack of reliable Scriptural guidance is regretted. One contributing factor is that certain churches set at nought the Old Testament Scriptures by teaching that they have been totally displaced by the New Testament Scriptures, so that they no longer constitute a portion of God's revealed will for us. In most cases the Old Testament is so treated because its teaching is found to challenge certain beliefs of those churches. All true upholders of the Bible should strongly oppose this attitude to the Old Testament.

Another factor which works against many young people arriving at a wholesome view of Divine Truth is the prevalence of creedless churches – creedless, in the sense that they are either unwilling or unable to set down in writing what they believe.

Your committee is aware of the existence of many forces which are subversive of that which is good in the home, the church and the nation, and we recognise that solvent of these ills is vital godliness, which is the result of the outpouring of the Holy Spirit. A nation-wide awakening of the unsaved and a nation-wide turning of God's people to the Scriptures, with deep reverence an submissive hearts, should be the burden of our prayers.

We rejoice at every indication of true godliness. Also, we go forward recognising that “the Lord reigneth,” and that in these days when the enemy is coming in like a flood, the Spirit of the Lord is lifting up a standard against him.

GENERAL ASSEMBLY, 1951

Revelations Chapter 3, Verse 2

The most important discovery in the Word of God, is redemption from sin and misery through the sacrificial death of our Lord and Saviour Jesus Christ. Therefore, the most vital truths are those related to the Person and Work of Christ. The terror of a lost eternity that torments the awakened conscience can only find repose in the sufficiency of Christ's person and work.

The exaltation of secular power and the elaborate display of ceremonial pomp and show cannot give life to the church or the individual. It was such a lifelessness that brought the charge against the Church at Sardis. “Thou hast a name that thou livest, and art dead.” Christ, searching the depths of her hypocrisy, judging the worthlessness of her works, issued the warning that we have in verse 2: “Be watchful, and strengthen the things which remain that are ready to die.”

The first pulse of life in the penitent sinner and consequently in the life of the church, originates from recognising and receiving Christ as “God manifest in the flesh.” Thus the deity of Jesus Christ stands out in the great discovery of redemption. Our Salvation is secured by the arm of Omnipotence, in Him and by Him, in Whom dwelleth the fullness of the Godhead bodily. With equal clearness the Holy Scriptures unfold the humanity of Christ Jesus. He was born of a woman, made under the law, and became subject to all the infirmities of the flesh, yet without sin, and through the incarnation Christ reveals to the Church the invisible God, whom no man can see nor hath seen, for Christ is “the express image of His person.” The discovery of Redemption reveals Christ as both God and man. As the Son of God, He searches the hearts and as the Son of Man, He feels our feelings, or as the Apostle puts it: “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 all things pertaining to God.”

The discovery of Redemption in God's Word also unfolds the person and work of the Holy Spirit, showing that the entire efficacy of religion upon the soul of man is due to Him. We are redeemed “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.” (Titus Chapter 3 Verse 5). The discovery of redemption opens up to us the acts and work of God's free Grace, in justification, adoption and sanctification.

These are the great doctrines, that constitute the mighty energies of the Church of God. These are the great truths that filled Paul with spiritual enthusiasm, as he aspired to their knowledge saying, “I count all things as loss for the excellency
of the knowledge of Christ Jesus my Lord.” They gave life, and power, and glory to his labours. These same truths gave the noble army of martyrs a power that was stronger than the most excruciating tortures, and the fiery stake.

It was because these principles were obscured that the world passed through the long night of spiritual and mental darkness, when the so-called civilised world, groaned under a tyrannical ecclesiastical dictatorship, but with the re-discovery of redemption during the Reformation, the life pulse of the Church revived. These living doctrines enlarged the capacity of the heart and mind, they released the prisoner from his prison house of superstition and broke the bonds that restricted his mental activity. They gave eloquence to Luther and Calvin, Knox and Melville. These are the doctrines that shall yet bring life and liberty and freedom to those who are sitting under the shadow of death.

As a branch of Christ's Church on earth, we have, for over 100 years sought to maintain these principles, and for that reason the life pulse of our Church beats on. We are about to constitute the General Assembly of the Church, and so long as we cherish these principles we can take courage and go forward, knowing that the infinite and eternal moves about and among us. Let our deliberation be determined by the great discovery of Redemption, The hidden wisdom, that none of the princes of this world knew, and the life and glory of the Church shall go on from strength to strength.

Let us hold that fast which we have, that no man take our crown.

THE SYNOD OF EASTERN AUSTRALIA, 1951

The retiring Moderator, before constituting the Synod, preached from the 17th Verse, of the 14th Chapter of Romans. “The Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.” The Synod being constituted the incoming Moderator, the Rev. M. C. Ramsay, delivered an address entitled, “A Review of Australian History.”

The Synod gave close attention to the relation of the Synod to the General Assembly. Over a number of years, certain members of the Synod have been gravely concerned about the present relationship. The Synod, 1950, appointed a committee to investigate the position. The report submitted by this committee revealed weaknesses, and emphasised that the solution of the problem was one of urgency.

At present we have two autonomous churches, viz., the Presbyterian Church of Eastern Australia, and the Free Presbyterian Church of Victoria. The above Churches agreed to unite in all matters spiritual under a General Assembly, while other matters, relating to property and funds came under the jurisdiction of the respective churches.

The Synod agreed to appoint a Committee, consisting of the Rev. J. A. Webster (con.), the Revs. M. C. Ramsay and J. A. Harman, and instructed the committee to confer with the Presbytery of the Free Presbyterian Church of Victoria. We anticipate that we shall be able to give a more detailed account concerning this matter when we report on the proceedings of the General Assembly.

THE N.S.W. COUNCIL OF CHURCHES

During the sittings of Synod, 1950, there was a difference of opinion concerning the Synod's future relation to the New South Wales Council of Churches. It should be clearly understood that the difference of opinion expressed was not on the question of principle, but on the best methods to adopt for the purpose or propagation and witness to our principles. The Synod was unanimous that a protest should be made concerning certain activities of the New South Wales Council of Churches, especially relating to the “Churches Forum of the Air,” which is conducted and controlled by the Council, It was agreed that a list of our objections be drawn up and submitted to the Council of Churches, meanwhile the Synod continue affiliation with the Council.

CONSTITUTION OF THE SYNOD OF EASTERN AUSTRALIA

The late Rev. H. W. Ramsay made an extensive search for missing minute books of the Synod, over 20 years, and was unable to discover the minutes from the formation of the Synod, 10th October, 1846, to 1865, and also later minute books; as a result the exact wording of the Constitution of the Synod was unknown. A few years ago, the original minute book of 1846 was discovered. This book is now an historical document, and, unfortunately, is not in our possession, nevertheless, it is in safe keeping. The Constitution is set down in the opening minute. The Synod requested that the Constitution now be
recorded in the minutes of 1951. The Constitution reads as follows:

Within an upper room in Hunter Street, on the 10th day of October, 1846. Mr. Tait was appointed clerk. It was then resolved that this court should be called the Synod of Eastern Australia, and that the ministers and elders, constituting the court should renew and they do hereby renew their adherence to the Westminster Confession of Faith, the Directory for Public Worship, and the Form of Church Government, together with the Second Book of Discipline as the standards of this Church.

Extracted from the Minute Book of the Synod of Eastern Australia in the library of the Presbyterian Church Offices, Scots Church, Margaret Street, by Rev. J. A. Webster, Minister of Maclean, and Mr. Neil McPherson, elder of St. Georges, Sydney.

FINANCE COMMITTEE

The committee in submitting its report, recommended that Ministers stipend be increased from £390 to £450. The committee, in supporting their recommendation, pointed out the greatly increased cost of living, and that the proposed increase was not in parity with the increase in the basic wage. The above recommendation was adopted.

The committee also dealt with petition from various congregations regarding the sale and mortgage of property. The following petitions were granted:
(1) Grafton-Brushgrove congregation. Permission granted to subdivide the Church property at Brushgrove, and sell the Manse, and the land on which it stands, if the deeds of the property permit.
(2) Manning River congregation. Permission granted to mortgage the new Manse up to a sum not exceeding £1,000.
(3) Richmond-Brunswick congregation. Permission granted to mortgage Manse property up to a sum not exceeding £500.
(4) Hunter-Barrington congregation. Permission granted to mortgage Church property at Raymond Terrace up to a sum not exceeding £1,000.
(5) St. George's congregation. Permission granted to take out an overdraft for £3,500 to purchase a Manse.

THE LORD'S DAY OBSERVANCE SOCIETY

The above Society requested the Synod to appoint representatives to a committee of a branch of the Society in Sydney. The Synod expressed warm approval of the work of the Society and recommend it to our people. The Synod decided to defer consideration until additional information could be obtained, and in the meanwhile, communicate the substance of the request to the Kirk Session of St. George's.

THE REV. A. D. McINTOSH

The Synod was informed that the Rev. McIntosh had accepted a call to the Hamilton Congregation as colleague and successor to the Rev. I. L. Graham. Mr. McIntosh expects to be inducted into the charge during April. Mr. McIntosh would then have to vacate his seat on the Synod. Members of the Synod expressed their regret that they would lose the services of Mr. McIntosh, but assured him of their prayers and interests in his future field of labour.

Before the conclusion of Synod, it was agreed to invite the Rev. Barkley, of the Reformed Presbyterian Church in Victoria, to assist during the Communion seasons in the various congregations in New South Wales.

THE SYNOD, 1951

Romans: Chapter 14, Verse 17

We gather here tonight, as men who have received their commission from God, a commission that embraces the whole civilised and uncivilised world. “Go ye into all the world and preach the Gospel.” As a branch of Christ's Church on earth we have, within the range of our limited material resources endeavoured to fulfil the trust passed into our hands. While we shall, and should not, be satisfied with our labours, nevertheless, it is a source of encouragement to know that we have not been idle. Our witness has been maintained for over 100 years in Australia, and we have heard the ceaseless cry of the heathen, and thank God, that he has called from our midst, men and women, to serve Him and represent us in the Foreign Field. But the achievements of the past does not diminish the task or permit of any relaxation. Each generation brings its own peculiar demands and responsibilities, but our duties remain the same, to propagate and maintain the principles that are not of this world. Principles that came down from heaven, and are the basis of Christ's Kingdom. “My Kingdom is not of this world.” These principles are set forth in our text. “The Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy
The state of national and international affairs, the agitation of Communism and the ominous acts of time serving politicians, cry out for the application of the principle of righteousness. God's instruction to Ezekiel comes with equal force to us. “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth and give them warning from me.” We are called upon to warn the wicked to repent, and the righteous to depart not from his righteousness. The Lord Jesus Christ did not exclude political instruction, nor hath He authorised such exclusion. As Dr. Cooke hath said, “He compressed the politics of the universe into one sentence.” “Render unto Caesar the things that are Caesar's and unto God the things that are God's.” This sentence embraces every doctrine and duty that is obligatory in relation to Church and State. And surely the words of the Psalmist express the desire of every heart in this building tonight.” When he says in the 2nd Psalm, “Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve God with fear, and rejoice with trembling.”

By expounding the principle of righteousness, ministers of the gospel, under God, have been the true liberators of men. A righteousness that can only be imputed by faith in the sufficiency of Christ's sacrificial death on Calvary's Cross, and who is more competent to expound the principle of righteousness, than the God appointed watchman set upon the walls of Zion? Who freed Scotland from the abyss of superstition and political tyranny, but her fearless Knox and her learned Melville. It was not the power of her nobility, not the patriotism of her people that brought liberty to England, but the courage of her Puritans, and in Germany it was the gentle Melanchthon and Luther that filed away the chains of slavery. In these days of religious indifference and political confusion, we, as office bearers in the Church of Christ, and watchmen of the walls of Zion, are called upon to defend and maintain the heaven born principle of righteousness, by rebuking error both in the political and religious life of the people.

The second principle in our text is “peace.” This refers to the Peace of God. We cannot shave peace in the world until man is at peace with God. For the past six years men have sought ways and means to bring peace among the nations of the world, and they have arrived at the conclusion that the only way to maintain peace is to prepare for war, but peace is a misnomer under such circumstances. The term “cold war” is used to describe the atmosphere under which we have lived since the cessation of hostilities. Peace can only be obtained when righteousness is maintained. Therefore, unless righteousness comes the central principle in our national and international relation there can be no peace on the earth. But as watchmen on the walls of Zion we are commissioned to proclaim that the peace God is not dependent upon international relationships, or political manoeuvres, but by faith in the finished work of our Lord and Saviour Jesus Christ. “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid,” Nevertheless, we are required to tell the people, that peace on earth is dependent upon the observing of the principle of righteousness.

The third principle in our text is “Joy in the Holy Ghost.” By the observation of the righteous rules set forth in Scripture for the political order peace on earth can be obtained, these rules being summed up in the words of the Master, “Render unto Caesar the things that are Caesar's and to God the things that are God's,” but such observation will not bring “Joy in the Holy Ghost.” Governments are established, as Paul said, for the punishment of evil-doers, and the praise of those that do well,” but this government cannot eradicate the wickedness in the human heart, it cannot restore the Divine Image. It can exercise no authority once the doors of death have been passed.

“Joy in the Holy Ghost” is the gift of God. What the law could not do because it was weak through the flesh, God hath done in Christ. The Spirit whom we receive in Christ, is the true answer to every need of the soul. It elevates the soul above circumstance and environment, banishes the limitations that time and the flesh would impose, and reveals the pleasures that are at God's right hand.

The watchmen on the walls of Zion are required to warn the wicked of their wickedness in every sphere of human activity, and to encourage the righteous to hold fast to the faith, and proclaim Salvation, that is so freely offered in the Gospel.

WELFARE OF YOUTH REPORT
The Welfare of Youth work for 1950, from the point of view of competitions, was not quite up to the standard of last year. In the Shorter
Catechism, Metrical Psalms and Scripture departments there has been, we regret to say, a slight falling off. Only 56 competed in the Shorter Catechism in comparison with 64 last year, 71 in the Metrical Psalms Section as against 118 last year, and 31 in the Scripture portion against 66. The number of those learning the Psalm tunes has increased from 34 last year to 60 this year, and in the Search Work last year from 22 to 34 this year. The total number of Birthday Cards sent out this year was 566 as against 596 last year.

The answers in the Search Work was particularly well done.

A pleasing feature of this year's work was the interest manifested by the children of Maclean congregation, especially in the Search Work department, where they carried off all the prizes. The names of several new Australians (Dutch) appear on our lists. We are very pleased to welcome these newcomers into our midst.

The Free Kirk Fellowship is still popular with 10 branches and is serving a very useful purpose. This year the Rally is to be at Maclean. Recently a junior branch started in the Maclean congregation.

A suggestion from the Taree branch of the Fellowship is that the 1952 Rally, which is to be held at Taree (D.V.), the meeting be addressed by selected speakers chosen from our church, as a change to the usual practice of papers being prepared and read by the Fellowshippers themselves. This was approved.

Your committee recommends that we investigate the possibility of conducting a special evangelistic campaign throughout our church. This suggestion met with general approval.

The committee would like to thank parents, teachers and all who have assisted in any way with the Welfare of Youth work during the year. The committee recommended the payment of £11/7/9 out of pocket expenses by the convenor.

J. CAMPBELL ROBINSON,
Convener.

WELFARE OF YOUTH RESULTS, 1950

Catechism

Infants. – Questions 1-10.
Fourteen competed in this section. Maclean, 2; Grafton, 2; Manning, 2; Wauchope 8.

Junior. – Questions 11-30.
Ten competed in this section. Manning, 5; Grafton, 2; Maclean, 1; St. Kilda, 1.

Intermediate. – Questions 31-60.
Nine competed in this section. Manning 1; Grafton, 4; Maclean, 4.

Senior. – Questions 63-107.
One competed in this section. Manning, 1.

Word Perfect Repetition
Two competed in this section. Manning, 2.

Metrical Psalms

Infants. –
Six competitors. Wauchope, 1; Manning 1; Maclean, 4.

Junior. –
Forty-two competitors. Wauchope, 14; Manning, 9; Grafton, 7; Maclean, 12.

Senior. –
Twenty-three competitors. Wauchope, 9; Grafton, 4; Manning, 5; Branxholme, 3.

Scripture Portions
Twenty-one competed in this department. Twenty in the Junior and 11 in the Senior.

Junior. –
Manning, 3; Maclean, 6; Grafton, 7; Wauchope; 4.

Senior. –
Manning, 6; Maclean, 1; Wauchope, 4.

Singing Psalm Tunes
Sixty competed in this department. Thirty in the Junior and 30 in the Senior.

Junior. –
Manning, 14; Grafton, 1; Maclean, 5; St. Kilda, 1; Wauchope, 9.

Senior. –
Manning, 14; Grafton, 7; Wauchope, 9.

SEARCH WORK

The Search Work this year was very well done, so well done that we have decided to issue a certificate of commendation to all children who have completed six months work for the year and over. We found it a pleasure to correct the papers. This year there has been a decided improvement in the matter of the neatness and correctness of the answers.

The interest manifested by the children of Maclean congregation is to be commended. They are also to be congratulated upon winning all the prizes in the Search Work Department this year. It is understood, of course, that every child cannot win a prize, but all may benefit very much by doing the work. The chief advantage in doing the work lies in the fact that it acquaints the student with the Scriptures, which are able to make wise unto salvation. Your Committee appreciates the encouragement received from both parents and teachers. However, we feel that we can still do better.

Once more we crave the assistance of one and all to help us to try to increase interest in this
important branch of the Welfare of Youth Department's activities.

Altogether there were 34 competitors for the year, 12 more than last year. Four in the junior section, 16 in the Intermediate, and 14 in the Senior.

Of these competitors Maclean had 14, Comboyne 2, Mullumbimby 2, Branxholme 2, Taree 4, Chatsworth Island 1, Sydney 3, Kindee 4, Hamilton 2.

The following were the prize-winners:

**Junior Section.** – First prize divided between Alison Walter and John Green, both of Maclean; each 1,200 marks plus.
Second prize: Joy Green, Maclean, 1,200 marks.

**Intermediate Section.** – First prize, Karin Webster, Maclean, 1,200 marks plus.
Second prize: Janice Green, Maclean, 1,200 marks.

**Senior Section.** – First prize, Judith Walter, Maclean, 1,200 marks plus.
Second prize: Jean Cameron, Maclean, 1,200 marks.

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**THY NEIGHBOUR**

Luke Chapter 10, Verse 29

The lawyer, who asked the Master, “What shall I do to inherit eternal life,” summed up the “Law of God” in the words of our text. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbour as thyself.” The responsibility of obedience rested upon the lawyer, and the same responsibility rests upon every member of the human race, for the law of God is unchangeable, but to meet the obligations of such responsibility is beyond the power of man.

Responsibility is sometimes assumed, within limits, to gain an objective or as a necessary qualification to satisfy the lust for power, and in some cases responsibility is assumed for self-aggrandisement. But the consciousness of man's responsibility to his God and his fellowman is a Christian virtue.

When an individual feels his responsibility to the heathen, who is a prisoner of his own vicious imagination and wallows in the cesspool of his own moral degradation, it is the result of the illumination of the mind and heart by the Holy Spirit. The object of the parable of the good Samaritan is to this end.

The lawyer asked the Master to place a limit upon responsibility and love, a place of termination, where responsibility would cease and love come to an end, by asking the question, “Who is my neighbour?” The Master replied by holding up to him the despised Samaritan, who instead of asking, “Who is my neighbour?” recognising his responsibility and exercising his love towards the man who was in need. The relationship is mutual “Go thou and do likewise,” said the Master.

An African mother brings her wasted and consumptive babe to the Medical Missionary, with pathetic appeals for the life of her child, or the leprous boy, who after continuous refusals, owing to lack of accommodation, still cries for admission to the compound, where his disease laden and fever stricken body might find relief. Will you pass by on the other side of the road? My friend, these are your neighbours, and by the Word of Christ, responsibility is upon you. The heart rending scenes of heathenism is the result of sin and the reward of inquiry.

The self-degradation of idolatry and the unspeakable iniquity perpetrated in the name of religion, leaves the heathen without excuse, his self-chosen religion of lies arises from hatred to God and His laws, which “change the Glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things, wherefore, God gave them up to uncleanness through the lust of their own hearts.” But this should not make us less pitiful or less eager for our neighbour to be delivered from the bondage of sin. We have our responsibility to the laws of God, which declare: “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and thy neighbour as thyself.” It is true, that the realisation of such responsibility will only bring an overwhelming conviction of sin, which will quicken the elements of misery to an intense wretchedness. Paul emphasised the responsibility that was upon him, and that is upon every member of the human race. Paul cried, “O wretched man that I am,” he was conscious that he was not able to meet his responsibility.

Paul thought that he could attain to eternal life by the law. He was exceeding zealous for the tradition of his fathers, touching the righteousness which is in the law, blameless. Paul like the lawyer, who asked the Master, “Who is my neighbour?” fixed the limits of his responsibility and the termination of his love. It was only when Christ met him by the roadside that led to Damascus, that his
heart was enlarged to embrace the whole world, and the consciousness of his responsibilities to the laws of God, he found his neighbours in Rome, Athens and Bereia. "I am a debtor to the Greeks and to the Barbarians, both to the wise and to the unwise," he said.

The Christ had fulfilled Paul's responsibilities on the Cross. The provision of the Cross designed in infinite wisdom and with glorious precision to enable his conscience to feel and meet his responsibilities. "The blood of Christ, who though the Eternal Spirit offered himself without spot to God, cleanseth the conscience from dead works to serve the living God," thus enabling Paul to assume his responsibilities, trusting in Christ for grace to fulfil them. His life course was not one of perfection, but it was one of progress. It was a fight against base passions and the stress of temptation, but he sheaths not his sword until he is called into the presence of God.

Paul could say I bow my knee before His throne and with my tongue swear fealty to Christ, and as Dr. Martin has said, "This oath of allegiance is but the echo of Christ's oath of Sovereignty." "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return. That unto me every knee shall bow and every tongue confess."

It was by the roadside of time that ends at the Valley of Death that Christ found us, victims of our own sins, each passing hour bringing us nearer to the judgement throne of God, and the doom of the ungodly. The Lord Jesus Christ assumed to the law of God and proclaimed that our debt be charged against His account, and that debt was paid on Golgotha's Hill. Christ's sacrifice is recognised in heaven as the acknowledgement of responsibility to the laws of God, as it is written. "He magnified the law and made it honourable."

To embrace the Cross of Christ, which is the power of God unto Salvation, is the most outstanding acknowledgement and recognition of your responsibility to the laws of God, which Christ has fulfilled on your behalf; and not only so, but by the Holy Spirit enlarged the capacity of your mind and heart, enabling you in a measure, to assume the responsibilities that are yours to the laws of God, which are summed up in the words of our text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbour as thyself."

From the roadsides of Africa, India, South America, the "wounds and bruises and putrefying sores" of heathenism span the oceans, their disease laden bodies, their physical miseries and mental agonies, the vicious crop of idolatry and superstition, may arouse our sympathy, but out there on the roadways of heathenism are heirs of the Kingdom of God, but who are as yet, strangers and aliens to the commonwealth of Israel. As a church we have heard their cries, and by God's grace have assumed our responsibility, but the responsibility belongs to the individual as well as to the church.

Who is my neighbour? Christ has answered that question in the parable of the Good Samaritan, and calls upon each one of us, "To go and do likewise."

THE AUSTRALIAN FREE PRESBYTERIAN
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Wharf Street, Maclean, N.S.W.

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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.

SUBSCRIPTIONS FOR MARCH
NEW SOUTH WALES
Miss D. McKinnon, Drummoyne, £1, 30/4/53; Miss Marie Steel, Wauchope, 10/-, 31/3/53.

VICTORIA
Mrs. J. Morgan, North Fitzroy, 10/-, 30/10/50; Miss J. McLennan, Geelong, 10/-, 31/12/52; Miss R. Johnstone, Geelong, 5/-, 31/3/50; Mrs. M. Ashman, Dandenong, 5/-, 28/2/52; Mr. A. McDonald, Lysterfield, 5/-, 28/2/52; Mrs. J. K. Rintoul, Norwell, 5/-, 28/2/52; Miss S. V. McFarlane, East St.
Kilda, £1, 31/12/54.

**DONATIONS**
Miss M. Steel, Wauchope, 10/-.  

**SUNBEAM**
Kindee Sabbath School, 1950, 6/-.; Wauchope Sabbath School, 1951, £1/10/-.

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

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**WELFARE OF YOUTH RESULTS, 1951**

**SHORTER CATECHISM**

**QUESTIONS 1-10** (14 Competitors)
**Maclean:** Alison Walter, Jean Ryan.  
**Grafton:** Margaret Fuller, Daphne Fuller.  
**Pampoolah:** Douglas Polson.  
**Taree:** Joy Kidd.  
**Wauchope:** Ruth Yvonne Trotter, Margaret Bain, Ian Bain, Alan Bain, Neil Brown, Rae Bain, Robert Suters, James Bain.

**QUESTIONS 11-30** (10 Competitors)
**Taree:** Fay McInnes, Patricia King, Graham Berry,  
**Bunyah:** Raymond Murray.  
**Grafton:** Bill McPhee, Cathryn Fuller.  
**Maclean:** Bruce Cameron.  
**St. Kilda:** Neville Robertson, Tom Rand.  

**QUESTIONS 31-62** (9 Competitors)
**Taree:** Kerry Morris.  
**Grafton:** Ross Alford, Anne Alford, Janice Fuller, Mae Anderson.  
**Maclean:** Janis Green, Karin Webster, Alistair Cameron, Katherine Mackay.

**QUESTIONS 63-107**
**Pampoolah:** Margaret Polson.

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**WORD PERFECT REPETITION**
**Taree:** Francis King, John King.

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**METRICAL PSALMS**

**INFANTS' SECTION**

**Wauchope:** Ruth Yvonne Trotter.  
**Taree:** Graeme Weber.  
**Maclean:** Neil Gregor, Ian Benham, Barry Orr, Milton McLaren.

**JUNIOR SECTION**

**Wauchope:** Ruth Yvonne Trotter.  
**Taree:** Graham Berry, Helen King, Helen Cause, Elizabeth King, Donald Berry, Kerry Morris, Fay McInnes, Patricia King.  
**Kindee:** Audrey McKinnon, Reg. McKinnon.  
**Grafton:** Don Fuller, Rodney Fuller, Bill McPhee, Cathryn Fuller, Margaret Fuller, Daphne Fuller, Mae Anderson.  
**Maclean:** Judith Benham, Patricia Bailey, Karin Webster, Janis Green Robin Matthias, Robert Gilbert, John Martin, John Green, Donald Wallace, Katherine Mackay, Allan Gilbert, Pauline Green.  
**Wauchope:** Wendy Dick, Marslaidh Harman, Margaret Collins, Ruth Steel, Claudia Thame, Helen Bain, Robert Suters, Marie Steel, Neil Brown, Ian Bain, Alan Bain, James Bain, Margaret Bain.

**SENIOR SECTION**

**Wauchope:** Ruth Yvonne Trotter.  
**Pampoolah:** Margaret Wilkinson, Margaret Polson.  
**Mount George:** Kenneth Robinson, Alistair Robinson.  
**Bunyah:** Raymond Murray.  
**Grafton:** Ross Alford, Anne Alford, Janice Fuller, Helen Fuller.  
**Branxholme:** John Hanks, Lawrence Hanks, Peter McFarlane.  
**Wauchope:** Grant Harman, Alan Harman, Wendy Dick, Marslaidh Harman, Judy Dick, Ruth Steel, Margaret Bain, Alan Collins.

**REPETITION OF SCRPTURE PORTIONS**

**JUNIOR SECTION**

**Taree:** Helen King, Fay McInnes, Patricia King.  
**Grafton:** Ross Alford, Anne Alford, Janice Fuller, Mae Anderson, Cathryn Fuller, Helen Fuller, Bill McPhee.  
**Maclean:** Alison Walter, Janis Green, Karin Webster, Edwin Boyle, Pauline Green, Katherine Mackay.  
**Wauchope:** Wendy Dick, Marslaidh Harman, Ruth Steel, C. Collins.

**SENIOR SECTION**

**Taree:** John King, Francis King, Shirley Cause, Elizabeth King.
**Pampoolah**: Margaret Wilkinson.
**Maclean**: Alistair Cameron (aged 6).
**Wauchope**: Grant Harman, Alan Harman.
**Kindee**: Neil McKinnon, William McKinnon.

**SINGING PSALM TUNES**

**JUNIOR SECTION**

**Taree**: Helen King, Lyn Kidd, Jan Neil, Bertie Chapman, Graham Berry, Ian McInnes, Graham Weber, Rosemary Haigh, ——.

**Pampoolah**: Margaret Wilkinson, Margaret Polson, Gwen Smart, Douglas Polson.

**Maclean**: Alison Walter, Karin Webster, Janis Green, Bruce Cameron, Alistair Cameron.

**St. Kilda**: Neil Mackechnie.

**Wauchope**: Wendy Dick, Marslaidh Harman, Margaret Collins, Ruth Steel, Ian Bain, Alan Bain, Jean 10 Van Haren, Margaret Bain, C. Van Haren.

**SENIOR SECTION**

**Taree**: Graeme King, Francis King, John King, Elizabeth King, Patricia King, Shirley Cause, Helen Cause, Kerry Morris, Donald Berry, Fay McInnes, Joy Kidd, Vernon Haigh, ——.

**Grafton**: Ross Alford, Anne Alford, Don Fuller, Janice Fuller, Helen Fuller, Cathryn Fuller, Rodney Fuller.

**Wauchope**: Grant Harman, Alan Harman, Wendy Dick, Marslaidh Harman, Margaret Collins, Margaret Bain, Ruth Steel, Judy Dick, C. Van Haren.

**SEARCH WORK RESULTS, 1950**

**JUNIOR SECTION**

Alison Walter, Maclean, 1st Prize divided, 1200+; John Green, Maclean, 1st Prize divided 1200+; Joy Gray, Maclean, 2nd Prize, 1200.

**INCOMPLETE**

Billy Wallace, 200.

**INTERMEDIATE**

Karin Webster, Maclean, 1st Prize, 1200+; Janice Green, Maclean, 2nd Prize, 1200; Pauline Green, Maclean, 1199; Colin Gray, Maclean, 1199; Archibald McLachlan, Sydney, 1199; Elizabeth King, Taree, 1185; Lawrence Hanks, Branholrne, 1184; John King, Taree, 1180; John Hanks, Branholme, 1179; Max Rees, Hamilton, 1159.

**INCOMPLETE**

Janice Blythe, 891; Esther Bale, 795; Kathleen MacKay, 400; Robert Law, 200; Nancy Munro, 100; Alice McKinnon, 100.

**SENIOR SECTION**

Judith Walker, Maclean, 1st Prize, 1200+; Jean Campbell, Mullumbimby, 1199; Mary Campbell, Mullumbimby, Cameron, Maclean, 2nd Prize, 1200; Helen Campbell 1199; Joan McAulay, Chatsworth, 1199; John McLachlan, Sydney, 1199; Elizabeth McClean, Sydney, 1193; Frances King, Taree, 1190; Joseph McKinnon, 1169; Elwyn McKinnon, 1164; John Rees, Hamilton, 1159.

**INCOMPLETE**

Graeme King, Taree, 1092; Heather Blythe Comboyne, 891; Ken McKinnon, 100.

**THE FIRST ATLANTIC CABLE**

The men who laid the first Atlantic Cable in 1858 were glad in heart when it spoke its first message: “Europe and America are united by telegraphic communication. Glory to God in the highest, on earth peace, good-will to men.”

— “Windows in Heaven.”

**A NAME WANTED**

The Rev. William Romaine, Rector of St. Ann’s, Blackfriars, England author of the “Life, Walk and Triumph of Faith” and other well known devotional books, when he urged to displace the Metrical version of the Psalms for the hymns, which were then becoming fashionable, steadfastly refused to do so, remarking to the advocates of the hymns, “I want a name for that man who should pretend that he could make better hymns than the Holy Ghost.”

**ALL FOR GOOD**

All things work together,
The crooked and the straight,
The dull, the bright, the dark, the light,
The little and the great.
Yes, all things work together,
For lasting good to those
Who trust the loving Heavenly Father's purpose,
And in His love repose.

**THE UNANSWERABLE QUESTION**

I cannot answer it.
You cannot answer it.
The angels in heaven cannot answer it.
The Lord Jesus Christ cannot answer it.
The great God Himself cannot answer it.
The great question is: “How shall we escape, if we neglect so great salvation.” — Hebrews 2: 5.

**FAITH**

Faith is true faith, even though it is only in a small degree. But we should all strive to have great faith. The King’s head is stamped upon the threepenny piece just as well as on the crown piece.
HOW MUCH I OWE

Chosen not for good in me,
Wakened up from wrath to flee,
Hidden in the Saviour's side,
By the Spirit sanctified.

Teach me, Lord, on earth to show,
By my love, how much I owe.

— REV. R. M. McCHEYNE.

JOHN THE BAPTIST

Chrysologus is said to have called John the Baptist the bond or buckle of both Testaments, who stood as the angel with one foot on the sea (the law), and with the other foot on the land (the Gospel).

THE LARK

The Lark teaches us a great lesson. It is the lowest builder, the highest flyer, and the sweetest singer.

ESTIMATING THINGS ARIGHT

By faith Moses learned rightly to estimate the things of this world, unsatisfying in their nature; uncertain in their possession; evanescent in their duration, and evil in their influence.

— J. BURNS, D.D.

LESSON NOTES

FOR MAY, 1951

By H. C. NICOLSON

6th MAY


Again we are to deal with the Sabbath day but from a different angle. The man who was healed had a withered hand and this is generally regarded as a hand from which all life has gone. One commentator suggests that the withered condition extended much further than the hand.

In verse 2 we see the perfect example of cold, selfish and formal religion. No one seemed to care what happened to the afflicted man, the main thing seemed to be whether Jesus would heal on the Sabbath day.

Now respect for the Sabbath day is something which should be in the heart of every Christian. The fourth commandment was given by our Lord Himself but we must seek to have a proper balance in regard to all Christian duties and obligations. You will notice that the motive for watching Jesus was not zeal for God's law but a desire to accuse Him.

Our Lord did not want to waste any further time so He said to the man, “Stand forth.” Then Jesus turned to His would-be accusers and asked the very searching question which is recorded in verse 4. Notice that they held their peace. Men who plan evil can rarely do anything when they are confronted with truth, particularly in human form.

Verse 5 gives us a view of the majesty of our Lord's character. It was their hardness of heart that grieved Jesus. Jesus can love sinners yet hate their sin. Notice the word of command which again appears in Jesus words to the afflicted man. Notice also the obedience which was the obedience of faith because up till that moment the hand had been useless. The restoration was perfect.

So that you may have a better view of the background of our lesson the following note on the Herodians. referred to in verse 6, may be helpful. “The Herodians were a political rather than a religious party. They were the anti-national party, and relied upon the protection of Rome as a prelude to the re-establishment of national independence. Their motto was expediency, their leading principle, worldliness (the leaven of Herod), accepting Roman protection because, by it, they obtained position and wealth. Politically they were opposed to the Pharisees, though in their hatred to Jesus, they joined that party on two occasions.”

One of these occasions is recorded in our lesson today.

As a conclusion to your lesson it would be helpful if you compared the incident of the man with the withered hand with a sinner coming to Christ.

13th MAY


Our Lord was drawing great crowds. Men in high places were following Him in order to trap Him and the common people followed because they understood perhaps more of Christ's real message than those who were better trained in religious matters. We must realise, however, how fickle is public popularity, because the crowds eventually joined with the leaders who brought about our Lord's final suffering.

From the place names given we learn that people actually came to Jesus from every quarter. Galilee was in the north, Judea and Jerusalem were in the centre, Idumaea was south, beyond Jordan – the east, and Tyre and Sidon were in the north-west.

Verse 9 and 10 record what has been a constant picture of Christ's activity – preaching and healing. We should ponder a great deal on the corruption of human nature. What could be more worthy of gratitude than the gifts of healing and the Gospel and yet so many who followed Jesus were apparently determined to destroy Him.

Again, we find in verse 11 the power of Jesus over the unclean spirits. That is one of the great truths of the Gospel – Jesus has conquered the powers of hell.

Verse 12 reminds us again how Jesus wanted to avoid the wrong kind of praise. He had power to heal the body but it was spiritual victories that Jesus wanted to drive home.
20th MAY

Our lesson deals with a great event in the New Testament, the calling of the disciples. Luke gives us an additional item on this event. Turn to Luke 6: 12-13 and you will find that the calling of the disciples was preceded by a night of prayer on the part of Jesus. If this was the case with Christ how much more necessary is it for congregations to be careful about who is to hold office in the congregation. We are warned in 1 Timothy 5: 22 “to lay hands suddenly (or hastily) upon no man.” This refers to the apostolic practice of laying on hands when men were ordained to some sacred office.

Verse 14 has a very beautiful phrase, “that they should be with Him.” That is the secret of all discipleship and it is as true for 20th century disciples as it was for the disciples of the 1st century. Jesus is alive and we can claim Christ’s presence.

Several other points may be made from today’s lesson. Firstly Christ chose men. He had power to choose other means but He chose the simple and intimate method of declaring His truths through the lives of men. Secondly, He chose His disciples for reasons which had nothing what-ever to do with their social or intellectual standing. Never allow yourselves to feel that the cold shoulder from your fellow men will mean that Christ will not come near to you. We often are farthest from the world when we are close to Him.

Thirdly, Jesus chose men of different personalities and gifts. All of the disciples had not the gifts of Peter, James and John but as one writer has said, “they were all deeply attached to Jesus with the exception of Judas Iscariot.”

Your class today could well conclude with a discussion on discipleship in our everyday life.

27th MAY

The powers of evil were always a great reality with Jesus and in our lesson today we find that Jesus took up the challenge of those who accused Him of being in league with the devil.

Later on in life you will find that some people regard those who take their religion seriously as being rather queer. We have another instance of this in the New Testament when Paul was before Festus, Acts 26: 24. “Paul thou art beside thyself; much learning doth make thee mad.”

The insult that was directed at our Lord was one which Jesus recognised as serious. Beelzebub was a particularly filthy demon and was known as the Lord of flies. For Jesus to have allowed the remark to pass unchallenged would have been to charge the Most High Himself with iniquity. Christ proved the charge false and furthermore He uttered words of warning which are still ringing in men’s hearts.

With all matters which deal with the Godhead we must be very careful. God is of purer eyes than to behold iniquity and our only approach is through Christ. The Holy Spirit is the great Agent through which God works and any insult directed against the Holy Spirit is at the same time directed against God. If we are careful in all these matters we will be safe from this great sin but we must also remember that God’s redeeming grace is only withheld from those who have deliberately and maliciously insulted the great Comforter.

Again let us remind ourselves that Jesus recognised Satan not only as a person but as a very strong person. How careful and prayerful should all God’s servants be in a world where the Evil One still carries on his work.

APRIL BIRTHDAYS
Many Happy Returns

“Let my cry come before Thee, O Lord, give me understanding according to Thy word” – Psalm 119: 169.

1951
April, 1 – Kenneth Beckman, Harwood Island.
1 – Allan Murray, Wingham.
2 – Lorraine McLeod, St. Kilda.
4 – Graeme Murray, Taree.
7 – Alan Rex Goddard, Maitland.
7 – Donald Grant Young, Geelong.
9 – Alistair McLachlan, Sydney.
10 – Ann Cameron, Maclean.
11 – Malcolm Miles, Forster.
12 – Donald Wallace, Maclean.
12 – Rita McKinnon, Kindee.
12 – Dorothy McLaren, Maclean.
13 – Glen Robertson, St. Kilda.
13 – William Murray, Willena.
14 – Robert McPherson, Maclean.
16 – Robert McPherson, Maclean.
16 – Ian Kidd, Nabiac.
19 – Catriona MacLeod, Perth.
19 – Frederick Murray, Kendall.
20 – Malcolm Murray, Bunyah.
21 – Janet MacLeod, Perth.
22 – Keith Reed, Glennmartin.
23 – Walter Tont, Beechwood.
26 – Pamela Groves, Grafton.
26 – Ronald Polly, Tinonee.
26 – Robert Stevenson, Gloucester.
27 – Dorothy McLaren, Maclean.
27 – Beryl McKinnon, Kindee.
28 – Christina Kelso, St. Kilda.
28 – Jenise Haig, Taree.
SEARCH WORK IN NUMBERS 1-9
1. Where were the Levites to pitch their tents?
2. Write out the names of the sons of Aaron.
3. What two men died before the Lord when they offered strange fire before the Lord in the wilderness of Sinai?
4. Write out three main things about a Nazarite?
5. Write out the blessing wherewith Aaron was to bless the children of Israel.
6. Why did Moses not give any wagons and oxen to the sons of Kohath?
7. When was the first Passover observed after coming out of Egypt?

All answers to be forwarded to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.
(Note change in postal number.)

THE GENERAL ASSEMBLY, 1951

The retiring Moderator, the Rev. Arthur Allen, accordance with the recognized practice, delivered a sermon from the text, “Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God” (Rev. 3: 2). The General Assembly then being constituted and the roll called, the Rev. J. Campbell Robinson was elected Moderator, and addressed the Assembly on “Precious things held by those who are faithful to God's Word.”

The first matter to engage the Assembly's attention was a petition submitted by the Rev. D. G. C. Trotter. Mr. Trotter requested the Assembly to rescind a motion passed in 1947, which interpreted the constitution of the Church, that in the matter of praise, the Church is confined to the use of the Psalms. After a sympathetic consideration of the petition it was moved, “That the Assembly sees no valid reason to grant the prayer of the petition.” An amendment was moved, “That we grant the prayer of the petition and rescind the motion, and express no opinion as to whether or not it is a correct interpretation of the Church's position regarding the matter of praise.” During the course of the debate it was emphasized that to grant the prayer of the petition would mean, in effect, that the Assembly was incapable of interpreting its own constitution. On being put to the vote, the motion became the finding of the Assembly.

The Assembly also requested the Northern Presbytery to take into consideration the renewing of Mr. Trotter's Presbyterian Certificate, and the Clerk was instructed to convey to Mr. Trotter the fraternal greetings of the brethren.

A petition from the Rev. I. L. Graham,
requesting the Assembly to declare that ministers are at liberty to invite Mr. T. R. Cameron to preach if they so desire, was refused.

**THE REV. W. R. McEWEN**

The business of the Assembly was suspended on Friday evening in order to receive the Rev. McEwen. Mr. McEwen was appointed by the Reformed Presbyterian Church of Ireland, and instructed to convey the greetings of the Irish Church to the General Assembly. The Moderator welcomed Mr. McEwen, and requested that he convey our deep appreciation to the Reformed Presbyterian Church of Ireland for their action, Mr. McEwen then addressed the Assembly on “Disadvantages of Small Churches.”

**RELIGION AND MORALS**

The report on Religion and Morals was submitted by the Rev. M. C. Ramsay, and appears in full elsewhere in the magazine. The following recommendations were adopted.

1. The cultivation of personal godliness.
2. That we should recognise that we should ever be a witnessing Church, for if we fail to be this, we fail in our Divinely appointed work: and this witness should be clear and constant against prevalent errors and sins; and that we should maintain a positive witness on behalf of the Reformed Faith in accordance with the truths and principles set forth in God’s Word; such a witness to be definite in support of Scriptural doctrine and worship.
3. That we vigorously protest to the Chief Secretary of N.S.W. against his frequent action in granting permission to certain charitable organizations to charge for admission to functions held on the Lord’s Day; and that we emphasize the dishonour thus done to the Lord of the Sabbath, and that the holding of such functions involve unnecessary labour on the Divinely appointed day of rest.
4. That we vigorously protest to the appropriate authorities against the proposed granting of government permission for the erection of a Roman Catholic University in our land.
5. That we affectionately exhort our people to review the use they are making of the Sabbath Day, in order that they may arrive at definite conclusions as to whether they are making it a day of real spiritual profit, and whether their outward conduct on that day is such as to bring honour to the Lord of the Sabbath.
6. That our ministers bring before our people the need for individual Christians to have definite doctrinal beliefs, and the need for Christian Churches to have definite doctrinal creeds, in order that as individuals and churches there should be a distinct unequivocal testimony on behalf of the Truth as it is set forth in the Scriptures.

The recommendations were approved.

Before the conclusion of the Religion and Morals business, the Rev. J. A. Webster moved, “That we protest strongly against the visit of Princess Elizabeth to the Pope; if such a visit is contemplated.” Mr. H. D. Andrews moved as an amendment “That this Assembly having taken notice of, and, being disturbed by a published report of a proposed visit of Princess Elizabeth to the Pope, vigorously protest against any favourable consideration of such a proposal.” The motion was withdrawn, and the amendment became the finding of the court.

**THE RELATION OF THE SYNOD TO THE GENERAL ASSEMBLY**

Correspondence from the Synod requested the Assembly that the question of the relationship of the Synod to the Assembly be dealt with as a matter of great urgency. It was moved that the matter be remitted to the Synod Committee and the Victorian Presbytery, with a request that they treat the matter as urgent and endeavour to get together and report their progress before the rising of the court. This motion was defeated. During the course of subsequent discussion, members of the court felt that the matter was so involved that time would not permit as full a discussion as would be necessary on such an important question and the previous motion was re-submitted and carried At a later sederunt the Synod Committee and the Victorian Presbytery reported that a basis for discussion had been settled regarding the amalgamation of the two churches, and it was anticipated that during September a conference would be held in Melbourne.

The following recommendations were submitted and adopted.

1. That the Assembly bear the necessary expenses associated with the proposed conference in Melbourne.
(2.) That the Committee consist of the Revs. Arthur Allen, J. A. Webster, and J. A. Harman from N.S.W. and the Revs. J. C. R. Robinson and I. L. Graham from Victoria, the last named to be Convener.

(3.) That at the Melbourne Conference the convenership be reviewed and the Committee have authority to make a new appointment should this seem desirable.

THE WELFARE OF YOUTH
The above Committee submitted the following recommendations
(1.) That at the 1952 Rally, which is to be held at Taree, the meetings be addressed by selected speakers, chosen from our own Church.
(2.) That the Assembly investigate the possibility of holding a Special Evangelistic Campaign throughout our Church.

The first recommendation was approved, the second referred back to the Welfare of Youth Committee with instructions to report to 1952 Assembly.

3
SPECIAL FINANCE COMMITTEE
This Committee was appointed to investigate and make recommendations concerning legacies left to the Church. Three legacies were under the consideration of this Committee: (1) Miss Paterson Estate, involving a sum between £25,000 and £30,000; (2) Mr. H. W. McLean's Estate, involving approximately £5,000; (3) Miss Ann McDonald Estate involving £100. The recommendations were as follows.
(1.) That the Ann McDonald legacy of £100 in the unallocated fund be ear-marked and kept intact until such time as Assembly decrees how it should be used.
(2.) That the Paterson legacy be capitalised, interest alone being used except in dire need.
(3.) That the interest accruing from the capitalization of the Paterson legacy be used to maintain the Church and its work.
(4.) That no distribution of income from the Paterson estate be made this year.
(5.) That the money as it comes to the Church from the Paterson Estate be invested in Commonwealth long-term loans at the ruling rate of interest; Assembly being at liberty at any time to direct the whole or portion of the money into some other form of investment considered more favourable to the Church.
(6.) That when money is available from the McLean Legacy it be kept fluid until the Assembly should have determined how it should be used.
(7.) That the sum of £100 being made available for the Hamilton congregation for this year, plus any increase that might be made in the minimum stipend by this Assembly. The Subsidy to Hamilton as far as possible be paid in advance each quarter and out of any available funds.
(8.) That the Assembly make available for the Richmond-Brunswick congregation the sum of £150 for three years towards the stipend of a settled minister and that this provision do not operate until the money is available from the legacies mentioned in this report or from other sources.
(9.) That the Assembly authorise the Committee handling these legacies to grant assistance to the Richmond-Brunswick Manse Fund as they see fit up to £500.
(10.) That other requests for help from legacies be held over until the situation is clearer as to what may be available.
(11.) That this Special Finance Committee be reappointed to complete the work entrusted to it by the Assembly.
(12.) That the personnel of the Committee be as follows: Rev. I. L. Graham (Con.)., Revs; A. D. McIntosh, J. A. Harman, and Messrs. H. C. Nicolson and A. McLean.

The above recommendations were approved.

TRAINING OF MINISTRY REPORT
The report was submitted by the Rev. M. C. Ramsay, Convener. During the past year, Mr. Norman Christie and Mr. Norman Kerr intimated that they are not proceeding to train for the work of the ministry.

In November, 1950, Mr. Stewart N. Ramsay, having completed the prescribed course of study, was examined and licensed by the Central Presbytery. Mr. Walter Pleasant and Mr. Angus Beaton, students, having qualified at the recent Leaving Certificate Examinations, are now pursuing their studies in Arts at the Sydney University, under the supervision of the Training of Ministry Committee. The number of unfilled pulpits in our church, and the possibility of others being vacant in the not distant future, make plain the need that there should be forthcoming those
who will become ministers of our church.

Recommendations:
(1) That we express to our brethren, Revs. H. K. Mack and A. Barkley, ministers of the Reformed Presbyterian Church, our high appreciation of the thoroughness and quality of the training given by them to the student, Mr. S. N. Ramsay.
(2) That students, if they so desire, be permitted to receive their training in this country. (This recommendation was defeated.)
(3) That the three years of service as set forth in the bond which all students sign be extended to five years, and, that present and future students be required to sign the bond as thus amended.
(4) That the Revs. Mack and Barkley be heartily thanked and receive honoraria of £25.
(5) That our Congregations be commended for their givings to the Training of Ministry Fund, and be exhorted to be unremitting in continuing the same.
(6) That our people lay to heart the responsibility and privilege of praying God to raise up many who will be ministers and missionaries of our church.
(7.) That in view of the desire of numbers of young men and young women to undergo a course of preparation for Christian work, that this matter be referred to the Committee to report in full at the next Assembly.
(8.) That the Committee also take into consideration the preparation of a shortened course for younger office bearers and others.
(9.) That the Assembly make a gift of the necessary text books to both students.
(10.) That we pay Mr. Walter Pleasant's University fees and also grant him £3/10/- per week for ten months of the year.
(11.) That during the nine months, approximately of the year whilst they are prosecuting their studies, the students do not conduct Church services, unless under special circumstances and with the permission of this Committee.
(12.) That the Committee be permitted to render financial assistance to Mr. Angus Beaton for the first three months of this year.

The report and recommendations were adopted, with the exception of recommendation (2).

CHURCH PRINCIPLES COMMITTEE
The Rev. Arthur Allen submitted the report of the above Committee. The history of the Church has proved that, in times of vital godliness and the proclamation of sound doctrine, the distinctive principles of Presbyterianism, as set down in her subordinate standards, have been conscientiously maintained. The fair name of Presbyterianism has been degraded and disgraced when her ecclesiastical courts have been controlled by hypocritical liberalism that relaxed the application of her distinctive principles; nevertheless, even during such dark periods, a remnant, which constituted the true Presbyterian Church, acknowledged the Crown rights of Jesus Christ as King and Head of His Church. They encountered difficulties and dangers, sufferings and death, but refused to abandon the principles to which they were solemnly pledged. They followed in the footsteps of the Apostles, Reformers, and Martyrs, in discharging their duty to Christ. The responsibility and honour is now upon us, not merely to acknowledge the distinctive principles of Presbyterianism, but to act faithfully in discharging our duty, both in profession and practice, to apply and maintain these principles set forth in our subordinate standards, which we have declared to be founded on the Word of God and agreeable thereto. It cannot be disputed that we are bound to assert and contend for the whole truth of God's Word, in which, we maintain, is embodied the distinctive principles of Presbyterianism.

WESTMINSTER CONFESSION OF FAITH.
In accordance with instructions received from General Assembly, 1950, “That copies of the Westminster Confession of Faith be secured from the Book Room of the Free Church College, Edinburgh,” your Committee has ordered 40 copies, but at the time of preparing this report the books had not been received. Your Committee will carry out your instructions as soon as the books come to hand.

THE SECOND BOOK OF DISCIPLINE
The General Assembly (1950) passed the following motion: “That the Second Book of Discipline be reprinted or copies be run off on the duplicating machine, and made available to all office bearers.” During the year your Committee has spent a considerable time preparing the Second Book of Discipline for duplicating and there still remains much work to be done. The Committee assures the Assembly that every effort will be made to complete the work as soon as possible.

ECCLESIASTICAL CORRESPONDENCE
Your Committee communicated with the Free Church of Scotland with the object of seeking ecclesiastical correspondence on the following terms.

(1) That, when possible, we appoint delegates to each other's supreme ecclesiastical court as a token of mutual relationship and common faith.

(2) That we inform each other of our "gests ecclesiastica" by the exchange of the proceedings of our respective General Assemblies.

(3) To warn each other of spiritual dangers that would impair our testimony to the Reformed Faith.

(4) That under the guidance of the Holy Spirit and in the fear of the Lord, animated by love of truth, admonish one another in the Spirit of Christ.

The Assembly of the Free Church of Scotland, 1950, took into consideration our communication, and expressed their deep interest and pleasure with its contents. Our communication was then remitted to the Commission of Assembly to consider how best its terms may be given effect.

The Commission of Assembly of the Free Church of Scotland met in Edinburgh, November (1950). The Commission of Assembly submitted the following recommendation to be considered by the General Assembly, 1951. (The following report was published in the "Free Church Record," December, 1950.)

"The Assembly of 1950 received a letter from the Free Presbyterian Church of Australia requesting arrangements for closer relationship. The Assembly remitted to the Assembly Arrangements Committee to report on how best the Australian request could be met. The Committee have given consideration to the remit and are unanimously agreed to report that the proper way to meet the Australian request is for the Assembly to pass a federal Relations Act, and the Committee propose to recommend to the Assembly of 1951 that the following Act be passed by the Assembly.

This relationship shall be carried into effect as follows:

(1.) This Church shall henceforth recognise the status of the office bearers and members of the Free Presbyterian Church of Australia as if they were its own; and the ministers and probationers of that Church shall be eligible for calls by any congregation of this Church.

(2.) Students of the Free Presbyterian Church of Australia attending the Free Church College, Edinburgh, shall be recognised as students of this Church under regulations to be framed by the Training of Ministry Committee, and approved by the General Assembly.

(3.) This Church shall conduct its own Missionary operations as heretofore, but shall recognise in any of its mission fields missionaries of the Free Presbyterian Church of Australia as if they were its own.

(4.) A corresponding member appointed by the Supreme Court of the Free Presbyterian Church of Australia shall be admitted to the General Assembly of this Church to attend its meetings with the right to deliberate but not to vote; and the General Assembly shall appoint a corresponding member to the Supreme Court of the Free Presbyterian Church of Australia on the same terms, but any failure in the appointment or attendance of these commissioners shall not invalidate the proceedings of these courts.

(5.) This Act shall become operative upon an Act in similar terms being passed by the Supreme Court of the Free Presbyterian Church of Australia.

The Report was unanimously adopted. (From the Free Church Record, p. 243-44, Dec.)

The recommendations of the Church Principles Committee were as follows.

(1) That the Assembly take no action until the Federal Relations Act be dealt with by the Free Church of Scotland.

(2) That the Committee be instructed to draft a Federal Relations Act and report to next Assembly.

The recommendations were adopted.

THE INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

Your Committee drew attention, to the constitution of the I.C.C.C. especially to the preamble and Article 2, sec. G. It was the view of your Committee that the preamble of the constitution of the I.C.C.C. assumed responsibilities that Christ committed to the Church alone, and Art. 2, sec. G, was contrary to the
teachings of the Westminster Confession of Faith. Your Committee has been informed that Art. 2, sec. G, has been amended satisfactorily.

Recommendation.
That the General Assembly favourably consider seeking constituent membership with the I.C.C.C., and instruct your committee to make further inquiries and report to Assembly, 1952.

Adopted.

MISSIONS REPORT

The Missions Report was presented by the Convener, the Rev. J. A. Harman. The Annual Report of Dr. Andrews is to be duplicated and distributed throughout the Church, so we shall not make reference to the report at this time.

Recommendations.
(1) We commend our people for their liberality to the Missions Fund.
(2) The Assembly endorse the action of the Committee in forwarding £40 to Dr. Andrews as a donation to the new car engine.
(3) The sum of £50 be forwarded to Dr. Andrews for medical work.
(4) That we forward to the Free Church, Edinburgh, the 25% bonus on salary already paid to Dr. Andrews.
(5.) That we undertake to pay the 25% bonus on salary.
(6.) That the Committee take up with Dr. Andrews and the Missions Committee of the Free Church of Scotland the matter of praise used on the South African Field.
(7.) That we send our greetings to Dr. Andrews and family and assure them of our full and prayerful co-operations.
(8.) That we allow Miss Helen Ramsay the sum of £4 per week as a living allowance, and continue to meet the cost of necessary fees, books, and instruments.
(9.) That we request St. George's Ladies Missionary Society to confer with the Missions Committee with reference to the sum of £250 which they request to be forwarded to Dr. Andrews for his immediate use.
(10.) That we express our deep appreciation to Mrs. Gillies for her large gift for Mission work in Africa.
(11.) That the necessary copies of Dr. Andrews Report be duplicated for distribution throughout the Church.

The recommendations were approved.

CHURCH EXTENSION COMMITTEE

The Rev. J. A. Webster submitted the report of the Church Extension Committee. The Assembly of 1950 gave the following instructions to the Committee, “That we communicate with the Committee in Holland on immigration regarding suitable ministers to supply the needs of Dutch migrants in Australia.” The Committee acting on these instructions communicated with Holland, and as a result the Rev. Jan Kremer, came to Australia, June, 1950. The Committee not being prepared to assume the whole responsibility adopted the only practical course, and arranged for an interview with all the ministers of our Church with the Rev. Kremer. The question of bringing Dutch ministers to Australia was discussed and as no objection was raised the Committee continued correspondence with the Committee in Holland. During October the Committee was informed that two Dutch ministers felt call of God to venture over the seas and labour in Australia, and the Committee invited them to come to Australia, under certain conditions. That they abide by our mode of worship and the distinctive principles of our Church.

The Dutch ministers to be received and labour as supply only, until such time as they can satisfy the Courts of the Church that they can conscientiously accept our distinctive principles and mode of worship.

Recommendations.
(1) That a message of welcome from the Free Presbyterian Church of Australia be prepared for presentation to Dutch migrants at Fremantle.

Approved.
(2) That we ask the Dutch ministers to organise the Dutch people to support their ministers, and that if contributions are inadequate the Church Extension Committee are authorised to offer them assistance for this year to make their living allowance to £400 each.

Moved, seconded and carried.
(3) That the Assembly meet the cost of the flat at present occupied by the Rev. S. Hoekstra in St. Kilda.

(4) That the Dutch ministers be appointed as supply in Sydney and Melbourne under direct supervision of the Church Extension Committee, and the ministers of the respective congregations to report.

(5) That the Assembly endorse the Committee
action in instructing the Treasurer to pay expenses incurred by members in connection with Church Extension Work among Dutch.

(6) That the Assembly endorse Committee's action in purchasing land, for the erection of a prefabricated house, for van de Bom, at a cost of £200.

(7) That the claims of the Church Extension Committee be brought before our people.

Recommendations were adopted with the exception of (2) which was moved and carried.

PUBLICATIONS COMMITTEE

The Rev. J. A. Webster, in submitting the report of the committee pointed out the great difficulties that face the Committee in bringing out the Magazine month by month, and express appreciation of the co-operation of the printer, Mr. Bell. The Committee regret that they are forced to recommend an increased subscription.

Recommendations.

(1) That we express thanks to our subscribers for their continued support, especially those who assisted with donations.

(2) That all Deacons Courts appoint a live agent to assist in seeing that all families in their bounds subscribe to the magazine.

(3) That the Editor be thanked for his earnest endeavours to maintain the efficiency of the magazine despite many obstacles.

(4) That Mr. Robert Allen be thanked for his able co-operation with the Editor.

(5) That in view of the high cost of production the price of the Magazine be increased to 7/6 per year.

(6) That Mr. Bell be thanked for his kindly help to the Editor at all times.

Recommendations approved.

The following recommendations of the Psalmody Committee were adopted.

(1) We commend the diligence of those congregations which are already conducting Psalmody classes, and recommend that all congregations be diligent in this matter.

(2) That we renew the order for 10 doz. Psalters from the Free Church of Scotland.

An overture from the Northern Presbytery requesting the Assembly to establish a Benevolent Fund was considered. It was moved that a committee be appointed to consider the matter of establishing such a Fund and the Committee be requested to make a recommendation to Assembly, 1952.

The Finance Committee, after considering correspondence from the Synod, moved that the minimum stipend be raised from £390 to £450.

The members of Assembly greatly appreciated the generosity of the ladies of St. George's who provided morning and afternoon tea during the sitting of Assembly. On Tuesday evening the Moderator held a reception. During the function a presentation was made to Mr. E. J. Harrison, as a recognition of over 30 years faithful service to the Church.

After the name of the Rev. M. C. Ramsay had been put forward for the Moderatorial Chair for 1952, the Rev. J. Campbell Robinson closed the Assembly with prayer.

AN APPEAL

Dear Friends,

The Church Extension Committee appeal to your generosity to help them in the big expansion programme envisaged with the inclusion of our Dutch friends into our communion, many of these dear people are joined with us, and many more hope to come to Australia in the future, they are proving themselves ardent Church people and migrants not one whit behind our good British stock, they need spiritual help and fellowship. To facilitate this, two of their ministers, one already at St. Kilda and another en route to Sydney to reach there in May. We have accepted responsibility for their maintenance in co-operation with the Dutch members, hence this appeal, for to effectively assist in this regard, we shall need at least £1000 this year. We hope also to bring from Scotland, to take up work in one of our vacant congregations a man who shall come to us in the fullness of the blessing of the Gospel of Jesus Christ.

I know assuredly we shall not appeal to you in vain. (Proverbs 3: 27-28; 2 Cor. 9: 7-8.)

Yours in His Name,

J. A. WEBSTER,
Convener, Church Extension Committee.

PRESENTATION

An interesting event of historic significance took place recently in the Maclean Free Presbyterian Church, when the long, and valued services of Mr. Murdoch McKinnon were fittingly, recognised in tangible form. The Rev. J. A. Webster, who presided over the gathering, which was held at the conclusion
of a season of prayer and praise, said he felt the occasion was unique in the history of our Church, if not in Free Church circles at home and abroad, where one man had led the praise with such acceptance for so long a period, no less than 55 years. Mr. Webster said he would never forget the early impressions made on him, and the help he had derived from the singing of the Maclean congregation; he felt it was impossible to find words with which to assess the value of Mr. McKinnon's work in this regard, a service he was still able, in the goodness of God, to render with unabated vigour. He trusted Mr. McKinnon would be long spared to continue to lead the praise in the Sanctuary. Mr. Donald Gillies sent a letter, regretting his inability to be present, owing to his absence from the district, and spoke of the pleasure he had experienced over the years when attending the means of grace under the capable praise leadership of Mr. McKinnon; he also expressed the hope that Mr. McKinnon would be long spared to continue in this work, so dear to his heart. Among those who spoke in high terms of appreciation of Mr. McKinnon's work were: – Mr. G. Anderson, elder, Chatsworth; Mr. S. Gray, elder, Palmer's Channel; Mr. C. Green, elder, Woodford Leigh; Mr. C. Gregor, Tyndale. In making the presentation (a cheque) to Mr. McKinnon, Mr. K. McDonald, elder, said it gave him great pleasure to be present on this occasion; he spoke of the estimable worth of Mr. McKinnon, and his unstinting devotion to this work, a service voluntarily rendered. He also said that he was privileged to be present the first night Mr. McKinnon led the praise in the Church; both he and Mr. McKinnon had been members of Mrs. McInnes Psalmody Class. In handing the gift to Mr. McKinnon, Mr. McDonald said it by no means expressed the deep appreciation felt by the congregation, but was just a small 8 token of their high esteem, he too, hoped with the other speakers, that God would give Mr. McKinnon many more years of service in this most important branch of our Church Worship. Mr. McKinnon in reply, thanked all for their most kind gift, and said he felt it a pleasure to render the service of praise. Little did he think that when he led the praise on that memorable night, 55 years ago, that he would be commencing a ministry of praise extending so long. He well remembered the first occasion he did so; it was when the Rev. Duncan McInnes was minister, and the preacher on that occasion was the late Rev. John Sinclair. He recalled that it was at the request of his uncle, the late Mr. Murdoch McPherson, elder, that he first presented at a service. He concluded by saying, as long as he was able, he would gladly lead the praise, but hoped some younger man would be found in the congregation to take up the work. The congregation then repaired to the Manse, where an excellent supper was provided by the ladies. After a warm vote of thanks was tended to the ladies, the meeting closed with the singing of Psalm 133 and the Benediction.

COMMEND OURSELVES

“When, as a freshman, I arrived in my rooms at college, I prayed with the landlady. She was pleased that I evidently belonged to what she called the same school of thought as the other young gentleman (my predecessor, who was also a Union member) 'Evangelical Union.' That was a good start, but spoiled I fear, the next day by a petty incident. In returning from the shops, she let some oil leak on a paper article, worth about 8d. She told me about it in much distress and even went back to the shop to ask for another, of course, in vain. Rarely was there such an opportunity at so small a price to relieve so much distress, to purchase so much peace and to create a good atmosphere in the house. But I thoughtlessly preferred to keep the 8d., reckoning the matter was no business of mine. Such inhuman standing on our rights and such neglect of other people's feelings cannot commend the gospel because it does not commend ourselves.”

– (I.V.F. Magazine).

NEW SUBSCRIPTION RATES

For over 20 years the annual subscription for the magazine has been 5/-. As the costs have greatly increased over the years, the committee decided, reluctantly, that the annual subscription will be 7/6, from 50th June, 1951.

THE AUSTRALIAN FREE PRESBYTERIAN

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Copies of this journal may be obtained from Rev. Arthur Allen, 21 Brunswick Parade, Ashfield.

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REV. J. A. WEBSTER
The Manse
Wharf Street, Maclean, N.S.W.
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.

SUBSCRIPTIONS FOR APRIL
N. S. Wales
Rev. M. C. Ramsay, M.A., Taree, 5/-, 51/10/52; Miss H. Ramsay, Sydney, 5/-, 31/8/51; Miss C. Hatman, Sydney, £1, 31/1/53; Mr. N. A. Querkerk, Sydney, 5/-, 30/4/52; Miss M. Sutherland, Sydney, 10/-, 28/2/53; Mr. K. McKinnon, Sydney, 7/6, 31/8/52; Mr. T. Aitchison, Sydney, 15/-, 31/1/54; Mrs. C. M. Murray, Earlwood, 10/-, 31/10/52; Mr. C. King, Taree, £1, 31/12/53; Mr. N. A. Qurerkerk, Sydney, 5/-, 30/4/52; Miss M. Sutherland, Sydney, 10/-, 28/2/53; Mr. K. McKinnon, Sydney, 7/6, 31/8/52; Mr. T. Aitchison, Sydney, 15/-, 31/1/54; Mrs. C. M. Murray, Earlwood, 10/-, 31/10/52; Mr. C. King, Taree, £1, 31/12/53; Mr. M. H. Lowe, Bondi, £1, 31/12/58; Mrs. Les Stewart, Wingham, 10/-, 30/4/52;

Victoria
Miss M. McLean, St. Kilda, 5/-, 31/12/51; Miss C. McLean, St. Kilda, 5/-, 31/3/53; Miss A. McInnes, Hamilton, £1, 31/12/50; Mrs. W. Crocker, Newtown, Geelong, 5/-, 30/4/52; Mrs. K. Costello, Branxholme, 5/-, 31/1/2/52; Mrs. A. Brain, Windsor, 10/-, 30/4/51.

SUNBEAM LEAFLET
St. Kilda Sabbath School, £2/5/-. DONATIONS
Mr. M. H. Lowe, Bondi, £5; Mr. T. Aitchison, Fivedock, £1/5/-; Mrs. M. Sutherland, Woollahra, 10/-. THE CHILDREN’S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Victoria.

THE SUN OF RIGHTEOUSNESS
Who arises to us with healing in His wings. We are made well by basking in the rays and sunshine of our Redeemer's love, by letting Him bestow His benefits upon us.

3. THE TREE OF LIFE
Whose leaves are for the healing of the nations. These we think are the ordinances of grace, every one of which has virtue to heal us of our soul's maladies. They have the virtue of life. It is in Christ we live, move and have our being.

J. C. R.

GRACE FOR ALL
Genius is rare, but grace is for all. You may not be a genius, but you may be a holy man. You may not be as clever as you desire, or as rich, but you may be as holy as you like.

REV. F. W. AINLEY.

HOLINESS
It was said of the Rev. Robert Murray McCheyne that “his holiness touched the consciences of many.”

PEACE, PEACE
“Thou wilt keep him in perfect peace” (or, as it is the Hebrew “in peace, peace”) “whose mind is stayed upon Thee.”

GOING UP, STEP BY STEP
When Moses prayed, “I beseech Thee, show me Thy glory, God showed him as much as he was able to bear, God may not always give us as much. He does not unfold His essential glory, but He gives us enough to feed our faith, our love, our obedience. He does not intend our service here to be the same as hereafter, and so we work with only a little light amid trial, temptation, corruption. We are going up Pisgah, but we are not to fly up, we are to walk up step by step.

ANDREW A. BONAR, D.D.

WORTH AND PRICE
Heaven alone may be had for the asking. The best things of the universe are literally priceless, because it is possible to put them in the same thought with the idea of price. Therefore a man who thinks of prices all the while never thinks of the best things.

Selected.

REPENTANCE
God calls us to repentance. And what is repentance? In the “Westminster Catechism” I have a definition of it: “Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God.” Repentance is my turning from sin unto God. It is my facing right round, so that the Lord, whom I have been forgetting and disobeying, is now my chief desire and my one delight.

ALEXANDER SMELLIE, D.D.

THE FULLNESS OF THE SPIRIT
The fullness of the Spirit is the birthright of every child of God; it is the Father's gracious endowment for every one that is born of the Spirit. The fullness of the Holy Spirit touches and replenishes all the springs of Christian character. It is the secret of all spiritual power and power for service, power for conflict, power for testimony, power for suffering, power for sacrifice, power to live a holy life, and power to die a holy and triumphant death. Being filled with the Spirit means that through the infilling the Spirit is in supreme possession of the whole being. It means also that God through the Spirit exercises mastery over the being, and it means also that through the Spirit God makes the uttermost of the being.

– REV. CHARLES INWOOD.

WOUNDED FOR OUR TRANSGRESSIONS

A young lady was dying, and one Scripture she had heard in health came to her at this time. It was, “He was wounded for our transgressions,” and she was led of the Holy Spirit to rest in Him of Whom it spoke for salvation. A friend said to her one day, “You suffer much, I fear. . . “Yes,” she said, “but,” pointing to her hand, “there is no nail there. He had the nails, I have the peace.” Laying her hand on her brow, she said, “There are no thorns here, He had the thorns, I have the peace.” Touching her side, she said, “There is no spear here, He had the spear, I have the peace.”

CHRIST OUR RANSOM

He gave His Son a ransom for us, the Holy One for transgressors, the Blameless One for the wicked, the Righteous One for the unrighteous, the Incorruptible for the corruptible, the Immortal One for them that are mortal.

– DR. DALE.

“Dependence upon the merits of Christ as the only ground of any claim for blessing.”

PREVAILING PRAYER

George Muller's first canon of prevailing prayer was “Dependence upon the merits of Christ as the only ground of any claim for blessing.”

PRAYER

Prayer does not change God's purpose, but it does change His action; because He works through our human consent. He needs us far more than we have ever suspected. The man on his knees, or the one who is praying in his whole life, gives God the opportunity of doing as otherwise He could not do. Prayer changes God's action, because it gives Him an open way into our lives, and through our lives to those whom we touch.

– S. D. GORDON.

SAYING NO

Do you find it hard to say “No” to the things the world offers you? How many a young Christian has stumbled and fallen because he had not faith to say “No,” and refuse for Christ's sake. When the youthful Daniel was exalted to the palace of Nebuchadnezzar, the first act of faith in him of which we read was his saying “NO” in his heart to the temptation of eating and drinking things which were forbidden by God. He was respectful, but firm. He requested that. he might not defile himself with the portion of the King's meat, and thus partake of things contrary to God's law. God says, “Them that honour Me, I will honour.”

THE VALUE OF DECISION

Decision is a noble element of character. The vacillating man can never realise greatness. He wastes his impulses and time in hesitancy. He poises too long between opposite forces, and when he moves onward, it is with the faltering step of indecision. His faculties are relaxed – they are not condensed into a manly force by a determined will.

How many opportunities for doing good, in great or small degree, are lost by indecision? Whilst we are asking ourselves, “Shall I, or shall I not?” the moment is passed, and the flower of joy which we might have given is withered, and often can no more be revived, even by tears of penitence.

– Selected.

THE WAY OF BLESSING

The only way of blessing is an absolute, instant, constant surrender to the will of God. We have to get right with God; that is, we have to start the journey with Him, and we have to keep right with God, which means that we have to walk step by step with Him, never ahead and never behind.

– Selected.

THE SAFETY OF THE CHURCH

The Church's only path of safety lies in strict adherence to the Divine appointments. This safeguards Christian liberty, secures the rights of conscience, and gives glory to God as the Church's only Head. Infinite Wisdom knows best what is most fitted to edify man and to glorify Himself. Religious ordinances have not their origin in the light of nature; they are the gifts of God's wisdom and grace. Every addition made to these ordinances...
is a virtual impeachment of the wisdom and goodness of God. It says that God's Word is not sufficient for the edifying and perfecting of His children. But here, as in the whole plan of salvation, the foolishness of God is wiser than men. “There are,” says Calvin, “two reasons especially why God condemns and prohibits all man appointed worship and requires obedience to His own voice. First, it tends greatly to establish His authority that we do not follow our own pleasure, but depends entirely on His sovereignty; and, secondly, such is our folly that when we are left at liberty all we are able to do is to go astray. When once we have turned aside from the right path there is no end to our wandering until we get buried under a multitude of superstitions.”

The Brazen altar in the Temple was plain in structure. It had on it no ornaments, but it was made by Divine appointment and according to a Divine pattern. To place beside that altar, still more to substitute it, another altar, however ornate, or however great might appear the gain, was really to impugn the wisdom of God and show a reckless disregard of His authority. New Testament ordinances are few, plain, and simple, to add to these, or substitute others in their stead, is no less an impeachment of Divine wisdom, a denial of the sufficiency of His Word, and an attack on His sovereign rights as the King and the Law-Giver of His Church.”

— Sermon outline by Dr. Corker

Let us love our Bibles, let us read our Bibles, let us study our Bibles, and let us USE our Bibles. God's Word is not meant to be hidden, but is for daily, hourly use in our lives.

11

LESSON NOTES
By H. C. NICOLSON
JUNE, 1951
3rd June

Mark 3: 31-35. Memorise verse 35.

Jesus was teaching when the messengers came to Him and told Him that His mother and brethren were looking for Him. It may safely be suggested that our Lord regarded this as an interruption. However the incident was turned to good account.

One of the things we must learn in the Christian life is that the laws of God's Kingdom are more important than any earthly laws. God created the relations which exist between husband and wife, between parents and children and He has put it very clearly in His word that these relationships are to be honoured and respected. More important still, love for others springs most effectively from those whose hearts have been touched by God's grace.

Sometimes it happens that a man or a woman may become a Christian and may find that their loved ones at home are not in sympathy with them. This is particularly true in lands where the Gospel is little known. In a case such as that the words of our Lord would have particular significance because we realise by what He said that the most important thing in life is to do the will of God.

Jesus was teaching men and women about a new life – a life of the spirit. Most people think in terms of material things and Jesus was seeking to lift the thoughts of His hearers. There was no discourtesy to His mother or His other relatives but the opportunity was just taken to emphasise a great truth.

You will notice in verse 35 that Jesus does not mention the word “father.” The reason for this is probably quite obvious to you but I would like you to read the verse carefully and then discuss it with your teacher why Jesus should have omitted this word.

10th JUNE

Mark 4: 1-20. Memorise 1 Peter 1525.

Our lesson today deals with one of the great parables of Jesus. Not only do we have the parable in all its beauty but we have the divine interpretation. Christ was the greatest of teachers. He drew upon the simple incidents of daily life to bring home to His hearers great truths. In a land where fruitfulness and desert more or less intermingled every aspect of the parable would have been quite clear to those who listened.

A very popular definition of a parable is “an earthly story with a heavenly meaning.” Here is another which, perhaps, your teachers will explain more fully. “A pictorial or narrative exhibition of some spiritual or moral truth by means of actual and not fanciful, elements of comparison.”

In some ways it is like painting the rose or gilding the lily to write further on this beautiful parable. I am sure the youngest of you will be able to follow the words of Jesus. However, we will just consider some of the main points covered.

Verse 12 may be a bit puzzling to you but it really contains the great glory of the Gospel. God will not give His glory to anyone else and if men will seek wisdom and knowledge apart from a saving relationship with Christ then God will bring their seeking to confusion. The most humble person who has come to know God in Christ has knowledge greater than all the philosophers and scientists who say, “we will not have this Man to reign over us.”

Verse 15 tells of the man who has become hardened in sin. It is very easy for Satan to pluck away the seed from such a heart. Verses 16-17 tell of the man who, at least, gives the Gospel a welcome but, when he finds...
out that there are sacrifices and suffering involved, he falls away.

Riches and worldly cares are the subject of verses 18 and 19. This warning should encourage us while young to cultivate a true sense of values. Money, position and power have often been the possession of Christian men and women but they all bring great temptations. These things will sit lightly on the shoulders of men and women who recognise that they have to give an account of their stewardship at the judgement seat of God.

Finally we read in verse 20 of the ideal hearer of God's word. The whole emphasis is laid on the fact that the hearer bore fruit. Turn to the 15th chapter of John and you will find the secret of bearing fruit. We are to abide in Christ. Turn to Galatians 5: 22-25 and you will find out what the fruits are which God wants to find in your life and in mine.

17th JUNE


The theme of today's lesson is to be found in the text you were to memorise. We are to let our light shine before men. We are all prone to live our daily lives in such a way that it is difficult, at times, to distinguish our way of life from the ways of non Christians. The tragedy is, of course, when we hide our allegiance to Christ in some hour of decision. In this present world the choice between good and evil is constantly facing the Christian. If we are watchful about our daily witness then it is all the easier in some big crisis to declare what side we are on.

Christ tells His disciples, in verse 24, to take heed of what they heard from Him. This is an instruction which stands good for today. The word of God is not to be approached lightly, it is to be carefully studied and considered. When we are going through some time of trial we turn to the Bible with great earnestness but if we sought grace to do this at all times we would be able to meet temptation and trial more confidently.

The next two verses stress the need for using all God's gifts. Religious people are inclined to become smug about the gifts God has given them but the message of our lesson is to pass on what we get. A lot of people today are living in bondage and it is for those who are 12 Christians to point to what the Apostle Paul calls the more excellent way. Verse 25 indicates that we will receive to the same extent as we give.

24th June


This is a parable peculiar to Mark's Gospel: As in the parable of the sower the seed represents the word of God. The sower is any who are commissioned to preach the Gospel. We are reminded in this lesson that while there is an element of human responsibility in the preaching of the Gospel, the word has life in itself. When God's people reach Heaven I am sure they will learn with wonderment how the word of God has brought life to all sorts of different persons. Nothing should give us more confidence than the fact that the silent work of God's word is going on throughout the world.

The blade and the ear indicates growth in the spiritual life. Paul's epistles are full of references to growth in the spiritual life. We should be tolerant of the faults of fellow Christians for the simple reason that the faults may point to the fact that they are only young in spiritual experience. Growth in spiritual life comes through seeking the guidance and help of God's Holy Spirit. God also uses experiences in life to increase our growth.

Finally, in verse 29 there is a reference to putting forth the sickle. Many Christian people hold the opinion that, as soon as a Christian's task is over, God calls him home. The span of our life is known to God and He uses it to work out His eternal purpose for His own glory and our good. As you grow older, boys and girls, you will realise the comfort which comes to God's people when they read about what He has prepared for those that love Him. Life is a very empty thing for those who have no hope beyond the grave.

Next month your lessons will consist of revision and I hope you will all give a good account of yourselves at the examination.

SEARCH WORK IN NUMBERS 10-20

1. Write out what Moses said to Hobab.
2. What did Moses say when the ark set forward and when it rested?
3. Why was a certain place called Kibroth-hattaavah?
4. Give the name of a woman shut out from the camp for seven days?
5. What was the name of the brook where there a cluster of grapes which took two men to carry?
6. Three men rebelled against Moses and Aaron, and were destroyed. Who were they?
7. Where is it said, “Speak ye unto the rock before your eyes, and it shall give forth his water?”

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.

MAY BIRTHDAYS

MANY HAPPY RETURNS

“All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on Him the iniquity of us all.” (Isaiah 53: 6.)

1951

May

3 – John Rees, Hamilton.
4 – Harvey Mathias, Forster.
5 – James Millikin, Darawark.
5 – Ann Anderson, Bob's Farm.
7 – Elspeth Andrews, South Africa.
7 – Elizabeth McClean, Sydney.
8 – Robert Smith, Russell Island.
INDUCTION AT HAMILTON

REV. A. D. McINTOSH BECOMES PASTOR

In a week of beautiful sunshine after a bountiful rain through the month of April, the induction of Rev. A. D. McIntosh to the pastoral charge of Hamilton and District as colleague and successor to Rev. I. L. Graham took place on Thursday, 3rd May.

The induction service began at 1.30 p.m. in the Hamilton Church in the presence of a large congregation. The Rev. J. Campbell Robinson preached from 2 Corinthians 1 and 20 – “For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.”

The Promises of God

It was a great encouragement to a minister starting in a new sphere of labour in line with the Divine will to have the promises of God on which to lean. Mr. Robinson spoke of the promises of God

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It was a great encouragement to a minister starting in a new sphere of labour in line with the Divine will to have the promises of God on which to lean. Mr. Robinson spoke of the promises of God
as being reliable and absolutely certain. All would be fulfilled. They are yea and Amen in Christ Jesus. And God would be glorified in their fulfilment. As a young man he had visions of preaching to large crowds perhaps somewhere in the city of London. He found himself, however the minister of a small congregation, but, through the radio, a very wide field of service was opened up and large numbers reached. God does not always fulfil His promises in ways we expect, but nevertheless His promises are sure. We do well to rely upon them.

Inducted by Prayer

Public worship having been conducted, the Rev. J. Campbell Robinson, as Moderator of Presbytery, put the usual questions to the incoming minister in compliance with church forms. These having been satisfactorily answered, the formula was signed and the Rev. A. D. McIntosh, by solemn prayer, was inducted and thereafter formally admitted to the pastoral charge of the congregation.

The right hand of fellowship was extended to him by the Moderator and all members of the Presbytery present. The Rev. I. L. Graham, who now becomes the senior minister in an honorary capacity, addressed the new minister in regard to his office and work from Acts, chapter 20, verse 28, where the Apostle Paul exhorts the elders of the Church at Ephesus in the following words; “Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.”

The Work of a Minister

Dwelling on the words – “Which He hath purchased with His own blood,” the speaker said a minister undertaking this work might well do so with a deep sense of awe, – for there was committed to him the work of caring for souls which the Saviour had purchased at such a tremendous price. In doing so he would need to take heed to himself. The success of his ministry would largely depend on how he cared for his own soul. The habit 2 of secret prayer and meditation upon the the Word of God was commended to the newly inducted minister. Doing this he would be in a fit state to carry out his ministry and he could not but be an influence for good in the community in which he moved.

In taking heed to the flock over which he had been appointed overseer he would best serve his people by being much in prayer for them, praying for them one by one. If he made a practice of doing this it would fill his soul with love for them and his ministry would be a ministry of love, and when he came before his people to minister the Word of God to them he would be able to do it in that spirit demanded of us all by the Apostle, when he says – “Let all your things be done with charity.” His great public activity was to “preach the Word” and if he would make the Word of God his constant study and preach the Word to the people he would never grow stale.

It was a great joy to the speaker to have part in such a service as this. Few ministers have the pleasure of seeing a new minister settled over their flock while they themselves are still with them in active service.

Duties of Congregation to their Minister

The Moderator addressed a few words of exhortation to the congregation, enjoining them to give loyal support to their new minister and especially to be regularly in their pews when their services are being held. A congregation can help their minister greatly by their hearty co-operation.

The service concluding with praise and the benediction, members of the congregation and friends adjourned to the supper room of the Town Hall, where the ladies of the Charge, in their usual style, provided a bounteous afternoon tea, at which the Rev. Mr. McIntosh, Mrs. McIntosh and their two boys were the honoured guests.

Social Function

The Rev. I. L. Graham presided and welcomed the Mayor and Mayoress, the President of the Ministers Fraternal, the Rev. Graham Watkins, Major Newdick (Salvation Army), and Mr. Jackel (Church of Christ), who had come to join with the congregation in welcoming their new minister. Apologies were received from the Rev. and Mrs. Howie, Mr. Howie being ill in hospital, and from Mr. M. M. Walter, honorary solicitor to the church, and Mrs. Walter.

On behalf of the congregations of the charge, Mr. J. R. Jackson, Elder, extended a hearty welcome to Mr. and Mrs. McIntosh and their two boys. Mr. McLean, St. Kilda Elder, voiced a welcome to Victoria on behalf of the citizens of Hamilton. He wished them a long and very happy stay in this city. Rev. Watkins, Major Newdick and Mr. Jackel also expressed words of welcome and conveyed fraternal greetings to the incoming minister and his family.

Welcome Appreciated

In his reply, Mr. McIntosh said that he deeply appreciated all that had been said in welcoming
him, his wife and his family to Hamilton. It was very pleasing to have so many friends of the congregation present, together with representatives of other denominations, and to have the presence and interest of the Mayor and Mayoress.

Much work and much expense, he could see, had been involved in preparation for their coming, and he was most grateful for all that had been done. Especially was he grateful to those who personally had given freely of their time and labour.

To have the prospect of coming to labour as colleague and successor to Mr. Graham, he said was a great joy, for he held Mr. Graham in the highest esteem. To work with one so like minded in principle and practice was both delightful and easy. The much valued fellowship with Mr. Graham, which began some years ago while the speaker was in Geelong, had contributed very largely to the warm place both he and his wife felt in their hearts for Victoria. Now he was back in Hamilton, no greater joy could be given than that he might continue to reap from seed so faithfully sown and so carefully cultivated over many years.

He would endeavour to proclaim the same Gospel as had been so ably declared by the senior minister. His aim, he said, would be to endeavour in all things to do the will of God, and surely one could have no higher goal.

The Rev. J. Campbell Robinson expressed thanks to the ladies for their delightful hospitality. Psalm 100 was sung with great heartiness, and a happy function ended with the benediction.

When it became known that the Rev. I. L. Graham was about to relinquish his charge, where he has been minister for over 33 years, there was a unanimous desire with the congregation that the Rev. A. D. McIntosh should become his successor and, as soon as it could be arranged, a call, signed by 51 members and 39 adherents was sent to the Northern Presbytery in New South Wales in favour of Mr. McIntosh.

Acceptance of the call gave great joy in Hamilton, and the heartiness felt in the congregation showed itself in a complete renovation of the Manse preparatory to its occupancy by the minister, and by a gratifying response to a pulpit appeal for money to meet removal expenses from Grafton. The cost of this to the congregation was £205, but the amount sought was over subscribed. Much work on the Manse was done by voluntary labour, nevertheless, the outlay involved to bring it to its present condition approximated £500.

Mr. McIntosh begins his ministry in Hamilton with the congregation in good heart. But no one minimises the greatness of the task before him in the Hamilton charge, nor the urgency of the need for his services in Victoria.

The prayers of many will follow him as he takes up this work.

**Arrangement Between Ministers**

With the approval of the higher courts of the Church, the Rev. I. L. Graham becomes the senior minister in a purely honorary capacity, except when giving supply to the congregation.

The new minister accepts full responsibility for working the Charge in co-operation with the Session as if there were no senior minister.

The senior minister retains a seat in the Kirk Session and Deacons Court, but he foregoes any right of acting as Moderator of these Courts except in the absence of his colleague.

The senior minister will be at liberty to accept a call to another congregation, to engage in the work of pulpit supply elsewhere, or as Presbytery may approve, retire from the work altogether, and none of the arrangements here mentioned will bind him to continue in the work in Hamilton.

**A Retiring Minister Honoured,**

Before the conclusion of the social welcome to the Rev. A. D. McIntosh, the Rev. J. Campbell Robinson, Moderator of the Free Presbytery of Victoria, asked to be allowed to take control of the proceedings for a while. He went on to say that the congregation had resolved not to let Mr. Graham lay down the active work of the ministry in their midst without testifying to the esteem in which he and Mrs. Graham were held by them. He had pleasure in calling upon one of their Elders, Mr. J. R. Jackson, to make a presentation.

Mr. Jackson said that the congregation was very eager to express their regard for Mr. and Mrs. Graham, that although it was known that nothing of this nature was desired by them, the congregation insisted on giving them some tangible token of their love and esteem. On behalf of the church people at Hamilton, Branxholme, Mt. Eccles and Byaduk, he had great pleasure in asking Mr. and, Mrs. Graham to receive a pair of rocker armchairs and also an envelope of notes which remained as a result of the spontaneous giving, of the people.

Mr. A. McMillan, Elder, supported Mr. Jackson in his remarks, and the Rev. A. D.
McIntosh asked to be allowed to tell how glad he was that the congregation had seen fit to honour Mr. and Mrs. Graham in this way,

Mr. Graham, for himself and on behalf of his wife, thanked the congregation most sincerely for their very useful gifts and for their love and regard which they had so effectively demonstrated. He remarked facetiously that it looked as if they wished them to retire when they had presented them with such comfortable chairs.

THE MIRACULOUS WORKING OF LOVE
(BY A DUTCH MIGRANT)

LOVE? What is the use of writing about it? For immigrants, who experience that life is hard, who are disappointed in their hopes, who feel themselves deceived, who are up against sickness and all sorts of difficulties, who feel homesick,

WHO TALKS AND WRITES ABOUT LOVE?
And what about war rumours? And disturbing rumours? And never ending shortage in houses? And the gloomy aspect in our “old country” which makes it impossible to return?

And behind this is one motive, operates one spring.

THE LOVE OF GOD?
Of course in theory. And in a vague future as we are about to die . . . probably. Oh! I know all about it. Learned it at home, in school, in the catechism class, and in the church.

But . . . please do not enter my heart. There you won't find this knowledge . . .

I am fighting for my existence and for my family. Fighting for freedom from fear and want. That is the reason why I came to Australia. In my country was no room for me.

STOP!
Who is calling “STOP”?
No, it did not come from outside; it came from the inside. It was only a SOFT and SMALL voice; which warns: “IS THAT TRUE?” Is your existence the “MOST IMPORTANT THING?” Are your desires, your plans, your needs according to the plan of God for your life?

YOU, who openly confessed in your church to be saved by Christ, what was the use of it?

Did you just sign an eternal life assurance policy? (which you carefully hid in your safe), or . . . or . . .

Did you get a new EMPLOYER? Who has a daily work, both difficult and easy. Mainly, the work of self-denial, of giving up of your own desires and plans and of accepting circumstances as they are, as meant to educate us down to the scruple in order that CHRIST comes to life, becomes “flesh and blood” in us?

WE can't both labour tooth and nail to secure our existence and . . . please God.

“Woe to us if we stifle the voice of our own conscience. Woe to us if we avoid the quiet time with God in order to discover what is going on in the inside . . .

THEREFORE, STOP!
Stop that grumbling and complaining and frantic striving.

AND . . . LISTEN.
Listen and give in to the SOFT pressure of the HOLY SPIRIT,
Who is eager to remind you of the Words and the LIFE of JESUS CHRIST.
And causes those to stay with you. That your own will and His grows.

In order to discover how miraculously true HE IS in HIS LOVE; JUST when HE impoverishes us, brings us to loneliness, puts us under pressure, gives us overwhelming difficulties we are unable to master, it is because only in this way we get TO KNOW AND TO TRUST AND TO LOVE OUR FATHER WHO IS IN HEAVEN, WHOLE HEARTEDLY.

After we have discovered our horrible heart from which bubbles up revolt and jealousy and greed and dictatorship and spiritual impurity . . .

It is HIS LOVE as we crumble to pieces, as we are pulverised. Only in that way we cry whole heartedly:

Lord, have mercy upon us.
And . . . what a merciful LORD we have! Praise unto HIM!

[The writer of the above holds high decorations for his services and outstanding courage during the Second World War. – Ed.]

THE FREE KIRK RALLY
MACLEAN, EASTER, 1951

The trains were very slow and very crowded as they made their way north at Easter time so much so that some were tempted to wonder if the Rally was really worth the effort involved! Those vague doubts were dispelled for good by the time we were shaking hands with the first Maclean folk, and we praised the loving Father Who made
possible such a joyful weekend.

Very soon after arrival (indeed, before the arrival of some who had transport adventures) the first Maclean meeting began. Last year we had the consciousness of being upheld in prayer, and this year even more advantage was taken of God's promises to bless in answer to our cry, for each session began with a special prayer meeting. Times of much peace and joy and refreshing they were as young folk committed the coming meeting into His hands and thanked Him for past blessings.

The first paper came from Sydney, and was written around the subject of Paul before and after his conversion, setting forth some of the factors (education, etc.) which moulded him until when he surrendered so unconditionally on the Damascus road to the One Who died for him, he was indeed “a vessel fit for the Master's use.” Discussion centred, to a large extent, on the completeness of his abandonment of earthly position, family pride and religious self-righteousness to become the humble slave of Jesus Christ. In this was presented the first of many challenges to the young people present to let Him take and use all we have in His glorious service.

We set off next morning for Chatsworth and, there heard two papers. Mr. Ted Huckett read Kin-dee's “The Responsibility of Church Membership.” Clearly we were shown that the members of the true Church are not just attached to an earthly association professing to believe certain things, but are directly responsible to the One Who died for us and purchased us with His own blood. We saw that church membership is much more than the fulfilling of certain rules – to keep His rules one must belong to Him and do all things “unto Him.” Mainly because of young members present, there followed a lively and most helpful discussion on the distinctions between the Visible and the Invisible Church and in stating the means of admission to the latter, the way of salvation was again declared.

Miss Margaret Campbell next read Taree's paper, which had been duplicated, so that each person followed on his own copy – a good idea. After hearing how the Holy Spirit draws us to Christ, convicts us of sin and, when we exercise our wills and accept, makes us one with Christ in the miracle of the New Birth, the discussion inevitably turned to Effectual Calling – it was most worthwhile.

Huntingdon's paper, “The Work of the Holy Spirit in the Growth of Grace,” was a very able followup. Read by Miss Catherine Lindsay, this was an outstanding paper, and the subject vital to every Christian present. Discussion this time stressed two facts. Firstly, that Sanctification is of God, and yet our having Free Will makes necessary a definite, determined cooperation with the Holy Spirits in working out our own salvation. Secondly, that the Growth of Grace is a process, so that there must be a daily yielding of our wills to God, that bit by bit the life of Jesus might be worked into, and transform, our lives.

Graeme King read the paper on Wingham's subject, “The Lord Jesus Christ as King.” Here we saw the Lord Jesus, seated now at the right hand of God, waiting till His enemies be made His footstool. We heard also His claim to be absolute Lord in every detail of the lives of His redeemed. In the fine discussion which followed, our responsibilities, as the subjects of the King, were set out, and our obligation to keep His commandments. We were exhorted to show by our appearance, entertainments, friendships, behaviour and interests that we belong not to an earthly kingdom but a heavenly; and to speak joyfully and fearlessly of our dear King to those around us. Rev. Webster's help here (and throughout) was much appreciated.

In addition to the papers, special mention must be made of the Sabbath Services. Rev. J. Campbell Robinson, in the morning, called on the young people to yield to the claims of Christ. At night Rev. Alvan McIntosh spoke on the rich young ruler's question, “What lack I yet?” and named some or the things which, today, are holding young folk back from Christ. After a most stirring address, he appealed to those who wanted to follow Jesus to stay behind. We have the great joy or knowing that at least two, that night, found the Saviour, while others were greatly helped.

A report would be incomplete, of course, without mention of the social activities. These included a trip to Yamba on Friday evening; a
delightful luncheon at Chatsworth where the floral decorations were most beautiful; the usual Saturday evening official welcome; and a final picnic lunch at the Showground on Monday. Added to these pleasant memories are recollections of the beauty of the Clarence and the wonderful friendliness and kindness of all with whom we came in contact. We would indeed say, “Thank you” for all your trouble and pray that God's rich blessing may be upon each one.

Perhaps a fitting conclusion for this report is found in Rev. J. A. Harman's final message as he and Mr. Robinson once more pleaded with those who knew not the Saviour at the close of the last session. We would say to those who were present and yet did not take the forgiveness He offers, “Is it well with thee?” We would say also to those unable to go, “You know the way of salvation – is it well with thee?” Finally, we would say to those who, knowing their sins forgiven, are still living self centred lives, “He that saith he abideth in Him, ought himself also so to walk even as He walked.” “Is it well with thee in the light of this?”

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JA McDONALD MEMORIAL FUND

The Honorary Secretary has notified us that the committee has reluctantly decided that this should now be brought to a close, consequent on termination of the Lord Mayor's “Food for Britain Fund,” which organisation provided the only practical, speedy and economical method of despatching our parcels.

The Committee takes this opportunity of thanking all those in our various congregations who have so generously contributed to this Memorial, through which 425 gift food parcels have been sent to Free Church folk in Scotland.

This splendid effort has been greatly appreciated by the recipients. In addition, it has formed a memorial to the late Miss McDonald, which would have had her whole hearted approval. All those who have assisted can feel assured that their cooperation was well worth while.

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TAREE CLERGY DENOUNCE MODERN GAMBLING VENUE

Covetousness was one of the many sins of the heart and an outstanding expression of covetousness was gambling, the Free Presbyterian Minister, the Rev. M. C. Ramsay, said, on Sunday night.

Mr. Ramsay was speaking on the subject of gambling, upon which the Taree Ministers Association decided recently to make reference at their services on Sunday.

Mr. Ramsay preached on Romans, 7th chapter, 7th verse: “For I had not known lust, except the law had said, Thou shall not covet.”

He said: “Covetousness or greed is stringently condemned in the Bible, where we have statements such as these: “Know ye not that the covetous shall not inherit the Kingdom of God.”

For this ye know that no covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ.” Clearly every covetous person needs to do as Paul did – repent and turn in faith to Christ Jesus.

Much gambling is associated with horse racing, which sport, it is claimed, improves the breed of horses. However, that may be, it certainly does not improve the breed of men.

In N.S.W. we have a State Lottery, and the specious plea is made that from it the hospitals benefit largely. In this connection it is apposite to refer to a speech made in the Legislative Assembly by Mr. David Hughes, Member for Armidale, and recently reported in the Press of the Manning district. Mr. Hughes said he had no feeling of elation in the knowledge that the revenue from State Lotteries was £2,700,000 per year. The magnitude of lottery revenue was an indication of the manner in which our life was departing from the principles of Christianity, and how the moral fibre of the community was becoming frayed.

The Premier of Victoria, Mr. McDonald, recently made these sane illuminating statements: “My government will always say definitely 'no' to people who want hospitals financed by State lotteries. The great Christian service of hospitalisation should be placed on a plane far above that, of capricious gambling.

“I feel sure that every right minded person will endorse much or all of this outspoken declaration,” said Mr. Ramsay. “The Christian service of caring for the sick was commenced by the Christian Church, and carried on by it, until comparatively recent years. Now, forsooth, resort is made to gambling to carry on that to which Mr. McDonald rightly, refers as the great Christian service of hospitalisation.

God says: 'Thou shalt not covet,' and 'Let your conversation (mode of life) be without covetousness.' As a people we need the renewing,
Nothing less will bring true sanity and true blessedness to us. All God's words are supremely wise.”

METHODIST VIEWPOINT

Giving the Methodist viewpoint, the Rev. G. A. Knight said that from £200 to £400 million was involved in betting each year in Australia. In Britain 25 times as much was spent in betting as in bread, and the total gambling figure for 1947 was stated to be £1,250 millions.

In England in 1947, with labour sorely needed 225,000 were engaged in full time bookmaking activities, and over 200,000 in other subsidiary betting activities.

Mr. Knight added: “Gambling is one of the greatest social evils of our day. We dare not take a negative attitude to it. We must be alive to the soul and character destroying elements involved in gambling. It robs homes of the necessities of life. It destroys the right attitude to money. Money should be earned. The gambling mentality is to get something for nothing and it creates a conception of life of doing as little as possible. It is the attitude of the parasite, not of the full-grown man and woman.

“Gambling is the height of selfishness and greed and the spoiling of sport, and those who indulge in it rapidly become full of the ugly spirit of greed and laziness. Because gambling is so grossly wrong and immoral, no matter how good the cause may be for which it is organised, every man and woman who claims to hold a Christian outlook upon life and a Christian regard for their fellow men will not participate in or tolerate gambling in any shape or form. The spirit of Christ and the spirit of gambling are alien to each other. Let us have the mind of our Lord Jesus Christ.”

SALVATION ARMY VIEW

“Gambling is, in essence, a form of dishonesty, since it consists in trying to obtain from another something for which no adequate return is given” said Major Smith (Salvation Army).

“Often it is a deliberate stepping stone to deliberate theft. It is a fruitful cause of poverty, family quarrels, wretchedness of many kinds, and quite often results in suicide.

Some idea as to how the gambling demon can grip a community is revealed in the following authentic figures, gathered in a country town.

Five illegal gambling saloons were operating in the town, with as much as three and four hundred pounds being wagered in games of dice. Approximately 1,000 State Lottery tickets were purchased each week with in the town area. Just on £1,000 changed hands through the activities of S.P. bookmakers each race afternoon. It was also claimed that from £800 to £2,000 changed hands at the local greyhound race meeting.”

VIGNETTES OF A MISSIONARY'S LIFE

When I went out last Thursday, I found that Adriaan had the foundations of the tower a bit out of place, so had to put him right. It seems that, although he is a reliable builder, I shall have to check up at intervals. These are the problems of building here. Had I let the contract to a European builder, I could just sit back and receive the key of the church when it was finished, but the job would cost over £2,000. By getting the materials myself, having the bricks made on the spot, and employing Adriaan and his men for the work, the cost will be reduced to about £1,200, but it means a few headaches for a man who has not built anything more than a pig shed on the home farm!

Last Friday was the heaviest day I have yet experienced at the clinics. I saw about 55 patients as well as prescribing for about 15 others. It was 11 a.m. ere I opened the first clinic, so that it was about 8 p.m. before I left Dyafra and, even then, I had to leave two calls stand over. My standard cough mixture ran out and also the cod liver oil, so that, at the last I was using anything to relieve a cough. There were a number of cases of pneumonia and a few T.B., but most were just plain influenza.

Two of the fine days we have had since coming to the mountains on holidays have been spent in the low country. I attended the monthly meeting of the Kirk Session and Deacons Court at Ngonmeyn in the Brunshill District on Saturday.

We had an extremely hot day yesterday with a scorching wind. I had a service at Dyafra in the morning. Dyafra church is small and will accommodate about 100 comfortably. It has brick and iron walls and an iron roof with no ceiling. We had about 200 packed into it! They were sitting around and on the pulpit and all along the aisle, with some standing at the back of the church and outside the door.

The Macleod Memorial Church is complete,
apart from painting and fitting the pulpit and memorial tablet. Most of the interior has been painted and looks quite impressive. It is the brightest and best lighted church I have been in. The ceiling and walls to the window ledges are white and the rest of the walls cream. The outside will be painted with a mixture of slaked lime, salt, linseed oil and a touch of yellow ochre to make it a cream colour. It seems at present that there will be a deficit of £400 at the opening, but. I am hoping that the greater part will be given at the opening, leaving about £100 to be paid off gradually by the Mdisa congregation. The fund is still open and further help is coming from Scotland. We have planned the opening for 17th. February.

CORRESPONDENCE

Dear Mr. Editor,

At the moment our attention is focused on the elections, and it seems assured that the Government will be returned to office and the deadlock in the Senate will be broken. According to the policy speech of the Prime Minister, legislation will be introduced in an endeavour to eradicate Communism, which is maintained to be the basic cause of many of the evils in the land. Inflation is another matter that requires immediate attention: the remedy, we are told, is more production. The world of our day has furnished ample evidence of the atheistic nature of Communism and also, that inflation is the offspring of a “go slow” policy. The present economic position in Australia can, to a large degree, be attributed to Communist tactics to reduce production to a minimum.

Perhaps, Mr. Editor, you will be thinking I have mistaken the “Free Presbyterian” for a political periodical, but I assure you that I have not done so. It is often asserted that religion and politics should be kept totally separate, but we should remember that religious convictions are always accompanied with responsibility, and when you enter into the arena of politics, you cannot leave your principles on the spectator's seat. When you cast your vote on April 28 last, did you leave your Christian principles at home? It is quite evident that, if we do not eradicate the evils that are under-mining our economic life, the consequences will be a national calamity, when scarce commodities will become the merchandise of criminals, honest endeavour and thrift will be reduced to misery and poverty, and provision made for declining years will purchase nothing more than a wretched garret in the dark and dreary lanes of the city.

National evil will result in national calamity; we have had many examples in our own generation of this. To use the words of the prophet Amos: “Shall there be evil in the city, and the Lord hath not done it.” In other words, national calamities are God's judgements upon the nation. Therefore, as Christians, it is our bounden obligation to have very definite political principles and civil interests. In politics, it is true, our choice is limited; nevertheless, the policies and records of political parties should be well considered before a Christian should cast his vote, and his choice should not be determined by personal interests or party loyalty. Governments are established for the praise of those who do well, and the punishment of those who do evil, and they are required to fear God and receive instruction from His Word (Psalm 2). Of course, we draw a distinction between a man as a Churchman, and a Christian. The Church is not the rallying place for political parties, nor is the pulpit to be used for political propaganda. The Church is established for the Glory of God, in the Worship of God, in the Proclamation of the Gospel, and in the Edification of the Saints. But as a Christian the Churchman must carry his Christian principles into every sphere of human activity, and in the political sphere his vote should not be determined by the price of wool or his trade union policy, but towards the achievement of that end for which governments were established. Therefore, a Christian is not justified in holding a neutral position in either political or civil interests. He may be placed in a position where he cannot support the political policies that are placed before him, in which case he must adopt the position of our fathers in the days of the Reformation in Scotland.

Yours, etc.,

Janus.

THE AUSTRALIAN FREE PRESBYTERIAN

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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.

OBITUARY NOTICE

J. M. WARWICK. The death occurred on 6th March of Mrs. J. M. Warwick in her 81st year. The late Mrs. Warwick was a daughter of the late Mr. and Mrs. David Lindsay, whose family has been identified with the progress of the Hastings district from early pioneering days. She went, with her husband, many years ago to settle on the Comboyne, and aided him in his great task of making a home in the midst of virgin scrub.

Our Church has lost a very highly esteemed member by the death of Mrs. Warwick. She always took a warm interest in the activities of the Church and counted it a privilege to wait upon the Lord according to His appointments. She had an intelligent conception of the Scriptures and would raise her voice in the defence of the Lord's work.

We extend our deepest sympathy to the bereaved.

– J. A. H.

SABBATH SCHOOL EXAMINATION

The examination held in August, 1950, will be repeated, D.V., on Saturday, 11th August, 1951. The examinations will be conducted in three grades; viz., under 10 years, 10 years and under 12 years, 12 years and over, ages as on 11th August. Sabbath school superintendents will kindly forward numbers only of pupils in each grade to the undersigned on or before July 15. The matter to be examined will be found in the first three (3) chapters of the Gospel of Mark, together with explanatory notes by Mr. Nicolson.

Ministers, Elders and teachers are urged to send as many scholars for the exam as is possible. In 1950 Manning and Grafton scholars did very well. We trust that many more will avail themselves of the examination in 1951. Memory texts to be tested are: John 1: 1; 1: 23; Mark 1: 11; 1: 32; 1: 22; 2: 28; Psalm 130: 4; 1 Samuel 15: 22; Acts 2: 32; 10: 34; 1 Corinth. 15: 57.

– Campbell P. King, B.A., Examiner.

Crescent Avenue, Taree, 1C, N.S.W. 5/5/51.

SPIRITUAL BLINDNESS

I once heard a preacher imagine a sad sight, yet I know of one infinitely more painful. The scene pictured by the preacher was that of an entire family – parents and children – blind; a home, the occupants of which had never looked on each other's faces, but where a blind father sat by the dull fire with a blind boy on his knees, and the sightless mother was nursing at her bosom a sightless babe that never shed gladness over her heart by the sight of its sweet smile. That was indeed a painfully piteous picture.

But there is one even more painful. It is no imaginary spectacle. It may often be seen in all its deepest significance. I refer to those who are afflicted with that most terrible of all diseases – spiritual blindness. This malady is intensely real. Spiritual sight is as much a fact as physical sight, and there are many who are spiritually blind.

– Sel.

FATE OF THE APOSTLES

Matthew suffered martyrdom by being slain with a sword at a distant city of Ethiopia.

Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

Luke was hanged on an olive tree in the classic land of Greece.

John was put in a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos.

Peter was crucified at Rome with his head
downwards.

James, the Greater was beheaded at Jerusalem.

James the Less was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Heiropolis in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to a cross, whence he preached to his persecutors till he died.

Thomas was run through the body with a lance at Coromandel in the East Indies.

Jude was shot to death with arrows.

Matthew was first stoned and then beheaded.

Barnabas of the Gentiles was stoned to death by the Jews at Salonica.

Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero.

VIRILE CHRISTIANITY

The world will never be won for God until it is faced by a Christianity which is willing to die for the faith it holds and which is strong enough and daring enough to provoke the world to fight it to the death.

A MOTHER’S PRAYERS

An infidel on one occasion, challenged by some Christians, exclaimed: “I can answer all your arguments, but there is one argument I cannot answer – my mother’s prayers.”

THE PIERCED HANDS

A public meeting was held in a certain English town in the interests of Foreign Missions. The chairman was reading out a list of donors. “Mr. So-and-So, a hundred guineas.” Tremendous cheering. “Mr. So-and-So, £50.” Great cheering. “Mr. So-and-So, £20.” Much cheering! “Mr. So-and-So, sixpence.” No cheering. Not being pleased at this cool reception of a gift which probably cost as much sacrifice, or possibly more, than any of the foregoing, the chairman, amidst breathless silence, exclaimed, “Hush, I think I hear the clapping of the pierced hands.” The audience keenly felt the rebuke.

ACQUIESCING IN GOD’S WORK

The story is told of Miss Sophia Nugent that she had yielded her life to the Lord, and was helping many by her correspondence, when a partial paralysis of her right hand prevented her writing any more. This was followed by a time of gloom. She describes it by saying that she had indeed given her hand to God, but it was to be used as she pleased. But there came a day when a verse from this very Scripture was applied to her with power: “Is it not lawful for me to do what I will with my own” (Matthew 20: 15), and she rejoiced in God's sovereign way and testified to her delight in His will. All her writings are to be traced to that testimony. She set herself to practise writing with her left hand, and became proficient in doing it. And a little while before her death the full use of her other hand was given, too. Her choice of God's way made her one of His choicest saints, all “His own,” for ever and ever.

– W. J. Fullerton.

INTEREST IN MISSIONS

“I cannot get interested in missions,” exclaimed a young lady. “No, dear,” said her aunt, “you can hardly expect to. It is just like getting an interest in a bank; you have to put in a little something first and the more you put in time or money or prayer – the more the interest grows. But something you must put in, or else you will never have any interest. Try it and see.”

– Dr. James Stalker.

WHEN IS A MAN RICH ENOUGH?

An old man once took the trouble to teach a lad some little knowledge of the world. With this end in view he asked the lad, “When is a man rich enough?” He replied, “When he has a thousand pounds.” He said: “No.” “Two thousand?” “No.” “Ten thousand?” “No.” “A hundred thousand?” which he thought would settle the business; but still he continued to say “No.” The lad then gave it up and confessed that he could not tell, but begged that the old man would inform him. He gravely said, “When he has a little more than he has, and that is never!”

“If he acquires one thousand he wishes to have two thousand, then five, then twenty, then fifty; from that his riches would amount to one hundred thousand, and so on till he had grasped the whole world, after which he would look around him, like Alexander, for other worlds to possess.

“All enjoyment, full satisfaction to the mind of man can only be found in possessing God, with
all His infinite perfections. It is only the Creator, not the creature, that can satisfy.”

– Sel.

THE WORLD'S PERSECUTION
Do not fear the frown of the world. When a blind man comes against you in the street you are not angry at him. You say, “He is blind, poor man, or he would not have hurt me.” So you may say of poor worldlings when they speak evil of Christians – they are blind.

– McCheyne

PURE IN HEART
It is not only true that the pure in heart shall see God; it is also a blessed fact that by seeing God we become pure in heart.

– Sel.

A NARROW CHANNEL
There is to be said for a narrow channel that it makes the water which flows through it run with some pretensions to power, but where the channel is ridiculously broad the water becomes a meaningless trickle, and there are some interpretations of the Gospel which are nothing less than meaningless trickles.

– Dr. J. Black

A GOOD MEASURE
Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured:
For love's strength standeth in love's sacrifice
And he that giveth most hath most to give.

– Sel.

NERO
Nero set fire to Rome and destroyed multitudes of men, women and children and threw the odium of that dreadful action upon the Christians. He is also said to have assassinated his mother.

Boys and Girls,
Examinations will be set soon, covering your studies in Mark's Gospel. At Mr. King's request, I have made this month's notes in the nature of revision. I do not set the examinations, but in order to prepare for them, I suggest that you read carefully the scriptures set out below and also refer to the Lesson Notes. The questions set out below are made to cover the general scope of the lessons. I have tried to keep both seniors and juniors in mind.

Yours sincerely,
H. C. NICOLSON.
Verse 15 says that the time is fulfilled. What is the time meant? See Galatians 4: 4.

Jesus called to discipleship James and John, the sons of Zebedee. What indicates that their father was not a poor man, and, therefore, unable to spare his sons?

8th JULY
Mark 1: 21-57 Memorise verse 27
State in your own words why the people noticed that Jesus spoke with authority and not as the scribes.
Why were the devils so stirred up at the command of Jesus?
The Roman Catholic Church regards Peter as the first Pope. What do we learn in verses 29-31, which show that Peter would have been an unacceptable Pope today?
The people waited until sunset. Why? You will get a clue to the answer in verse 21.
Give three instances, including the one recorded in verse 35, where Jesus prayed.

15th JULY
Mark 1: 38-45 Mark 2: 1-22 Memorise Mark 2: 17
In chapter 1, verse 39, we find that Jesus continued to preach in the synagogues. Why do you think he did this?
Turn to Leviticus 14: 1-32, and give a brief account of what Jesus referred to when He told the cleansed leper to offer those things which Moses commanded (verse 44).
If you will refer to our lesson of 8th April you will see that we considered the difference between healing the body and forgiving sin. Read the scripture verses 9 and 10 and state in your own words why Jesus asked the question.
Describe an eastern house and comment on how the palsied man was brought up to the roof.
Write a note on the reasons why a publican was despised by the Jewish people.
Bottles were not made from glass in the time of our Lord. What were they made from?
Give an instance of what Jesus meant when He spoke of old wine in new bottles.
Verse 27 has been used to defend disregard of the Lord's day than heal the man with the withered hand. Comment on this.
In our lesson of May 6, there was a note about the Herodians. Give this in your own words.
Verses 9 and 10 tell us about Jesus going about doing good. Why then should men have hated Him?
Memorise the names of the disciples.
Why did Jesus speak so solemnly about the Scribes statement in verse 22.

22nd JULY
Mark 3: 1-35 Memorise verse 35
The Pharisees were more anxious to keep the Sabbath day than heal the man with the withered hand. Comment on this.

SEARCH WORK IN NUMBERS 21
1. Write out the song sung at Beer?
2. Who said: “I cannot go beyond the Word of the Lord my God to do less or more?”
3. Find a place where an ass spake to a man. What did it say?
4. Who said: “Let me die the death of the righteous and let my last end be like His?”
5. Finish the verse commencing “God is not a man, that He should lie . . .”
6. Fill in the missing name in this sentence. “If — — would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord.”
7. It is said the earth opened her mouth and swallowed up three men with 250 others. Give the names of the three men.

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.
JUNE BIRTHDAYS
MANY HAPPY RETURNS
“The Lord hath been mindful of us. He will bless us.”
Psalm 115: 12.

1951
June
1 – John Cameron, Maclean.
4 – Frances King, Taree.
4 – Robert Sutees, Wauchope.
5 – Robert Nicolson, St. Kilda.
5 – Jennifer McLean, St. Kilda.
6 – Beverley Brogden, Armidale.
6 – Ross Dick, Koree Island.
7 – Allan Harman, Wauchope.
7 – Ross Campbell, Chatsworth.
7 – Allan Gilbert, Maclean.
7 – Kerry Morris, Taree.
8 – Leslie McKinnon, Kindee.
11 – Bruce McKenzie, Salt Ash.
11 – Bruce Stewart, Lismore.
12 – Kevin Polley, Tinonee.
13 – Mary Campbell, Mullumbimby
13 – David Richards, Canberra.
13 – Dennis Richards, Canberra.
13 – Beverley Hinton, Taree.
15 – Don Mathias, Maclean.
16 – Dianne Middlemiss, Tinonee.
18 – Heather Coombes, Wingham.
19 – Beverley Campbell, Marlee.
23 – Edward Richards, Canberra.
25 – John Milliken, Failford.
26 – Ruth Trotter, Wauchope.
27 – Heather Brooker, Kindee.
28 – Ian Cromarty, Sydney.
28 – Margaret Gollan, Taree.
29 – John King, Taree.
29 – Neville Blanch, Grafton.

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FORSAKING OUR MERCIES
By the late Dr. John Duncan

How are they our own? Not ours in possession, for we are forsaking them, but they are our own mercies that we have a right to – mercies freely offered to us of God in Christ Jesus, in His blessed Gospel. It is thus your own Christ that you neglect. He is in this sense your own in the free offer of God, your own Saviour, the Christ whom God is holding forth and giving in His Gospel to you. The blood on which you trample is the blood in which your own mercies lie, for God hath set forth before every Gospel hearer Christ as a propitiation through faith in His blood; yes, the atonement, God is holding it out equally to you and to me – redemption, remission of sins, all grace and all glory, Jehovah Himself, the Lord of mercy. He says this unto every Gospel hearer: “I will be a God unto thee.” The faith of God’s chosen finds in the Gospel offer the warrant by which they may lay hold of “their own mercy.” Now think, the lying vanities make promises to you, and the faithful God in Christ makes promises to you too: on the one hand the lying vanities, on the other your own Jehovah, who is saying, “I will be a God unto you”; your own Saviour, who is saying, “I am stretching out my hands all the day unto a disobedient and gainsaying people.” These are your own mercies, and will you forsake them – your own mercies, your own? Oh, at last when you find that you cannot enter into possession of them, when you find that you have lost them by following lying vanities, what misery will it add, that they were your own! Oh, this is sad, very sad! Very sad will it be if any of us perish. Sad to think of our own Bibles which we once had on earth, of our own Sabbaths we once had in Glasgow, of our own Church, of our own Gospel – our own Gospel with the name of Christ in it carried clowm in our remembrance, which contained our warrant to lay hold on Christ. And now the door is shut! And there is our own heaven, which we never can enter, the gate of which is shut against us. There is our own Christ, Who came and invited us, and would have taken us to heaven. It was once all our own, but we forsook it all. Our God is lost, Christ lost, the Holy Spirit lost; our happiness is lost, our grace lost, our glory lost, our heaven lost, our souls lost, our bodies lost, our Sabbaths lost, our Bibles lost, ourselves lost, all lost! No mercy for us; not a drop to cool our tongue. But Oh! plenty of mercy was ours once, but we put that mercy away, we forsook it, would have none of it. Oh, how affecting this thought! There the day of our merciful visitation will be remembered as having been our own, not possessed, but given in free gift and offer by God. And had they been pursued! But we have forsaken them. Profane persons! we have sold our birthright. But blessed be God this is not yet our state – to none of us is that time yet come. And you, observers of lying vanities, these mercies are yet your own. Oh, you have nothing that you have half
such a right to lay hold of as Christ.

2

SCHOOLS

SUPERSTITIONS

SALUTATIONS

Rev. Joseph McCracken

Leaving this morning at 8.20 to visit our Mzantsi school, I went via Burnshill and the Boma Pass. Passing through this winding narrow road, beset on one side by towering hills, and on the other by the Keiskama River, my memory travelled back over the blood stained pages of this district's history, to a scene, one hundred years ago, when the native warriors, urged on by their chief, Sandile, massacred the unsuspecting soldiers of the 74th Highland Regiment, under the command of Colonel Mackinnon, when on their way to Keiskama Hoek.

Indeed, if one travels through this district, the stones which mark the resting place of many a gallant Scottish soldier testify to the necessity for the gospel of grace and peace in these days. But it is not these stones that are honoured today. What the sword of the soldier could not accomplish the sword of the Spirit did. Here and there in our Burnshill district lies the honoured dust of the pioneer missionaries, marked by stones, often raised by the native people themselves, that bespeak their indomitable courage, radiant faith and joyful hope, and these are the stones which are honoured by the enlightened native of today, for it was the pioneer missionary and those who followed in his train who really laid the foundations for lasting peace and order.

On arrival at the school, started and made possible by the generosity of the Scottish people, yea, by some, who no doubt, are descendants of those early soldiers who laid down their lives on African soil, I found seventy-four children present, some of them, no doubt, descendants of the wild Xhosas who shot, hacked and stabbed to death the members of the 74th Highland Regiment. Such are the paradoxes of life. There are ninety-three on the roll, with a waiting list of about twenty.

The principal, Mr. Gladwell Mfikili, who is now out of hospital and on the fair way to recovery, recommences his duties in July, informed me that the boys of each family take it in turn to go to school. This is a deplorable situation, doubling the work of the teachers and not conducive to consecutive instruction, but one we fear that cannot be remedied in the present circumstances. Remembering this, the results for the past three years are all the more remarkable; just six failures during that period.

We are rejoicing because the Government given another grant to the school and Miss Pearl Fikela is already established in the post. The feeding scheme continues to function and is undoubtedly a great boon to the children. I spoke to the children about school attendance and other matters, then conducted a short service. After praise, a portion of John 10 was read and a short message given on the Good Shepherd's love for sinners. After prayer the scholars in standards two, three and four received pencils, sent out from Scotland in the mission boxes.

On a previous Sabbath, when at Mzantsi church I was informed about the mysterious burning of huts. Huts were going on fire for no apparent reason. The matter was investigated but with no success. The people plainly believe that it was a case of witchcraft and were in fear. Going to the kraal concerned I gathered the head and his family. We sang psalm 23 and read psalm 90. After words of comfort and warning I engaged in prayer. I am convinced that one of the numerous family is guilty of the arson, perhaps the old man himself. The witch-doctors were called in to help, with no results. Fear of the unseen and unknown still rule largely in many a heart and home.

I then left for our Amatole Basin School, some twenty-five miles distant, and on arriving there negotiated the hill with the greatest difficulty. This school is on a private basis, that means the mission is wholly responsible for the salaries of the two teachers. Of course, the men of the location help a little. If I don't get some satisfaction from the Department of Education about this school I fear it will have to be closed. There are forty-four on the roll. Twenty-four were present on arrival. I say that advisedly, for as meal-time draws near the numbers increase! Since this visit to the school I have returned to the church for a service and to deal with an alleged case of witch-craft. The charge was levelled against a leading woman member in the church, that she used witch-craft to bring about the death of a young girl. The discussion that ensued was illuminating and gave the missionary an opportunity of setting before the people the
teaching of the Word of God. The charge was proved to be unfounded and the member cleared of all guilt.

We have received a great welcome from our people, as warm as the farewell in Inverness! There were some disappointments in store for us; we missed some who had passed on to their reward but were filled with joy to meet new converts at some of the stations.

We purpose having a week of prayer in the different churches of the Burnshill district from the 3rd to the 10th August, seeking an outpouring of the Holy Spirit on the whole mission field. Will you join us at the throne of grace?

ANOTHER GOSPEL AND THE GOSPEL OF GRACE
Helen L. McCracken

Some years ago we were introduced to a young native man who was living close to our bungalow at Mnxesha. We were told that he was the only son of a very godly elder of the Free Church Mission, who had died some years previously. This young man had just returned from a Missionary Institution, where he had learned the trade of a carpenter, his fees having been paid by Miss Carrie Ross.

As time went on we noticed that he was never to be seen at Church, but rather spent the Sabbath day in godless fashion. The missionary resolved to speak to him.

When asked why he did not attend church, his reply was “Umfundisi, I don't need to go to church; I can worship God in the fields.” When asked where he learned that, he said that the teachers in the college taught him so. The missionary proceeded to quote from the Word of God such verses as, “Forsake not the assembling of yourselves together.” His reply was “But the Bible is not all true anyway.” When asked to give some proof of his statement he referred to the opening chapters of Genesis, adding that the story of Adam and Eve was only a fable, and that there was no such thing as the fall of man. He finished up by saying that his teachers were scholarly men, some of them having Oxford degrees. He was faithfully reasoned with then, and on many occasions, but one could see that at this so-called Christian institution, his feet had been set in slippery places. He had been robbed of his faith of childhood.

He meanwhile married, and it soon became evident that he was drinking. It fell to our lot on one occasion to intervene when he was belabouring his wife with a stick. Sickness and death visited his home, and inside a few months his godly mother and sister passed away. Each affliction seemed to leave him worse than before.

Just before leaving for our furlough, Miss Ross said to the writer, “Arthur was up this morning asking permission to make a feast for his father.”

Knowing that his father was dead for some years, I expressed surprise and asked what it meant. Miss Ross said, “He feels that everything is going against him; he cannot keep employment; his friends are dying; his wife has left him, and he thinks if he kills an ox, makes a sacrifice to his dead father, that once again life will favour him – in other words he is REVERTING TO HEATHENISM.”

Since our return to the field we have had further conversation with him, but there is yet no sign of repentance.

One Sabbath morning during 1948 when we were at the Ngqumeya Church, a man professed faith in Christ at the close of the service. The missionary noticed that he was under the influence of drink, and although he made a very intelligent and earnest prayer, it was felt that time would reveal whether this was a work of grace or not. As time passed we were left in no doubt about the reality of the saving change. He attended the services without fail, and was duly received into church membership after the usual examination by the Kirk Session. This man was a real joy to us.

We arrived at East London on 17th April, 1951, and six days later, before we reached our district, Edward Myamza was laid to rest by our evangelist, having testified to the end of the saving power of Christ. One wonders how this poor sin sick, drunken soul would have fared, if instead of having been pointed to the One who is able to save to the uttermost he, like Arthur, had been told that he was not a fallen creature, that he must be good and do good and all would be well.

The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”
FELLOWSHIP

A meeting of Manning River Free Kirk Fellowshippers was held in the Taree Church on Tuesday evening, 29th May, when approximately forty persons were present. Graeme King, though young, proved an efficient Chairman.

Mr. C. P. King, President of the Lord's Day Observance Society, was the first speaker, and spoke mainly of the work and witness of the Young Life Guards, a society of young people under eighteen years of age, who promise, with God's help –

1. – To keep the Sabbath Day Holy as God commands.

2. – Not to buy or sell or cause any unnecessary labour on the Lord's Day.

3. – To observe Sunday and help others to observe it as the Day of Rest and Worship.

Mr. King pointed out that there is Scriptural warrant for making such a promise publicly; also that an open profession is of more value than a secret resolution, for it binds together people who are of like mind, and thus strengthens individuals in times of temptation. The speaker referred to some of the public engagements entered into by the Israelites, and of the example of the Scottish Covenanters and others in modern times. The profession that one is going to keep the day holy, puts one in the way of grace, whereas the disregard of God's law leads to final ruin.

The keeping of the Lord's Day strengthens discipleship and churches, and if young folk join the Young Life Guards, it ensures a future Lord's Day Observance Society.

Mr. King concluded by urging young people to join the Young Life Guards, and said: “If there is anything God is going to bless, it is careful attention to the Lord's Day.”

Questions and discussions, of the address followed.

The second speaker was Rev. M. C. Ramsay, whose subject was the Creed of the Free Presbyterian Church, which is the Confession of Faith and the Larger and Shorter Catechisms. He pointed out the necessity of a Church having a creed, without which a person does not know what a Church believes. It is really an expression of how a Church understands Scripture. Our creed, said Mr. Ramsay, sets forth all the great doctrines of the Word of God. Every person should test our creed by the Scriptures, and not blindly follow any Church. There is current much ignorance concerning our Confession of Faith, for it is not a Scottish document, but was compiled at Westminster by a group of Ministers, who were predominantly English; indeed, they were English Puritans, and it is a well known fact that the Puritans made England great. As our Confession of Faith embodies all the great truths of the Reformation, there is nothing narrow about it. It is, of course, our subordinate standard; that is it does not displace the Bible, but declares our interpretation of it. From time to time the Church of God, in self-defence, has been compelled to set out clearly, in writing, her beliefs. Subscriptions to the creed of our Church is, of course, voluntary. Mr. Ramsay concluded by enumerating some of the advantages of having a clearly defined creed:

(a) It exhibits the belief of the Church in opposition to error.

(b). Preserves the attainments of the Church in the knowledge of Divine truth.

(c) Presents the truth in its due proportions.

(d) Is a basis of fellowship and co-operative labour.

(e) Aids in instructing, especially the young, the truths of God's Word.

After the subject of creeds was further discussed, Mr. Ian Stewart gave a short devotional address dealing chiefly with self surrender. He stated that although we do not forget to eat, sleep, and see our friends, Christ is not only the begotten Son of God, but often the forgotten One. Our belief, he said, should not be merely a mental assent, but a combination of heart and will, and we must be willing
for our wills to be bent to His Will. This is often a humbling process, but “he that humbleth himself shall be exalted.” The speaker emphasised that in the measure in which Christ dominates the will and life of the believer, in that measure does the believer have real peace and power.

The final address, which was given by Mr. Angus Beaton, was also devotional. He said that many in our land of opportunity are going to a lost eternity, and only a few enjoy the privilege of beholding the King in all His fullness, as the result of living near to God and for Him. Some, who have taken Christ as their Saviour, have only touched His outer garments, for only a few have walked with Him as their personal Saviour.

“The Wingham Chronicle.”

NEW MAGAZINE LAUNCHED

The first issue of a new magazine for Christian laymen and leaders made its appearance April 1.

The periodical will be issued bi-monthly under the title, “Torch and Trumpet.” The subscription price is 2 dollars per year. It is in the popular 8½ x 11in. page size, and has an attractive two colour cover. The first issue has 32 pages. Future issues will have from 32 to 48 pages.

The magazine is sponsored by the newly organised REFORMED FELLOWSHIP, Inc. This organisation has as one of its purposes “the preservation and promotion of the Reformed faith.” Founders and present Trustees are: Herman Baker, Rev. Arnold Brink, Dr. Peter Y. De Jong, Dr. John De Vries, Dr. Leonard Greenway, Rev. Edward Heerema, Marvin Muller, Rev. John Piersma, Dr. John A. Van Bruggen, Rev. Fred Van Houten, Rev. Henry R. Van Til, and Rev. Henry Venema.

“Torch and Trumpet” is designed to appeal to the mass of Christian laymen, regardless of vocation. The REFORMED FELLOWSHIP believes that Reformed principles are within the limits of ready understanding of all, are applicable to all of life, and workable in all spheres of human activity. This point of view, it is believed, will also give this magazine a strong appeal to all Christian leaders. All articles will be written in the easy to read style.

Subscriptions to this new periodical are now being received at the address of the Reformed Fellowship, 63 Jefferson Ave., S.E., Grand Rapids 2, Michigan, U.S.A.

THE PRAYER TRACK


The native Christians in a small West African village had no privacy for prayer in their huts, so every Christian used to make off into the bush, away behind his hut, to have times of prayer with God. Behind every Christian's hut a little track became plainly visible where they went to and fro to their places of prayer. If it ever happened that the track was rather overgrown for want of use, another Christian would come and say: “Brother, there is something the matter with your track.”

ATTITUDE OF TRUST

“What things soever ye desire, when ye pray, believe that ye will receive them, and ye shall have them.” Mark 11: 24.

When we believe for a blessing, we must take the attitude of faith, and begin to act and pray as if we had the blessing. We must treat God as if He had given us our request, and just take it for granted that He gives it, and is going to continue to give it. This is the attitude of trust.

“Many of our Calvinistic preachers do not feed God's people. They believe in election, but they do not preach it. They think particular redemption true, but they look upon it in the chest of their creed, and never bring it out in their ministry. They hold final perseverance, but they persevere in keeping quiet about it. They think there is such a thing as effectual calling, but they do not think they are called effectually to preach it. The great fault we find with many is, that they do not speak right out what they do believe. You could not know if you heard them fifty times what were the doctrines of the gospel, or what was their system of salvation. And hence God's people get starved.” — C. H. Spurgeon.
Dear Editor,

I have been reading the speech that General Douglas MacArthur delivered before the Joint Meeting of Congress in Washington. The General puts forward a strong argument in defence of his recommendations. Recommendations that failed to receive the approval of President Truman, and resulted in the General being relieved of his command in Asia. The General had requested political decisions that would remove the protection granted to the enemy's base north of Yalu, so long as the enemy's bases were neutralized, the war in Korea would be one of constant attrition. The General sees the futility of appeasement, and declares that the solution is spiritual. I thought, perhaps, your readers would be interested in General MacArthur's views, so I will quote from his speech.

"I know war as few other men now living know it, and nothing to me is more revolting. I have long advocated its complete abolition, as its very destructiveness on both friend and foe has rendered it useless as a means of settling international disputes.

Indeed, on the second day of September, 1945, just following the surrender of the Japanese nation on the battleship 'Missouri,' I formally cautioned as follows: –

"Men since the beginning of time have sought peace. Various methods through the ages have been attempted to devise an international process to prevent or settle disputes between nations. From the very start workable methods were found in so far as individual citizens were concerned, but the mechanics of an instrumentality of larger international scope have never been successful.

Military alliances, balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blocks out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, our Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence, an improvement of human character that will synchronize with our almost matchless advances in science, art, literature and all material and cultural developments of the past 2,000 years. It must be of the spirit if we are to save the flesh.

But once was it forced upon us, there is no other alternative than to apply every available means to bring it to a swift end. War's very object is victory, not prolonged indecision.

In war there is no substitute for victory.

There are some who for varying reasons would appease Red China. They are blind to history's clear lesson, for history teaches with unmistakable emphasis that appeasement but begets new and bloodier war. It points to no single instance where this end has justified that means, where appeasement has led to more than a sham peace.

Like blackmail, it lays the basis for new and successively greater demands until, as in blackmail, violence becomes the only other alternative. Why, my soldiers asked of me, surrender military advantages to an enemy in the field? I could not answer. Some may say to avoid spread of the conflict into an all-out war with China. Others, to avoid Soviet intervention. Neither explanation seems valid, for China is already engaging with the maximum power it can commit, and the Soviet will not necessarily mesh its actions with our moves. Like a cobra, any new enemy will more likely strike whenever it feels that the relativity in military or other potential is in its favour on a world-wide basis.

The tragedy of Korea is further heightened by the fact that its military action is confined to its territorial limits. It condemns that nation, which it is our purpose to save, to suffer the devastating, impact of full naval and air bombardment while the enemy's sanctuaries are fully protected from such attack and devastation."

Yours, etc.

JANUS.

I OWN PROPERTY IN HEAVEN

One Sunday night, a few months ago, Charles E. Fuller, of Los Angeles, announced that the following Sunday, in his broadcast, called "The Old fashioned Revival Hour," he would speak of
“Heaven.”

During the week a beautiful letter was received from an old man who was very ill, and Mr. Fuller quoted the following from that letter:

“Next Sunday, I believe you are going to talk about Heaven. I am interested in that land, because I have had a clear title to a bit of property there for over fifty-five years. I did not buy it. It was given to me, without money and without price; but the donor, Jesus Christ, first purchased it for me at tremendous sacrifice. I am not holding it for speculation, since the title is not transferable. It is not a vacant lot. For more than fifty years I have been sending materials up, of which the Builder of the Universe has been building a home for me, which will never need to be remodelled or repaired, because it will suit me perfectly, and will never grow old. Termites can never undermine it. Fire cannot destroy it. Floods cannot wash it away. No blocks or bolts will ever be placed upon its doors, for no vicious persons can ever enter that land where my dwelling stands, now almost completed, and almost ready for me to enter in, and abide in peace eternally without fear of being ejected.

There is a valley of deep shadows between the place where I live in California, and that to which I shall journey in a very short time. I cannot reach my home in that City of Gold without passing through this dark valley of shadows. But I am not afraid, because the best friend I ever had, my Saviour, went through the same valley long ago, and drove away all its gloom. He has stuck by me through thick and thin, since we first became acquainted, and I hold His promise, in printed form, never to forsake me or leave me alone. He will be with me as I walk through the valley of shadows, and I shall not lose my way when He is with me.

I hope to hear your sermon on 'Heaven' next Sunday, from my home in California, but I have no assurance that I shall be able to do so. My ticket to Heaven has no date marked for the journey, no return coupon, and no permit for baggage. Yes, I am all ready to go, and I may not be here while you are talking next Sunday evening, but I shall meet you there some day, through the riches in grace in Jesus Christ.”

— “N.S.W. Presbyterian.”

CONGREGATIONAL NEWS
WAUCHOPE

The Sacrament of the Lord's Supper was observed at Wauchope on Sabbath, 29th April, in beautiful weather. The services of the Rev. M. C. Ramsay, M.A., were highly appreciated and the attendance the various services was encouraging.

SYDNEY

The Deacons Court is negotiating for the purchase of a manse at Strathfield. A wedding took place on 16th June when two of our Dutch friends were united in matrimony. The service was conducted by the Rev. van der Bom, assisted by the Rev. Arthur Allen.

OBITUARIES

ALBERT LATTER: Somewhat suddenly, on 30th March, Mr. Albert Latter, of Wauchope, passed away. His health, due to a serious accident, had been indifferent for a number of years. He was of a bright disposition and was most patient during frequent periods of physical weakness.

The late Mr. Latter had a wide circle of friends throughout the North Coast, and was highly esteemed by all who knew him. He gave evidence of possessing a saving faith in the Lord Jesus Christ.

We extend our deepest sympathy to his widow and other relations.

JESSIE TROTTER: After a lengthy illness, Mrs. Jessie Trotter passed away on Thursday, 12th April. She was a native of the Hastings and, with her husband, the late Mr. George Trotter, resided in various parts of the district. She was of a retiring disposition, but extended a very warm welcome to visitors to her home. Mrs. Trotter was a woman of a very gracious spirit—kind hearted and sympathetic. She loved the Word of God and spent much time reading the words of Truth. She was a good example of one walking in the fear of the Lord.

— J. A. H.

ACKNOWLEDGMENTS

[The list of financial acknowledgements which appears in this issue is considerably late. The delay is due to pressure of my Assembly work, and as from this month every effort will be made to have the acknowledgements published monthly. — H. C. Nicolson.]

The General Treasurer acknowledges with thanks the following amounts:

Missions: Geelong Congregation, £50; W. J. Martin, Sydney, 10/-; Grafton Congregation, £15/10/-; Victorian Presbytery (Interest on Bonds), £23/9/-; Hamilton Congregation, £106/10/6; Alex Macdonald, Geelong, £2;
Mr. Ken McPhee, Ulmarra, 5/-

Hastings Congregation, £84/16/10; Hunter Barrington Congregation, £6/12/6; Hunter-Barrington Congregation, £1/11/6; St. Kilda Congregation, £6/4/6; St. Kilda W.M.A., £10/10/6; Grafton, £17/5/6; St. George's, £5; Taree Ladies Missionary Society (This amount includes £15 for milk), £88; Taree Sabbath School, £4/4/6; Taree Congregation, £10/0/1; Richmond Brunswick Congregation, £11; Hamilton Congregation, £2/10/6; Mrs. John Beaton, Barrington, £2/2/6; St. George's W.M.A., £250.

Training of Ministry: Barrington Congregation, £13/14/6; Grafton Congregation, £15/1/6; Hamilton Congregation, £15/6/3; Alex MacDonald, Geelong, £2; Hastings Congregation, £38/10/6; Hunter Barrington Congregation, £25/5/6; Hunter Barrington Congregation, £9/1/6; St. Kilda Congregation, £8; St. George's Congregation, £73/4/6; Manning River Congregation, £10/8/6; Hunter Barrington Congregation, £4/6/6; Alex Macdonald, Geelong, £2; Hunter Barrington Congregation, £4/2/6; St. Kilda Congregation, £4/5/6; St. George's Congregation, £4/14/6; Taree Congregation, £10; Hastings Congregation, £8; Manning River Congregation, £10/8/6.

Welfare of Youth: Alex Macdonald, Geelong, 15/6/6; St. Kilda Congregation, £5; St. Kilda W.M.A., £2; St. George's Congregation, £5/18/6; Grafton Sabbath School, £3.

Unallocated Funds: Mrs. Campbell, Stawell, £40; Miss R. Cooke, Adelaide, 7/6, 30/6/52.

Special Donations: Wauchope W.M.S., Dr. Andrews, £11; Wauchope W.M.S., Dr. McKay, £15; Hunter Barrington, Synod Expenses, £4/5/6.

Church Extension: Collection taken at Tamworth, per Mr. S. N; Ramsay, £1/10/6; Alex Macdonald, Geelong, £1; Hastings Congregation, £1; Hunter Barrington Congregation, £4/16/6; St. Kilda Congregation, 15/6/6; St. George's Congregation, £8/8/6; Taree Sabbath School, £1/10/6; Maclean Congregation, £12/0/6; Geelong Congregation, 16/6.

Widows and Orphans: Hastings Congregation, £1; Alex Macdonald, Geelong, £1/10/6; St. Kilda Congregation, £1/5/6; St. George's Congregation, £4/7/6; Taree Congregation, £2/ 18/6; Maclean Congregation, £14/10/6; Geelong Congregation, 6/6.

Paterson Bequest: First payment by Executors, £8,771/12/6. (Note: This amount is being invested on the long term basis, in the current 12th Security Loan. This investment is being made pending Assembly's instructions.)

SUBSCRIPTIONS, ETC. FOR MAY

New South Wales

Mr. Ken McPhee, Ulmarra, 5/-; 30/6/52; Mrs. M. B. Richardson, Bathurst, 5/-, 30/6/52; Mr. J. A. McLachlan, Belmore, 5/-, 30/4/52.

Victoria

Mrs. E. Walter, Hamilton, £2, 31/1/59; Mrs. C. F. McPherson, Prahran, 10/-, 30/6/52; Miss C. Young, Geelong, £1, 31/12/53.

South Australia

Miss M. McLeod, Adelaide, 10/-, 28/2/53.

Donations

Miss I. McLeod, Adelaide, 10/-; Mrs. M. B. Richardson, Bathurst, 5/-.

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MR. H. NICOLOSON,
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.

SUBSCRIPTIONS FOR JUNE

New South Wales

Mrs. Archinal, Rookhurst, 10/-, 31/6/53; Mrs. Shaw, Wopra, 10/-, 30/9/55; Mrs. R. L. Robinson, Mt. George, £2, 30/4/59; Mr. A. C. McAulay, Chatsworth, 7/6, 31/1/52; Mr. J. Campbell, Chatsworth, 10/-, 31/12/52; Mr. J. McKay, Taree, £1, 51/7/55.

Queensland

Mr. D. McDonald, Maroochydore, £1, 31/5/54.

South Australia

Miss R. Cooke, Adelaide, 7/6, 30/6/52.

Sunbeam

Mrs. K. Costello, Branxholme, 6/6.
HE MUST REIGN

The Apostle Paul makes use of this sentence “He must reign,” in that wonderful 15th chapter of 1st Corinthians, verse 26, one of the wonderful chapters in the New Testament.

1. He must reign because it is His very nature to reign. Everywhere in Scripture we read of His Kingdom. It has none end at all; doth through ages all remain; is not of this world; ruleth over all; and is an everlasting kingdom. A kingdom is nothing without a king.

2. He must reign because His Kingship is wrought into the very plan of redemption. He is now subduing all His enemies under His feet. When this is done He will deliver up the Kingdom to the Father. He must reign till He hath put all enemies under His feet.

3. He must reign because His Kingdom is a spiritual one. He said, “My Kingdom is not of this world else would my servants fight.” “Flesh and blood, He said, “cannot inherit that Kingdom,” and “except a man be born again he cannot see it.” He Himself is the only way of entrance into it.

4. He must reign because His Kingdom is based upon righteousness. It is established upon righteousness. Righteousness,” it is said, “is the habitation of His throne.” Righteousness shall go before Him: and shall set us in the way of His steps. He shall judge the world with righteousness, and the people with His truth.”

5. He must reign because His subjects demand Him upon the throne. He is their King and they will have no other. He sits King and ever shall. David expresses it well.

God is King of all the earth;
With knowledge praise express.
God rules the nations: God sits on
His throne of Holiness.

— J. C. R.

SPIRITUAL BLINDNESS

A preacher once pictured a very sad sight. It was of an entire family – parents and children – blind; a home, the occupants of which had never looked on each other's faces, but when a blind father sat by a dull fire with a blind boy on his knees, and the sightless mother was nursing at her bosom a sightless babe that never shed gladness over her heart by the sight of its sweet smile. That was indeed a painfully piteous picture. But there is one even more painful. It is no imaginary spectacle. It may often be seen in all its deepest spiritual significance. I refer to those who are afflicted with that most terrible of all diseases – spiritual blindness. This malady is intensely real. Spiritual sight is as much a fact as physical sight, and there are many who are spiritually blind.

— Sel.

A STRAY LEAF

Story of a Family’s Conversion

A great fire blazed merrily in the Plaza of the little town of ——, around which a crowd of sullen looking men and women gathered, watching the angry gestures of a big black robed priest, and listening to his denunciations of the book he was passionately tearing to pieces and casting to the flames. A pile of these books lay at his side, some well bound volumes, others smaller and in paper covers, but all alike destined for the fire.

The watching crowd did not quite approve of the proceedings, whilst the children chased and frolicked with the fragments that the wind ever and anon whisked out of the burning mass. Only a few days before there had come to their town a young man with winning speech and a wonderful story, and he had persuaded many of them to buy these books, which, according to him, contained the very words of Christ, and told them how they might be saved.

The priest, however, had terrified them all by denouncing as false, wicked, and dangerous the books which they had bought, and had ordered them to deliver them up, under threat of dire penalties for disobedience. This they had reluctantly done; and there they stood, watching their purchases go up in smoke.

What they had read of the book had not seemed very dreadful, but the priest assured them that it was so, and, as they listened to his bitter denunciations, some of them felt that they had only narrowly escaped.

One by one the Bibles — for such they were — Testaments and portions were torn from their covers and cast to the flames, and the breeze fanned the glowing mass to such an extent that the crowd was glad to fall back from the heat. A gust whirled through the spreading crowd as a fresh handful of leaves was cast, with a malediction, to the fire which seized them greedily all save one, which, scorched and wrinkled, was tossed aloft by the wind and whirled away over the heads of the crowd, and above the housetops, till on the outskirts of the village it fluttered down into a quiet street, where a final puff of the sportive breeze sent it floating in at the open window of Dona M— —’s little cottage.

She was a good soul and devout, and as she read the
fragment that had come to her in so remarkable a way, her heart was strangely moved within her. She showed the scorched leaf from the unknown book to her husband when he returned in the evening, and he, too, was deeply interested. But entirely ignorant of its source, he gave it again to his wife, saying: “Keep it, for it must belong to a very religious book, and some day we may find the rest of the story.”

A year passed away, and the village was visited again by a colporteur. This time he came to the street where Dona M lived, and, knocking at her door, offered a Bible for sale, explaining at the same time the nature of the book he wished her to purchase. “Oh,” she exclaimed, “are you selling good books? Perhaps you can tell me about this,” and she hurried off and brought her treasured leaf. “This seems to belong to a very religious book, and we should like to get the rest of the story. Do you know it?” “Why, Senora,” said the colporteur, as he recognised the familiar page, “that belongs to this book that I am offering you; see, here it is.” And he turned rapidly to the New Testament, and showed her the precious leaf in its proper place. And where, think you, had that stray leaf come from? It was the leaf containing the third chapter of St. John's Gospel, and she and her husband had been reading of Christ and Nicodemus, and of how “God so loved the world.” No wonder they wanted to hear “the rest of the story.”

Gladly she bought the Testament, and when her husband returned she hailed him joyfully with the news that she had found the book from which their leaf had come; and together they sat down to read more of that wondrous story. Earnestly and devoutly they pored over the sacred pages until the light of the Gospel shined into their hungry hearts, and they found peace and salvation in Jesus Christ. One by one the whole family came to know God through the reading of that Bible, and a centre of Gospel light and testimony grew up in that town through the very action of the ignorant and fanatical priest who thought to destroy the Gospel, and she and her husband had been reading of Christ and the ignorant and fanatical priest who thought to destroy the Gospel.

A. S. McNairn, F.R.G.S.

HIDDEN TREASURE

“Many years ago a gentleman had some furniture left him by an aged relative, and among other things there was an antique writing table. For a long time he never dreamt of the preciousness of that piece of furniture; but one day a secret drawer was opened and, to his surprise, in it lay a bank note which proved to be worth £1000.

Now the writing-table was valuable in itself, but the owner had it in his house a good while before he found out what a treasure it contained; and there are many who have the Word of God in their house, but have never touched its Secret Spring, to find the precious Treasure it contains, even our Lord Jesus Christ, Who was delivered for our sins, and raised again for our justification. (Romans 4: 25.) Where the Saviour is, there is, forgiveness of sins, and where there is forgiveness of sins, there is Life, Peace and Happiness.”

— (The Boys Magazine).

TAKE WARNING

Mr. Duncan, a Scottish evangelist, speaking at a Women's Christian Temperance Conference in Edinburgh said, “I spoke to a bright young Christian recently and asked him how he came to the Lord Jesus. He said, as a shadow of sadness overspread his features, 'Well, sir, I am a joiner by trade, and one day I was working on a roof about fifty feet from the ground. We were all hard at it, when suddenly we heard the thud of something falling heavily to the ground. I thought it was a workman's hammer, and waited to see who had to climb down to recover it. Alas, from the cries of horror which came floating up to us; it soon became obvious that it was not a hammer, but another workman, who had fallen and was fatally injured. When I went home that night I felt sick and heavy of heart. I thought of his sudden end - not an instant's warning, but a slip, a fall, and then death. I asked myself, "If that had been you, where would you have been?" and I resolved to take warning while there was time. Have we not all had the uncertainty of life brought home to us at one time or another? When death looms near there may be neither time nor opportunity to seek the Saviour. 'Now is the accepted time; now is the day of Salvation.'”

— "The Christian Herald"

PRAYER

“The best weapon for a Christian against his spiritual enemies is prayer. The best weapon for a nation against its national enemies is prayer.

So many of us look upon prayer as a task, as a duty that must be performed, as a disagreeable performance that must be got over as speedily as possible. Viewed in any of these lights prayer is an irksome burden, altogether foreign to the spirit in which the approach to the Father should be made. Prayer is a privilege of the believer: it is an open door into the Father's presence, a delight to all who live in fellowship with Him.

No Christian can afford to neglect the quiet minutes alone with God.”

LESSON NOTES

AUGUST, 1951

By H. C. NICOLSON

5th August

Mark 4: 30-34  Memorise Luke 17: 20

Our reading today opens with a question. It has been suggested that Jesus did this to make His hearers feel that they were closely associated with Him in the great truths which He set forth. The new testament tells us that the common people heard Jesus gladly, and no doubt this humble approach to big problems was a big influence over the multitudes which followed our Lord.

The parable of the mustard seed is a most important
one in that it sets out clearly a most important aspect of Christianity. Christ brought, or rather emphasised, a scale of values which are quite different from men's values. When great political movements come into existence there is often a great display of publicity. Meetings are held and chaired by important persons and among much eloquence and band playing the new organisation is born. The Christian Church had quite another beginning and it is obviously the Christian Church which our Lord has in mind. According to the Standards of the world the Christian Church began in a small village in a district where the standard of education was very low. Later on the Lord Himself was nailed to a cross and, as the passersby saw Jesus dying between two thieves, few would have prophesied the results of that sad event.

Then when the Lord had risen the infant church went forth to face its foes. The foes were many and the name Christian was a despised name, Nameless tortures were inflicted on those who strove to witness for Christ. Even in the world today the Church of God is regarded by many as being of little account and to say one is a Christian often brings a sneer.

Despite all these things the parable of the mustard seed still applies. If an organisation or a movement has God's blessing then it will go forward and increase in power, but if God's blessing is not forthcoming then no matter what is done the movement or organisation will never prosper in the true sense.

There are several important points in the lesson. “Greater than all herbs.” (v. 52.) This suggests that no matter what the outward appearances are the Christian Church is the greatest organisation on the earth. Continuing in the same verse we notice that branches shoot forth. One of the clearest indications of life is growth. Where there is no growth then we know that there is some dread malady destroying growth. The growth also indicates the secret influence of God's Holy Spirit which ensures growth and protection against decay.

The parable ends on a fine note – Jesus expounding the parables to His disciples alone. We can share that experience because thousands of Christians testify to the fact that if we accompany one reading of God's word with prayer and sincerity God Himself reveals the lessons He would have us learn.

12th August

Mark 4: 35-41    Memorise verse 41

You may remember in one of our early studies in Mark I mentioned that Mark was a good reporter. We have noticed this several times in our studies, but it is particularly noticeable in the lesson today. Just note the points which Mark records and how they indicate the work of an eye-witness. (1) It was evening, (2) there were also with Him other boats, (3) a great storm of wind, (4) the waves were beating into the boats, (5) Jesus was asleep on a pillow in the stern of the boat, (6) the words of rebuke, “Peace be still.”

Here is an interesting geographical note which will help us to picture the scene. “The Sea of Galilee is 682 feet above the level of the sea, and is surrounded by mountain gorges which act like gigantic tunnels to draw the cold winds from the mountains. There is a great difference between the temperature of the sea and that of the snow-clad Hermon immediately to the north of it. The difference of temperature accounts for the suddenness of winds, the gorges cause these winds to be so violent. They often come down when the sky is perfectly clear.

We learn two great lessons about the person of Jesus. If you turn to question 21 of the shorter catechism. The question is, “Who is the Redeemer of God's elect?” The answer is supported by one lesson because in to-day's reading we notice the two natures of Jesus. As man He was tired and rested on the pillow, but as God's Son he was able to still the tempest.

You must pay attention to the lack of faith on the part of the disciples. Apparently the disciples lost faith when Jesus was asleep. They did not seem to realise that the day would come when the Lord was to be taken away, and what about their faith then. We live in a day when Jesus is not visible but our faith in Him must be strong because He still has all power in heaven and earth. It is to us who live in these days that Peter addressed the words you will find in 1 Peter 1: 8, “Whom having not seen, ye love; in whom, though ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.”

19th August

Mark 5: 20    Memorise Hebrews 9: 28

Today's lesson is a solemn reminder of how dreadful is the power and rule of Satan. The spirit of God leads men to better things and finally to heaven, but the evil spirit leads men to things which are in the long run dark, heartbreaking and dismal. A simple example of the Devil's guidance is the results of indulgence in alcohol. To begin with there is the artificial glow and the mock good cheer of drinking companions, but finally there is a broken body, poverty and loss of self respect. The evil spirit in our lesson led the poor victim to the tombs where he spent his miserable days. Satan's service is the hardest of all services, although it is made to look so attractive.

In preparing these notes I have come across some interesting comments on devil possession. I cannot share all this with you because space would not allow, but I would like you to note the devil's words in verse 7, “I adjure thee, by God, torment me not.” Now it is generally supposed that he was afraid in case he was sent back to hell. Satan and his legions roam the earth as we learn from the first chapter of Job. Hell is their final portion, but the service which they render Satan provides some respite from their ultimate fate.

Verse 12 gives us an insight into the Kingship of Jesus. The devils could not even enter into the swine without Jesus' permission, and as one commentator says, “how much less the sheep of the pasture.”
What a remarkable change is recorded in verse 15. Read the opening verses again and contrast that description with the description of the man after the devils had left him. In more modern days similar changes have been mentioned by missionaries.

John G. Paton records the triumph of God's grace which he witnessed in the New Hebrides. He presided over a communion service and saw hands receive the cup which only a few years ago had been stained by the blood of cannibal feasts.

Finally, we see the ingratitude with which Jesus was so often confronted. In verses 16 and 17 the owners of the swine besought Jesus to depart from the country. How like men of the world! They would rather see a revival of trade than a revival of religion, and yet today men of the highest standing in the world are convinced that unless we have a revival the world will be in ruins.

26th August
Mark 5: 21-43
Memorise verse 36
This is a beautiful story. A father's heart is full of sorrow and he comes to Jesus. Contrast his faith with the faith of the centurion (Matthew 8: 8) who was content if Jesus but spake the word. The ruler of the synagogue required Jesus to come to his house.

You have probably read in John's gospel about the raising of Lazarus. In verse 15 of Chapter 11 it clearly shows that Jesus wished to have the opportunity of showing His power over death to the end that His disciples might believe. In dealing with the portion of our lesson where Jesus healed the woman, St. Chrysostom suggests that our Lord purposely delayed so that He might have to deal in resurrection power with a dead child. The child was not dead when the father spoke to Jesus.

In touching Jesus' garment the woman showed faith, and Jesus, Who knows the secret workings of faith, was aware that virtue had gone out of Him. According to the levitical law the woman was ceremonially unclean and she was afraid that some punishment would be visited upon her. I want you to notice how faith is glorified by Jesus. I think we are right in saying that when Jesus said, "Thy faith hath made thee whole," Jesus was reminding the woman that there was no value in having touched the garment, it was faith and faith alone.

Now Jesus comes to the ruler's house. He says that the child is asleep and the crowd laugh Him to scorn. Often in the scriptures death is spoken of as sleep, and in the sense that we merely await the return of our Lord this is the best way of putting it. Read John 11: 11. Notice in verse 40 that Jesus put the crowd out of the room. They had laughed at Him and He would not allow them to see that in which they did not believe. Commentators draw attention to the resemblance between Jesus putting the crowd out and that which Elisha did when raising the Shunammite's son. (2 Kings 4: 33.)

Raising from the dead is a type of conversion. We are dead in trespasses and sin when converted. Jesus not only raises us in conversion but as in the case of Jairus' daughter, He gives us food, even the Bread of Life.

SEARCH WORK IN NUMBERS 29-36

1. Give the names of Moses father and mother.
2. When Moses and Eleazar numbered the children of Israel in the plains of Moab, near Jericho, how many of them had been numbered before in the wilderness of Sinai, and who were they?
3. What happened to Balaam, the son of Beor?
4. Where is it said "Everything that may abide the fire, ye shall make it go through the fire."
5. Find the statement, "Be sure your sin will find you out."
6. How many cities were set aside for cities of refuge? Give the names of these from Joshua, chapter 4.
7. Which family did the daughter of Telophehad marry into, and thus preserve their inheritance?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.

JULY BIRTHDAYS.
MANY HAPPY RETURNS

"It is more blessed to give than receive"
Acts 20: 35.

1951.

July
2 – Peter Smart, Hamilton.
3 – John Turner, Newcastle.
4 – Douglas MacLean, Wherrol Flat.
4 – Helen Cause, Taree.
4 – Gwenneth Clerke, Kendall.
6 – Angus Kennedy, Forbes River.
6 – Max Rinkin, Maitland.
8 – Colleen Murray, Burrell Creek.
8 – Ewen Young, Geelong.
8 – Robert Milligan, Tinonee.
9 – John Hanks, Branxholme.
10 – Joan Cameron, Maitland.
12 – Edith Campbell, Marlee.
12 – Douglas Polson, Pampoolah.
13 – Alexander Beckinridge, Haberfield.
13 – Joy Helen Mackay, Kinchela.
15 – Rhonda Mayberry, Port Macquarie.
15 – John Robinson, Yagoona.
15 – Ronald Graham, Wingham.
17 – Allan Muldoon, Tinonee.
17 – Linda Polson, Pampoolah.
18 – Rhonda Moore, Killawarra.
19 – Peter Wagner, Sydney.
20 – Joy Nicholls, Raymond Terrace.
20 – Robyn Mathias, Maclean.
20 – Douglas Hinton, Cundletown.
22 – Peter McFarlane, Branxholme.
22 – Johan Wells, Geelong.
24 – Margaret MacKay, Geelong.
26 – Alan Blanch, Grafton.
27 – Donald Causley, Chatsworth.
27 – Brian McPherson, Maclean.
29 – Noel Murray, Bunyah.
30 – Malcolm Moore, Killawarra.
30 – James Farmer, Adamstown.
FOREIGN MISSIONS

“Then departed Barnabus to Tarsus, for to seek Saul.”

Twelve years after the resurrection of our Lord and Saviour Jesus Christ, or about 43 A.D., the Christian Church was well established in Jerusalem, but the Church had concentrated practically all its energy and labours in Palestine, and even when they thought of the regions beyond the borders of Palestine, it was of their countrymen, the Jews, scattered over the pagan lands, and of synagogues isolated amid the heathenism of the ancient world. As we follow the events of the early Church we see a new centre of activity developing at Antioch, the city of the Greeks and Romans.

The persecution that arose about Stephen, caused the Christians to scatter as far as Phenice, Cyprus and Antioch, but we are told that they “preached the Word to the Jews only” (Acts 11:19). It was men from Cyprus and Cyrene that “preached the Lord Jesus to the Grecians in Antioch,” and God had granted unto the Gentiles repentance to life (Acts 11:18). Barnabus then journeyed to Antioch to inquire into the work there, of which an account had come to Jerusalem. It was evident to Barnabus that the Gospel was securing a firm hold in the large pagan city; he had seen the “grace of God” and under his own preaching “much people was added unto the Lord.” Barnabus was “a good man, and full of the Holy Ghost and of faith,” yet he realised that he needed assistance, not only to cope with the multitudes, but he needed a man of eminent gifts, intellectual expanse, and wisdom superior to his own. Barnabus thought of Saul, whom he had met four years before in Jerusalem, and when he had heard Saul relate the experience that he had had on the Damascus Road, took him to the Apostles. Barnabus realised that a wide field of labour was emerging, a larger view of God's purpose was unfolding itself to the infant Church,
she must now assume the tremendous responsibility of carrying the Gospel to the remotest regions of heathenism, and Saul was the man for the task. But Saul was in Tarsus. “Then departed Barnabus to Tarsus, for to seek Saul.” Thus Barnabus journey to Tarsus was the first step towards the great foreign mission enterprise of the Christian Church.

Barnabus found his friend in Tarsus, and together they returned to Antioch, where they laboured for a “whole year.” It was this movement in Antioch that determined Paul's life work in the mission fields, for it was there that God called for Barnabus and Saul to be “separated” for the mission field, and it was there that the Church ordained him for the work.

2

In the first place, Paul assumes his responsibility, because it was the will and purpose of God, “for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings” was the Word of the Lord to Ananias. To Paul was given the message of salvation to carry to the outer world of heathenism. It was no task for a fearful, timorous soul, he must leave behind the organised Church at Antioch, and the fellowship of the saints among whom he had laboured for the year. Before him was a world of formidable dangers, for he was yet to learn how great things he must suffer. He was to face persecution and tribulation, famine and nakedness, perils from enemies within and without the Church and finally death. It was at Antioch that Barnabus and Saul threw out a challenge to the heathen world, that has found a million echoes in the heroism of the missionary martyrs.

Paul was not a stranger to the emotions that stir the human soul; he knew the anguish of heart when he left his friends; he could weep as was revealed at Miletus, he was no less devoted to his countrymen, his zeal for their salvation had not waned; but the purpose of God meant more to the Apostle than his personal feelings. He was ready to forsake houses and lands, father and mother, brothers and sisters, and count all things as loss for the excellency of the knowledge of Christ Jesus his Lord, and the means whereby he would increase his knowledge of Christ was in obedience to the will of God.

There is a danger that we may become like the Christians in the early Church at Jerusalem; our vision of God's purpose being narrowed down to national or geographical limits, thus placing a barrier around our responsibilities, confining them to natural affection or national relationships. The purpose and the will of God is that the Gospel shall be preached from “the river to the uttermost ends of the earth,” becoming debtors both to the “Jew and to the barbarian.” While it may not be for us, to leave houses and lands, relatives and friends, and venture to foreign lands in Christ's service, nevertheless the responsibility that was recognised and assumed by the Church in Antioch, rests also upon us. If we are to know the excellency of the knowledge of Christ, we must be obedient to His will and be willing instruments in the fulfilment of His purpose which can be summed up in missionary enterprise: “Go ye into all the world and preach the Gospel.” There can be no greater claim for your interests and endeavour to promote missionary enterprise than the fact that it is the will of God, apart from every other consideration this fact stands supreme.

In the second place, after Barnabas and Saul had laboured a “whole year” in Antioch, it was evident to them that the Gospel was meeting the spiritual needs of the Gentiles. Together they had seen many drawn from the crowds that thronged the streets of Antioch to adorn the Gospel of Christ. But beyond Antioch there were countless thousands of heirs of the kingdom of God still lost in heathen darkness, still bound to idolatry, and still worshiping the fictitious monsters of their own creation. Thus when the Holy Ghost said, “Separate me Barnabus and Saul for the work whereunto I have called them”; the Church was obedient to the will of God, and Barnabus and Saul knew that they would carry with them the only remedy for the release of their fellow-heirs to the kingdom of Christ from the heathen world. The Church in Antioch assumed its responsibility, by the laying on of hands upon Barnabus and Saul, and sending them on their way.

As a Church we also have our responsibility in the first place because it is the purpose of God that the Gospel should be preached throughout the whole world and, also, because we know that the Gospel alone can meet the needs of heathenism. When we think of the heathen in foreign lands we are, perhaps, more impressed by the tragedy of
their physical existence rather than their spiritual welfare. We must ever remember that eternity exists for them as well as for us. We may be shocked by the atrocities committed in the name of religion, and disgusted with the moral corruption and physical tortures inflicted upon human victims to appease their idols; but we should remember that amid the superstition and ignorance of the heathen in Africa, in the crowded cities and towns of China, and the devastation of Korea, there are many heirs of the kingdom of God still plunged into spiritual darkness awaiting God's messenger, for the events that took place in Antioch, about the year 43 A.D., reveals that God has decreed to use missionaries as the means for the fulfilment of His purpose. In the missionary enterprise of our Church let us remember that, in furthering our missionary endeavour we are being used as a means in the hands of God. Paul counted it a great honour to be used as a means or instrument in the execution of God's purpose. He left the obscurity of Tarsus, and the environments of his early years; he left the busy life of Antioch, and his fellowship with the redeemed to face known and unknown dangers, persecutions and finally death, and when his task neared its close he knew that his work had not been in vain for he said, "I have fought a good fight, I have kept the faith therefore is laid up for me a crown of righteousness."

Finally, our debt to missionary enterprise. That we have entered into the liberty of the children of God is the result of missionary enterprise. The Lord Jesus Christ said to the woman of Samaria, "Salvation is of the Jews." The saving doctrines and the oracles of God concerning faith and worship being committed unto them. It was the special privilege of the Jews that the Saviour of sinners was to come of them, and the doctrine of salvation to sound from among them to all the earth. Therefore the means used for your salvation and mine can be traced back to the year 43 A.D. when Barnabas' thoughts turned to his friend, the converted Pharisee, and set off to Tarsus to find Saul.

The Church down through the ages has committed its trust from one generation to another to spread the Gospel throughout the world. Today, we are the custodians of the oracles of God, and the doctrine of salvation. In the darkness of heathenism there are millions of our fellow men who have not heard the Gospel. We are required to give as we have received, to teach as we have been taught. What a tremendous responsibility! But are we as conscious as was Barnabas when he departed "to Tarsus for to seek Saul."

FREE CHURCH, 1900


Disruption Again

1.

In the first union controversy, a Free Church Defence Association had been formed. In 1898, the Association was revived, the members being Rev. J. Kennedy Cameron, M.A. (now Professor J. Kennedy Cameron, D.D.), Rev. C. A. Bannatyne, M.A. (afterwards Professor Bannatyne), Rev. James Duff MacCulloch (afterwards Principal MacCulloch, D.D.), Rev. Norman Campbell, M.A., Rev. John Noble, Rev. John Macleod, Rev. Donald M. Macalister, Mr. J. Hay Thorburn and Mr. Donald M. Smith, W.S. The resounding victory of the minority in their subsequent pleadings is in itself the best evidence that could be adduced of the sagacity, prudence and legal correctness which these trusted counsellors brought to the service of the Free Church in her hour of gravest peril and direst need.

On the eve of the consummation of union, the Defence Association published a manifesto wherein they set forth the considerations which had led the Constitutional party to their decision to resist to the utmost of their power a Church Union which it was proposed to achieve by the abandonment – on the part of the Free Church – of vital and
distinguishing principles.

“It is established beyond all serious controversy,” they averred, “that the Church cannot by a majority of votes, however large, change its Constitution. The majority adopting a change will fall outside the Church, the minority adhering to the Constitution remaining the Church. We have it upon most eminent legal opinion that the changes proposed are at variance with the Constitution of our Church, and that only those who adhere to the Constitution and standards will remain legally entitled to the Church, its name, privileges, and property. As trustees for the inheritance bequeathed to us by our fathers, we are bound to invoke the protection of the law on behalf of our Church, and we intend to do so.”

They thereupon indicated the procedure which they had resolved to follow on the adoption of the Act effecting the Union.

“When the motion for finally adopting the Uniting Act being made, we and all who adhere to us will formally protest against the same as being inconsistent with the Standards and Constitution of the Free Church of Scotland. We shall refuse to follow the majority in their secession to join with the United Presbyterian Church in forming the new United Church, and we shall continue the Assembly as the legitimate and only Assembly of the Free Church of Scotland. The Assembly may be relied on to give directions for the protection of the rights and properties of the Church.”

The spiritual tone of Scottish national life at the end of last century was very different from what it had been in the period of the Disruption. The old-time loyalty to principle had weakened. The neo-rationalism of the popular pulpit had undermined the belief of the people in the infallibility of Holy Scripture and, consequently, in the Confession of Faith which had been framed by men who firmly believed in the inerrancy of the Bible, and accepted by a Church whose ministers were of the same persuasion. The masses of the people were giving very little thought to the ecclesiastical questions of the times, and it certainly did not suit the policy of the pro-union majority to instruct them in the past contendings of the Scottish Church. Accordingly, when the Constitutionalist minority embarked on a crusade for this purpose, they were bitterly denounced as “disturbers of the peace.” An indifferent and unsuspecting public suited the purposes of the promoters of a union which required the abandonment of historic standards for its accomplishment.

2.

When the Free Church General Assembly met in October, 1900, and the adoption of the Uniting Act was moved by Principal Rainy, it was Rev. Colin A. Bannatyne, of Coulter, who moved the amendment on behalf of the Constitutionalist minority. The amendment, “while fully recognising” – and its terms are noteworthy as setting forth the present position of the Free Church – “the duty of, as well as the many benefits to be derived from, all such closer union with other branches of the Presbyterian Church of Scotland as may be lawfully and consistently enter upon while recognising further the duty of, and asserting its determination to engage in, such hearty and cordial co-operation as does not involve sacrifice of any vital principle with all other branches of the Christian Church in every good work, at the same time places upon record its conviction that no true or abiding benefit to the cause of religion can result from any union the terms of which involve, on the part of any Church entering into it, unfaithfulness to the views of truth on matters of faith and doctrine revealed and adopted by such Church as its distinctive testimony, in the truth of which it professes, as at the time of such proposed union, still to believe; and in particular it places on record its sense that, so far as the Free Church of Scotland is concerned, no terms of union can be accepted as satisfactory which fail to make clear, adequate, specific and unequivocal provision for the maintaining in their entirety the constitution of the Free Church of Scotland, and those distinctive views of truth, in regard to matters of faith and doctrine, which, at her separation from the Establishment in 1843, were deliberately adopted, and have been, and still are, maintained as the distinctive testimony of the Church, and especially for maintaining inviolate (1) the whole superior and secondary standards of the Church in their entirety, and (2) the special testimony of the Church in regard to the right and duty of the civil magistrate to maintain and support an establishment of religion, in accordance with God's Word, as the
same is contained and set forth in the Claim, Declaration, and Protest forming Act 19 of 1842, the Protest by Commissioners to the Assembly, forming Act 1 of 1843, and the other Acts confirming the same; and having fully considered the terms of the Act of Union with the United Presbyterian Church now reported upon declines to pass the said Act and relative declarations in respect they do not contain provisions as aforesaid."

3.

On Wednesday, the thirty-first day of October, 1900, at ten o'clock in the forenoon, the majority of the Free Church General Assembly, who had decided on union with the United Presbyterian Church gathered in the Church buildings on the Mound, and thereafter marched in procession to the Waverley Market. At the foot of the mound they were joined by the members of the United Presbyterian Synod, who had set out from their place of assembly in Castle Terrace. Together, the now united procession walked the short remaining distance to the Waverley Market; and there the Union was formally consummated – Principal Rainy becoming Moderator of the first General Assembly of the United Free Church of Scotland.

Although the new Church had come into being by cutting itself clear from the historic constitution of Scottish Presbyterianism, the pretence of antiquity and continuity was sedulously maintained. The walls and galleries of the Hall where the Union took place were draped with banners connected with Covenanting times. The original Covenant of 1638 was exhibited; and swords which had done service in the cause of the Covenant were also on show.

4.

Meanwhile, the Constitutionalist party, in accordance with their resolution of the previous day, made their way to the Free Church Assembly Hall, there to continue the sittings of the General Assembly of the Free Church of Scotland. But already action had been taken against them. The aid of Caesar had been invoked. The entrance gates were locked, and the janitor, supported by members of the police force, denied them admission. There was nothing for it, therefore, although the morning was wet and cold, but to constitute the General Assembly before the locked gates, and then adjourn to meet in the afternoon in the Queen Street Hall.

The Assembly, numerically, was small – a fact which Principal Rainy doubtless had in view when he, later, gibe at them for “playing at Free Church.” But the gibe was in the nature of a boomerang. For if either of the Assemblies which were met in Edinburgh on that October day was “playing at Free Church,” it was surely the one which had sacrificed the Constitution of the Free Church on the altar of Union, while it bedecked the walls and galleries of its meeting-place with relics of the Covenanting and Disruption conflicts; and not the one which – excluded by tyrannical action from its rightful meeting place – affirmed, in so unequivocal a fashion, its adherence to the time honoured standards of the Church as heretofore understood by their ancestors, and as maintained at the time of the Disruption,”

5.

The ministers who thus saved the Free Church of Scotland from extinction were worthy successors of the Disruption Fathers; and, in some respects, it may be said that the sacrifices they made were greater even than those of the men who signed the Deed of Demission in 1843. At least, the Disruption ministers had numerical strength and an influential backing; and they were the leaders of a popular movement which had been prepared for by a widespread spiritual awakening. It was quite different in 1900. The spiritual pulse of Scotland was feeble. Biblical criticism had unsettled the faith of the people, and there were few, comparatively, who believed clearly and strongly enough to be dogmatic about anything. Consequently, the men who still contested for the things most surely believed in former days when Scottish Churchmen unequivocally accepted the Bible as the infallible Word of God, were denounced as obscurantists and obstructionists. The Constitutionals of 1900 had to endure all this, in addition to being faced with the prospect of losing their worldly all. In the General Assembly, they had seen their party diminishing year by year, as many of their weaker protagonists were cajoled or scared into surrender by their Unionist opponents, until, eventually, their full ministerial strength was reduced to twenty-
seven. And of these, some were so advanced in years as to be unfit for service. But altogether, they were a goodly band.

These, then, were the men to whom – along with several elders of outstanding ability – fell the task of maintaining and defending the heritage of the Free Church of Scotland.

THE JUDGMENT OF THE LORD CHANCELLOR ON THE FREE CHURCH CASE

“It is not the case,” said Lord Halsbury, “of two associated bodies of Christians in complete harmony as to their doctrine agreeing to share their funds, but two bodies, each agreeing to keep their separate religious views where they differ, agreeing to make their formularies so elastic as to permit persons to accept them according as their respective consciences will permit. Assuming, as I do, that there are differences of belief between them, these differences are not got rid of by agreeing to say nothing about them, nor are these essentially diverse views avoided by selecting so elastic a formulary as can be accepted by people who differ, and say that they claim their liberty to retain their differences while purporting to join in one Christian Church. It becomes but a colourable Union, and no trust fund devoted to one form of faith can be shared by another communion simply because they say in effect there are some facts of the Confession which we will agree not to discuss, and we will make our formularies such that either of us can accept it. Such an agreement would not, in my view, constitute a Church at all, or, to use Sir William Smith's phrase, it would be a Church without a religion. Its formularies would be designed not to be a Confession of Faith, but to be a concealment of such part of the faith as constituted an impediment to the Union.”

THE TRUE CHURCH

The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect – of all converted men and women – of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church of which all the members have the same marks. They are all born again of the Spirit; they all “possess repentance towards God, faith towards our Lord Jesus Christ,” and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book – that is the Bible. They all join to one great centre – that is Jesus Christ. They all even now can say with one heart, “Hallelujah”; and they can all respond with one heart and voice, “Amen and Amen.”

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not hang upon church membership, and baptism and the Lord's Supper – although they highly value these things, when they are to be had. But it has only one Great Head – one Shepherd, one chief Bishop – that is Jesus Christ. He alone, by His Spirit admits the members of though ministers may show the door. Till He opens the door no man on earth can open it – neither bishops, not presbyters, nor convocations, not synods. Once let a man repent and believe the Gospel and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptised; but he has that which is far better than any water-baptism – the baptism of the Spirit; He may not be able to receive the bread and wine in the Lord's Supper, but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend upon forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act or favour whatsoever from the hand of man. It has often lived on and
continued when all these things have been taken from it; it has often been driven into the wilderness or into dens and caves of the earth by those who ought to have been its friends. Its existence depends upon nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural titles of present honour and privilege and the promises of future glory especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the first born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and wheat of the earth; this is the “Holy Catholic Church” of the Apostle's Creed; this is the “One Catholic and Apostolic Church” of the Nicene Creed; this is that Church to which the Lord Jesus promises “the gates of hell shall not prevail against it,” and to which He says, “I am with you always, even unto the end of the world.” (Matt. 16: 18; 28: 20.)

This is the only Church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion for they are all taught by one Spirit. About God and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgement to come – about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgement.

This is the only Church which possesses true sanctity. Its members are all holy. They are not merely holy by preference, holy in name, and holy in the judgement of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly catholic. It is not the Church of any one nation or people: its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white. Episcopalian and Presbyterian – but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name and tongue – but all one in Jesus Christ.

This is the only Church that is truly apostolic. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

Rev. J. C. Ryle, D.D.,
late Bishop of Liverpool.

CONGREGATIONAL NEWS

SYDNEY. – We regret to report the serious illness of Mr. Kenneth Kerr, our esteemed elder. Our sympathy is extended to Mrs. Kerr and the family in their anxiety.

The special envelope collection for the Mission, taken up in July, amounted to approximately £60. A cable has been received from South Africa announcing the birth of a son to Dr. and Mrs. Andrews. All the family were well. Dr. Andrews' father, who has been critically ill, is slowly regaining strength.

OBITUARY

ANNIE McDO. – The death of Mrs. Annie McDonald, of Chatsworth, widow of Peter McDonald, severed a link with the early days. Mrs. McDonald, who was 95, was the eldest daughter of the late Alexander McDonald, of Woodford Park. Her father and mother left Dingwell in the North of Scotland immediately after their marriage. It was supposed to be a honeymoon trip, but neither of them saw their native land again.

On arrival in Australia by the s.s. St. Helena,
on December 10, 1854, they stayed some time in Sydney. They later removed to the Manning River, where a clearing lease was taken up at Purfleet. They heard of the Big River, as the Clarence was then called. Gathering together his worldly possessions, which consisted of a dray and bullock team, he made the trip to the Clarence by way of the Tablelands. He arrived on the Clarence when the Sir John Robertson Free Selection Act became law. He was an applicant for a selection at Woodford Leigh, and was beaten in the ballot. He then selected on the South Arm, where his sons, R. J. and Ken, now reside, and which was named “Woodford Park.”

His wife and family of three followed by boat, and landed at Lawrence quite unexpectedly. They proceeded by boat to their new home. Passing Rocky Mouth (now Maclean) the only house visible was a hut near where Harwood Shire slip now stands. Difficulty was experienced finding the place where the husband had the selection. Having found the place, the wife and children were greeted by a mud floored hut, and the nearest place to get supplies was the “Settlement,” which Grafton was then called, and the only way of getting there was by rowing-boat.

They lived there for some years. The mother died and Miss McDonald had the care of a baby only eight months old and four other children younger than herself.

In 1879 Miss McDonald married Mr. Peter McDonald and went to live at Goodwood Island, where the young couple took up farming pursuits. The severe and frequent floods in the nineties forced them to sell their farm on Goodwood Island, and they bought the present homestead, adjoining the village of Chatsworth. In 1910 Peter McDonald died, leaving a widow and 15 children. This was a severe blow. The eldest son, Hector, with the advice of his mother, was able to manage, and the family was able to live in comfortable circumstances. As the younger sons became capable of managing the home farm, Hector procured his own farm, part of which was the site of the refinery mill at Chatsworth. Two of the family predeceased their mother, Christina and Mrs. Burdiken. The other married daughters are Mrs. A. McSwan, of Tyagrah, and Mrs. C. Newlinds, of Grafton.

Mrs. McDonald was a staunch member of the Free Presbyterian Church. Her hospitality was unbounded. Her mental capacity was of a high order and was capable of discerning the problems of the day, either socially or politically. She was most methodical in her business transactions, and up to the age of 90 years, prepared her income tax returns.

Her kindness to those in trouble was unbounded.

She is survived by three brothers, Messrs. R. J. and Ken (of Woodford Park) and D. I. (of Sydney) and a sister (Mrs. Ellen McLachlan, of Epping).

The funeral left the home after a service conducted by Rev. J. A. Webster, and proceeded to the Presbyterian cemetery at Maclean, where Rev. Webster, assisted by Rev. McComb, conducted a grave-side service.

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**SUBSCRIPTIONS FOR JULY**

**New South Wales**

Mrs. E. Upton, Bob's Farm, 15/-, 51/7/68; Mrs. M. J. Gillies, Parramatta, 15/-, 3/12/52; Mrs. L. Bosanquet, Birdwood, 10/-, 50/4/50; Dr. E. Bosanquet, Panania, 10/-, 31/12/50; Miss A. E. Stewart, Taree, 7/6, 31/1/52; Mr. Harman, Gosford, £1, 31/12/59; Mr. T. McDonald, Maclean, 7/6, 50/6/55; Mr. Colin McSawan, Woodford Leigh, 5/-, 31/8/53; Misses Mackintosh, Wahroonga, 7/6, 51/8/52.

**Victoria**

Miss J. McDonald, Geelong, £1/7/6, 28/2/55; Mr. A. McLean, Seymour, 12/6, 31/11/51.

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**THE AUSTRALIAN FREE PRESBYTERIAN**

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

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**Rev. J. A. WEBSTER**

The Manse
Wharf Street, Maclean, N.S.W.

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.
Extra Sales
Mr. J. E. Huckett, Kindee, 2/-.
Sunbeam (Donation)
Mrs. M. J. Gillies, Parramatta, £1/5/-; Mrs. E. Upton, Bob's Farm, 5/-.
The General Treasurer has pleasure in acknowledging the following amounts: –
Grafton Congregation: Missions, £12; Training of Ministry, £10/7/-; Church Extension, £3/10/6.
Barrington Congregation: Training of Ministry, £9/1/–.
W. Robertson, Wingham: Missions, £1; Training of Ministry, £1; Church Extension, £2.
G. Adams: Refund of Expenses received through Rev. I. L. Graham, £2.

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

CONVERSION OF A BUDDIST
In China a man had lived for 62 years as a Buddist. For 13 years men had looked to him to cast out demons from the sick, and rescue the dead from the torments of hell. His home was in the mountains of Southern Hunan, two days journey from the nearest missionary, the Rev. J. S. Kunkle, at Linchow, who furnished this testimony: –

Among his acquaintances there was not a single Christian. All he had to guide him on the way of life was a copy of the Gospels, that somehow had come into his possession. Yet he stood before the Session of the Mission Church at Clear Water as an undoubted Christian. So accustomed were we to halting testimonies, even after long and careful instruction, that we were awed by the evidence of the direct and unaided work of the Spirit in the man before us.

And this is what he told us. At first, though he was much attracted by portions of the Gospels, he was so far from grasping their import, and so bound by prejudice and unbelief, that he would throw down the book. But before long he would pick it up and begin reading again. At one of these times he met in his reading with the word “Saviour.” It came with all the force of a message to his heart. It was the key that unlocked the meaning of the Gospels to him. Having found the truth, he took the idols of a lifetime and burned them all. But what he regarded as most urgent was prayer. He earnestly studied the Gospels to learn how to pray.

THE SAVIOUR'S LAST WORK BEFORE DEATH
The last the world ever saw of Christ He was hanging on the cross. The last business of His life was the saving of a poor, penitent thief. That was part of His triumph; that was one of the glories attending His death. No doubt Satan said to himself, “I will have the soul of that thief pretty soon down here in the caverns of the lost.” But Christ snapped the fetters of this soul and set him at liberty.

– D. L. Moody.

ONE FOR SERMON TIMERS
The Rev. C. H. Spurgeon had in his congregation a man who was constantly twirling his watch-chain, and pulling out his watch during the sermon, if he thought the preacher was going on too long. This happened so often that on one occasion when the man took out his watch, and began to study it as usual, Mr. Spurgeon called the offender to order, saying, “Put that watch away, my dear sir. I'm preaching on eternity, not on time.”

ETERNAL LIFE
This is life eternal that they might know Thee, the only true God, and Jesus Christ Whom thou hast sent.

SAVED IN THREE MINUTES
At the close of the morning service a messenger met me requesting that I should go at once to see a young man who was considered near his end. I hurried to the place accordingly and was ushered into the room; I sat down by the bedside of the dying youth.

Knowing the time was short, I said, “My dear friend, I see your time is short; are you prepared for what may be before you?” “Oh, if I only were,” he said, giving me a look of despair; “and if I could be spared two or three weeks, I believe I might be prepared; but the doctor tells me I can only live a few hours.” So saying, he caught hold of my hand as a drowning man holds to a plank.

“Three weeks in order to be saved!” I exclaimed. “let me tell you, you may be saved in three minutes.” So saying, I opened the Word of God and read, “As many as received Him to them gave He power to become sons of God, even to them that believe on His name.”

“If I give you this gold watch,” I asked, “how long would it take you to receive it? Could you not take it at once?” He assented that he could. Then I said, “The gift of God is eternal life.” reading again from the Bible. “What have you to do with a gift. Do you buy it, or beg it, or wait a long time to be prepared to receive it? Now God has given you His Son, and in Him eternal life, for 'He that hath the Son hath life.' In order to have a gift you must take
it, in order to have the Son of God you must take Him.”

The light dawned on the young man and on being told that if he wants to he saved he must inst accept the Lord Jesus as his Saviour.

Dr. Gordon, for it is he that relates the story, hurried away to attend some other duties, but coming hack again that same evening he found the young man had died, and died rejoicing, saying, “Is it not wonderful the minister showed me I could be saved in three minutes when I thought I must have weeks to be saved.”

“Such a triumphant death I never witnessed before, said the lady of the house.

NOW IS THE ACCEPTED TIME.

“MIND YOUR OWN BUSINESS”

I once knew a baker whose clothes were white with flour, but whose secret life was as black as a gas-tar. I felt very anxious about his soul. and called to see him. I had not uttered many words to him before he told me to mind my own business. “That's just what I am doing.” I replied. “I am minding my own business. My business is to warn the wicked. 'If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul.” I am glad to say that he soon turned from his wickedness and became a new man.

– G. C. of Lichfield.

10

JUST WITH GOD

The death of Christ is the sole and only ground upon which mortal man can be just with God; it is the great act in which God's love has been perfectly revealed. God's claim fully met, a righteous ground laid for man's blessing, his sins atoned for, reconciliation made and guilt removed.

-- Sel.

Everybody wants to enjoy heaven when they die, but they don't want to be heavenly minded while they live.

– D. T. MOODY.

Jesus says, “Greater works than these shall ye do because I go to the Father.” Gordon put it this way: The force of the stream is stronger because the source of the stream has been raised.

PRAYER

Prayer can obtain everything; it can open the windows of Heaven and shut the gates of hell; it can put a restraints upon God and detain an angel till he leave a blessing. It can open the treasures of rain and soften the iron ribs of rock till they melt into a flowing river. It can unclasp the girdles of the north; it can arrest the sun in its course, and the winds upon their errand. What may not the saints have for the asking?

– J. TAYLOR

THE PERSEVERANCE OF THE SAINTS

You ask me whether I believe in the perseverance the saints. I tell you no. I have no confidence in the saints and their perseverance; but I believe in perseverance of Jesus Christ. The reason why the saints persevere is because Jesus Christ perseveres in the saints

– Dr. A. T. PIERN

LESSON NOTES

SEPTEMBER, 1951

By H. C. NICOLSON

2nd SEPTEMBER

Mark 6: 1-6  Memorise 9: 39

Jesus was now visiting His earthly birthplace but it is recorded that He could do no mighty work because of unbelief on the part of the people. This is something which has often happened in the history of men. Great men have often been ignored by their close associates and it has taken some stranger to discover their great gifts. While this fact in human experience illustrates the point, we must be careful to put the experience of Jesus on a higher plane. The work of Christ in our salvation must only be thought of as in association with saving faith. Faith is the channel through which God sends His greatest gifts and, if you read the eleventh chapter of Hebrews, you will find how closely related faith is to the works of God.

You will notice that the people were astonished at His wisdom. Their only reason for this was that they knew Him well. Familiarity with holy things can often breed contempt. We become used to a minister or a teacher and fail to appreciate their teaching, but we may find that when they visit some other part, people will throng to hear them and will appreciate their message.

Mark is the only evangelist who records the fact that Jesus was a carpenter. By following a calling on earth, He vested human labour with dignity. We are taught by this that we can be witnesses for Christ not only in the ministry but in our everyday work.

You will notice in verse 6 that Jesus marvelled because of their unbelief. Turn to Matthew 8: 10 and you will see that Jesus also marvelled at a man's faith and the man was a Roman centurion. Again, we learn that the blessings which we enjoy in having Christian homes and in being surrounded by Christian influences are not always appreciated. Young people in heathen lands often walk long distances to obtain a copy of Scriptures or to hear the Gospel preached.

9th SEPTEMBER

Mark 6: 7-13  Memorise Matthew 28: 19

In an earlier lesson, we learned that Jesus selected disciples. In today's lesson, we find that Jesus gave them a task to perform. Men and women, boys and girls, are selected, not for a life of ease, but for service. God has purposes for those He calls. God's purpose for one man may be a faithful witness in some difficult surroundings,
for another it may mean that he is to enter the ministry. We should always seek to discover what the will of God is concerning our lives.

The sending forth of the twelve requires careful study, but for the purpose of this outline, we will confine ourselves to certain main points.

Christ had a reason for sending His disciples in this special way. As we have already discovered in our study, the forces of evil were gathering strength. The rulers were against Jesus and hell itself was stirred up. In Matthew 9: 37, we read that the harvest was plentiful, but the labourers were few, and this is recorded in Matthew, just before the account of sending out the twelve. Matthew's record gives us more detail regarding the objects of this mission and if you will turn Matthew 10, verses 7 and 8, you will see that the object of the mission was to preach, heal the sick, cleanse the lepers, raise the dead and cast out devils. Jesus equipped His disciples with power – power over unclean spirits and ability to heal diseases.

Mark 6: 8 reminds us that the disciples were to be wholly dependent upon God; they were to avoid earthly supports. In dealing with Christians God often deprives them of some earthly support in order that they may lean more heavily upon Him.

You may wonder why the disciples were instructed to go “two by two.” The general opinion seems to be that this was to make fellowship possible. There is a wonderful strength in being able to share problems and the disciples were likely to become discouraged. Read the following scriptures and you will again find the principle of “two and two.” Acts 8: 14, Acts 13: 2.

Finally, in verse 12, we find the message was that men should repent, This has been the message of all great men of God – that men should repent. Sin is the great destroyer, not only of the fellowship between God and man, but between man and man.

16th SEPTEMBER

Mark 6: 14-29 Memorise Matthew 11: 11

Space would not permit us to deal with all the great lessons which are to be learned from today's reading. We learn here, particularly, that there is a continual warfare between good and evil and that often it seems as if good will be defeated. As Christians, we know that good will eventually triumph but it is well for us to ponder on lessons such as today's.

Herod was known as Herod Antipas. According to historians, he married the daughter of Aretas, the daughter of the King of Arabia. Later on, he deserted his wife with Herodias who was the wife of his brother, Philip The laws of God carefully guard marriage relationships and it was in accordance with John's function as a prophet that he should speak out against the evil which Herod had done.

You have, I hope, carefully read the story as recorded in the reading set. One thing we must note is that the killing of John had its source in a gathering where all present were careless about the claims of God and were engaged in feasting and drunkenness. It is very difficult for Christians to keep their colours flying in such company, how much more would it be likely that wicked men would only sink deeper in their sins.

When Herod made his rash promise he little imagined how he would be asked to perform it. If he had been a true man he would have ignored the request on the grounds that it was not only unreasonable but it was sinful. God requires us to obey our country's laws but if our government asked us to do something contrary to God's law, He would not require such obedience from us in these circumstances. As is, of course, often the way with sinful men, Herod was more afraid of his reputation in the court than of the wrath of God.

Shakespeare says, that “conscience doth make cowards of us all.” and we see this exemplified in verse 14. Even although John was dead Herod had been so impressed with the righteousness and spiritual dignity of John that he still feared John's censure. Bad men often regard good men as their enemies. King Ahab called Elisha an enemy (1 Kings 20: 21) for the simple reason that Ahab had committed a very great sin in respect of Naboth's vineyard.

In preparing these notes for today's lesson I have come across two interesting historical references. Firstly, with regard to Herod's thought that John had risen from the dead we learn that an ancient philosopher called Pythagoras was popularising ideas about the transmigration of souls. This belief in souls going from one person to another after death may have come to the ears of and Herod and helped to cause him the worry of which we read in verse 14. Secondly, the writer Nicophorus records that Salome died in extraordinary circumstances. She fell through ice and in passing through was caught by the head in the sharp ice through which she had fallen. The writer states that her head was almost severed from her body.

23rd SEPTEMBER

Mark 6: 30-44 Memorise 1 Corinthians 10: 17

The very natural way in which the gospels are written is revealed in this chapter we have been studying. Up to verse 13 we had an account of the disciples going out on their special mission. Then the sacred writer deals with the matter of John which we discussed last Sabbath and now, in today's lesson, we take up the disciples' mission again.

Jesus shows here very great concern for the disciples. They were tired after their ministry where, no doubt, they had met with many trials. Jesus felt that they needed quietness and fellowship with Him and it was for this purpose that He invited them to go to a desert place. This invitation applies to Christians today – Jesus lives and He invites His people to draw aside from the world's cares and have fellowship with Him.

From verse 33 it is obvious that Jesus was exercising a great influence over the people in this area. As soon as they saw Him go they not only went after Jesus and His disciples but arrived first. There was apparently a
great hunger to hear the truth and it is evident that the official teachers were not giving people the bread of life. A great responsibility rests upon those who preach the Gospel today. Men deplete empty pews but preparation for preaching which consists of prayer, a growing soul, an exercised mind and sanctified energy, will bring the perplexed men and women of today again within the reach of gospel ordinances.

Jesus was concerned about the people not only as regards their spiritual needs but their physical needs. This truth should give us confidence in prayer – God is interested in all our problems.

Two hundred pennyworth of bread would be approximately £9 in our money and in those far-off days that would have bought a lot of bread – by way of interest, just make a rough calculation of how many loaves that would buy today. Although so much bread was needed all they had was five loaves and two fishes.

In verse 39 you will notice a reference to the green grass. I feel I ought to mention an important evidence of biblical accuracy regarding this reference. The feeding of the five thousand is one of the incidents in Christ's life which is recorded by all Evangelists. The grass would not be green after April. John says in recording the miracle that the “Passover, a feast of the Jews, was at hand.” This reference is in keeping with what we have read namely that the grass was green.

No explanation can be given of this miracle except to say that it was a miracle. The additional provisions were created out of nothing. Notice also that despite God's goodness the fragments were not wasted but were gathered up. We are taught to treat God's blessings with a high sense of responsibility. To sum up our lesson reminds us of the 12 great truth that Jesus is the Bread of Life. Your memory text should not only be memorised but meditated upon.

30th SEPTEMBER

Mark 6: 45-46
Memorise Romans 8: 55

On this occasion Jesus not only wanted to be away from the crowds but He wanted to be away from His disciples. Jesus wanted to have high communion with His Father and it was for this reason that He departed unto a mountain to pray. There is a great lesson in this for us all. We need seasons when we are away from all the noise and bustle of life where we can pray to God.

The Lord now left the mountain to help His disciples. As it is recorded they were toiling at the oars and the wind was contrary. According to the ancient division of time, the fourth watch was somewhere about 3 in the morning.

You children may ask why Jesus should have let the disciples be tossed about. He does that with us today to try our faith and to accustom to difficulties. You remember how Paul exhorts young Timothy to endure hardness as a good soldier.

It is a beautiful record. The dark and stormy night, the anxious disciples, and then, the figure of Jesus on the waves.

Then Jesus spoke to them. How comforted they must have been. The whole matter seems perfectly normal when we remember that Jesus was Divine. The psalms are full of references to His power over the elements and also to the fact that He makes His path in the great waters.

Finally we may think again on the phrase, “the fourth watch.” The fourth was the last watch and one of the early church fathers says this, “The first watch was the age of the Law, the second of the prophets, the third of the Gospel, the fourth of His glorious advent (second coming) when He will find her (the church) buffeted by the spirit of anti-Christ and by the storms of the world. And by His reception into the ship and the consequent calm is prefigured the eternal peace of the Church after His second coming.”

I would like you to discuss this quotation with your teacher.

SEARCH WORK IN DEUTERONOMY 1-8

1. Of whom was it said, “He hath wholly followed the Lord?”
2. From which mountain did Moses see the promised land?
3. Find three places in Chapter 4 where the Children of Israel were told to take heed to themselves?
4. Read Chapter 4, verse 25, and write out verse 26.
5. Which is the first commandment with a promise?
6. Why did the Lord set His love upon Israel and choose them?
7. When the Children of Israel had eaten and were full, what were they told to do?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.

AUGUST BIRTHDAYS

MANY HAPPY RETURNS

“O Lord, open Thou my lips; and my mouth shall show forth praise.” Psalm 51: 15.

1951

Aug. 1 – Clifton Fowler, Wauchope.
  1 – Margaret Milligan, Tinonee.
  1 – Kaye Middlemass, Tinonee.
  1 – Richard Davison, Ulmarra.
  1 – Catherine McLachlan, Sydney.
  4 – Carl Harmon, Kindee.
  4 – Kevin Arthur McKay, Kinchela.
  4 – Alex Smith, Russell Island.
  4 – John Cromarty, Newcastle.
  5 – Robert Gilbert, Grafton.
  6 – Earl Miller, Maitland.
  8 – Jean Nicholson, Harwood Island.
  9 – Dawn Chapman, Taree.
  10 – Ian Bain, Bellangry.
  11 – Coral McKinnon, Kindee.
  11 – Joyce Watts, Grafton.
  11 – Geoffrey Bain, Wauchope.
  11 – Rosemary Hay, Taree.
THE
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WISDOM

WISDOM is centred in Christ; as the Apostle has said, “In whom are hid all the treasures of wisdom and knowledge.” The wisdom of God is so reflected in the heavens and upon the earth. To use the words of the Psalmist, “The heavens declare the glory of God and the firmament showeth his handiwork, and day unto day uttereth knowledge.” The planets and the stars sailing in their vast oceans of space declare the wisdom of God. The flower of the field that blooms in the morning, and withered with the blast of the west wind, speaks of the wisdom of God to all who will learn.

We have yet another manifestation of the wisdom of God, the Law, given on the blazing mount of Sinai. The wisdom of God that has spoken down through the ages, to this present day. Many a ruined and broken career ending in a lost eternity, is the result of not heeding the wisdom of God, which states “Seek ye the Lord while he may be found, call upon him while he is near.”

Procrastination sears every faculty of the soul and repeats in countless lives of men and women, the tragedy of Esau. Time is so occupied with the pursuits of business; such constant and careful attention is necessary to its proper management; such a variety of worldly objects are constantly forcing themselves upon us, that little or no time is left for quiet thought on the wisdom of God. The cravings of
the inner self are all but unheeded, practically unconscious of the soul's existence. The spiritually stunted intellect and withered affections incapable of rising above the mundane things of this life, even when the splashes of hell burn upon the earth, and the sin maddened brain of man in lust for power, would plunge the world into war and destruction. Does not observation and experience testify that the words addressed to the rich fool are applicable today? Man endowed with intellect and conscience, which make him akin to immortals; yet he will prostitute the faculties of his soul at the shrine of folly and ignorance; when the heavens declare the glory of God and the firmament showeth forth his handiwork, and all creation declare, “The fear of the Lord is the beginning of wisdom.”

There is yet another avenue by which the wisdom of God speaks to us. The witness of conscience, “We are fearfully and wonderfully made.” Mere endurance does not make anything great, but being possessed of moral consciousness is the greatest of all God's creation. The witness of conscience within us is often feared and shunned, more so than anything else that man has to face. Conscience, of course does not and cannot save the soul, but it does reveal the wisdom of God; for example, Felix had nothing to fear from Paul. Why did he tremble? Felix was conscious of the wickedness of his own heart and God knew that wickedness. “For all things are open and naked to the eye of him with whom we have to deal.” As the Psalmist has said: “From thy Spirit whether shall I go? or from Thy presence fly? Ascend I to the morning wings, and dwell in the uttermost parts of the sea, there thy hand shall hold me.” What conscience tells us is that God sees into the very depths of the soul, and nothing is hid from His eyes. That is the reason that men dare not commune with their own conscience, neither will they bring their lives to its judgement bar. The Apostle says, “Examine your-selves to see if ye be in the faith or not.” But how many heed the command?

There are many whose religion is social reform (the Social Gospel). Man's physical and material security is the zenith of their religious conceptions; neglecting the overtures of the Gospel, they are oblivious of immortality and eternity of which the Gospel speaks: “Wisdom crieth out, she uttereth her voice in the streets, and at the opening of the gates.” That is, they see and experience the fact of sin evidenced in spheres of human activity. Fear and suspicion reigning in the high places of the earth, and the judgements of God manifest among the children of men, but they fail to see how the justice of God will affect them. Like the people in the days of Christ's earthly life, who thought that the men upon whom the Tower of Siloam fell, and those whose blood was mingled with the sacrifices, were very wicked men. They do not consider how their own wickedness appears in the sight of God. They are not greatly concerned with subjective sin, the sin that is resident in their own heart, thus they do not feel the need of a righteousness that is beyond their own ability to reach. The Great White Throne of Judgement they have not seen as yet, so they do not trouble themselves concerning the basis upon which the Judgements of God are propounded; nor do they anticipate their own eternal destiny. The Saviour had stood in the streets and marketplaces, calling men to repentance and eternal life. “Wisdom crieth out and speaketh in the Gospel today. For whosoever findeth me findeth life and shall obtain favour of the Lord.”

There were those in Christ's day that met the realities and threatenings of eternity with resistance. It does not necessarily mean they were infidels. The Scribes and Pharisees could be placed in this class. The Sadducees were sceptics, but the Pharisees were not. They claimed to believe in God and honour Him, but they scorned His way of salvation. They opposed the Christ, when He came to seek and to save the lost, and the scorners of today may well be known as a modernist or liberal, he rejects God's way of salvation, he refuses to accept God's Word. The scorners and the infidels have this in common; they both deny the justice of God, their final court of appeal is human reason. They are like unto the wicked husbandmen, who would run the Lord's vineyard according to their own liking, who abused the prophets that were sent unto them, and eventually planned to murder the son and make the vineyard their own.

Let us remember that the scorners was the Pharisee, who was devoted to the synagogue. Today, he is the churchman, who refuses to humble himself before God, and learn of Him.

Down through the ages wisdom crieth out, “Kiss ye the Son, lest in His ire ye perish from the way, when once His wrath begins to blessed all that on Him stay.”

THE SABBATH DAY

The Word of God directs us quite sufficiently of the way in which the Sabbath Day should be observed:
“Remember the Sabbath Day to keep it holy.” Thus God speaks in His own infallible Word with the voice of His authority; but the Chief Secretary, Mr. Clive Evatt, by virtue of his office and the authority that accompanies that office, assumes that he also has something to say concerning the observance of the Sabbath Day, and claims the authority to repeal the law of God. According to the action of the Chief Secretary, the peculiar circumstances and conditions resulting from the development of civilization, requires a revision of the Divine Statute Book. The Law of God, “Remember the Sabbath Day to keep it holy,” is no longer applicable to the conditions prevailing in King's Cross and Surry Hills, and out of consideration for the moral well-being of the community, the Chief Secretary has granted permission to commercial interests to screen films on the Sabbath Day. We might well ask: What brought about the conditions that endangers the moral well-being of the community? Was it the Word of God and the duties set forth therein that God requires of man? Must we assume that this is the view of the Chief Secretary, seeing by his action he has plainly declared the way to meet this moral deterioration is to repeal the Law of God?

What a futile absurdity! What wretched philosophy that recommends pouring petrol on a fire to put it out! To preserve morals by the destruction of morals! To destroy Christian principles in order to preserve Christianity!

The Lord Jesus Christ said: “Man was not made for the Sabbath, but the Sabbath was made for man.” The Sabbath was made to meet man's greatest need, the high spiritual interests of his being that by attendance at the means of grace and meditation upon His Word to enlarge the capacity of his mind to recognise the Laws of God as authoritative, imperative, and absolute. To study the all sufficiency of Christ's atoning sacrifice to meet the sinner's need: and unfold the purpose of God.

The commercial interests, with the assistance of the Chief Secretary, reveal in this secularization of the Sabbath Day, their disinterestedness in the spiritual welfare of the community, and their actions give an impetus to the moral and physical dangers that threaten our land and the future of our children.

The very object of secularism is to drive out all reference to God's judgement, all reference to immortality and to the substitutionary sacrifice of our Lord and Saviour Jesus Christ. The Chief Secretary, by his action supports secularism, and secularism is only another name for infidelity.

**SELF DECEPTION**

Men are prone to deceive themselves with respect to their moral excellence, a short prayer when a man rises in the morning, and, with an exceedingly good opinion of himself, enters upon the work of the day. He is guilty of fraud and falsehood, anger and malice, envy and evil speaking, throughout the whole course of it; and yet, after all is concluded, his good opinion of himself is scarcely shaken: or, if it is, he has but to offer up his evening prayer, or present his evening oblation, and all obliquities are rectified, and all deficiencies made up; he is restored to perfect self-complacency, and revels in the consciousness of his own moral dignity. He cannot lend a helping hand to his neighbour, or bestow upon him an alms – he cannot repeat a prayer, or even once invoke the name of God, without clothing himself with honour, and enriching himself with merit. And, if he goes so far as to keep a fast for a whole day, the evening finds him covered with glory, and overpowered with the weight of his own deserving. The poor man does not think of pride and vanity, the selfishness and carnality of mind, which mingle with all his kind offices and alms deeds – with all his fastings and prayers and invocations. He does not see that this admixture changes their character altogether, and stigmatizes them as worthless things. Much less does he see that they all originate from the corrupt principles of his nature, and that thus their birth is polluted, and their very essence evil, neither does he perceive that, were they really good, they could never atone for what is indisputably evil in his conduct – that the prayer of an hour can never blot out the iniquities of a day – that his excellent words spoken, and laudable deeds performed, and generous sacrifices made, and never make amends for what is base and infamous and wicked in his conduct, but can only increase its monstrosity, and aggravate the hatred and horror with which it must be contemplated.”

The above thoughts were set down by the late Rev. Robert Nesbit, in the year 1837, later he takes up his pen and writes as follows: “All objections, therefore, which preclude a man's justification by himself, are not only no objections to his justification by Christ, but, when narrowly examined prove the strongest corroborations of its practicability, suitableness, and excellence. Is it objected that a man is unholy and sinful? Christ is holy and righteous. Is it objected that man is incapable of realising superabundant merit? Every service of Christ is necessarily meritorious and all His merit is necessarily
superabundant. Is it objected that, while man's demerit is infinite, his merit finite? The merit of Christ is necessarily infinite. Is it objected that man's being allowed to atone for his own sin would inevitably weaken the authority of the universal Sovereign, unsettle His government, and injure His kingdom – at large? The atonement accomplished by Christ necessarily enhances the Divine authority, promotes the stability of the Divine government, and secures the general good of the moral creation.

“Say, then, is He not well styled 'Jehovah our Righteousness?'” Ought we not rejoice that He calls Himself by such a name and stands to us in such a revelation? Ought we not to fling away from us any fancied merit of our own, and make mention of Him as our Righteousness, and of Him only? Ought we not to shield ourselves under a covering which all the severity of heaven's justice cannot penetrate, rather than clothe ourselves with a few tattered rags, which the last breath of it will carry away? Ought we not seek unto God in a way consistent with all His high attributes of truth and justice and holiness, rather than proudly and madly attempt a reconciliation in our own way, which, if but effected, would forever extinguish His glory? Ought we not to delight to honour the love of God by actually receiving the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God I am the Lord your God.” It should be noticed that the use of the instrument was held exclusively in the hands of the priests, “the sons of Aaron,” the congregation had no part in this action, but it was part of the sacrificial celebrations. It cannot be adduced from Scripture that the use of the instrument was separate from, but on the contrary was part and parcel of the Mosaic establishment of the Tabernacle, Aaronic priesthood and the sacrifices.

WORSHIP

The Free Church, maintaining the historic position of Presbyterianism has persistently refused to use a musical instrument in her mode of worship. This stand has, and is being held, not merely as a matter of tradition or ecclesiastical obstinacy, but her refusal to introduce such an innovation is based on the Word of God. Our fathers have consistently challenged those who championed the use of the organ in public worship, to give one statement from the New Testament to justify the use of an instrument for such a purpose, and they have as consistently refused to accept the challenge. We ask for one text from the New Testament that would give Scriptural warrant for the use of the organ in public worship. We are not ignorant of the references to musical instruments in the Old Testament; as we are continually being referred to Psalm 150, as a justification for the use of the instrument. It should be remembered that there is a fundamental difference between the ritual of the Old Testament worship and that of the New Testament. The advocates for the use of the instrument in worship are wholly dependent upon the usages of the Levitical worship, under the Aaronic priesthood, but we worship God under the priesthood of Christ, a Priest after the order of Melchisedec, and in the exercise of His priestly office abolished the entire elaborate Levitical system of priesthood, sacrifices, consecrated places.

THE USE OF INSTRUMENTS IN THE OLD TESTAMENT CHURCH

The first authoritative reference for the use of musical instruments is to be found in Numbers, Chap.10: 1-10. Moses is instructed to make two silver trumpets which were to be committed to Aaron and his sons, and their use was strictly associated with the Mosaic worship of the Tabernacle, v. 10, “Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God I am the Lord your God.” It should be noticed that the use of the instrument was held exclusively in the hands of the priests, “the sons of Aaron,” the congregation had no part in this action, but it was part of the sacrificial celebrations. It cannot be adduced from Scripture that the use of the instrument was separate from, but on the contrary was part and parcel of the Mosaic establishment of the Tabernacle, Aaronic priesthood and the sacrifices.

David was the author of an elaborate ritual of music under the direct revelation from God. (See 1 Chronicles, Ch. 28: 11-13.) The various classes of instrumentalist are given in 1 Chron. 25. The use of these musical instruments committed to the Levitical family, the general body of the congregation had no part or share in it. The cymbals, psalteries, and harps were directly associated with the sacrificial service of the altar, the musical demonstrations was part of the sacrificial action: conclusive evidence of this is found in the inauguration of the Temple by Solomon, and also its restoration in the days of Hezekiah. “He (Hezekiah) set the Levites in the House of God, the Lord, with cymbals, with psalteries the harps, according to the commandment of David and of Gad, the king's seer, and Nathan, the prophet; for so was the commandment of the Lord by his prophets. And the Levites stood with the...
instruments of David, and the priests with the trumpets.”
“And all the congregation worshipped and the singers sang, and the trumpeters sounded and all this continued until the burnt offering finished.” (2 Chron., Ch. 29, v. 25-28.)

In the Jewish temple sacrifices were daily offered, incense was offered, and various instruments of music were employed – and all by Divine appointment. Musical instruments were a part of the prefigurative service, but the whole system of Jewish ritualistic worship is now fulfilled and abolished in the death of Christ, who “by His own blood entered in once into a holy place having obtained eternal redemption for us” therefore, the figurative worship has no glory under the Gospel.

The mode of worship practised by the Old Testament Church does not constitute a guide or example for the New Testament Church. The responsibility for the elaborate ritualistic worship was vested in the Levitical order of Priesthood, but the Christian Church worships God under the supreme responsibility of our Great High Priest, the Lord Jesus Christ, and His instruction in relation to our worship is now fulfilled and abolished in the death of Christ, who “by His own blood entered in once into a holy place having obtained eternal redemption for us.”

The Apostle Paul justifies these sweeping changes by setting forth the all sufficiency and comprehensiveness of Christ's Priesthood and Sacrifice. The exclusiveness and completeness of our Lord's work and sacrificial death on the cross requires the Christian Church to recognise:

(1) Christ alone as her great High Priest. “But this man, because he continueth ever, hath an unchangeable priesthood.”

(2) That there is no other sacrifice for sin, but that offered by Christ on the Cross. “For by one offering he hath perfected forever them that are sanctified.”

(3) That there is no earthly temple or ritualistic accompaniments for the presentation of Christ's sacrifice. “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 set forth the reason for the abolition of the old order.

(1) The inadequacy of the Levitical order of the Priesthood. “If therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should arise after the order of Melchisedec and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law.”

(2) The weakness of the old order. “For there is verily a disanulling of the commandment going before for the weakness and unprofitableness thereof.” “For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forever more.”

(3) The oath. “For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec.”

The arguments that are used in favour of the use
of the organ in Public Worship, can be used for the whole ritualism of the Levitical order. The temple, the holy of holies, the altar, the animal sacrifices, the incense, the trumpet, flute, sackbut, dulcimer, corner, cymbal and the psaltery; as well as the singers and instrumentalists as they are described in the Book of Chronicles. Once the Priesthood of Christ after the order of Melchisedec is accepted, all such arguments are invalid. Nevertheless, those who champion the use of the organ in Worship, constantly appeal to the ritualism of the Aaronic Priesthood, rather than to the spiritual worship under the Great High Priest, after the order of Melchisedec, to the symbols of the past, rather than to the “melody of the heart” which is pleasing unto God.

The Scriptures declare that the noblest temple in the sight of God is a renewed heart. The proudest and most costly edifices are valueless and insignificant when compared with it. “Know ye not,” saith the Apostle, “that ye are the temple of God and that the Spirit of God dwelleth in you?” Would any blood bought sinner say that the spiritual temple is incomplete without its earthly pattern?

The design of the whole ritualistic system of the Levitical order is fulfilled and abolished by the sacrificial death of Christ, who, “by His own blood, entered in once into the holy place, having obtained eternal redemption for us” and we are now instructed to turn away from “the weak and beggarly elements” for it now hath no glory under the Gospel, “by reason of the glory that excelleth.”

The new Testament affords no sanction for the use of instrumental music. The Old Testament does not speak more freely on the duty of praising God than does the New Testament, but in the New Testament there is not a reference to the use of an instrument in the praise of God and His worship in the Church on earth. In the Book of Revelation mention is made of the harp in Chapter 5: 8, 14: 2, 15: 2. The references are symbolic. We would submit that the rejection of the use of instrumental music cannot be more forcibly presented than by an appeal to the spiritual nature of Christian worship, the order and exercise of Christ's priestly office, and the heavenly nature of His sacrifice.

Before concluding this article, we would acknowledge that there are many Christians who claim that the use of an organ does not constitute a part of worship, but it is simply used as an aid to the singing, basing their contention on the fact that a building or electric light is used, not as part of worship but an aid to organized public worship. We hope that in a later article to consider this question.

IMPRESSIONS OF SCOTLAND

The Rev. Carl McIntire, D.D., of U.S.A., visited Scotland early this year and the following is from one of his letters.

The Highlands of Scotland can never be erased from a man’s memory once he has feasted his eyes upon this beautiful land. My visit to Tain in the north-eastern part of Scotland brought leaders from the Free Church in that section for an evening of real fellowship and testimony. One feels a great liberty in preaching in these high pulpits in the Scotch churches.

The Rev. Clement Graham, pastor of the Tain Church, welcomed me to the Free Manse. He is one of the younger men of the church, a real scholar with a large library. There is thoroughness and an exactness about these Scotch pastors that rejoices one’s heart.

From Tain we were driven by Mr. Graham to Inverness where we boarded the train for Glasgow, making connections in Perth. Mr. and Mrs. Donald MacArthur and Mrs. Macleod that Saturday afternoon drove me up through the beautiful country around Loch Lomond and over to Loch Long and back down by the Clyde. Many British men-of-war are berthed there. Trees were just beginning to bud and we were able to get many beautiful pictures.

All the stories of the sacrifices and offerings of those who established the Free Church in 1843 have been preserved in “Annals of the Disruption” by the Rev. Thomas Brown. The story of the “iron church” was told me by Mr. MacDougall of the Hope Street Church who also gave me a copy of the book. The Rev. Mr. Brown tells the story as follows:

“The refusal of sites by the proprietor of 40 miles landed estates was a serious matter, but men at that time were not easily baffled. A floating church was proposed, which might be anchored in some sheltered bay near the beach, and give accommodation to the people till better days came round. The idea was eagerly taken up, subscriptions were raised, plans carefully drawn out, the vessel was contracted for at an expense of 1400 pounds, and much interest was felt as her construction went on in one of the building yards of the Clyde, under the skilful superintendence of Robert Brown Esq., of Fairlie. Then came the launch, and the voyage from Greenock to Loch Sunart. At first there was some difficulty as to proper anchorage for the vessel. Mr. Graham Spiers, Convener of Committee, had at one time served in the Royal Navy, and, accompanied by
a naval friend, he went down in July, 1846, to fix on
the site. The best place, safest for the ship, and most
convenient for the people, would have been just under
the windows of Sir James Riddell's Mansion, but as a
matter of good taste, another was chosen two miles
off, and there, at a point about 150 yards from the
shore, the vessel was safely moored.

How gladly the people left the storm beat
hillside for this strange Highland church of the sea,
need not be said. It was a singular spectacle on each
returning Sabbath morning, as the hour of public
worship drew near, to see the boats coasting along
from north and south, each with its contingent of
hearers, while numerous groups could be descried far
inland, wending their way down from the hills to
where the floating church lay moored. Men speak of
it as a stirring scene when ropes and cables were run
out from the beach, and the boats were rapidly passed
backwards and forwards, conveying the worshippers
on board. In winter, the hearers came from a distance
of eight or nine miles, and in summer from a still
wider circuit. In rough weather it was no slight
undertaking to get so many people on board. Even in
summer, when all was calm, it was a tedious
operation, and not infrequently darkness was setting
in before all were again on shore. The numbers who
assembled depended on the reputation of the minister
expected to preach, and the people had their own way
of testing the estimation in which the different
clergymen were held. It was found that, for every
every clergymen were held. It was found that, for every
crowd of hearers, the vessel sank an inch in the water.
Nothing, therefore, could be easier than to keep the
register. They could tell to an inch the popularity of
every minister who came. A depression of six inches
told that a congregation of 600 had been drawn
together, and on some occasions it is said that this
number was exceeded.

On the whole, it would appear that this plan of
church extension, so novel among the Highlanders,
was found to answer well. There was only one person
whom it did not altogether please. The letters of Sir
James Riddell are those of a kind hearted and friendly
landlord, strongly prejudiced against the Free Church;
but when he came from the Continent and saw what
was going on, it was not to his mind. In an interview
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with Dr. Beith of Stirling, one of the officiating
ministers, he expressed a wish to have the iron vessel
brought in close to the shore, and made fast, so as to be
more convenient for the people. Dr. Beith, while
willing to consider the proposal, suggested that, in
agreeing to this, he was really yielding the whole
principle, and might as well give a site at once. For
that, however, the time had not yet come.

But modernism is reaping its toll in the form of
the church structure. The Church of Scotland is
remodelling any number of its buildings, moving the
pulpit out of the centre and over to one side, placing
an altar with a cross and candlesticks on either side. It
is the same tendency that one sees here in the United
States. It is the fruit of unbelief and apostasy, where
men have a form of godliness and deny the power
thereof. The pastor becomes a little errand boy who
who

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who

...
of the fear of God and the self-restraint that made of us a virtuous and contented people. For several decades we have been living on the spiritual capital bequeathed to our fathers, and now we are facing moral and spiritual bankruptcy on a scale unprecedented in our history since the Reformation.”

Sunday morning I preached in the Hope Street Church pulpit, where D. L. Moody held forth in Glasgow. After the service we met many from Stornoway and other friends who had contacted one way or another with those related to our movement. The pastor is one of the younger leaders of the church and is being used of God to build and strengthen the Hope Street Church. Sunday night we were in the Duke Street Church, with Pastor MacDonald. We had been guests at his home. There is nothing that these Scotch people will not do for you or give you. He is the pastor and former moderator of the Free Church and has a warm evangelical fervour. There are many young people in his church, and souls are finding the Lord. Chancellor Arie Kok preached in the Duke Street Church. He and Pastor Maris when they visited Scotland, were welcomed in the same whole hearted manner in which we have been received.

It is the Word of God which unites and binds men together and gives them an understanding one of the other, and the things that pertain to the faith once delivered unto the saints. Both of these churches in Glasgow have Gaelic services where the Psalms and the preaching are all in the beloved Gaelic tongue.

I have had a real taste of Scotland and I look forward to returning to Edinburgh where we shall have the privilege of meeting many of the ministers and of addressing the Free Church Assembly. Religious conditions which I see in Scotland parallel almost exactly the conditions in the United States. The larger group has been taken over by modernism, inclusivism, and apostasy. It is in the hands of the smaller group that the faith is being maintained and preserved. These need to be encouraged, stimulated, and strengthened to take a more vigorous part, pressing the great issues of the day, exposing unbelief and apostasy in their midst, and unfurling the banner of the cross in the Twentieth Century Reformation. The battle is the Lord’s, and He is the Governor among the nations.

came to reside in Geelong to get the benefits of the Gospel. It just shows how quickly things can change, all five have now gone the way of all the earth.

The McDonald family were noted for their interest in philanthropic and missionary causes. Alexander was a great lover of the Free Presbyterian Church. Whilst in Geelong he faithfully served the congregation in the capacity as elder, and he regularly attended the services as long as physically possible. It can truthfully be said of him that he was one of the most loyal and consistent supporters of his Church.

His interest, advice and support of the cause will be greatly missed. We do not think that it is any breach of faith now to mention that a large donation of bonds to the Church some years ago was the gift of Mr. McDonald. The donation came at a time when much needed and was greatly appreciated by our people. An interesting account of how the ancestral home at Cowley’s Creek received its name “Fair View Hill” is recorded in “The Free Presbyterian Church of Australia.” Mr MacDonald was the last of his family. During his last illness he was kindly and tenderly nursed by a cousin, Mr. Cameron and his daughter.

CATHERINE YOUNG. – It is some time now since there passed away in Geelong one of the most highly esteemed members of the Free Presbyterian congregation there in the person of Mrs. Catherine Young, relict of the late Mr. William Young of Barwon House.

The late Mr. and Mrs. Young both migrated to Victoria from Mist, Scotland with their large family of ten children soon after the conclusion of the first world war. For a time they resided in various places before eventually making their home in Geelong. Their great concern at all times was to be in a place where their children could be brought up under the ministry of the Word. Geelong suited them well for there they had the benefit of the long and helpful experience of the Rev. John Sinclair.

Both Mr. and Mrs. Young were godly people and set a fine example in their home in the way of family worship and attendance upon the means of grace. Unlike many people they did not send their children to church and Sabbath School – they brought them. The result was that there was no trouble in keeping them for the church.

The subject of this notice was a splendid example of a real Christian mother. In the words of Scripture, she was “a mother in Israel.” Her kindness and consideration for others, affection and love of her family, and interest in, and relish for, spiritual things combined with a bright and cheerful nature gave her distinction as a Christian lady. It was a privilege to have had her acquaintance. She leaves a fragrant memory which will always be cherished whilst true worth is highly esteemed. Her children have risen up to call her blessed.

ARTHUR LAWSON. – Mr. Arthur Lawson, of Wauchope, passed away in Sydney Friday, 31st August. Mr. Lawson was brought from Wauchope by ambulance, arriving in Sydney about 5 p.m., but on being admitted to the hospital, his condition rapidly deteriorated, and he expired at 9 p.m. We expect an obituary notice will appear in our next issue. We would extend our deep sympathy to his wife and family.

THE AUSTRALIAN
FREE PRESBYTERIAN

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The Manse
Wharf Street, Maclean, N.S.W.

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.

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CONGREGATIONAL NEWS

St. George's: At last the church has a manse again. A house has been purchased at Strathfield and the minister has moved in. Property is at greatly inflated prices and at large overdraft was necessary to raise the money. An appeal has been made to the congregation to make such donations as they are moved to offer for the liquidation of this overdraft as speedily as possible.

Our elder, Mr. K. Kerr, is still seriously ill. Miss Lobban has been discharged from hospital after a successful operation.

ACKNOWLEDGEMENTS

The General Treasurer acknowledges with thanks the following amounts:

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THE CHILDREN'S PORTION

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

THE CHILDREN'S SERMON

“Only believe.” Mark 5: 36.

This is a great injunction. We might call it the greatest of all injunctions, “Only believe.” Some people will do everything but believe. They remind us of a woman on board a boat, alarmed at the manner of passengers owing to a storm. To satisfy herself regarding the danger, she decided to approach the captain, who told her to go to her knees and pray. “Oh,” she remarked, “has it come to that?” These people, instead of making it the first thing, leave it to the last thing. Our text suggests that there is nothing required but believe. “Only believe.” We must need to eliminate other things. It is a matter of getting rid of them. The words seem to be used in the way of persuasion. “Only believe.” If thou canst believe, all things are possible to him that believeth. So the important thing is, do we believe on the Son of God?

I. Some things we should know about belief.

1. The result of believing is certain. “Believe on the Lord Jesus Christ and thou shalt be saved.”
2. Belief leaves no room for doubt. “If thou believest with all thine heart, thou shalt be saved.”
3. Belief has a great range of possibility before it. “All things are possible to him that believeth.”
4. When a man believes he possesses eternal life. “He that believeth hath everlasting life.”
5. When man believes, the Word of God is a power to him. “It is the power of God unto salvation to every one that believeth.”
6. Belief is the source of our victory. “Who is he that overcometh but he that believeth.”

II. What it is to believe.

1. It is to cease trusting in ourselves and trust only in Christ Jesus.
2. It is to accept the Lord Jesus Christ as our personal Saviour.
3. It is to be born again by the Spirit of God.
4. It is to be led by the Spirit of God. “As many as are led by the Spirit of God, they are the sons of God.”
5. It is to receive Christ Jesus. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.”

III. Things that make it hard for us to believe.

1. Seeking worldly honour. “How can ye believe who receive honour one of another, and seek not the honour that cometh from God only?”
2. Seeking worldly pleasures. “The God of this world hath blinded their eyes.”
3. Our sins are a great hindrance. “They have separated between us and our God.”
4. Our natural inclination is against God. “The carnal mind is enmity against God.” It is said, “Ye will not come to me that ye might have life.”
5. Folly and indolence keep us from believing. Christ says: “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.”

It is the work of God that we might believe on Him, and that is why the Scriptures were written. So the question for us is, “Do we believe on Him?”

– J. C. R.
“THESE A CHILD MAY BRING”

What have little ones to offer, what can boys and girls do? A very great deal indeed, children! Let us mention just a few gifts, which each one of you possess and which each one of you can use, to help in the work of the Lord, even in childhood.

1. **Two Little Eyes.** – What are the eyes for? To see with, yes, quite right. There are thousands of different objects which the eyes view each day. Beauties of earth, and sea, and sky, of creature and beast. Our eyes delight in viewing these beauties. Yet I think that the very best way to use our eyes is,

   **TO LOOK UP TO GOD.**

   Look up, children, and God will reveal Himself to each one of you. He has promised to do so, and God never breaks His Word.

2. **Two Little Ears.** – What are the ears for? Yes, right again, to hear with. To hear one another's voices. To hear the sighing of the wind, the splashing of the waves that break upon the shore, To hear the multitude of voices of city life. But again, I think the very best way to use our ears is,

   **TO HEAR HIS WORD.**

   God's Word speaks to us in tones of Love. Jesus Himself has a special word for the children. He says, “Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven.” Draw near, children, listen carefully, God's Word speaks to you, “Hear and live.”

3. **Two Little Hands.** – What are hands for? To work, yes. Busy little hands to help mother. To carry in the wood, to bring home the messages, to hold baby for a while. Such a lot of things we can do with our hands, and that is just what God asks us to do,”

   **TO WORK EACH DAY**

   For Him, first, by obeying all His commands, for He says, “Work while it is day, the night cometh when no man can work.”

4. **Two Little Feet.** – What for? Yes, of course, to walk, and run, and play, and skip. What happy children we see, using their two little feet, running swiftly to win a race, especially at the Sabbath School Picnic. But again, God asks us to use our feet for Him,

   **TO WALK IN HIS WAY.**

   What then, is His Way, for His paths are peace? Children, do you know that Jesus said, “I am the Way?” What a joy it would be if all boys and girls walked in Jesus. Doing what He would have us do. Having Jesus with us everywhere, at all times.

5. **One Little Tongue.** – What for? To speak with, and what a noise little tongues make! Oh, I'm sure every one of you can make a noise with even a very little tongue. But, what does God want us to do with these “little tongues?”

   **TO SPEAK THE TRUTH.**

   The very best way to live, children, is to speak the truth. Don't tell lies, for God is angry with all those who tell lies, both young and old. Jesus said also, “I am the Truth” and if God's dear Son is the Truth, we should be very careful to guard the “little tongue,” lest at any time, words fall from it which would vex Him.

   6. **One Little Heart.** – What for? Is that a hard question, children? Then I'll give you God's answer to it. What He desires us, above all, to do with our hearts is,

   **TO TRUST HIM IN YOUTH.**

   Do you not remember that other strict warning given to us in the Old Testament? “Remember now your Creator in the days of thy youth.” God wants us all to trust Him in our youth, to trust the Saviour, so that loving and trusting Him, we may glorify our Father in Heaven.

   Learn of Him, then, children, by looking up, hearing His Word, working for Him, walking in His Way, speaking the Truth, and you will have learned life's greatest lesson, to trust always in God, in everything everywhere.

   Then, children, ask God in prayer, to take all these gifts which He has bestowed upon you, back to His Own Service and use them as a pleasing sacrifice for Himself. Perhaps, when you grow up some of you will follow in the footsteps of the great missionaries who have sacrificed all their gifts to God, and at His command have gone out to the dark places of the earth to teach the people there the Love of Jesus.

   Prepare now, in your youth, by using your:
   - Two little eyes to look up to God,
   - Two little ears to hear His Word,
   - Two little hands to work each day,
   - Two little feet to walk in His Way,
   - One little tongue to speak the Truth,
   - One little heart to trust Him in youth,
   - Take them, O Lord, and let them be
     A pleasing sacrifice to Thee.

   – “Macedonian Cry”

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**THE GUIDING LIGHT**

Some years ago I spent a short holiday on Iona, the beautiful island off the coast of Scotland, with green hills, silver sands, and blue waters. It is like a jewel set in the sea, and is full of interest, being the birthplace of Christianity in the northern part of Britain, for it was here that Columba trained his itinerant preachers. No fewer than forty kings are buried here, as well as many saints.

One evening we went for a sail around the island and took an old fisherman to be our pilot. We sailed to the north, having the Island of Mull on our right and Staffa on the left. Presently, the evening began to draw in and we decided to return. But though it had been quite simple to go out into the open sea, to find the way back into the tiny harbour with the light failing so quickly, was very difficult. I turned to our pilot and asked him what to steer for, as there seemed nothing to guide me.

Pointing his finger, he said: “Do you see that light?” I looked hard and did at length catch sight of a tiny bright speck. “Steer for that,” was the command. And as well as I could, and in about half an hour, we arrived safely.

When ashore, I walked up the street to find out the “guiding light,” and discovered that it was merely a candle placed in the living room of the village shop! Such a little
thing, and yet quite sufficient to guide us into the harbour.

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.”

COMBATING ILLITERACY

The leading figure in the world-wide campaign against illiteracy is Dr. Frank Laubach, an American educational missionary. He began his work of teaching adults to read in the Philippines many years ago, using a method of picture chain charts of his own devising, which he regarded as pre-eminently easy to teach and easy to learn. This resulted in the creation of the “Laubach Method,” which has since been adopted for use in nearly 100 languages and is now being followed in many parts of the world. Certainly the movement does not suffer from lack of enthusiasm on the part of the founder, and Dr. Laubach, called the Apostle of Literacy, moves from country to country, putting his method and experience at the disposal of all who are engaged in the campaign against illiteracy. Millions are claimed to have entered the ranks of the readers of hooks, and it need scarcely be pointed out that everything depends on what these millions of new literates are going to read. In this respect the Church has a definite responsibility which it would be supremely folly to disregard or miss.

COMPASS OUT OF ORDER

The steamer, Victoria, bound for St. Petersburg, sailed from Hull on November 6, 1852. Till the evening of the 8th all was favourable, and the passengers retired to rest congratulating each other on their happy progress, and talking over what they would do next day when they touched at Copenhagen. But scarcely had they fallen asleep when a violent bumping of the vessel roused them all in terror, which too truly convinced them that the ship had struck “Land ahead” had been unexpectedly announced by the watch. The engines were immediately reversed, but it was too late and the waves over which the vessel had been gallantly careering now broke with terrific violence over her decks, threatening to sweep everything off into the midnight darkness around them. How was this great mistake committed? There was a quantity of steel on board which had diverted the needle from its true bearing. The compass was thus out of order and useless.

(Copied from a tract.)

RECEIVING THE HOLY GHOST

“Did ye receive the Holy Ghost when ye believed? (R.V.) The Holy Ghost is expected to be received at, and not after, regeneration.” – J. H. McCONKEY.

LESSON NOTES
OCTOBER, 1951

By H. C. NICOLSON
7th OCTOBER
Mark 7: 1-23 Memorise v. 15

Our Lord always sought to remind men and women that unless there was true sincerity in religion everything else was of no use. In today's study we find that Jesus is dealing with the ceremonies and ritual of the Jewish church.

The Pharisees were horrified at the disciples because they did not observe all the rules and this gave Jesus occasion to remind His hearers that it was the condition of the heart that mattered and not some outward ritual.

One of the most glaring instances of the hypocrisy of the Jews is found in John 18: 28. The men who sought the death of Jesus were unwilling to enter into the judgement hall because they would then be ceremonially unclean. In other words they saw nothing wrong in bringing about the death of God's Son but they did not want to be defiled by entering the judgement hall. Which appears to you to be the greatest sin?

Some people find difficulty in understanding verses 11-13. The word corban is found only in Mark's Gospel. The meaning of the term is simply, as applied to property, that the property was dedicated to the Lord and according to the traditions of the Jews it could no longer be touched even, as Jesus indicated, if the person. that dedicated the property, had a father or mother who was destitute. God did not require the dedication of the property but He does require that men honour their parents.

The text set for memory work is a very important one. If we study the Gospels carefully we will find that Jesus taught all the great doctrines of grace even although some faithless teachers tell us otherwise. The remainder of this lesson tells us very clearly that the doctrine of original sin is a very real and terrible truth. In the heart of every man, woman and child there are great forces of evil which without the grace of God would cause untold havoc in the world. We never want to lose sight of the fact that our hearts are corrupt by nature and it is only as we realise our own corruption that we learn to understand what a great salvation is to be found in Christ.

In a church such as our own there may be a temptation to put trust in tradition because we have some great traditions. As young Free Presbyterians you should remember that the most important thing in our church life is the power and presence of the Holy Spirit. We must not forget past victories but we are to put first things first.

14th OCTOBER

Mark 7: 24-30 Memorise Romans 5: 2
You will remember when we were studying the 3rd chapter of Mark (v. 8), we learned that the fame of Jesus had reached Tyre and Sidon. In our lesson today we find Jesus in the neighbourhood of these two towns and He enters into a house. Jesus no doubt was seeking rest and the house into which He entered would probably be the house of a friend. There is a very spiritual significance about the words which we find in verse 25, “But He could not be hid.” It is a very difficult thing for us to be secret disciples of Jesus. If we are sincere in our discipleship, sooner or later, we are going to come up against some situation which will make it necessary for us to declare which side we are on.

Now regarding the woman who came to Jesus about her child. She was a Syro-Phoenician by race. You have often heard about the Phoenicians in your history books.
 Apparently there were Phoenicians living in Syria, and also in Libya and the prefix “Syro” was used to distinguish those living in Syria from those living in Libya.

The important thing to remember about our lesson is that Jesus was now beginning to turn attention to the Gentiles and the whole keynote of the story is that Jesus was thoroughly testing the faith of a woman who did not belong to Israel. You may think that our Lord was rather harsh with the woman but there must have been something in His face or voice that encouraged her to persevere. Jesus came to this world on a very special mission – a mission which had to do with men's souls. Because of the spiritual nature of this mission it was necessary for Him to know just how deep the feelings were in the person who sought Him. A mere search for bodily health was not enough. The woman in our lesson revealed that she recognised in Christ the Messiah and because of this Christ would know that her knowledge was on a spiritual basis. Christ tests us today and we sometimes have to travel a very lonely road so that we may prove God's goodness.

There is a very beautiful lesson to be learned from verse 30. You notice that when the devil went out of the child she was laid on the bed. This denotes rest. In the devil's service there is no rest – he is a hard task-master. When the saving power of Christ comes into a human life then deep down in the heart there is peace and rest.

21st OCTOBER

Mark 7: 31-37  Memorise verse 37

Decapolis was a region full of foreigners. The exact location is not given but it is generally regarded as being near the eastern shore of the Sea of Galilee.

Apparently the man was not altogether dumb but he was deaf. His inability to hear would have prevented him from improving his speech.

It is interesting to note how friends brought people to Jesus. We find it in the case of the paralytic (Mark 2: 3-5) and in the case of the blind man of Bethsaida which we will study later (Mark 8: 22-26). This is a great challenge to us. We often feel that all God requires of us is that we live the Christian life but I think we want to catch the vision of the needs of others so that we might influence men and women to come to Jesus. This is not a matter to be approached lightly.

We considered earlier in the year why Mark gives us such words as Ephphatha and then explains them. The words, as Mark says, mean “Be opened. Notice that Jesus looked up to heaven. We must always think of the Saviour as working with His Father in heaven and this looking up to heaven indicates that this is so. Also, looking up to heaven shows that such power was a divine power. Look up the following verses and you will find that this was not an unusual thing for Jesus to do. Mark 6: 41, John 11: 41, John 17: 1.

12

Again we find that a phrase indicates much. In verse 35 it is recorded that Jesus took the man aside. Why would our Lord do this? You must remember that many people who saw Jesus in the flesh did not understand the divine nature of His person and He may, by taking the man aside, have sought to avoid any appearance of giving a demonstration of power. Another suggestion which we could consider is, that by taking the man aside a deeper impression might have been created in the man's mind.

Again, we find our Lord telling the man that he should tell no one. Why this charge? Three reasons may be given: (1) Our Lord needed rest. (2) He wanted to avoid popular excitement and (3) because His kingdom was not of this world. You could discuss these reasons with your teacher.

In the memory text you will find the phrase “beyond measure.” I have learned that this phrase occurs nowhere else in the New Testament. As one commentator says, the phrase “expresses the boundlessness of the astonishment of the people.”

28th OCTOBER

Mark 8: 1-9  Memorise John 6: 33

The lesson today records the second miracle of feeding a multitude. When we were studying chapter 6 we had the account of feeding the five thousand: in today's lesson we read of feeding four thousand.

Commentators express the opinion that the multitude in this chapter was mostly made up of Gentiles whereas those who were fed in the case of the five thousand were mostly Jews on the way to the passover. The present multitude had been attracted by the curing of the deaf and dumb man.

I continually endeavour to bring before you the fact that God is interested in our common everyday needs. These people were following Jesus but although their spiritual needs were very real to Him He saw the need for material food. In the world we see the miracle of spring, summer, autumn and winter, each coming in their proper order and preparing for the next season and also ensuring our daily food.

It is interesting to note that it was the disciples who asked the question in verse 4, “From whence can a man satisfy these men with bread in the wilderness?” Often in life we come up against times of difficulty. The way seems lonely and there does not appear to be any solution to our problem. We take the problem to God in quiet prayer and then we see the whole matter in a new light. God often sends His answer to our problem when the position seems absolutely hopeless.

Jesus gave thanks (v. 6). We should consider this great fact. He sought to maintain fellowship with God all the time and this is the way – in fact the only way – that our lives can become useful in Christian service. Notice that the bread was given first of all to the disciples. This is a reminder that God blesses His people that they might be a means of blessing to others.

Finally, we learn that there was more left over than the original quantity which the disciples had. This was not wasted but gathered up and we are reminded by this that although God is gracious in His giving, He expects care in the way we treat His blessings.

SEPTEMBER BIRTHDAYS

Many Happy Returns

“The grass withereth, the flower fadeth, but the word of God shall stand for ever.” Isaiah 40: 8.

1951

Sept.  1 – Patricia Bain, Wauchope.
THE
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THE CHANGE

A young fellow once went to a famous preacher in great distress because, as he said, he could not love Jesus Christ. He did want to love Him, but somehow he couldn't.

So the genial minister said to him, “Well, don't keep thinking about your love to Jesus, but just keep on saying, 'Jesus loves me.' Say it to yourself over and over again; and come and see me tomorrow.” The boy did as he was told, and when he came to see his friend the next day, there was no need to tell him of the change that had taken place. His face was radiant. The love of God had been shed abroad in his heart by the Holy Spirit. – From the “Boys Magazine.”

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 old paths.
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 send to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.

WORSHIP

PART II

In our previous article we pointed out that those who advocate the use of instrumental music in Christian worship, cannot produce any scriptural warrant from the New Testament for such an innovation; their constant appeal to the Mosaic Economy is an absolute contradiction to what the Apostle Paul has to say regarding Christian worship. Paul declares of the Levitical priesthood that they, “serve unto the example and shadow of heavenly
things.” Worship under the Levitical order was designed, merely as an outline or pattern of the substantial realities of spiritual worship under the Priesthood after the order of Melchizedec, or in other words, the shadowy representation of heavenly things (see Heb. 8: 5). There is, in heaven, the reality of which the service in the “earthly” or Jewish sanctuary was but an imitation. “For the law having a shadow of good things to come and not the very image of the things.” (Heb. 10: 1). In Christ, and His priestly office after the order of Melchisedec, we have the ‘very image' of what the Levitical order foreshadowed. The location of Christian worship is in the heavenly sanctuary and not the shadowy outline that was the Centre of Levitical worship. Whatever accompaniments are necessary to the praise in Christian worship, apart from that expressly set down in the New Testament, are of a heavenly character, therefore, the “very image” of the symbolic worship of the Levitical order is now in operation in Christian worship. “For Christ,” our great High Priest, “is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself.” We might ask those who advocate the use of instrumental music in the worship of God, those who draw upon the shadows of the past, Do they presume to improve upon the praise rendered unto God, under the leadership of Christ, for Christ is the leader of our praise, “I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee” (Heb. 1: 12), by the introduction of accompaniments that Scripture declares are an imitation or a shadow of the reality? We feel that much more could be written on this aspect, but we promised to say something concerning the organ being used, not as a part of worship, but as an aid to the praise in worship.

We are not devoid of musical sense, and we do appreciate the genius of a composer and the skill of the instrumentalist in his interpretation of the composition before him. We are grateful for the entertainment value and the pleasure that we derive from music, and this appreciation of music is a strong argument against the use of an organ as an aid to the praise in worship of God. “God is a Spirit, and they that worship Him must worship Him in spirit and in truth.” (Esh. 10: 19). We maintain that the use of an organ does, to a degree, destroy the spiritual sensitiveness of the worshipper. The worshipper, who is possessed of musical sense, is attracted or irritated by the ability, or want of it, on the part of the composer or instrumentalist; without this musical sense the organ would be meaningless. Therefore, in so far as the feelings or emotions are excited or soothed by a purely human invention, so the spiritual sensitiveness is destroyed, for the experience is wholly dependent upon the genius of the composer or the ability of the instrumentalist, and we are reminded that, “God is a spirit and they that worship Him must worship Him in spirit and in truth.”

The argument has been put forward that, if we object to the use of an organ as an aid to the praise in worship, to be consistent, we should object to the aid of electric light in worship. This argument is so weak that it scarce deserves an answer. We have a definite command for the reading of God's Word; if the natural light is not sufficient to enable us to read the Scriptures, we seek the aid of artificial light. Ordinary artificial light has no affect upon our spiritual sensitiveness, it does not excite our emotions, or distract our attention from the Word of God, but the very purpose of the organ is to attract the attention and affect our emotions. We are reminded of Baxter's argument, that if we object to the use of an organ, we should also object to the use of spectacles as an aid to read the Bible. We fail to see where there is any comparison. We make use of such aids in order to fulfill the commands of God, but we can sing praise to God without the help of an organ, for our praise is the fruit of the lips and the melody is of the heart. If our praise would be more acceptable to God by the aid of an instrument; are we to conclude that Christ and His Apostles overlooked this fact, and that it was not until six hundred years later it was discovered. Bellarmine informs us, that the organ began to be used in the service of the Church about the year 660, “and that when Pope Vitalian reformed the singing of the Roman Church, he added to it organs in order to support and embellish it.” (Brit. Enc. 'on word organ,' quoted by Dr. Begg). We maintain that simplicity should be our objective in worship, and whatever aids we make use of should be of such a character that they do not distract the attention of the worshipper from the spiritual nature of his worship.

At the time of the Reformation, the truly reformed churches abandoned the use of organs. Martin Luther, ranked “musical organs amongst the badges of Baal.” (Eckerd's Works, p.639). John Calvin, in his “Commentary on Exodus,” 15: 20, writes, “Instrumental music is reckoned among the number of legal ceremonies which Christ hath ablished, where as now we must retain a gospel simplicity.” Zwingly said, “It is evident that this
ecclesiastic chanting is a most foolish vain abuse.” Later Bishop Lightfoot wrote, “Christ abolished the use of the Temple, as purely ceremonious; but He perpetuated the Use of the Synagogue, such as reading the Scriptures, preaching, praying and singing of Psalms, and translating it into the Christian Church as purely moral.” The force of Dr. Lightfoot's remarks are clear, when it is remembered that instrumental singing was peculiar to the Temple service, and never used in the Synagogues.

Recently our attention has been directed to the example of the Dutch Reformed Churches; but this presents no argument for the use of instrumental music in Christian worship; as the organ was obtruded upon the Dutch Reformed Church by the State, without the consent of, and against the wishes of the Church. The Synod of Holland and Zeeland, convened in 1554, gave the following instruction: “That ministers should endeavour to prevail with the magistrates to banish organs and instrumental music out of the churches.” Twenty seven years later, in 1581, the National Assembly, convened in Middleburg, again called for the removal of organs from the churches. Therefore those who champion the use of instrumental music in Christian worship are in direct opposition to the Apostolic Simplicity of Worship as held by the fathers of the Dutch Reformation.

At this point, we must admit that we have not met a Gereformeerde minister who would acknowledge the use of an organ as part of the Worship of God in the Christian Church, but look upon its use as an aid to praise, nor have we met one, who does not freely admit that we have not any instruction from the New Testament for the use of an organ.

We also understand the effect historical development has upon the various churches of the Reformed Faith, nevertheless, we maintain that, use and wont of historical development is not sufficient justification for not reviewing their mode of worship, even in this, the 20th century, in the light of Apostolic Simplicity.

The fathers of Scottish Presbyterianism embodied the simplicity of Apostolic worship in her constitution, and we intend to publish in our next issue, an article dealing with this, from a far more able pen than that of the present writer.

Therefore we purpose to reprint the late Dr. Begg's article on “The Constitution and Laws of the Established Church of Scotland.”

“BEWARE OF FALSE PROPHETS”

A LAST WARNING by the Rev. THOMAS HOUGHTON, who departed to be with Christ, 26th January, 1951, aged 92.

“Beware of false prophets, which are come to you in sheep's clothing, but inwardly they are ravening wolves.” – Matt. 7: 15.

In the beginning of our Lord's earthly ministry, He warns His disciples to beware of false prophets, and in the closing part of His ministry, to His disciples on the mount of Olives, He intimates that false prophets would arise and deceive many. He proceeds to teach them that shortly before the time of His coming false Christs and false prophets would show great signs and wonders, so that if it were possible, they would deceive the very elect (Matt. 7: 15; Matt. 24: 4, 5, 11, 24). The Apostle Paul also warned the elders of the Church at Ephesus that grievous wolves would enter in among them, not sparing the flock. Men would arise, “speaking perverse things, to draw away disciples after them.” (Acts 20: 28-30). The Apostle Peter also teaches us that there were false prophets in Old Testament times, even as there would be false teachers who privily would bring in damnable heresies and would bring upon themselves swift destruction, and by whom the way of truth would be evil spoken of (2 Peter 2: 1, 2). The Apostle John, too, says, “Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” (1 John 4: 1). Paul, in his epistle to Timothy says, “The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim. 4: 1). He goes on to say, “The time will come when they will not endure sound doctrine . . . and they shall turn away their ears from the truth and shall be turned unto fables.” (2 Tim. 4: 3, 4).

These predictions have become true in the long history of the Christian Church. Need we wonder at this, when we remember that our Lord teaches us that the great enemy of Christ would sow tares among the wheat? We thankfully record that the Lord in His great mercy raised up the Reformers and the Puritans, whose faithful testimony proved so great a blessing. Yet the devil is not dead, and Peter tells that “the devil as a roaring lion, walketh about, seeking whom he may
devour,” and he adds, “whom resist steadfast in the faith” (Peter 5: 8, 9). Error, more or less, has shown itself all through the history of the Christian Church, and it would seem that we are coming to the latter times, when large numbers will no longer endure sound doctrines, but will turn away their ears from the truth and turn unto fables. It is really appalling how failure to walk in the old paths has developed in the last fifty or sixty years in all denominations. Modernistic, sacerdotal and worldly principles abound everywhere, and even, on the part of many who claim to be Evangelicals, increasing weakness and compromise abounds. We need, therefore, in a special degree to take heed to our Lord's words, “Beware of false prophets.”

I.

We need to beware of them when they come to us in “sheep's clothing.”

It is evident that many regard the ministry merely as one of many professions. In the Church of England many think a man enters the Church when he is ordained into the ministry. In reality, no one enters the Church until he is born again of the Holy Ghost. False prophets or teachers are they who come in sheep's clothing, but inwardly they are ravening wolves. By sheep's clothing may mean simply that they come, and by their outward walk and conversation they seem to be clothed with humility and other graces of the Spirit. Their speech and manner of life seem to indicate that they are numbered among Christ's sheep. They seem to hear His voice and follow His footsteps, and by their general outward walk and conversation they seem to be clothed with humility and other graces of the Spirit. Their speech and manner of life seem to indicate that they are numbered among Christ's sheep. They seem to hear His voice and follow His footsteps, and by their general outward walk and conversation they seem to be clothed with humility and other graces of the Spirit. Their speech and manner of life seem to indicate that they are numbered among Christ's sheep. They seem to hear His voice and follow His footsteps, and by their general outward walk and conversation they seem to be clothed with humility and other graces of the Spirit.

II.

False prophets can be known by their fruits.

Although false prophets may come in sheep's clothing, yet the Lord says, “Ye shall know them by their fruits.” We do not get grapes from thorns, nor figs from thistles. Every good tree bringeth forth good fruit. If a tree is really good it will bring forth good fruit. A false prophet, therefore, even if he is clothed with sheep's clothing, cannot bring forth good fruit. By their fruits false prophets are known. Of true prophets our Lord says, “Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit shall remain” (John 15: 15). They are divinely chosen, and divinely ordained, to go and bring forth abiding fruit. Such fruit is necessarily good. Those who bring it forth are indwelt by the Holy Spirit (1 Cor. 3: 16; Rom. 8: 9). They bring forth the fruit of the Spirit, which is all good fruit (Gal. 5: 22, 25). If the fruit of the Spirit is not manifest in the life of one who professes to be a true prophet of God, then you may know he is a false prophet, and one of whom you are to beware. A true prophet will seek to “walk in the Spirit” and thus be proof against “the lusts of the flesh” (Gal. 5: 16, 15). Those who are in Christ “walk not after the flesh, but after the Spirit.” (Rom. 8: 1, 4.) They bring forth good fruit. They are not of the world. Christ says of them, “If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (John 15: 19).

Of course, even a good prophet who brings forth good fruit is not sinless. He deceives himself if he says he has no sin. “In many things we offend all” (James 3: 2). Yet the man who is born again and is indwelt by the Spirit of God is a man, the general bent and habit of whose life is such that he lives soberly, righteously and godly in this present world, He walks not after the flesh, but after the Spirit. A true prophet, a really heaven sent spiritual teacher, brings forth good fruit. It is well known that many teachers and ministers in the professing Church are worldly, often very worldly in their lives. They go to worldly amusements, they fail to be separate from the world. Of such we should beware.

III.

We should beware of false prophets however exalted they may be.

Some teachers in the professing Church may occupy very exalted positions. They may be archbishops, bishops, deans, archdeacons, or they
occupy the posts of Moderators or other such posts. Yet they may really be false prophets. They may be modernistic or sacerdotal in doctrine. They may encourage the Mass or the Confessional. Their dress and practices may indicate sympathy with Romish error. There is a temptation, however, to invite such people to occupy Evangelical pulpits. Not long ago we heard a moderate Evangelical clergyman saying he had invited a bishop to preach for him on the ground that he was the bishop of the diocese in which the clergyman laboured. He did not invite him because of his sacerdotal views, but because he was the bishop of the diocese. Our Lord teaches us, we believe, to beware of a false prophet, however exalted he may be. Yet many Evangelicals invite such men to preach for them, partly because of their exalted position.

IV.

We should beware of false prophets however learned or eloquent they may be.

Many an otherwise good man does sometimes invite an exalted or attractive man to preach, because he wants to get a crowded congregation and thus obtain a good collection. What a miserable reason! Where is the jealousy for Gospel truth? Where is concern for the souls of the congregation? We have the promise, “My God shall supply all your need according to His riches in glory by Christ Jesus.” Should we not trust in God to supply our Church needs without the aid of false prophets?

It is very saddening to notice how unsound are many of the speakers invited to speak at professed Evangelical meetings. We remember a Mayor being invited to such a meeting. When he came and for a short time took the chair, he was on his way to a ball, and he dressed in the way thought suitable for a ball. We remember an Evangelical missionary meeting being organised, and a high Church archdeacon was invited to say a few words. In view of his presence, the missionary deputation was asked was he a protestant, because, if so he needed to avoid saying anything that would offend the high Church archdeacon who would be present. Then we know of a custom which prevailed of inviting the mayor of a town to preside at an important prayer meeting that would be held, apart from the spiritual views of the mayor. How frequently it is the case that at great anniversary meetings of professed Evangelical societies, men not in sympathy with the principles of those societies are invited to preside. Yet Christ says, “Be-

While writing these words we recall a text on an almanac for the present date. It says, “Beware that thou forget not the Lord thy God, in not keeping His commandments.” (Deut. 8: 11). “Beware of false prophets” is one of His commandments. May we beware of not keeping it.

V.

We are to beware of false prophets however friendly they may be.

The Apostle Paul says, “I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Rom. 16: 17, 18). Men who cause divisions and offences contrary to the doctrine of the Word of God are so far false teachers, and are to be avoided. They may use good words and fair speeches, but they deceive and lead astray the hearts of the simple. We are not to give way to bitterness, wrath, anger or malice, but we are to be firm and courteously to avoid false teachers. (See Ephes. 4: 13.)

We are to be definitely alive to the warnings of our Lord and of His Apostles in regard to false teachers. Such teachers are likely to be specially manifest towards the end of the age. They may be permitted to show great signs and wonders, so that if it were possible they shall deceive the very elect. Yet we are to beware of them. They may say Christ is in the desert or in the secret chambers but our Lord says, “Believe it not.” When Christ really comes, His coming will be manifest as the lightning. There will be no need for anyone to tell us He is come, “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: 24-28).

The warnings of our Lord and His Apostles are intended to be noticed by all the Lord's people in these evil times in which we now live. May we have grace humbly and yet firmly to beware of false prophets. Beware of them in your pulpits, in your schools and in your colleges. “The end of all things is at hand: be ye therefore sober, and watch unto prayer.” (Rom. 13: 12; 1 Peter 4: 7). – “The Gospel Witness”
PERILOUS TIMES
2nd Timothy, 6: 3.

The modernism which crept into the Churches in the past century often wore the garb of orthodoxy; quite frequently it used the old phrases of the historic Christian Church, but with a vastly different meaning. In 1926, Dr. Ernest Gordon wrote a book of 264 pages entitled “The Leaven of the Sadducees” showing how Modernists had wormed their way into the control of evangelical institutions, particularly theological seminaries, in U.S.A. He deals at length with the “looting” of Andover Seminary and the “perversion” of Union Seminary.

Another instance of the method of peaceful penetration was the procedure of the Tractarians in the Church of England by which they gained such a commanding position in the National Church. Tract 90 is one of the greatest pieces of prevarication in all literature.

There has arisen within the past three decades an equally insidious foe. The bankruptcy of the older Modernism has become increasingly apparent. A new star has arisen on the horizon – Karl Barth. This Swiss theologian affirms his belief in the Virgin Birth, the Atonement, and the Resurrection. This seems good, but it appears on closer investigation that he does not regard these as once-for-all events or achievements in history, but as belonging to the “revelation time” or the “everlasting now.” An editorial in the new Reformed magazine “Torch and Trumpet” speaks of Barthianism as “jeopardising the foundations of the faith with even greater subtlety than the old liberalism.”

Still another feature of our time is the Ecumenical Movement – the effort to form a world Church. Its very brief basis declares that “the Ecumenical Council is a union of Churches which accept our Lord Jesus Christ as God and Saviour.” Even this limited creed is not laid down as a doctrinal test of the member churches, for it is explicitly affirmed that the Ecumenical Council is not concerned with the way in which the member churches interpret this brief formula. If it is not “concerned” then the formula is mere empty words. We must not be forgetful of the fact that Ritschl, a German theologian of a past generation, held Jesus to be merely a good man, but a man who did such excellent things that Ritschl was willing to accord him the title “God.” That was all the word “God” meant to Ritschl. We fear there are Ritschlians with us still.

6

We are living in grievous times. But we have wonderful encouragement given us, for we have:

I. A SOVEREIGN GOD.

This is brought before us in verse 9 – the evil men “shall proceed no further, for their folly shall be manifest to all” as that of Jannes and Jambres was. Jannes and Jambres might imitate Moses and Aaron, but there came a point where all their skill was baffled and their wisdom turned to folly; they were forced to say of the miracles wrought by Moses, “This is the finger of God.”

The One who has fixed a bound to the waves of the sea, beyond which they cannot pass, puts a stay to the incoming tide of unbelief. There have been times in the history of the Church when error seemed to sweep everything before it, and the cause of truth seemed to depend on one man, as in the case of Athanasius. But God set a bound to the conquering march of the heretics. He turned their subtleties into folly. He is still the same today. We may even urge the prevalence of unbelief as an argument for Divine activity: “It is time for Jehovah to work; for they have made void Thy law.”

II. THE WITNESS OF TRUE CHRISTIAN LIVES.

As Bishop Moule says, “It is very much more often a man's duty to be silent, than to speak of himself.” Simeon of Cambridge laid it down as one of the main rules of his life, “Talk not about thyself.” But there are times when personal testimony may be thrown into the scale. St. Paul here appeals to his own manner of life: “. . . thou has known intimately my teaching, life, aims, faith, patience, love, resignation, and the persecutions and sufferings which I have endured” (verses 10, 11). He was himself a living illustration of that power which Christ undertakes to exercise on the lives of His people. When we come from the description of the men of the perilous times to the description of Paul's own life, we have come from the foul air of some pestilential swamp to the pure clear air of high mountain-land. In that life of sincere devotion to the truth and of zeal for the glory of God, Timothy had a grand evidence of Christianity.

When Prof. J. Gresham Machen lay dying in a hospital in North Dakota, he said exultantly, “Isn't the Reformed Faith grand?” That dying testimony meant to Ritschl. We fear there are Ritschlians with us still.
anew to the propagation of the Reformed Faith. Great indeed is the encouragement we receive from true Christian lives.

III. THE WORD OF GOD.

St. Paul sets before us a high doctrine of the Scriptures — they are “inspired of God” (literally, “God-breathed”). Over thirteen centuries ago; Gregory the Great very beautifully and aptly described the Scriptures as “the heart of God in the words of God.” John Calvin said: “We owe to the Scriptures the same reverence which we owe to God.” It is the fashion with some to scoff at such a tribute as “bibliolatry,” but Calvin simply implied that we should bow with our whole souls to the voice of God speaking in His word. Adolphe Monod lay dying in the midst of his years at a time when the critical views were coming in like a flood, but he bore this testimony: “I declare that all my researches and study, that all the discussions that have arisen in these later years about the inspiration and divine authority of the Word of God, have only served to confirm me in the conviction that when the Scriptures speak it is God who speaks, and that when they proclaim His will, what they say is no less certain than if the heavens opened this moment above our heads and the voice of God were heard as formerly on Sinai, saying the same things.” The attitude of Gregory and Calvin and Monod was very different from that of Karl Barth, who refuses to call the Bible the Word of God. Infallibility, according to Barth, can be affirmed only of the message which the Spirit brings home to the believer. A verse may be to one man the Word of God and not so to another; and indeed, it may be not so to the man himself an hour later. Against this, St. Paul here declares that the Scriptures are God-breathed. As Dr. B. B. Warfield has shown so clearly, this word “God-breathed” affirms that “the Scriptures owe their origin to an activity of God the Holy Ghost and are in the highest and truest sense His creation.” This they are whether men will hear or whether they will forbear.

What a grand encouragement it is to know that we have the very Word of God! Dark though the days may be, the future is “bright as the promises of God.”

— W. J. GRIER.
(Irish Evangelical).

CHURCH UNION

“God has given permission to no individual and to no church to barter or abandon even one doctrine of His Word whether it be for the sake of union or for any other cause,” stated Rev. M. C. Ramsay addressing a meeting of Taree, Tingga, Wingham and Bunyah Free Presbyterian Fellowshippers at Taree recently.

Among the points made by Rev. Ramsay were:

“The subject is of importance because the plea for the union of churches is very insistent. Within and without the churches the view is current that a bold effort should be made, and at all costs, to enlist under one banner all churches which bear the name of Christian.

That, apparently, was the aim or ideal of the World Council of Churches which was inaugurated at Amsterdam in 1948, for in the auditorium in which it met, there was displayed a large poster with the slogan: “One World, One Church.”

There is need that we examine carefully what such a union would involve, for God has given to us all the truths of the Bible for us to use, propagate and maintain.

God has given permission to no individual and to no church to barter or abandon even one doctrine of His Word whether it be for the sake of the union or for any other cause.

“APPEAL TO RENOUNCE”

“The present cry for church union is, in effect, an appeal to Christians to renounce their religious convictions.

To do this is to declare that the martyrs of the Christian Faith were mistaken and that the whole work of the Reformation was a colossal error.

It is the duty of individuals and churches to maintain, at all costs, the historic Christian Faith in its fullness; and the Divine exhortation is: Contend earnestly for the faith which was once delivered to the Saints.

Those who hold to the Truth of God have the favour of God and will have the commendation of History. Those who are loyal to the Lord and His Word cannot unite lawfully with modernists who deny the reliability of the scriptures, the deity,
redemptive work and bodily resurrection of Jesus Christ. The prevalent cry: ‘Be broad minded and unite’ is not of God.”

Mr. Ramsay concluded by appealing to the young people to acquire a knowledge of the truth very early in life and to use, hold, disseminate and contend for it.

(“Northern Champion”)

CONGREGATION NEWS

St. George’s. – Over £200 has been subscribed by the congregation toward reduction of the overdraft on the Manse Fund. Our minister has been invited to assist at the Wauchope and the Maclean Communions. Mr. Andrew Aitchison will (D.V.) supply for some of the services. Mr. and Mrs. Neil MacPherson have a daughter, Julie. Mrs. Neil MacLeod of Perth is visiting relations and friends in this state. Mrs. MacLeod is the daughter of our late General Treasurer, Mr. James Ross.

Mr. Kenneth Kerr was called home on 3rd October.

HOW WE ARE SAVED

More than once I have had to argue with Christians who had long read their Bibles as to the meaning of that expression “in His life.” I find that some have said it means the earthly life of Jesus, that we are saved by Christ's example. Now I do not think that will commend itself to anyone with a spiritual instinct. We are saved by the life of Christ on earth, but it is His present life – His heavenly life, the life of the Living One Who died, for Christ is not the dead One. He was living before, and He is living now; and it is the life He is living now that saves, for He is Life Eternal. John says, “The life was manifested, and we have seen it. We are 'kept safe' because we are 'kept saved,' not because we are strong, not because we have great will power, not because we know the doctrine, not because we have experience, but because we are in the centre of His life, 'Kept safe by His life.” – Sel.

“Let those Jews alone. No man ever touched them and prospered.” So wrote the Prussian conqueror, Frederick the Great, to one of his governors. “Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey” (Jer. 30: 16).

8

STUDENTS ADDRESSES

ANGUS BEATON :--

King Saul, whose reign began under most favourable circumstances, ended in failure, darkness and despair.

The cause of this tragedy was King Saul's unwillingness to submit his life to the Divine government.

He was willing to do many good things, but was altogether averse from submitting his will to God's will. We are duty bound to submit our wills to God, for we are responsible to God for everything: our money, lives and time.

God rebuked King Saul with the arresting words: “to obey is better than sacrifice.” Those who imitate the wilfulness of Saul will later be compelled to say with the disobedient king – “I have played the fool.”

“Let us see that we surrender our wills to God's will and place our abilities not at our own disposal, but at God's disposal.” he concluded.

WALTER PLEASANT took as his subject the lifting up of the brazen serpent by Moses in the wilderness and said that it was a type of Christ. There were those who took no notice of the brazen serpent and, if bitten by the fiery serpents, died. God, thus, in His own way, appointed a remedy, also God has appointed a remedy for all who are born sinners. The remedy was Christ. As the Israelites were to look at the serpent of brass, those of the present must look in faith to Christ who was crucified for their sins. Those bitten by the serpents looked to the brazen serpent, and were immediately healed, so, immediately we look to Christ we are saved. We cannot fully understand the depths of the meaning of Christ crucified, but we do know that God made atonement for the sins of men. Consequently, “there is now no condemnation to those who are in Christ Jesus.”

The address closed with an appeal to all to shelter in Christ.

– “Northern Champion.”

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The children's portion of this paper is issued in
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Mrs. Oakman, Dandenong, Victoria, £1/12/6.
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(May issue).

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

THE ELOQUENCE OF GRIEF
“No drunkard shall inherit the Kingdom of God.”
1 Cor. 6: 10.

The inhabitants of a thriving town in Pennsyl-
vania assembled, as was their custom, to decide what
number (if any) of spirit licences the town should
petition from the County Court; there was a very full
attendance. One of the magistrates presided, and upon
the platform were seated, among others, the pastor of
the place, one of his deacons, and the physician.

After the meeting had been called to order, one of
the most respectable citizens of the borough rose, and,
after a short speech, moved that the meeting petition
for the usual number of licences for the ensuing year. He
thought it was not best to get up an excitement by
refusing to grant licences. They had better licence good
men, and let them sell.

The proposition seemed to meet with almost
universal favour. The President was about to put the
question to the meeting, when an object rose in a distant
part of the building, and all eyes instantly turned in that
direction. It was an old woman, poorly clad, and whose
careworn countenance was the painful index of no light
suffering. And yet there was something in the flash of
her bright eye that told she had once been what she then
was not. She addressed the president, and said she had
come because she had heard that they were to decide the
licence question.

“You,” said she, “all know who I am. You once
knew me mistress of one of the best estates in the
borough. I once had a husband and five sons; and
woman never had a kinder husband, mother never had
five better or more affectionate sons. But where are they
now? Doctor, I ask where are they now?

“In yonder burying-ground there are six graves,
filled by that husband and those five sons, and oh! they
are all drunkard's graves!

“Doctor, how came they to be drunkards? You
would come and drink with them, and you told them
that temperate drinking would do them good.

“And you, too, sir” (addressing the pastor),
“would come and drink with my husband, and my sons
thought they might drink with safety, and follow your
religious example.”

“Deacon, you sold them rum, which made them
drunkards. You have now got my farm and all my
property, and you got it all by rum!”
“And now,” she said, “I have done my errand. I go back to the poorhouse, for that is my home. You, rev. sir – you, doctor – and you, deacon, I may never meet again until I meet you at the bar of God, where you, too, will meet my ruined husband and those five sons, who, through your means and influence, fill the drunkard's grave!”

The old woman sat down. Perfect silence prevailed, until broken by the president, who rose to put the question to the meeting – “Shall we petition the court to issue licences to this borough for the ensuing year?” and the one unbroken “No!” which made the very walls re-echo with the sound, told the result of the old woman's appeal. There were no more licences granted.

Dear reader, while your heart is still heaving with deep emotion, and your eyes are suffused with generous tears, resolve (if you have not previously done so) immediately to take up, with regard to the curse of intoxicaing drink, the only safe Christian position

The abuse of alcohol commences with its use.”
“The abuse of alcohol is its use.”
“The liquor traffic depends upon debased manhood, wronged womanhood, and defrauded childhood It holds a mortgage over every cradle, a deed written in the heart's blood of every human life.”

Drink is commercially our greatest wastrel, socially our greatest criminal, morally and religiously our greatest enemy.

– DR. SCHWEITZER.

SIN

Sin is about the costliest thing in God's universe. However smooth its tongue and bewitching its promises, the wages it exacts are death. It is like a bee with honey in its mouth, but a sting in its tail.

SATAN

“Satan promises the best, but pays with the worst; he promises honour and pays with disgrace; he promises pleasure and pays with pain: he promises profit and pays with loss; he promises life and pays with death. But God pays as He promises; all His payments are made in pure gold.” – Sel.

LOOKING UPWARD

During Dr. Payson's last illness, a friend coming into his room, said: “Well, I am sorry to see you lying here on your back.” “Do you know what God puts us on our backs for?” said Dr. Payson. “No,” was the answer. “In order that we may look upward.”

THE LAW AND THE GOSPEL

God has written a law and a Gospel: the law to humble us, and the Gospel to comfort us; the law to cast us down, and the Gospel to raise us up; the law to convince us of our misery, and the Gospel to convince us of His mercy; the law to discover sin, and the Gospel to discover grace and Christ. – “Word and Work.”

KNOWLED IN HELL

Believers are known in hell. See Acts 19: 15. “Jesus I know and Paul I know.”

10

THE QUEEN AND THE MIRROR

Queen Elizabeth, in her later years, was flattered and deceived by her courtiers extolling her beauty. The once graceful Queen was now wrinkled and grey; yet to pamper and to please her, her attendants daily complimented her on her youthful appearance.

One day, to the surprise and horror of them all, the Queen asked for a true looking-glass, saying she had not seen one for years.

Her flatterers, fearing the consequences, sought to put the request off, but the Queen would take no denial, her command must be obeyed. When the looking-glass was brought, she held it up before her face, and gazed with astonishment on the truthful reflection of her wrinkled face and grey hairs.

She only looked for a moment, then threw the mirror from her in anger. You see she could not bear a true representation of herself, so she broke the glass that gave it.

There are many who treat the Word of God in exactly the same manner. That Word tells them what they truly are. It shows sinners their true state before God. It reveals the very intents of the heart. Better far to own it and face the honest mirror, however humbling it may be to human pride, and turn to Jesus Christ, Whose precious blood alone can remove sin's stains from all who trust in Him. On them also the beauty of the Lord appears, and they are accepted in the Beloved. To the Christless soul, the hour must come, when his true state will be made known to himself and all others. But in the judgement, that state will be fixed. There will be no possibility of it being changed then.

CHRIST DIED FOR US

The great mystery is that He died, not because He deserved to die, but because He did not deserve to die. Not because He was sinful, but because He was sinless. He died for us, He died for us according to the Scriptures. This was in our room and steady. While we were yet sinners Christ died for us.

MY HANDS TO THEE I STRETCH

Bishop Whipple, who was greatly interested in the Red Indians, once told the story of an Indian who came to him and said, “Sir, you don't know what it is to stretch out your hands in the dark and feel nothing.” Thank God through the Gospel of the Lord Jesus Christ we do not know the utter darkness the red man referred to. – Sel.

The King of Israel once said to his servants, “Know ye that Ramoth in Gilead is ours, and we be still and not take it.”
There are several references in scripture to signs from heaven and God had particular reasons for granting these signs. We have such instances as Joshua making the sun and moon to stand still, and also the manna from heaven, but Jesus told His disciples that there was to be no such sign given to that generation. We should be very careful to cultivate within our hearts a spiritual religion because, although God will give the world a sign, it will be too late for our soul's good. The sign I refer to is the sign which is found in your memory text – the return of our Lord.

In verse 15, Jesus refers to the leaven of the Pharisees and the leaven of Herod. Leaven is a name for yeast, and the effect of yeast is to change the whole character of the bread. The yeast goes through the whole mixture and, as Jesus said on another occasion, “a little leaven leaveneth the whole lump.” The leaven of the Pharisees is hypocrisy and the leaven of Herod is the leaven of worldliness. A great deal could be written about these words of Jesus, but I think, boys and girls, that the chief lesson to be learned is that Jesus wants us to be sincere in our Christian life and that He wants us to remember that the world is in opposition to spiritual things.

The remaining portion of the reading would appear to be a reminder to His disciples of the things Jesus had done and of the signs which they had witnessed, but did not understand. Some of those who study the original languages in which the Scriptures were written consider that a better rendering of verse 21 is: “Do ye not yet understand?” As one of these commentators says: “It is as though our Lord said: You ought to have perceived, both from your words and from my actions, that I am not speaking concerning earthly leaven or earthly bread, but concerning spiritual doctrine.” If you will turn to Matthew 16: 12, you will find that these words of Jesus had a good effect upon the minds of the disciples, because it is recorded that they understood what our Lord meant. This, boys and girls, is one of the blessings which come from faithful preaching – things which are sometimes difficult to understand become clear when God's Word is preached and when that preaching is accompanied by God's blessing.

There was actually beseeching Him. As you proceed with a study of God's Word, you will find that God honours those who show earnestness in their coming to Him. We are the only Bible that thousands ever read, and we should be, therefore, “living epistles.”

There were several reasons for this, but among the possible reasons is the likelihood that Jesus wanted to get away from the multitude and hold communion with His Father before performing the great act of healing.

“A stick in the water looks crooked, but take it out of the water, and it is quite straight.” So will it be when we look at God's dealings with us. When we see all, we will say of our bitterest sorrows that it would have been unkind in our God not to have allowed them. But it will be to our praise and glory, too. Angels will serve us all the more willingly, because we never permitted a doubt or surmise of God's love to enter our minds.

A BIBLE MUCH READ
We are the only Bible that thousands ever read, and we should be, therefore, “living epistles.”

BEING IN CHRIST
The readiest way to know whether you are in Christ is to know whether Christ be in you; for the fruit of the tree is more visible than the root of the tree.

SUBSTITIONARY LIFE
“Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's death.
I stake my whole eternity.
Yet in Another's life I live,
As in Another's death I die,
And find new life and grace and peace
For time and for eternity.”

LESSON NOTES
NOVEMBER. 1951
BY H. C. NICOLSON

4th NOVEMBER
Mark 8: 10-21 Memorise Matthew 24: 27.

The great lesson to be learned from today's reading is the difference between true spiritual religion and a religion which is idolatry. All through the Gospels we find that Jesus laboured to impress upon His hearers the spiritual nature of the kingdom which He preached.

Jesus knew what was in the hearts of men and, although He healed the sick, cast out devils and raised the dead, men still opposed Him and, finally, led Him out to be crucified. This is one of the reasons why we should treasure simple forms of worship, such as is found in our own Church. When you have instrumental music and other so-called aids, it is possible that men's thoughts are taken away from Christ rather than attracted to Him.

The readiest way to know whether you are in Christ is to know whether Christ be in you; for the fruit of the tree is more visible than the root of the tree.

SUBSTITIONARY LIFE
“Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's death.
I stake my whole eternity.
Yet in Another's life I live,
As in Another's death I die,
And find new life and grace and peace
For time and for eternity.”

— Sel.

11th NOVEMBER

You know how often Mark shows a keen interest in detail. We have another instance here in the word “besought.” It is not just a question of asking Jesus, it was actually beseeching Him. As you proceed with a study of God's Word, you will find that God honours those who show earnestness in their coming to Him.

Verse 25 reveals that Jesus led the man out of the town. Many reasons may be given for this but among the possible reasons is the likelihood that Jesus wanted to get away from the multitude and hold communion with His Father before performing the great act of healing.
We cannot fully understand why Jesus spat on the man's eyes and put His hands upon him. There is, however, one lesson we can learn and that is how God's workings are almost always through other things. That is why it is right and proper when we are praying for some sick person that we should pray also for the doctors and nurses who are ministering to the sick person.

From verses 24 and 25 it appears that this man had not been blind from birth, because he recognized men and knew something about the appearance of trees. Then in the next verse, Jesus again puts His hands upon the man's eyes and he sees perfectly.

This gradual movement from blindness to full sight is an illustration of the Christian's growth in grace. When men and women are converted they have the gift of sight given them, but there is a process which goes on throughout their Christian life. As they grow more experienced they see more clearly the beauties in God's Word and they also see the foolishness and emptiness of what the world often considers as beauty and happiness.

Finally, in verse 26, Jesus tells the man to go into the town and not to tell it in the town that he has been healed. We have often come across this instruction from Jesus and, I think, the best reason we can give for it is that Jesus wanted men to cleave to Him because of His spiritual message and not because of the miracles which He performed. We learned something of what Christ thought on these matters in last week's lesson.

18th NOVEMBER


Our study today is one of the mountain peaks of Scripture. Jesus has again sought solitude. From many quarters He had received opposition and now He wants to find out just how far the disciples understood the real spiritual significance of His mission.

In answer to the query, “Whom do men say that I am?” the disciples gave varied answers. Some thought that Jesus was John the Baptist risen from the dead and colour may have been given to this by the fact that, humanly speaking, John was about the same age as our Lord. Others thought that Jesus was Elijah. If you will turn to Malachi 4: 5, you will realise why the people believed this. Then there was the belief that Jesus was one of the prophets. As Luke says, “One of the old prophets risen again.” There were many strange ideas in the days of our Lord about people coming back from the dead, and these strange ideas may have been responsible for the opinion which some men expressed about one of the prophets having come back in the form of Jesus.

After Jesus had listened to what men in general had to say about Him He asked them a very searching question: “But who say ye that I am?” They were the men who had been with Him, had listened to His teaching and had seen His miracles and it was important that Jesus knew just how far they had progressed. Peter was always the outspoken, impulsive one and out he came with the noble answer, “Thou art the Christ.” We, who profess to follow Jesus, should, at times, ask ourselves the question whether we realise just who Jesus is. Do we think of Him as some teacher of a far off time, or as one who lives and reigns?

Verse 31 tells us that Jesus began to teach them that the Son of man must suffer many things. I would like to draw your attention to a very important matter which is suggested by this text. In the Christian Church, there is a type of teaching known as Modernism. Those who teach Modernism hold that Jesus never taught about His atoning death and that the Atonement was something which was only taught by the Apostles. To prepare you for the day when you may meet these God dishonouring theories, I am going to give you several texts and I want you to look them up and discuss them with your teacher:–


Pages could be written on Christ's rebuke to Peter, but I want you to notice that Jesus saw beyond Peter and saw Satan himself. Satan feared the death on Calvary because he knew that, although all the forces of hell would be brought against the suffering Saviour, the Lord would triumph. Peter thought he was advising Jesus in love, but no person is our friend when they advise us to forsake the path of duty, even when suffering awaits us. Remember then, that Satan can use a friendship to hinder God's work in our hearts.

25th NOVEMBER

Mark 8: 34-38 Memorise verse 36

Jesus now gathers His disciples and the crowd together and speaks the familiar words which we have read. Apparently it was the custom for the Romans to compel criminals, who were to be crucified, to carry their cross. No doubt this was a familiar sight to the crowd who were then the subjects of a Roman occupation. Every person has some particular cross to bear and it is the way we take up and bear our crosses that shows what is really in us. Christ wants us to think in terms of eternity. If we shun our cross here we may miss the crown in eternity. There are many things which seem to be pleasing but they come between us and spiritual development. They must be put away. Another thing about cross-bearing is that it was done before men. Jesus wants us to make it clear that we are His. One of our former ministers used to say, “Christ died in a public place, we should therefore confess Him publicly.”

The verse I have set for memory work is one of the famous texts of the Bible but we need to be careful lest its familiarity should breed contempt. When we realise how brief life is and how long eternity is, it does seem strange that men and women should give so much attention to the things of time and so little to the things of eternity. What will money and earthly fame do for us at the judgement seat of Christ?
Finally, we are given a strong warning in the last verse that we should not trifle with the matter of being ashamed of Christ. We are told that if we are ashamed of Christ before men then He in turn will be ashamed of us when He cometh in the glory of His Father with the holy angels. It takes grace to witness for Christ before men but if we seek the necessary grace we will get it.

OCTOBER BIRTHDAYS
MANY HAPPY RETURNS

"Be clothed with humility; for God resisteth the proud, and giveth grace to the humble" — 1 Peter 5: 3.

1951.
Oct. 2 — Pearl Jackson, Hamilton.
  3 — Margaret Blakemore, Sydney.
  * 5 — Richard McKinnon, Ellenborough.
  * 5 — Hazel Brooker, Kindee.
  * 6 — Wm. John McFarlane, Hamilton.
  * 6 — Neil Wilmer, Kimbriki.
  * 7 — Audrey Warrall, Comboyne.
  * 7 — Raymond Murray, Bunyah.
  * 12 — Colin Grey, Palmer's Channel.
  * 13 — Robert Fowler, Wingham.
  * 17 — Helen McPherson, Grafton.
  * 18 — Dianne Carter, Barrington.
  * 20 — Carol Wilmer, Wingham.
  * 20 — Ian Beckman, Harwood Island.
  * 20 — Clifford McKinnon, Kindee.
  * 21 — Anne Smith, Russell Island.
  * 21 — Geoffrey Murray, Brown's Creek.
  * 21 — Peter Berry, Gloucester.
  * 21 — Brian Murray, Bunyah.
  * 22 — Kathleen MacKay, Maclean.
  * 23 — Frances Nichols, Raymond Terrace.
  * 23 — Elizabeth Anderson, Bob's Farm.
  * 28 — Fay Ramsay, Lismore.

SEARCH WORK IN DEUTERONOMY 9-15
1. Write out the verse which states what the Lord required of Israel?
2. What does the Lord say about loving the stranger?
3. What promise did God give to the Israelites if they would hearken diligently unto His commandments?
4. God set before the Israelites a blessing and a curse. Write them out. On which mountains were they given?
5. What was Israel to take heed of concerning the Levite?
6. Were the Israelites allowed to add to God's commandments?
7. Describe the manner of “the Lord's release?”

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16., Victoria.

OBITUARY NOTICES
From month to month obituary notices appear in
our paper. These notices inform us of the sorrow that has entered into the lives of our people. The widow who mourns the loss of her husband as she tends her fatherless children; the parents who miss the cheerfulfulness of youth, when a son or daughter has been called from this earthly scene; and we, as a church, mourn with them. We sorrow over the loss of our friends, who sleep in Jesus. The loss is ours, and we have reason to mourn for them, but the general language used to bewail their death often indicates that the loss is theirs and not ours, “Poor so and so has passed away.” Such language is scarcely in keeping with the proper realization of their blessed state. When John saw a great multitude that no man could number, standing before the Throne, clothed with white robes bathed in the dazzling splendour of light inaccessible, cry with a loud voice, “Salvation to our God Who sitteth upon the Throne and to the Lamb,” we could hardly think that John would grieve to know that his friends were there. Again the original purpose in the mind of Christ concerning man and his destiny is of such a nature that the Scriptures declare that He is not satisfied with our present state. The promise given unto Him was, “that, He should see of the travail of His soul and be satisfied.” The Lord Jesus is requesting that the promise be fulfilled, saying, “I will, that those whom Thou hast given me be with he where I am.”

Heaven is not merely a place to be chosen when he can no longer remain upon this earth – a kind of last resort or haven of necessity – rather is it the summit of the redeemed or angelic ambition, the consummation of all the inclinations and desires sanctified by the Holy Spirit, the graduation of the faculties and the consciousness of unhampered spiritual powers. Its location is described in Scripture as “the Father’s house of many mansions.” Its landscape excels in beauty and its illumination brighter than the sun in his meridian strength. The grave cannot hold the soul of the redeemed, washed by the blood of Christ and sanctified by the Holy Spirit, but it will be found in fellowship with immortals in the environments of New Jerusalem.

When Adam came from the hands of God, there was no flaw or defect of any kind. “He was fearfully and wonderfully made,” exactly suited for all the functions required in the environments and conditions under which he was placed. Had Adam been placed in a celestial sphere his body would have been totally unsuited for the prevailing conditions. Man's body was designed to meet the necessary requirements of this material world. We cannot conceive of a more facile and efficient instrument to think with than the brain, and in the highest flights of our imagination we cannot conceive of a more suitable instrument to see with than the eye; yet, every thinking man realizes that his present body places limitations upon him, and these limitations are further contracted by sin. The senses, according to their capacity, limit his knowledge, as is evident when he uses a microscope or telescope to improve his vision, and beyond all this, sin has not only limited, but destroyed man's spiritual powers. Wherefore, said the Apostle, “awake thou that sleepeth, and arise from the dead, and Christ shall give thee light!” The Gospel is not only a call to the realization of eternal realities, but to a quickening of the heart and mind to know the purpose of God and join those to whom the mysteries of God hath been revealed. Can you rest satisfied with the limitations of your present existence, hastening to the grave and eternal darkness? Well might you mourn if your vision is so contracted, that your only hope is in this world, but mourn not for those who are with Christ.

The Apostle was not satisfied with the limitations of his material body, or the world. As he hath said, “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.” In writing to the Romans, Paul gives expression to present limitations by contrasting the law of the mind, with the law of the flesh, “So then with the mind I myself serve the law of God; but with the flesh the law of sin.” The same infinite wisdom that fashioned the body of man, of the earth earthy, to suit the environments and circumstances under which man exists on this earth, shall also change the bodies of the redeemed for the celestial environments. “For as we have borne the image of the earthly, we shall also bear the image of the heavenly,” “The body was created a natural body, it is raised a spiritual body.”

When the Apostle uses the term spiritual in referring to the future body, he does not express the nature of the substance of which it shall comprise, but it certainly shall be from the dust of the grave. “For the graves shall give up the dead and the sea shall give up the dead that are in it.” Paul uses the term spiritual to express the purposes which the future body is intended to serve. That body will not cramp or clog down or limit the capacity of the soul but will give full scope and limitless freedom to man's spiritual and intellectual development. The eye will bring into focus the boundless and remotest (if such a term can be used)
regions of space. The far ranging emotions will respond to the glory of the invisible God, and be spontaneous in devotion and adoration of Christ Jesus, every faculty will function with a precision that admits no mistakes, uncertainty, or obscurity.

In the Scripture we read of the deep things of God, deep things that will delight and instruct us. We stand at the doors of celestial wisdom and knowledge. Christ holds the keys to that door. Therefore, when He admits your husband, your wife, your parents, your children, then “Sorrow not even as others who have no hope,” but like David of old, accept the circumstances as the Will of God, and find your comfort, in the fact that as David said of his son, “He cannot come to me, but I can go to him.”

THE DISRUPTION AT CORINTH

In Acts 18, it is written, “After these things Paul departed from Athens and came to Corinth. And he reasoned in the Synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when these opposed themselves and blasphemed, he shook his raiment, and said unto them. Your blood be on your own heads, I am clean; from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God whose house joined hard to the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed, and were baptised.”

There was a disruption of the Church. The Jews in each place were the Church of God in that place, until they had the offer of the Gospel and rejected it. Paul, as his manner ever was, began by addressing himself to those to whom belonged “the giving of the law and the service of God and the promises.” A disruption ensued, as we have said, but, that we may better understand and profit by the history, let several particulars be noticed.

First, see what preceded the disruption. “He reasoned in the Synagogue every Sabbath, and persuaded the Jews and Greeks.” There was a season of zealous and faithful ministrations. A work of sowing was diligently prosecuted. The professed worshippers of God were closely dealt with, and appeals were made to their understandings, their consciences, and their hearts. All classes who frequented the Synagogue, both native Jews and Grecian proselytes, were addressed, and this continued for some length time.

Secondly, mark how the crisis was brought on. “When Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.” It is evident there was some change in the Apostles proceedings; and that this change was connected with the arrival of his 3 companions. We learn from previous chapters that the Word had taken strong hold in the chief cities of Macedonia, and that on the departure of Paul, Silas and Timothy had remained there to encourage the numerous disciples, and to watch over the progress of the Gospel, The arrival at Corinth of these faithful allies, bringing doubtless a cheering report from the field of their labours, stirred the soul of the apostle, and gave a new impulse to his zeal. He felt now, that the time had come for more fully declaring the truth, than he had hitherto deemed it expedient to do, for announcing all the claims and prerogatives of Mary's crucified Son. Now, “he testified to the Jews that Jesus was Christ.” He had not done this before. It is probable that he had contented himself with combating on the grounds of Old Testament Scripture, the prevailing Jewish prejudices and errors respecting the work and reign of the promised Messiah. Discouraging of what Messiah was to be and what he was appointed to do, he had reserved the mighty question, who the Messiah was or whether he had yet appeared. But he entered on the question now. The Messiah, said he is come. The promise made unto the fathers has received its fulfilment, Jesus of Nazareth is our long expected Christ, I must not, I cannot, continue to keep back the great tidings, unto you has been born in the city of David – for you has been crucified on the hill of Calvary – and for you has been raised from the dead, a Saviour, Who is Christ the Lord. Believe in Jesus of Nazareth, O ye Jews! He is your Prophet, your Priest, your King. He is the Shepherd of Israel. He is the heir of David's throne; the government is already on His shoulders. Thus spake the Apostle. He told them of Jesus – the crucified – the risen – the exalted – the glorified. He claimed their homage for Jesus as Christ, their anointed King. But they could not endure his doctrine. While he reasoned of an abstract Messiah, they listened. Had he announced a carnal Messiah – an earthly monarch of the Church of God, they would have hailed him as the messenger of joyful news; but
they hated the doctrine of a spiritual prince already
enthroned, and reigning over a kingdom not of this
world. Every unrenewed feeling recoiled from the
thought; many of his auditors “opposed themselves
and blasphemed,” and the crisis was no longer
delayed.

Thirdly, observe next, the disruption itself. The
apostle found that he must withdraw from the
Synagogue. His departure was solemn. When they
“opposed themselves and blasphemed,” he shook his
raiment and said unto them, “your blood be upon your
own heads; I am clean; from henceforth I will go unto
the Gentiles.” With these words Paul took his farewell;
and leaving his adversaries in the undisturbed
possession of the Synagogue, retired to the house of
one Justus, hard by, and continued his ministry there.
Paul might have urged that as the Synagogue was a
place set apart for the service of the Lord God of Israel
and for the teaching of the true doctrine concerning
Messiah, he and his friends had a right to the
possession of it; and that to exclude the servants of
Jesus of Nazareth was to exclude the very parties to
whom the use of it justly belonged. He might have
represented that he, a Jew, had done nothing to forfeit
the privilege that pertained to him as a Jew – that he
was an authorised and orthodox expounder of the
religion of the Jews – that he was an apostle of the
Messiah of the Jews, and was therefore entitled to have
the benefits of the temporalities of the Church. The
plea would have been good; and Paul suffered wrong
when he was obliged to leave the Synagogue – the true
Church of God – that Church for which the Synagogue
now at Corinth had been expressly built – and those
who embraced his doctrines were virtually expelled
along with him. But it was the time, to vindicate the
rights of which the Church of God was deprived. The
Apostle wisely submitted in quietness and left the
vindication of them to God.

Fourthly, notice in fine and subsequent success.
Having told that Paul withdrew to the house of Justus,
the history goes on to say, that Crispus the chief ruler
of the Synagogue believed with all his house: and
many of the Corinthians, hearing, believed and were
baptised. We know not whether Crispus accompanied
Paul at the time of his secession; but if he did not, he
speedily followed him, moved more, it may be, by the
firmness and decision which he saw on that occasion,
than by anything he had previously heard from Paul's
lips. The Corinthians, too, were profoundly
impressed; the house of Justus was crowded with
listeners, multitudes were awakened and converted,
and added by baptism to the Church. Was the

disruption, then, an evil? Yes, an evil no doubt to the
party that rejected the Gospel, whatever that party
may have thought. It was the end of their merciful
visitation. But it was not an evil, so far as the cause of
Christ and the welfare of the Church were concerned.
The friends of the Saviour had no reason to deplore it.
Great advancement to the truth came in its train; and
many who sometime had been far off, were brought
nigh, and from being strangers and foreigners,
became fellow citizens with the saints, and members of
the household of God.

(Rev. Andrew Gray)

4

PACKING

By S. GORDON MARTIN
Headmaster of the Chefoo School

We have been doing a lot of packing these weeks,
and when we go to bed it is not always easy to stop
thinking about the packing. I suppose that is why I
dreamed about it the other night.

In my dreams I found myself in a long corridor
rather like the corridors in McCarthy House, and
arranged along the corridor were rows of trunks and
boxes being packed. Many of the boxes were open and
I could see what was in them. There were one hundred
and six boxes in all, one for each of us, and every box
had a name on it.

Several figures moved to and fro arranging
tings in the boxes, and I rather anxiously said, “Have
you got everything listed?” The one I asked looked up
and said, “Yes, it is all recorded.” Then I noticed that
he had wings. I had never noticed before that the
Wardrobe Department had wings, but I was not
surprised, and said, “Wings must be a help to you in
your job.” “We need them,” he answered. “Saves time
going up to the box-room,” I suggested, and he
laughed. “Not to the box-room,” he replied, “but right
up to the Throne of Grace for orders, and then down
again to minister to them who shall be heirs of
salvation.”

Then I realised who he was – one of God's
ministering angels – and I said, “How good to see you!
You must have been extra busy these days.” Again he
laughed. I think I have never seen a happier face.
Laughingly, he spoke as we speak to a little child who has
said something very silly. “No busier than usual” were
his words. “Perhaps we have less to do sometimes, You
yourself know that in these days you are in difficulties,
and you are frequently calling direct to the Throne of
Grace. We have to get really busy on the days when
you are pleased with life or, even worse, when you are
pleased with yourself.”

“What do you have to do then?” I asked.
As always, get our orders from the Throne and act on them. I have had to bring a number of things down here lately for some of you. I remember that there was one of you who needed a reminder that he could not get along on his own without grace to help in time of need, and I had my orders to bring him a parcel from the Throne.

“What was in it?” I asked.

“Just the very thing for him,” the angel said, with his eyes dancing with delight.

“A supply of timely grace?” I suggested.

“No,” he replied, “we don't have to bring parcels of grace. Don't you know that grace is always at hand for your need? Anyhow, he would not have used it; he hadn't realised his need of grace at the moment. No, I brought him the most beautiful little Disappointment!”

“Beautiful?” I questioned.

“Yes, it was just right, a beautiful fit and entirely effective. It turned his eyes at once to the Throne and then he was all right.”

“What have you brought me lately?” I asked with a smile he said, “You are not in my department, but I have seen one or two parcels addressed to you. Haven't you had some Delays lately?”

“I certainly have!”

“I thought so,” he said. “They looked like some of the special made to measure Delays sent out by our Curative and Strengthening Department. It does take some of you a long time to learn that 'The quicker the better' is not one of the the commandments. But come and look at my packing. Here is a box I am proud of.”

“Do you do the packing?” I asked. 

“Oh, no, I only do the recording. The dear children do their own packing,” he said. “Children,” he said, but I noticed the name on the top of the box was of someone around fifty. The box seemed full and heavy.

“Pretty solid acquisitions there,” commented the angel. “Sometimes we find a box full of wood, hay, and stubble, though even then there may be a precious stone in among the rubbish. Would you like to look in some of the boxes? After all you have been responsible for a good deal of what people are taking away from Kuling. See this box – you know the owner so you ought to have some idea of what he is taking away with him.”

So the box, beautifully packed and all divided into sections, was opened. On the top lay something very familiar – a small book bound in black leather with a very familiar gold badge stamped on it. I bent down and picked up the “leather Bible.” It felt odd, overly thin, very light. Instead of about a thousand pages it had only three.

I asked, “What has happened? Doesn't he want the rest of it? Or doesn't he believe the rest?”

The angel replied, “You are able to take away with you only your own personal property. You cannot take away public property in these boxes. That boy is not doing badly. Those three pages are his very own. They are warnings he has heeded, promises he can claim, and commands he has obeyed. These last days have made many of the 'leaving Bibles' richer and fatter.”

“What's in that matchbox?” I asked. He looked at me as if wondering how to convey an unpalatable truth, then said, “His book learning. But you will find the box is closely packed.”

I saw a tool box and looking in found a handful of rather odd tools. There were some fairly well worn ones called Reading, Writing, and Talking, a shiny new one called Concentration, which he had evidently just acquired, but not used much, another which had 5 grown rusty, but showed signs that the rust had lately been rubbed off in patches by more frequent use – the tool of Prayer. Among the tools was a watch. “One of the best makes,” murmured my guide. “Made in Switzerland?” I asked. “No, made in Galilee,” he answered. “It is the kind used by the Prince Himself. That is the Morning Watch.”

There was a photo-album lying there and I looked into it. There was a picture of McCarthy House looking very large and most impressive. I turned the page. There were many pictures with snow under a grey sky, a panorama stretching from Lion's Leap along the Poyang Lake to Han Yang Feng, the view from the top of Morris Hill, away to Land's End and the Sugar Loaf. I looked up at my guide and said, “Do you think they will be allowed to take these pictures with them?” “No one can take these pictures from them,” he said. “Some people are richer than others in these.”

Then I nearly dropped the book as I turned the pages and saw a picture of the Staff.

“Whenever was that picture taken?” I asked. The angel said, “Oh, that was a long exposure. It took about three and a half years. Perhaps the picture is a bit undeveloped, but do you think it is a good likeness?”

As always in a group photo, I looked to find myself, and all I could say was, “Do I look like that?”

“To Him you do,” said the angel.

In one box I saw a section almost blank, with only a tiny pill box in one corner.

“Not much there,” I said. “What is that?”

“To Him you do,” said the angel.

In the next box. In that the corresponding section was crammed full.

“Not much there,” I said. “What is that?”

“The results of error and energy,” he said.

“Is that all? I should have thought that that person was always busy.”

“Oh, busy – yes! But it is mostly for self and by self, so it doesn't leave much impression. Look at the next box.” In that the corresponding section was crammed full.

“You see,” said the angel, “that is someone who is busy for others, busy under orders from the Throne and busy in strength from the Throne. It makes a
difference.”

Then I looked for the box with my name. “Where is my box?” I asked. “May I see it?”

“Of course,” said the angel. “It is your box, come along.”

And then I woke up! — “China's Millions.”

CONGREGATIONAL NEWS

N.S.W. – The Sacrament of the Lord's Supper was dispensed in the Wauchope congregation, October 14th, 1951. The Rev. Arthur Allen was invited to assist, but owing to unforeseen circumstances, Mr. Allen was delayed in Sydney, and the preparatory service on October 11th in Wauchope was conducted by the resident minister, the Rev. J. A. Harman. Mr. Allen arrived in Wauchope Friday morning, and conducted services at Kindee in the evening and the following day in Wauchope. The Davis Memorial Church was well filled, when the sacrament, instituted by our Lord, was dispensed by the Rev. J. A. Harman. We pray that the blessings promised will be fully realized by all who partook of the poured out wine and the broken bread.

* * * *

The Rev. J. A. Harman was the assisting minister, over the Communion Season in St. George's. Mr. Harman drew the attention of the congregation to their responsibilities and privileges presented to them by the sacrament, at the preparatory service Saturday afternoon. On Sabbath Mr. Harman occupied the pulpit, preaching the Action Sermon, this was followed by a brief address by the resident minister, before the visible elements were dispensed. At the evening service, Mr. Harman appealed to the unconverted to consider their relationship with God, and drew a distinction between the inevitable destiny of the sinner saved by grace and the unregenerate.

* * * *

The Rev. M. C. Ramsay will be the only ordained minister of the Free Church in N.S.W. during the third week in November. The Revs. J. A. Harman, J. A. Webster, and Arthur Allen have been appointed by the Synod to attend a conference in Melbourne, to be held 21st November.

The relationship between the Synod of Eastern Australia and the Synod of Victoria is unsatisfactory and we trust that a solution will be found to our problems at the conference in Melbourne. The delegates to the conference are faced with constitutional, legal, and moral problems. The ministers in N.S.W. have given much thought to the matters that will be discussed, but owing to geographical difficulties the ministers have not been able to meet personally. If a solution for the constitutional problem cannot be found, we trust that the relationship of the two churches to the General Assembly will be adjusted. Whatever solution is arrived at by the delegates to the conference, it will be submitted to the respective Synods, and eventually to Presbyteries and congregations.

6

The Maclean congregation celebrated the sacrament of the Lord's Supper, November 4th, the Rev. Arthur Allen was invited to assist. Services were conducted in Maclean and Chatsworth Island.

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Victoria. – The Rev. James Campbell Robinson, of St. Kilda, was married to Miss Flora Ann McSwan, of Woodford Leigh, New South Wales, on the 17th October, in the St. Kilda Church. The good wishes of all our church people will go with the newly married couple for their future happiness and their united usefulness in the work of the Lord.

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In fulfilment of an arrangement made by the Presbytery for the supply of the vacant Geelong pulpit the Rev. A. D. McIntosh has been giving supply for the months of September and October. In his absence the work in Hamilton has been carried on by the senior minister. For the month of November the Rev. I. L. Graham will D.V. be the preacher in Geelong, the Rev. J. Campbell Robinson following him there in December. While the latter is engaged at Geelong the St. Kilda services will be taken by Mr. Graham.

* * * *

Following upon the settlement of Mr. McIntosh in Hamilton, Mr. Robinson resigned the interim moderatorship of the Geelong congregation – a position he has occupied at different times over many years. Mr McIntosh is now the representative of the Presbytery in that capacity.

The Hamilton Deacon's Court deemed it wise to start their new minister off in his work in Hamilton and district with a new car. Before delivery was obtained it was found that it would be necessary to appeal to the congregation for contributions to complete payment. This appeal was made early in
September and the congregation responded with great heartiness, over subscribing the amount sought by £55. Altogether the collections and gifts for this purpose amounted to £225/16/-.

* * * * *

A conference between members of a Committee appointed by the Assembly, and the church's honorary Procurator, Mr. F. Maxwell Bradshaw, of Temple Court, Melbourne, is to be held, D.V., in the St. Kilda Church on Wednesday, November 21st, and following days. The Conference will endeavour to examine in all its aspects, the question of amalgamation between the New South Wales and Victorian churches. At present the association is of the nature of a federation. At the last General Assembly in Sydney it was agreed that an incorporating union was not only desirable but of pressing importance. The Committee consists of Revs. Arthur Allen, J. A. Harman, and J. A. Webster, from New South Wales, and Revs. J. Campbell Robinson, A. D. McIntosh, and I. L. Graham, from Victoria, the latter acting as convener to make the necessary arrangements for the Conference.

* * * * *

I. L. G.

THE SOUL

It is the offspring of God – capable of inconceivable happiness or misery – formed for God and eternity. Destruction seems to be the law of this present system. The race of earthly glory is soon run – riches flee away – pleasures are but for a season, and they leave a sting – beauty is but a superficial tincture – youth is a dew-drop of the morning, which the rising sun exhales – life is but a vapour, liable to be dispersed – thrones and sceptres are but tottering emblems of power – states and empires pass away – time is decaying – the elements shall dissolve – the heavens and earth shall pass away, and leave not a wreck behind. But the spirit of the poorest slave, or the most barbarous savage, will survive this mighty wreck; and when millions of ages, as numerous as the sands on the sea-shore, shall have passed away, it will be no nearer to its end. “What is a man profited though he should gain the whole world and lose his own soul?” What preservation of an empire from temporal ruin can equal the salvation of a single soul.

* * * * *

– W. Thorpe.

Evangelicalism is religion at the height of its conception as it forms itself in the hearts of sinners. It means utter dependence on God for salvation; it implies, therefore, need of salvation, and a profound sense of this need, along with an equally profound sense of helplessness in the presence of this need, and utter dependence on God for its satisfaction. Its type is found in the publican, who smote his breast and cried, “God, be merciful to me a sinner!” No question there of saving himself, or of helping God to save him, or of opening the way to God to save him. No question of anything but, “I am a sinner, and all my hope is in God my Saviour!” Now this is Calvinism; not, note once more, something like Calvinism or an approach to Calvinism, but just Calvinism in its vital manifestation. Wherever this attitude of heart is found and is given expression in direct and unambiguous terms, there is Calvinism. Wherever this attitude of mind and heart is fallen away from, in however small a measure, there Calvinism has become impossible.

– Benjamin B. Warfield

7

LIFE

How often does the thought arise in the mind, what will the immediate future hold for me? But there is a thick curtain, beyond which we cannot penetrate. As we look on the surface of humanity, the scenes change with rapid succession. There is one, whose hopes bid fair in the course of this life, but soon we see him crushed a victim of circumstance. The rich, one day in the delightful security of material wealth, persuaded that want shall never reach his door, but the next day the blow has fallen and he is in poverty.

In our day and generation we have seen thrones crumble and nations rise and fall, and the world balanced on the edge of chaos. Surely there is nothing that can exceed the diversity which characterizes the lot of man in this life. Thus the unseen powers move, shaping and fashioning the destinies of the world. In this world of change and uncertainty, we are forced to endure much, reverses, disappointments and tears. In the birth of every ambition and hope there is already the marks of decay and death; and there seems to be little difference between the godly and the ungodly, each play their part in life and within the limitations of their abilities and powers to map out their little course, and in the end they are laid side by side in the tomb.

Thus the experience of life proves that godliness and piety are not proofs against disappointments, nor is devotion a protection against worldly reverses. It is true that the promises of God are fulfilled in this world, but the consummation of that Glory that excelleth is in eternity. The source of the believer's strength is in the Holy Spirit who, amid the diversities of life, speaks. “Blessed is the man that endureth temptation for, when he is tried, shall receive a crown of life.”
There is nothing said in Scripture which gives us any reason to suppose that it is an easy thing to be a faithful and sincere Christian, for it requires continual vigilance, “For the adversary, the Devil, as a roaring lion, goeth about seeking whom he may devour.” The forces of evil are arrayed against the Christian, but thanks be unto God that the powers of darkness fight in chains. “For the Father will not suffer you to be tempted above that which ye are able to bear.”

The character of the Christian is such that it is impossible he should be free from temptation. He is sanctified only in part, for there is no perfection here, and every faculty and principle which is not wholly sanctified are so many weak points at which he is exposed to danger. If grace has not quenched the fires of anger, every slight provocation will become a temptation. If there is one sinful ambition unmortified it will tempt toward unholy action. Just so far as man is unsanctified so far is he exposed to danger.

The Calvinist, in a word, is the man who sees God. He has caught sight of the ineffable Vision, and he will not let it fade for a moment from his eyes – God in nature, God in history, God in grace. Everywhere he sees God in His mighty stepping, everywhere he feels the working of His mighty arm, the throbbing of His mighty heart. The Calvinist is, therefore, by way of eminence the supernaturalist in the world of thought. The world itself is to him a supernatural product – not merely in the sense that somewhere, away back before all time, God made it, but that God is making it now, and in every event that falls out. In every modification of what is that takes place, His hand is visible, as through all occurrences His “one increasing purpose runs.” Man himself is His – created for His glory, and having as the one supreme end of his existence to glorify His Maker, and haply also to enjoy Him forever. And salvation, in every step and stage of it, is of God. Conceived in God's love, wrought out by God's own Son in a supernatural life and death in this world of sin, and applied by God's Spirit in a series of acts as supernatural as the Virgin Birth and the Resurrection of the Son of God themselves – it is a supernatural work through and through, To the Calvinist, thus, the Church of God is as direct a creation of God as the first creation itself. In this supernaturalism, the whole thought and feeling and life of the Calvinist is steeped. Without it there can be no Calvinism: for it is just this that is Calvinism.

Benjamin B. Warfield.

OBITUARIES

Arthur Alexander Bain Lawson:
Mr. Lawson passed away, 51st August, 1951, in the Royal North Shore Hospital, aged 39 years. Mr. Lawson had been ill for some months, but apparently, the fatal nature of his illness was not diagnosed until shortly before his death. His courage and fortitude was expressed by his patience during his illness, and especially on his last day upon this earth, when he undertook the long journey by ambulance from Wauchope to Sydney, and in his last hours of consciousness it was evident that he was resigned to the will of God.

Mr. Lawson was a member of the Church, in full communion, and he was ever ready to speak and act in the interests of Christ's kingdom, rarely, if ever, was the writer in his home when the great truths of Holy Scripture was not a topic of conversation, and, at the conclusion of our fellowship, he would reach for the Bible and together we would worship God.

During the war, Mr. Lawson served with the R.A.A.F. and was mentioned in dispatches for devotion to duty. On being discharged from the Air Force, after hostilities ceased, he again settled in Wauchope, where the nature of his employment brought him in contact with all sections of the community, and his amiable disposition won the esteem and respect of all who knew him, while his closer friends held him in affectionate regard.

We would extend our deepest sympathy to his widow and children, his mother and brother, in the great loss they have sustained, and pray that the comforts and consolations of the Gospel will be theirs day by day.

Kenneth Kerr:
Mr. Kenneth Kerr closed his eyes in death, 10th October, 1951, at his home in Greenwich. Mr. Kerr was the senior elder of St. George's congregation; zealously and conscientiously he applied himself to the duties of his office.

In his home, one caught a glimpse of him as a devoted husband and father, and we could estimate how great was the loss sustained by his widow and now fatherless children. The congregation mourn with them, and we take this opportunity of expressing our deepest sympathy.

Mr. Kerr bore his illness with Christian resignation and during the long months of his illness, everyone that visited his home was deeply impressed by his witness to the sustaining grace of God. When he was informed, some four months ago, that his illness would prove fatal, he accepted the information as God's will, concerning him, and immediately lifted his voice in praise, singing the songs of Zion.

Mr. Kerr died as he lived, an heir of the Kingdom of Christ. He told those around him, not to sorrow, as he was going to be with Christ. He began his last day on earth with prayer, regaining consciousness at 2 a.m. on the morning of October 10th, his first words were addressed to his Father in Heaven, and it is with confidence we can use the words the Apostle wrote to the Thessalonians, “that ye 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.”

Mr. Kerr came to Australia from Scotland before the first World War, and joined St. George's congregation, sitting
under the ministry of the late Rev. William MacDonald, of whom he always spoke with affectionate regard. During the first World War, he served with a Scottish regiment in France, and after the conclusion of the war he went to America, residing in New York for some time and, later, in San Francisco. He returned to Australia during the early twenties and again took up his associations with the St. George's congregation, and attended the means of Grace and the Prayer meetings with exemplary regularity until physical weakness made it impossible. He was possessed of a natural reserved disposition, deep convictions and strong moral courage. Young men of a serious turn of mind were naturally drawn to him, and delighted to discuss the glorious doctrines of Grace with him, and young people found in him a true friend and one given to hospitality. He was generous to a fault, but he always endeavoured to hide his generosity, not letting his left hand know what his right hand had done.

While we mourn the loss of a brother and friend, we are persuaded that his own views could be expressed in the words of Scripture: “The Lord gave, the Lord taketh away, blessed be the name of the Lord.”

THE AUSTRALIAN FREE PRESBYTERIAN
Office:
St. George's Church, Castlereagh Street, Sydney, N.S.W.

Copies of this journal may be obtained from Rev. Arthur Allen, 21 Margaret Street, Strathfield.

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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
The Manse
Wharf Street, Maclean, N.S.W.

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.

ACKNOWLEDGEMENTS
The General Treasurer has pleasure in acknowledging the following amounts: –
Per The Equity Trustees Company –
The Estate of the late Miss Paterson . . . . . . £1,200
The Estate of the late Miss Flora MacDonald 300

Note. – The payment from Miss Paterson's estate is a progress payment from the realisation of the estate. Instructions received from the trustees regarding Miss MacDonald's legacy are that the £300 is to be applied as follows: –
Students Fund, £100; Aborigines Mission, £100; Fund for Jews, £100.

Reminder to Congregational Treasurers
With this the end of our financial year, I would again appreciate the co-operation which most of you extended to me last year. The real work of preparation for the Assembly only begins when the last congregational cheque is received, so if every cheque was in by 31/1/52 I would be able to get on to the final preparation in good time.

H. C. NICOLSON.

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

DEAD
There are many dead people in the world who are not yet buried. There are thousands who have been dead for many years, and are not yet put into their graves. Perhaps you are one of them. Perhaps, while you read this you are yourself a dead man.

When a man's heart is cold and unconcerned about religion – when his hands are never employed in doing God's work, when his feet are not familiar with God's ways – when his tongue is seldom or never used in prayer or praise – when his ears are deaf to the voice of Christ in the Gospel – when his eyes are blind to the beauty of the Kingdom of Heaven – when his mind is full of the world, and has no room for spiritual things – when these marks are to be found in a man, the Word of the Bible is the right word to use about him, and that word is dead.


MY LORD IS NO NIGGARD
“But I know my Lord is no niggard: He can, and it becometh Him well to give more than my narrow soul can receive. If there are ten thousand thousand millions of worlds, and as many heavens, full of men and angels, Christ would not be pinched to supply all our wants, and to fill us all. Put the beauty of ten thousand thousand worlds of paradises like the garden of Eden in one . . . and yet it would be less to that fair and dearest Well
beloved, Christ, than one drop of rain into the whole seas, rivers, lakes and fountains of ten thousand earths.”

– Samuel Rutherford.

A CROSSLESS GOSPEL

A religion without the Cross is not Christ's religion. He did not come merely to blaze the way for us through the tangled forest, to mark out the path for our feet, or to give us an example of true living. Neither did he come merely to be a teacher to reveal to the world the character and the will of God. He came to be a Saviour. Woven into the very fibre of the Gospel, dyed into the texture of its threads, is the thought of sacrifice, of expiation. Leave out the Passion, and what becomes of the Gospel? A Gospel without the print of the nails is not the Gospel of Christ, and the voice that proclaims such a Gospel is the voice of a stranger.

– Dr. J. R. Miller.

GOOD WORKS WILL NOT SAVE

Many people ignorantly say, “Be good and you will go to Heaven.” But this is not a true way of salvation. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me. ye that work iniquity.” (Matt. 7: 21-23). Paul wrote: “By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” (Eph. 2: 8). These who claim “many wonderful works” are only vainly boasting and are still lost. They are false teachers and preachers.

– J. E. BENNET.

HELPFUL THOUGHTS

Samson knew his strength only too well, but he didn't know his weakness. There are many like this.

The lack of self-control is always a serious weakness, and the strongest man is the one who is master of himself.

In making your plan for the building of a character be sure to make self-mastery one of its chief pillars.

Self-examination is the beaten path to perfection.

Life is not a holiday, but a discipline; not a playground, but a school.

Effectual calling, said a little girl, is the calling that makes you come.

He who would see heavenly things must be in heavenly places.

THE LAW

The law is used by God as a means of putting an end to man's boasting: it stops every man's mouth. A man who is trying to measure himself by the law is pretty small: but if he measures himself by his neighbours he thinks that he is two inches taller than anyone else. Under the old dispensation the prodigal would have been turned out and stoned. The law says, “Smite him.” Grace says, “Forgive him.” The law says, “Cast him out.” Grace says, “Bring him in.”

– D. L. Moody.

DISCIPLINE

Many men owe the grandeur of their lives to their tremendous difficulties. A seemingly cruel obstacle may turn out the best friend a young man or woman ever has met, if it is taken as God means it to be taken, and not lamented over weakly and despairingly. Difficulties, said one, are obstacles to be overcome.

GOOD WORKS

Good works do not make a good man, but a good man does good works.

– Luther.

SIN

Beware of the man who attempts to belittle in any way the hideousness and loathsomeness of sin. Nine times out of ten he is simply seeking to administer an anodyne to his own conscience. There is no excuse for sin. Always and everywhere it is an offence against God. The only true attitude toward it is one of utter abhorrence.

A VERY SMALL PARCEL

When a man is wrapped up in himself he makes a pretty small parcel. When a man has shrunk to that size that he can be wrapped up in himself there is not much to wrap up.

– Dr. J. Stuart Holden.

ONE OF HIS FINGERS
An old lady who, late in life, accepted Christ as her Saviour was always praising God and talking about her Saviour. One day a friend said, “You seem pretty confident about this Saviour of yours! I wouldn't be too sure about it if I were you. Suppose the Lord should ‘let you slip through His fingers?’”

“But,” said the old lady, “I’m one of His fingers.”

Now she was perfectly right – she was indeed a member of Christ. We dare not say such a thing if it were not openly told us in Scripture. – Sel.

SILENCE IS GOLDEN

When you are angry, if ever you get angry, put a padlock on your lips. It may be hard at times not to give vent to the indignation that flames in your soul but it isn't half as hard as it is to wear sackcloth and ashes afterwards, because of your lack of self-control

STRIKES

Strikes are quite proper, but mind you strike right: Strike at your vices at once with your might. Strike off the fetters of fashion and pride, Strike at the follies which swarm at your side. Strike at the customs which lead men to drink, Strike for the freedom to think and let think. Strike out a course of your own, be self-made Strike your own anvil and whine not for aid. Strike for your friend and be thoughtful and kind, Strike in that fashion, strike home and strike straight, Strike now, my good friends, there's no reason to wait

– Rev. C. H. Spurgeon

LESSON NOTES

DECEMBER, 1951

BY H. C. NICOLSON

2nd DECEMBER

Mark 9: 1-15 Memorise 2 Peter 1: 18

Today's lesson is one of great significance. As you boys and girls know, our Lord took upon Himself the likeness of our sinful flesh. He was God, but His great deity was veiled. On the occasion with which our lesson deals Jesus took His three disciples to the top of a high mountain and He revealed Himself not as a mere man, but as a Divine Person. Christ was most anxious than men should learn of Him in quiet, thoughtful ways, but on this occasion He brought them face to face with a particular revelation of His true self. It is quite apparent that the revelation left a great impression on Peter and that is why I selected the memory text you have for today. Peter, in his second epistle, defends and expands the Deity of Christ and in the 16th verse in the 1st chapter he mentions that, “we were eye witnesses of His majesty.”

Regarding the geographical situation of the mountain of transfiguration it is generally regarded to be Mount Tabor, but the Rev. F. Marshall, in his notes on Mark's Gospel points out that at the time of the transfiguration Tabor had a fortress at its top and also that the fortress was occupied with a garrison. Another point is that the gospel records the fact that after the transfiguration Jesus and His disciples “departed thence and passed through Galilee.” Tabor is in Galilee, therefore the remark would not apply. Mr. Marshall favours the idea that the mountain referred to was Mount Hermon or one of the Mountains to the North of Palestine. Hermon is a high mountain and is near to Caesarea Philippi. The reference to a fuller, in verse 3, refers to a man “whose trade was to cleanse garments and restore them to their original whiteness.” Perhaps “bleaching” would be the word with which you are most familiar and which defines the work of a fuller.

We get a very good picture from this lesson of the unity of the scripture. By reason of the appearance of Moses and Elijah we have the law and the prophets witnessing to Christ. Not only did they do that on the mountain of transfiguration, but through the written word they bear that witness. You will remember on the road to Emmaus (Luke 24: 27) Jesus expounded to the two disciples from Moses and the prophets and showed that the things which had happened had been in accordance with God's words.

Regarding the reference to Elias having come to the world, I want you to look up Matthew 17: 13, and you will see who it was that Jesus referred to. We have a comforting message in this lesson. The disciples feared as they entered the cloud. They had no real reason to be afraid because Jesus was there. Life has dark days for all of us and we fear sometimes when we enter the cloud. If we make Jesus our friend and companion then He will be there when the clouds are dark and we will have no need to fear.

9th DECEMBER

Mark 9: 14-29 Memorise verse 24

This story reminds us of something which is very true of life. Jesus and His three disciples had just experienced communion with God on a very high level and now that they had come down from the mountain they were confronted with sin and evil. We must
remember that the world we live in is a world in which sin exists. God has called His people away from sin, but He still calls upon them to work and witness in the world.

In verse 15 you will notice that when the people beheld Jesus they ran towards Him. It has been suggested that Jesus still revealed in His countenance the holy experience through which He had taken His disciples. An example of this may be found in Exodus 34:35.

Our lesson today shows us many aspects of things human and divine. Firstly, there is the father's love for his child and his faith in Christ's power. Secondly, there is the defeated attitude of the disciples.

Several reasons are given for the disciples' lack of power. They had been separated from Jesus. This circumstance applies fully to us today. If we neglect prayer and reading God's word we begin to lose our power. It has also been suggested that the disciples may have been “showing off,” and God never blesses holy work approached in that manner.

Although Jesus had given His disciples power over unclean spirits, apparently this particular type of devil—the dumb spirit—required very special treatment. So, in our own lives, there are certain evils which require very particular faith not only at the time, but always. If we have a sin and do not deal with it, a time may come when that sin will arise in its full power and destroy us.

Remember again that the Bible always clearly separates madness from devil possession and we should always do likewise.

16th DECEMBER
Mark 9: 30-32 Memorise Luke 24: 26
This is the last recorded visit of our Lord to Galilee. He sought to have fellowship with His disciples alone and that is why, in verse 30, it is said that our Lord did not want any man to know that He was passing through Galilee.

The great note in today's lesson is the blindness of the disciples. They had certain ideas of what Jesus was to become. The idea that He would be crucified was completely at variance with their ideas. Your memory text shows how even after the crucifixion they found it very hard to believe that it was He that was to have redeemed Israel. However, as you will learn if you read the 24th chapter of Luke, you will see that Jesus' death and resurrection was something about which the old Testament had borne witness.

In our own spiritual lives we are liable to make the same mistake as the disciples. Christ died for our sins. This great truth may not be pleasing to our pride and for that reason we may like to think of Jesus merely as an example rather than as a Saviour. If you will look back to chapter 8, verse 33, you will find that it is from the devil that thoughts which are contrary to the acceptance of Christ's death come. Jesus rebuked Peter very severely for what he said on that occasion.

23rd DECEMBER
Mark 9: 23-37 Memorise verse 37
Although I suppose by now many of you will be on holidays, I hope you will take time to study today's lesson. We learn from the reading what is really true greatness in the Kingdom of God. The world has certain standards of greatness but these do not always conform to God's standards.

The disciples of Jesus were very human and this disputing about who was to be greatest actually took place again at the last Supper as recorded in Luke 22: 24-50.

What Jesus is telling his disciples in this lesson is the lesson He wants to teach you and me. Humility and the spirit of service are the true marks of those who are in the Kingdom of God. The world often favours the proud spirit and the attitude of a great ruler.

Many of you boys and girls are old enough to remember World War II. All that turmoil was brought about by men like Hitler, who did not have the spirit of service, but were full of cruel ambition. We should be very proud of our King and Queen, and also our future Queen, who have all shown the spirit of service during the anxious days through which the British Commonwealth has passed and is still passing.

Some time ago, Mr. Allen had a series of articles in the magazine about our church government. These articles appeared during the following months, August, September and October, 1949.

I would suggest that some of you older ones look up these articles if you still have the magazines. I am referring to them because they show very clearly that our Presbyterian system of government does not permit of any person having lordship over the church and, in that way, the Presbyterian system fulfils Christ's will for His Church.

30th DECEMBER
Mark 9: 38-42 Memorise Deuteronomy 8: 2
This is the last Sabbath in 1951, and that is why I chose the memory text which you have for today.

Our lesson deals with the need for tolerance. God has His people in many lands and under different banners. What we need to cultivate is spiritual insight so that we can recognize true believers when we come into contact with them. This does not mean that we should sacrifice principle. God calls men and women to defend certain principles and we are false to His commission if we neglect to do so. We must, however, remember that there are many differing types in the great army of Christ.

Devils are not easily cast out and if a man was successful in doing so it is safe to assume that he had the blessing of God. You may remember when we were
studying Numbers, a circumstance recorded in Numbers 11: 28-29. Joshua wanted Moses to forbid Eldad and Meldad from prophesying in the camp and Moses expressed the wish that all God's people might prophesy.

Verse 41 is a reminder to us of the dignity of Christian profession. We should always remember that there is a very close link between Christ and His people. Kindness done to a Christian because he or she is a Christian will not be forgotten by Christ. By the same token, as verse 42 reminds us, an injury done to one of Christ's children will have serious results. Having a mill stone hung around your neck and being cast into the sea was a Grecian and Roman punishment for anyone who killed his parent.

Summarised, our study today teaches us two important lessons.

(1) That we should be sympathetic with those who do not agree with us;
(2) That we have a great responsibility in our influence over others.

SEARCH WORK IN DEUTERONOMY 16-22
1. Why was the month Abib to be observed?
2. How many times in the year were all males to appear before God?
3. How many witnesses were required to put a man to death?
4. Write out the abominations which caused the Lord to drive out the heathen from Canaan.
5. When the Israelites came nigh unto a city to fight against it, what were they to proclaim to it?
6. How was an Israelite to act if he saw his brother's ox or his sheep going astray?

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.

THE MELBOURNE CONFERENCE

The General Assembly, 1951, requested the Synod of Eastern Australia and the Free Presbyterian Church of Victoria to appoint representatives of the respective Churches to meet in conference to investigate certain propositions given hereunder, and submit recommendations for the closer relationship between the two autonomous Churches.

The Presbyterian Church of Eastern Australia holds her property by an Act of Parliament passed 20th day of March, 1918, and designated “The Synod of Eastern Australia Property Act.” This Act binds the Presbyterian Church of Eastern Australia to the ecclesiastical jurisdiction of the aforesaid Synod as her supreme Ecclesiastical Court, and her property is held in trust by the Synod in the State of New South Wales.

The Free Presbyterian Church of Victoria is bound by a “Deed of Trust” to the Ecclesiastical Jurisdiction of the Governing Court of the above Church within the State of Victoria, and her property, held under the “Deed of Trust,” cannot transferred or held by any ecclesiastical body outside the State of Victoria.

The Federation entered into on 9th day of April, 1913, and designated the “Free Presbyterian Church of Australia,” did not alter the autonomous nature of the Churches entering into the Federation as they were required to remain autonomous by Statute Law as it bears on Trusts. Explanatory Article 3, in the Basis of Federation, sought to make provision for this, and reads: –

“That the properties and funds of each State shall remain under the complete control of each of the churches in each State as hitherto.”

Apart from other considerations, certain members of the Assembly felt that it was impossible to divorce the property and funds of a Church from its distinctive principles as set forth in its Constitution, and it was unanimously acknowledged that a more satisfactory arrangement between the two Churches was not only desirable but essential for the future testimony of the Church.

The Synod of Eastern Australia appointed the following representatives: – The Revs. J. A. Harman, Wauchope; J. A. Webster, Maclean; Arthur Allen, St. George's Sydney. The Free Presbyterian Church of Victoria appointed the Revs. I. L. Graham, Hamilton; J. C. Robinson, St. Kilda; A. D. MacIntosh, Hamilton. The procurator, Mr. F. Maxwell Bradshaw, M.A., LL.M., was also a member of the Conference.

The Conference was convened within St. Kilda Church, Melbourne, at 7.30 p.m., 21st day of November, 1951. The Conference was opened with prayer, after which it was moved, seconded and agreed that the Rev. I. L. Graham, M.A., should occupy the Chair.

Five propositions were submitted to the
delegates immediately following the 1951 General Assembly, for their consideration. The propositions were as follows:

1. That the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria treat the Assembly as a Conference without legislative powers.

2. An incorporating union on the Basis of the Constitution of the Free Church of Scotland.

3. That a New Statement be drawn up.

4. The absorption of the Free Presbyterian Church of Victoria on the Constitution of the Free Presbyterian Church of Australia.

5. The absorption of the Free Presbyterian Church of Victoria on an amended “Synod of Eastern Australia Property Act, 1918.”

In dealing with the above propositions all the delegates were conscious of the responsibility laid upon them and were, more or less, aware of the fact that the recommendations made by the Conference may mark the beginnings of an event unequalled in the history of the Church since 1846. The problems that came before the Conference were discussed without haste, the solemnity of the occasion and the gravity of the decisions to be made were revealed by the prolonged consideration and earnest desire to understand the point of view behind the opinions put forward. As the time passed, the delegates were impressed by the wisdom and patience of the Procurator, Mr. Maxwell Bradshaw, who, with remarkable skill, was able to pin-point the weakness or strength in the arguments and suggestions that developed in the course of discussion. At the conclusion of the session on Wednesday, 21st November, no decisions had been made. The Conference adjourned, to meet the following day, Thursday, 22nd November, at 10 a.m.

On Thursday, 22nd November, the Conference resumed, and devotions were conducted by the Chairman, the Rev. I. L. Graham. During the morning session the field of discussion was reduced to the following propositions:

1. That a New Statement be drawn up for the uniting Churches.

2. That the Constitution of the Synod of Eastern Australia be the Constitution of the uniting Churches.

The above propositions were still under discussion when the morning session concluded, and was adjourned.

The Conference resumed its sittings at 2 p.m. on the afternoon of Thursday, 22nd November. After devotions; the Conference took up the consideration of the propositions discussed during the preceding session. Up to this point a motion had not been put to the Conference. Later in the afternoon session the following motion was put forward:

“That the Constitution of the uniting Churches be the Constitution of the Synod of Eastern Australia.”

Moved by Mr. Arthur Allen, seconded by Mr. J. A. Webster.

The remainder of the afternoon session was taken up by discussing the above motion, and the session concluded without the motion being put to the vote.

The evening session began at 7 p.m., the Chairman conducting the devotions. The motion the preceding session as discussed, and the following amendment was moved.

“That the Principles held by the Free Church of Scotland at the time of the Disruption, 1843, be the Constitution of the uniting Churches.”

Moved by Mr. A. D. MacIntosh, seconded by Mr. J. C. Robinson.

At the request of the Conference Mr. Allen, with the consent of Mr. Webster, withdrew his motion in favour of the amendment. The amendment now became the motion.

“That the Principles held by the Free Church of Scotland at the time of the Disruption, 1843, be the Constitution of the uniting Churches.”

Moved by Mr. MacIntosh, seconded by Mr. J. C. Robinson, and carried unanimously.

The Conference having agreed unanimously the Constitution to be recommended, the matter now before the Conference were mainly formal, involving the reception of the Free Presbyterian Church of Victoria into the Synod of Eastern Australia.

The following recommendations of the conference are subject to slight alterations, not in substance, but in wording to make them legally correct. This task will be undertaken by the Procurator, Mr. Maxwell Bradshaw.

“That we recommend the Free Presbyterian Church of Victoria to request to be received into the Synod of Eastern Australia, on the understanding that the Principles of the Synod of Eastern Australia are identical with those held by the Free Church of Scotland in 1843, following the Disruption, and that we regard the Constitution of that Church as including the following authoritative documents, in the sense held by it in the aforesaid year: –

1. ‘The Westminster Confession of Faith.’
3. ‘The Westminster Form of Church Government.’

Moved by Mr. J. C. Robinson, seconded by Mr. A. D. Macintosh, and carried unanimously.

The Conference then gave its attention to the
framing of a recommendation to the Synod of Eastern Australia, and the following motion was put forward.

"That we recommend to the Synod of Eastern Australia to agree to receive into the Synod of Eastern Australia the Free Presbyterian Church of Victoria, on the understanding that the Principle of this Synod are identical with those held by the Free Church of Scotland, in 1843, following the Disruption, and that the Synod regards the Constitution of that Church as including the following authoritative documents in the sense held by it in the aforesaid year: –

" 'The Westminster Confession of Faith.
" 'The Westminster Directory for Public Worship.'
" 'The Westminster Presbyterian Form of Church Government.'"

Moved by Mr. J. A. Webster, seconded by Mr. Arthur Allen, and carried unanimously.

Apart from the above recommendations, the Procurator was requested to draft a contract in order to preserve our mode of worship, the use of the Psalms only, without the aid of an instrument.

The Conference, after giving further consideration to formal questions agreed that the recommendation for the reception of the Free Presbyterian Church of Victoria into the Synod of Eastern Australia was a matter of urgency, and every effort should be made so that a Bill can be drafted to be placed before the State Parliament of Victoria during the winter of 1952. The discussion resulted in the following recommendations.

"That we recommend to Synod that if former recommendations of the Conference be approved by them, they take early steps to submit questions of the proposed uniting of the two Churches, to Presbyteries, Kirk Sessions and Congregations."

Moved by Mr. J. A. Harman, seconded by Mr. A. D. MacIntosh, and carried unanimously.

The Conference recommended that the following procedure be adopted.

1. That the respective Synods agree to the reception of the Free Presbyterian Church of Victoria into the Synod of Eastern Australia.

2. That the question of the proposed uniting of the two Churches be sent down to Presbyteries, Kirk Sessions and Congregations.

3. That the respective Synods ratify the proposed uniting of the two Churches.

4. That the Victorian Parliament be approached to pass a Bill to bring all the property of the Free Presbyterian Church of Victoria under a “Synod of Eastern Australia Property Act (Victoria)”

5. That the respective Synods meet for the consummation of the uniting Churches on a date that the Act of Parliament becomes operative.

The above recommendations were agreed to without a motion.

The Conference, having concluded its business, and after the thanks of the Conference had been delivered to the Chairman, Rev. I. L. Graham;

the Procurator, Mr. F. Maxwell Bradshaw, and the Clerk, Mr. J. A. Harman, the Chairman brought the Conference to a close with the Benediction.

THE CHURCH OF SCOTLAND

The Churches of the Reformation can be distinguished by, or divided into, two groups. Martin Luther, by Divine Providence, lay hold upon the doctrine of “Justification by Faith.” This doctrine was the leading principle that directed his investigation of Holy Scripture. It became his “Master Truth” and all other doctrines had to be in entire harmony with it, otherwise their validity was questioned. This is evidenced by the fact that, he supposed, the Epistle of James, set aside “Justification by Faith,” and Luther rejected the canonical authority of the Epistle, though later he did recognise its authority.

JOHN CALVIN, whom we may take as representative of another school of Reformers, acted upon a different principle. “What does God teach in His Word?” Calvin sought to ascertain all that the Scriptures taught, and would accept nothing which did not have the authority of the Scriptures.

It was upon the principle of the unrestricted and exclusive authority of the Holy Scriptures and its inseparable and more fundamental principle, “The Supremacy of the Lord Jesus Christ, as the sole King and Head of the Church” that the Scottish Reformation was based, and upon which the whole structure of the Church of Scotland has been built. “It is from Christ, the great Prophet, Who imparted to the Church the revelation which they contain, the Holy Scriptures derive their authority. It is because they are His Word, we should learn, believe and practise all they teach and enjoin.”

The fundamental principles of the Supremacy of Christ and the exclusive authority of the Holy Scriptures are not peculiar to the Reformation: they are as old as Truth itself, written by the finger of God. To quote the Westminster Confession, chap. 1, sec. 4: “The authority of the Holy Scripture for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (Who is Truth itself) the Author thereof, and therefore it is to be received, because it is the Word of God.”

Four centuries ago, John Calvin proclaimed and published these principles in the City of Geneva; a few years later, John Knox, who had been driven out of Scotland, met John Calvin in this city and found in him
a man who was prepared to suffer the loss of all things for the fundamental principles of the Reformed Faith, the very principles for which John Knox was now an exile.

When Knox returned to Scotland to share the common dangers with his brethren, for the fundamental principles of the Supremacy of Christ and the exclusive authority of the Holy Scriptures, he was well aware of the opposition that lay before him; but as a custodian of these principles he must go forward regardless of the wrath of princes and the ecclesiastical dictatorship of Rome.

A right understanding of these principles explains the cause and nature of the contending of the Church of Scotland. The conflict in which the Church was engaged with the State was for the preservation of her principles, and she faced the fraud, force, and persecution of James VI and his son, Charles I. Within the church, when the Moderate Party gained power, the Evangelical minority contended strenuously for the Principles of the Reformation, until, in the providence of God, the Evangelical minority gained the ascendancy and the aforesaid principles were revived and the Second Reformation began with the Assembly of 1638.

On the 18th day of May, 1843, after the Church had exhausted all means to secure redress against the unconstitutional encroachments of the State upon her constitutional and spiritual liberties, The General Assembly could no longer be regarded as a Free Assembly; the only course left open to the Church was to separate from the State. The late Rev. Dr. Walsh, who was the Moderator of the previous Assembly, protested in his own name, and in the names of as many as would adhere to him, against the conditions imposed upon the establishment by the law, and that any Assembly constituted in submission to these conditions should not be deemed a free and lawful Assembly, and while the Church, by her own action became disestablished, she would preserve her original constitution inviolate. Dr. Welsh, before reading the Protest, said: “According to the usual form of procedure, this is the time for making up the roll; but, in consequence of certain proceedings affecting our rights and privileges – proceedings which have been sanctioned by Her Majesty's Government and Legislature of the country, and, more especially, that there has been an infringement on the liberties of our constitution, so that we could not now constitute this court without a violation of the terms of union between Church and State in this land, as now authoritatively declared, I must protest against our proceeding farther.”

The Disruption of the Establishment did not constitute the formation of a new body, but was an action on the part of the Church to vindicate her own constitutional rights.

In a Pastoral Address, delivered by the Moderator, the late Rev. Dr. “Patrick MacFarlan, to the General Assembly, 1845, and signed in the name of the Assembly, 8th day of July, 1845, to be sent down to Congregations, and included in “The Authoritative Exposition of the Principles of the Free Church,” said: –

“To the law and the testimony we make our appeal: To that Divine Word, in which we find clearly revealed those great essential principles respecting the Church of the living God, which we have been called to vindicate, and, in the vindication of which the identity of the Church of our Fathers has always consisted, from generation to generation, since it was reformed from Popery, that Church is to be traced and known, by its adherence, more or less faithfully, to the one great testimony, for the crown rights of the Redeemer, and the spiritual liberty of the people under Him . . . these have been the symbolic words of the Reformed Scottish Church from the beginning; and by these, is its identity proved, whether sheltered under the shade of the royal favour, or hunted as a partridge on the mountains.

“For ourselves, we have not removed the ancient landmarks which our fathers have set; we stand upon the old paths: we claim, indeed, no apostolic succession for a clerical order invested with priestly power; but, blessing God for the continued existence of a standing ministry among us, perpetuated from age to age by the call of His Spirit and ‘the laying on of the hands of the Presbytery’ we humbly and devoutly trace our unbroken descent from the preachers of God’s Word and their faithful people who, nearly three centuries ago, came out of Popish Babylon, in our land.”

The late Rev. James Forbes, minister of Scots Church, Melbourne, in a public address stating his reasons for his decision to withdraw from the “Synod of Australia in Connection with the Established Church of Scotland,” said: – “I have every reason to expect; nay, there is to human appearance an absolute certainty, that in a very short time I shall cease to be a member of the present governing body of the Presbyterian Church in New South Wales – and as a consequence of this, shall cease to be a minister in this building. You will no doubt anticipate that this is in
have recommended to the governing courts of the historic Presbyterianism must remain unaltered, and were unanimously ag
Church of Victoria, elsewhere reported in this issue, Synod of Eastern Australia and the Free Presbyterian November, 1951, the delegates, being appointed by the now withdraw accordingly."
standards and constitution of our Church; and we do
Gospel and administering the affairs of the Church in
elders as may concur with us, to withdraw from the Synod and take such steps as may be competent to us and necessary for dispensing the ordinances of the Gospel and administering the affairs of the Church in this land, agreeable to the mind of Christ and to the standards and constitution of our Church; and we do now withdraw accordingly."
At the Conference held in Melbourne, 21st, 22nd November, 1951, the delegates, being appointed by the Synod of Eastern Australia and the Free Presbyterian Church of Victoria, elsewhere reported in this issue, were unanimously agreed that the Constitution of historic Presbyterianism must remain unaltered, and have recommended to the governing courts of the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria, respectively, that the Free Presbyterian Church of Victoria be received into the Synod of Eastern Australia upon the “common law” Constitution of the Church of Scotland that can be traced in an unbroken line over the centuries to the Scottish Reformation, and expressed by the Conference in the following motion: –

“The Principles held by the Free Church of Scotland at the time of the Disruption, 1843, be the Constitution of the uniting Churches.”

THE GOSPEL BANNER
A Message to the Young People of The Free Church of Scotland

BY THE REV. KENNETH A. MacRAE, M.A
Stornoway, Scotland

“Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth.”

Psalm 60: 4.

Our text speaks of a banner given the Church to display on behalf of the truth. This commission apparently is a permanent one, covering both the Old Testament Economy and the New. What can this banner be? We can think of nothing answering to it save the Gospel. This is the banner given the Church to hold aloft in a sin ruined world, and it is hers to do so long as sun and moon endure. Let us consider: –

I. THE BANNER
II. The Presentation of the Banner; and
III. The Purpose for which it was given.

A. A banner implies: –

1. AN ARMY. – Of old no army moved without its banners waving proudly aloft. Christ, although the Prince of Peace, has an army upon earth, and very soldier in it is engaged to fight to the death on His behalf and in defence of His Cause. This army is composed of true believers, of truly converted souls.

2. FOES. – Where there are no foes there is no need of an army. There is no army in Heaven because there are no foes there. There are foes in hell, truly, but there is no need of an army there for these foes are all conquered and disarmed. Here on earth is the only place in all Christ's dominions in which there is need for an army, for here Christ's foes are in active rebellion against Him. Here, then, is His army stationed, and their enemies are ranged against them in three great divisions – the world, the flesh and the Devil.

3. WAR. – Where there is an army faced with foes there is bound to be war. And there is war unceasing here. None of Christ's soldiers need
entertain the hope that there is any possibility of their not being sent “to the front.” The battle is too keen for that. To escape unscarred in this warfare is unknown.

B. A Banner has a permanent design. – Banners are known by their designs. Thus the soldiers recognise their own flag. Let the design be altered in the slightest and the banner is changed; it becomes another banner. The soldiers now say, “This is not our banner. It is like it, but it is not quite the same, and we are not prepared to follow it.”

The Gospel banner has a permanent design and by that design Christ's soldiers recognise it. Some nowadays would have it altered. The doctrines of God's justice and sovereignty, man's depravity and spiritual inability, the atonement, the necessity of the new birth, justification by faith and separation from the world – doctrines blazoned clear upon the Gospel escutcheon – they cannot away with, and they would substitute in their place the universal fatherhood of God and the universal brotherhood of man, salvation by works and the inherent divinity of man. But when Christ's soldiers see this banner waved over them in the name of the Gospel they look askance and say, “This is not our banner. This is not the banner that has led us on many a hard fought field. This is not our banner and we will not serve under it.” Christ's soldiers know their Captain's banner too well thus to be deceived.

C. A Banner requires recruits. – Age and death soon thin out the old soldiers and there must be a constant stream of recruits to keep up the regimental strength. Christ's recruiting sergeants cannot be idle. Recruits are not coming forward as they ought, and the army of the Prince of Peace has become dangerously depleted. Every minister and preacher of the Gospel today ought pre-eminently to be a recruiting sergeant and to exercise every diligence to persuade recruits to “join up” without delay if the King's forces are to be maintained in our midst.

D. A Banner is borne. It is carried about. It is not meant to be kept in a corner. Therefore, if you belong to this army, you must carry Christ's banner about with you wherever you go, on weekdays as well as on Sabbaths. You must show your colours, so that all men may see whose you are and whom you serve.

II. THE PRESENTATION OF THE BANNER

Regimental colours are often presented by members of the Royal Family. This banner was presented by the King of Kings Himself and at a time when Satan thought he had everything under his feet. The banner was presented to the Church in the first Gospel promise made in the day when man fell (Gen. 3: 15), and was again renewed when the Risen One said, “All power is given unto Me in Heaven and earth. Go ye therefore into all the world and preach the Gospel to every creature.” “Oh,” you say, “then there were two banners, each different from the other.” Not so. In St. Giles Cathedral in Edinburgh you may see, tattered and torn, the old colours of our Scottish regiments. These old colours were deposited there when they became too worn for further service, but they were replaced by new ones, and the new ones were just the same as the old; bearing the same design, the same crest, the same motto and the same list of battles. Even so the banner presented after the Resurrection was the very same as that presented after the Fall. The Gospel of the Old Testament is the very same as that of the New. It matters not whether we choose our text from the Old Testament or from the New, it is the very same Gospel we preach.

This suggests then that this banner was a costly one. Regimental colours are very costly articles. The private soldier is not called upon to pay a single penny, but someone must bear the cost. The soldiers of Christ's army had nothing to do with the purchase of the banner. But the price had to be paid, and the only one in Heaven or earth who could meet the cost was the King Himself; for the price that had to be paid was the infinite sufferings of Calvary. Thus it is that the banner is crimson, dyed as it is in Immanuel's blood. Some would have a white banner. They think it more fitting for the army of Christ, but the true soldiers of the cross will have none but the blood-red banner, for in the blood they glory.

The banner was given to them that fear Him. Such are likely to make good soldiers, for those who fear the Lord will not readily fear anyone else. This fear, however, was not theirs by nature. He chose them to be His soldiers and because He did so He put His fear into their hearts.

III. THE PURPOSE FOR WHICH IT WAS GIVEN

It was not given that it should be treasured up. There is an old flag in Dunvegan Castle in the Isle of Skye, the Fairy Flag of the Macleods, which is carefully preserved under a glass case. You may look at it as much as you please, but you dare not lay a finger upon it. Some would treat the Gospel banner so. They would have it under a glass case and they would issue a very free invitation to all and sundry to have a good look at it every Sabbath Day, but they would sternly forbid anyone to handle it, to hold it up in the face of the world. But banners should head
the marching army, and the Gospel banner is no exception. It has been given that it may be displayed because of the truth.

Surely then this banner should be displayed when the honour of God's Truth requires it, and surely it is required in a day of rebuke and blasphemy. And such a day is our day, when the fear of God almost universally seems to be cast off and men and women appear to imagine that they have the right to live exactly as they please and that God has no rights in His own creation. In such a day the Gospel banner should be held aloft right resolutely.

A day of delusion requires the displaying of the banner on behalf of the Truth. And our day is such a day, a day when false doctrines drift in hell-blown from every part; when ignorance of the Scriptures and an utter lack of all spiritual discernment render multitudes of even professing people the victims of lying spirits. Surely then in such a day it is our bounden duty to hold aloft undismayed and steadily the old Gospel flag which has waved triumphant over a thousand stricken fields.

A day of declension requires the displaying of the banner because of the Truth. In our old Scottish history we read of how the displaying of a banner turned the tide of battle and transformed defeat into victory. This is a day of sad declension. Christ's Cause seems to fail. His soldiers, disheartened, fall back. A defeatist spirit is dominant. The outlook is dark in the extreme. The strongholds of the Truth seem about to fall into the enemy's hand. Many are turning traitor; many are for compromise; many are for peace at any price; many are turning back. In the name of the Lord let us display His banner, Up! Up with it! It can never know defeat.

This is the banner which is displayed by the Free Church of Scotland. There is no dubiety as to her witness. She knows what she believes – unlike some Churches today – and she knows that her witness is of the Lord. She stands exactly where the Disruption fathers stood. Of all the Presbyterian churches in Scotland she alone can say that she has preserved inviolate the Constitution of the protesting Church of 1843, i.e., that she has neither altered, added to, nor taken from it. But the banner is not being held high enough. We are too apologetic about its display in the face of an unfriendly world. Up! Up! Higher yet! till Heaven and earth and hell see the banner we bear.

This is the banner our fathers displayed. They were not afraid to bedew it with their blood, and they rested not until they bore it on to victory. Since then the battle has gone hard against Christ's contending people. Many are sore afraid; but of this let every trembling heart rest assured, that this banner will again lead on to victory, and we believe that the day of its triumph is not far distant. Our only fear is as to the sons. The fathers have done their part faithfully and well. They have preserved to Scotland a pure Gospel testimony, but the sons, what of them? Strangely, many of them hold back. Are they to disown the banner? Are they to allow it fall to the mire for lack of hands to hold it up? Can they be such craven deserts the Cause for which their fathers suffered, some unto death? Truly the attitude of too many of our young people causes us grave misgivings and deep concern. They seem to care for none of these things. Can it be that they are willing that Christ's Cause should perish from among us? Have they no regard for that for which martyrs died? Have the Covenanting memorial scattered over our upland solitudes, no message for them? Surely it cannot be so. Surely they will not allow us call to them in vain.

Now we seek to raise Immanuel's banner anew. Will not then our young people flock under it as of old and cheer the hearts of those who have given of their best to keep alive a Gospel testimony in Scotland? Or are they sadly to wait under a darkening sky until their diminishing numbers make it impossible for them any longer to hold up the banner? If that day ever comes, woe, woe, unto Scotland! Oh, may the Blessed Spirit in His infinite compassion make them willing and able to take their place under the banner that we also may witness the rise of His Kingdom and the discomfiture of His foes!

Join up then, young man, young maiden! Submit to the Captain of Salvation! Do not allow His Cause to go to the wall in Scotland, or generations to come will curse those who cared not to preserve for them their birthright! Refuse His overtures and He must treat you as an enemy.

“Kiss ye the Son, lest in His ire
Ye perish from the way,
If once His wrath begin to burn
Bless'd all that on His stay.”

Calvinism is the casting of the soul wholly on the free grace of God alone, to whom alone belongs salvation. And, such being the nature of Calvinism, it seems scarcely necessary to inquire why its fortunes appear from time to time, and now again
in our own time, to suffer some depression. It can no more perish out of the earth than the sense of sin can pass out of the heart of sinful humanity — than the sense of God can fade out of the minds of dependent creatures — than God Himself can perish out of the heavens. Its fortunes are bound up with the fortunes of Theism, religion, evangelicalism; for it is just Theism, religion, evangelicalism in the purity of their conception and manifestation. In the purity of their conception and manifestation — there is the seat of the difficulty. It is proverbially hard to retain, much more to maintain, perfection.
– Benjamin B. Warfield.

What is Calvinism but the Theistical expression of religion, conceived as absolute dependence on God? Wherever we find religion in its purity, therefore, there Calvinism is implicit. I do not say observe again, that an approach to Calvinism is traceable there, in less or greater measure. I say, there Calvinism is, — implicit indeed, but really present. Religion in its purity is Calvinism in life. and you can fall away from Calvinism only by just in that measure falling away from religion; and you do fall away from Calvinism just in proportion as you fall away from religion in its purity. It is, however, dreadfully easy to fall away from religion at the height of its conception. We may assume the truly religious attitude of heart and mind for a moment; it is hard to maintain it and give it unbroken dominance in our thought, feeling, and action. Our soul's attitude in prayer, — that is the religious attitude at its height. But do we preserve the attitude we assume in prayer towards God, when we rise from our knees? Or does our Amen! cut it off at once, and do we go on about our affairs in an entirely different mood? Now, Calvinism means just the preservation, in all our thinking and feeling and action, of the attitude of utter dependence on God which we assume in prayer. It is the mood of religion made determinative of all our thinking and feeling and willing. It is therefore conterminous with religion in the height of its conception. Wherever religion in any measure loses hold of the reins of life and our immanent thought has slipped away from its control, — there Calvinism has become impossible.
– Benjamin B. Warfield.

THE LATE REV. H. K. MACK, B.A.

In the death of the Rev. H. K. Mack, a minister of the Gospel of Jesus Christ, a matured theologian, a scholarly controversialist, a faithful friend, and a humble Christian gentleman, has passed from our midst. The late Mr. Mack came to Australia from Ireland during 1909, and became the minister of the Reformed Presbyterian Church in Geelong, where he laboured zealously and devotedly for nearly 39 years. He retired in 1946. Mr. Mack visited some of our congregations in N.S.W. and his visit is still remembered. Reference to Mr. Mack's visit was made to the writer only a few weeks ago. To spend a few hours in Mr. Mack's study was indeed a spiritual feast: the visitor could not leave without carrying away some treasure from his rich store of spiritual experience and meditation on God's Word. The Church is also indebted to Mr. Mack for his gracious response to the appeal of the Training of Ministry Committee to train our student. Mr. Mack's study chair is now vacant, but his memory will live with those who had the privilege of his fellowship.

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The children's portion of this paper is issued in separate form under the title of "The Sunbeam," and can be had singly or in quantities from the Editor.

CHURCH NEWS

The Convener of Foreign Missions, the Rev. J. A. Harman, after attending the Melbourne Conference, remained in Melbourne to assist the Rev. J. Campbell Robinson over the Communion season in St. Kilda. Mr. Harman, taking advantage of his visit to Victoria, has undertaken deputation work on behalf of the Missions Committee, and will have shown his slides of Dr. Andrews' work in South Africa. Mr. Harman intended to visit all the congregations in Victoria.

The Rev. J. A. Webster, who also was a delegate to the Melbourne Conference, accompanied by his wife, went on to Geelong to
attend the marriage of their eldest son Bruce, which took place, Saturday, 24th November. We regret to report that Mrs. Webster, who has experienced indifferent health of late, was taken to the Geelong Hospital, Thursday, 22nd November. We understand that her medical adviser has recommended an operation.

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

SABBATH SCHOOL EXAMINATION
The examination was again conducted in August, Manning River and Kindee (Hastings River) alone competing. It is regrettable that all our Sabbath Schools have not availed themselves of the opportunity to further their good work by entering into competition with others. Increased interest and efficiency in teaching must follow the preparation for examination. The results were as follows. (The papers were marked by Mrs. Wessell, Taree.)

C. P. K.
12 Years and Over Group.
Francis King (78%), Manning River; John King, Manning River; Tom Clerke, Kindee; Joseph McKinnon, Kindee; Neil McKinnon, Kindee; Gloria Murray, Manning River.

10 to 12 Years Group.
Elizabeth King (81%), Manning River; Fay McInnes (78%), Manning River; Donald Berry (72%), Manning River, Helen Cause, Manning River; Kerry Morris, Manning River; Vernon Haigh, Manning River; Reg McKinnon, Kindee.

Under 10 Years Group.
Patricia King (87%), Manning River; Ian McInnes (68%), Manning River; Helen King.

CHEERING PEOPLE UP
We need a more cheerful front in all our religious work. People have enough trouble already, and do not want to ship another cargo of trouble in the shape of religiosity. If religion has been to you a peace, a defence, an inspiration and a joy, say so. Say it by word of mouth; by pen in your right hand; by face illumined with a Divine satisfaction. If this world is ever to be taken for God it will not be by groans but by hallelujahs. If we could present the Christian life as it really is, in its true attractiveness, all the world would accept it, and accept it right away. Exemplify it in the life of a good man or a good woman, and no one can help but like it. A city missionary visited a house in London and found a sick and dying boy. There was an orange lying on his bed, and the missionary said, “Where did you get that orange?” He said, “A man brought it to me. He comes here often and reads the Bible to me and prays with me, and brings me nice things to eat.” “What is his name?” said the missionary. “I forget his name,” said the sick boy, “but he makes great speeches over in that great building,” pointing to the Parliament House of London. The missionary asked, “Was his name Mr. Gladstone?” “Oh, yes,” said the boy, “that is his name, Mr. Gladstone!” Do you tell me that a man can see religion like that and not like it?

T. De Witt Talmage.

THE BELIEVER'S BANK
“My God shall supply all your need according to His riches in glory by Jesus Christ.” Phil. 4: 19.

The Promise: “Shall supply,” claims all met.
The Amount: “All your need,” spiritual and temporal.
The Capital: “His riches,” infinite resources.
The Bank: “In Glory,” always accessible.
The Signature: “Christ Jesus,” all cheques honoured on presentation.

John 14: 14, 15, 16.

BE TRUE
Thou must be true thyself
If thou the truth wouldst teach;
The soul must overflow if thou
Another soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.
Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

H. Bonar.

WALKING WORTHILY
“Walk worthy of the Lord.” What a profound and searching thought is here — “Worthy of the Lord.” Surely this is impossible, yet these are the plain words of the inspired writer. To walk worthy of the Lord, it is almost incredible, and yet this is one of the possibilities and glories of grace. The apostle is fond of the word “worthy.” We are to walk worthy of our vocation, worthy of the Gospel, worthy of the saints, worthy of God. We must be perfectly sure that Paul would not put such an ideal before us if it could not be realised. God's commands always imply promises.

Dr. Griffith Thomas.
**SANCTIFICATION**

Sanctification is not an achievement, nor a process, but a gift. We cannot sanctify ourselves any more than the dishes can sanctify themselves after dinner, or, a pair of shoes that has tramped through the mud. It is God Who “sets apart” – and that is what sanctification is – as He did to Abraham, Aaron, Israel, Paul – and you!

– Dr. Griffith Thomas.

**DR. CHALMER’S WARNING**

It is the part of Christians to rise like a wall of fire around the integrity and inspiration of Scripture, and to hold them as intact and inviolable as if a rampart was thrown around them, whose foundations are on earth and whose battlements are in Heaven.

**FAITH**

All that is called for on our part is faith. Faith fastens 10 on God’s facts as the limpet clings to the rock. It dwells in the heavens with Christ Jesus, but without forsaking the soul of man. As the boat answers to the helm, so does the believer to the call of God, and thus is ever drawn into God’s will. Instead of asking, “Can God?” faith is confident to say, “God can,” and follow on to know the Lord. Faith is the fundamental principle of the Pilgrim’s life.

– Sel.

**THE SAME OLD WORLD**

Call it Africa or America or England, it is the same old world that needs the same old Gospel; yes, the self-same spot, for in any part of it Satan never lacks an apple for an Eve, nor a grape for a Noah, nor a change of garments for a Gehazi, nor a wedge of gold for an Achan, nor a crown for an Absalom, nor a bag for a Judas, nor – ah! saddest of all – nor a world for a Demas.

– Dan Crawford.

**THE CONVICTING WORD OF GOD**

A Mohammedan, who secured a copy of the Scriptures in exchange for a few eggs, professing that he had no money to pay for the book, after reading some it it, returned to the colporteur with the money, saying, “Those eggs were bad! I have read the book and now want to pay the proper price for it.”

– Sel.

**A PRECIOUS SECRET**

Professor Drummond once related the following: “I knew a very beautiful character, one of the loveliest that ever bloomed on this earth. It was the character of a young girl. She always wore about her neck a little locket, but no one was allowed to open it. None of her companions knew what it contained, until one day she was laid up with a dangerous illness. Then one of her friends was granted permission to look into the locket, and she saw written there: “Whom having not seen I love.” That was the secret of her beautiful life. And it will be ours, too, if we love Him.

**A LITTLE SIN WILL GROW**

Beware of little sins, because a little sin is just a big sin undeveloped. A little sin is sure to grow till it becomes a big and awful sin, and sin, when it is finished or full grown, bringeth forth death (James 1: 15).

**SIN**

It is dangerous even to look at sin, for looking leads to longing. A look at sin often leads to lusting after sin, and that soon ripens into the actual indulgence. No man ever thinks of sin without damage. I saw a magnificent photograph in Rome, one of the finest I had ever seen, and right across the middle there was the spectre mark of a cart and two oxen repeated many times. The artist had tried to get it out, but the trace remained. While his plate was exposed to take the view, the cart and oxen had gone across the scene and they were indelible. Often in the photograph of a fine building you will see the shade of a man who passed by, who is there represented by a ghostly figure. Upon our soul every sinful thought leaves a mark and a stain that calls for us to weep it out – nay, needs Christ’s blood to wash it away. We begin with thinking of sin, and then we somewhat desire the sin. Next we enter into communion with the sin, and then we get into the sin, and the sin gets into us, and we lie asoak in it.

– Spurgeon.

**TEMPTATION**

We have no warrant to expect that we shall be immune from temptation because we are consecrated to the Lord Jesus. Most Christians, in fact, are tempted far more after conversion than they were before. It is not sin to be tempted, but only if we yield to the temptation.

– Sel.

**PRAY WITHOUT CEASING**

A body of ministers had gathered for mutual discussion on spiritual things. One of the things that came up for discussion was how the command to “pray without ceasing” could be complied with. A plain servant girl who happened to be near, hearing the query, said: “That is not
very hard to understand; it is one of the easiest things in the Bible.” “Well,” said an old minister, “Mary, what can you say about it; let us know how you understand it. Can you pray all the time?” “Oh yes, Sir,” she answered. “What!” he exclaimed, “when you have so much to do?” “Why, Sir,” answered Mary, “the more I have to do the more I can pray.” “Indeed! Let us know how you do it, for most people think otherwise.” Well, Sir, when I first open my eyes in the morning I pray, “Lord, open the eyes of my understanding,” and while I am dressing I pray that I may be clothed with the robe of righteousness; when I am washing I ask for the washing of regeneration; and as I begin to work I pray that I may have strength equal to the day. When I begin to kindle up the fire I pray that God's work may revive in my soul, and as I sweep out the house I pray that my heart may be cleansed from all impurities; while preparing and partaking of breakfast I desire to be fed with the hidden manna and the sincere milk of the Word: as I am busy with the little children I look up to God as my Father and pray for the spirit of adoption that I may be His child; and so on all day. Everything I do furnishes me with a thought for prayer.” The old minister was delighted with this exposition, and exclaimed: “These things are revealed to babies and often hid from the wise and prudent.”

Sel.

LESSON NOTES

JANUARY. 1952

By Rev. Donald Macdonald. M.A

6th JANUARY

The method of teaching truth by means of parables is one which has nowadays fallen largely into disuse among us, except for children. It is a method, therefore, which seems more adapted to those of weaker understanding. Yet when the disciples asked our Lord why He thus taught, He replied that it was because to the multitude it was not given to know the mysteries of the kingdom of heaven. But this was not because His teaching was obscure and difficult. They stumbled at its very simplicity. It was not greater intellectual power they needed for its comprehension, but a more child-like spirit. “Except ye become as little children ye shall in no wise enter into the kingdom of heaven.”

Our Lord's parables comprise a large portion of His recorded teaching. The number is variously estimated; some reckoning as parables what others do not consider such. They may be broadly divided into (1) parables from plant life, and (2) parables from human life, and those we are now to consider belong to the former class, with the exception of the last. It has been remarked as singular that none of our Lord's parables suggest His occupation as a carpenter, and the explanation has been offered that village carpentry in Palestine, though it gave the craftsman his distinguishing appellation, was really primarily a farmer like his neighbours. Thus Jesus speaks of sowing and reaping, of ploughs and yokes, tares and wheat, of vines and vineyards, etc., showing complete familiarity with these things. The argument is by no means conclusive, for, apart from the question of His Divine insight, our Lord's wonderful mind was perfectly capable of grasping all these things without the familiarity which comes from the practice of them.

13th JANUARY

The parable of the sower needs no explaining, for the Author of it has Himself done this. But it needs study in order that we may apply its teaching to ourselves and find out to which class of the hearers of the Word we belong. The parables from plant life have this in common – they suggest that religion is a living thing, and that its worth depends on growth, natural, healthy and unhindered. This is pre-eminently the case with the parable of the sower. The seed, of course, must be the good seed of the kingdom, the pure teaching of God's truth, unmixed with error and useless human additions. Yet inasmuch as the sower is but a fallible human being, this can never be wholly so. But, if the good seed be there, it will grow and bring forth fruit in the right soil, in spite of the chaff and dust of human error which may be mingled with it.

The parable is mostly concerned with the hearing of the Word and the use we make of it, the removal of hindrances to its growth and fruit-bearing in our lives. The shallow natured may become conscious of their weakness and pray for wisdom. The worldly minded and the faithless can pray for deliverance from their besetting sins, and seek to realise God in Christ is infinitely more precious than all His temporal gifts, and as the Father Who knows and supplies all His children's needs.

20th JANUARY

In the parable of the sower we had the growth of the kingdom from the individual aspect. Here we have it from the general aspect. In a sense, the parables are prophecies, and, in our discouragement at the slow growth of the kingdom in our hearts and in the world, they are eminently fitted to hearten us and strengthen our faith, as we realise that this state of things was perfectly foreseen by the King Himself. The inadequate response to the Word as forecast in the parable of the sower is followed by the picture of the imperfect state of the Church visible in the parable of the tares. It is clearly evident in our Lord's teaching that there are ministers of evil who sow error in the hearts of men. But just as in the case of the good seed, the hearers have...
their responsibility for accepting it, and the fruit in evil character is their responsibility, too. The parable may be applied to the world as well as to the Church. Both belong to God, and both are polluted by evil. Worldliness in its worst forms shelters under the wing of the Church. Greed and fraud, malice and cruelty all wear the mark of the Christian profession.

Sowing tares or other noxious seed in a neighbour's field was a common and very effective way of wreaking spite or vengeance on him. It was done secretly, and the world could not know that it was not the fault of the owner. So men are apt to blame the Church and its leaders, and even the Master Himself, in their rebellious hearts, for the faults and imperfections of the organisations that bear His name. They never think of the possibility that an enemy may have done it.

The parable even answers the objection that the Church should cleanse herself of these aliens. The servants are to refrain from trying to rid the field of the tares (properly “darnel”) lest, in attempting to do so, they root up the wheat also. It is the warning, “judge not,” in another form. It is when the harvest has come and the fruit appears that the distinction will be manifest. But this has another message and a different warning. Because judgement is not executed now, and good and bad seem to be treated alike by the silent heavens, let us not presumptuously argue that it will be always thus. Again, the children of the kingdom may take courage if they, too, seem to themselves no better than the worldlings around them. The wheat may resemble the darnel now, but the time is coming when the slowly developing fruit shall make clear the vital difference.

27th JANUARY

These parables are so short as to be comprised, each of them, in a single sentence, but it would take much more space than is at our disposal to state even the leading aspects of their message. The parable of the mustard seed illustrates the astonishing nature of the growth of the kingdom of heaven. The smallness of the Seed typifies the humble and insignificant beginnings of the kingdom in a small province of the Roman Empire and among the lowliest even there, against the opposition of the rich and powerful, not only of the Empire, but of their own countrymen. Humanly speaking, everything was against it; it had no chance of survival. But its very weakness was, under God, its protection. Those who would have crushed it, the Jewish religious leaders, did not have the full power in their hands, and when the Empire awakened to its danger from the new force that had entered the world, it was too late. The opening of the gates of hell in the fury of the pagan persecutions could not destroy it.

The parable is a prophecy. Much more than its first hearers, we of today can feel its force and realise its meaning. Though far in the future may lie its ultimate fulfilment or nigh at hand, its bitterest opponents cannot deny that the Church of Christ is a force to be reckoned with, and one that has exercised an incalculable influence already on the history of the world. The very bitterness of their attack is evidence of their high estimate of its importance.

In connection with this parable also we might remark on the idea of the vitality of the kingdom as suggested by the living organism to which our Lord compares it. This is apparent outwardly in the growth of the kingdom, but it is still more apparent from within, especially in times of apparent arrest of growth. In winter the tree seems dead and lifeless, but could you see into its cells, you would find life there, dormant, perhaps, but very far from dead. So those inside the Church of Christ know that there is a life in her that nothing can destroy, a vitality that laughs at the futile opposition of man, and that bids the great adversary himself stand back, in the name of his Conqueror.

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

1951
Dec.  1 – Stephen McSwan, Barrington.
     2 – Marie Steel, Wauchope.
     3 – Reginald McKinnon, Kindee.
     4 – Joy Kidd, Taree.
     5 – Helen Robinson, Yagoona.
     6 – Barry McKay, Kinchela.
     7 – Donna McDonald, Upper Bunyah.
     8 – Frances Robinson, Marlee.
     9 – Frank Bain, Wauchope.
    10 – Margaret Tout, Birdwood.
    11 – Myrie Murray, Bunyah.
    12 – Judith Black, Eastwood.
    13 – John Green, Maclean.
    14 – Margaret Oakley, Failford.
    15 – Lorraine Chapman, Taree.
    16 – Graham Kidd, Taree.
    17 – Gordon Stewart, Wingham.
    18 – Lorna Keast, Wauchope.
    19 – Donald Atkinson, Barrington.
    20 – Marie Russell, Taree.
    21 – Helena Breckenridge, Haberfield.
    22 – Graeme Nisbit, Sydney.
    23 – Donald McSwan, Maclean.
    24 – Graeme Weber, Tinonee.
    25 – Kenneth Stevenson, Sydney.
    26 – Catherine Bain, Wauchope.
    27 – Margaret Greig, Wauchope.
    28 – Stanley Murray, Krambach.
SEARCH WORK IN DEUTERONOMY 22 TO 25
1. Write out Deuteronomy, Chapter 22, Verse 5.
2. Was it permissible to plough with an ox and an ass together?
3. Was it permissible for a man to pluck the ears of corn of his neighbour if he were hungry? Turn up Matthew 12.
4. What is said about the payment of a hired servant?
5. Write out the instructions regarding gleaning in the field after harvest?
6. How many stripes were permitted in flogging?
7. Which tribes were to stand upon Mount Gerizim to pronounce the blessings?

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.

CHRIST OUR SACRIFICE

There is a strong tendency to look upon the sacrifice of our Lord Jesus Christ as a mere historic event. This is a grave mistake, for it destroys the consciousness of the perpetuity of Christ's sacrifice, the sufficiency of its merit to meet our present need, and would render the greater part of Holy Scripture meaningless. Such a statement as “The Lamb in the midst of the throne as it had been slain,” would not convey any meaning to the mind.

The sacrificial death of our Lord and Saviour is central in all Scripture. It is the only source of knowledge concerning God's purpose and relationship to man, and the only justification for the continuance of human history. And whether man is conscious of the fact or not, his existence on this sphere is wholly dependent upon the Sacrificial death of Jesus Christ.

Therefore to consider Christ's sacrifice as a mere historic event is a classical symptom of spiritual deformity if not spiritual death. In this life we are continually faced with crisis, our noblest achievements are doom-ed to frustration and our closest associations must be broken, and once the cord of life is broken it cannot be repaired. If we are to understand the meaning of our life, we must listen to God expound his plan and purpose for the universe; we must know that our present life here is not an end in itself, but a passing experience, an incident in our immortal existence.

The Gospel invites you to listen to the infinite wisdom of God, and the key to the thought of God is found in the sacrificial death of Jesus Christ. The Book of Revelation emphatically states that in “the midst of the Throne stood a Lamb as it had been slain.” In other words that humanity (body and soul) which the Son of God assumed at Bethlehem and in
which He was “wounded for our transgressions and bruised for our iniquities” at Calvary, is exalted to the Throne of Authority and power. God manifest in glorified humanity, and where the visible manifestation of Christ is, of necessity, His sacrifice must be also. As the writer to the Hebrews said: “Lo I come to do thy will, by the which will we are sanctified through the offering of the body of Jesus Christ once for all,” and from the visible manifestation of Christ, shall the unregenerate world call upon the mountains and rocks to hide them “from the face of Him that sitteth upon the throne and the wrath of the Lamb.” The visible presence of Christ's humanity in heaven is a perpetual witness to the fulfilment of the purpose for which it was assumed, and the Gospel invites you to listen to God expound that purpose to you in His word.

When God expounds the Sacrifice of Christ it is not a message of wrath but one of mercy, not of vengeance but of grace. Christ offered Himself a sacrifice, in the room and stead of his people. He died as their substitute in the fullest sense of that word. By His incarnation he entered into their place and dwells there making that place His own, and by grace, His people, through faith enter into His place and dwell there, Christ having entered into the place of His people found it the place of a curse; even the centre of the righteous condemnation of heaven's justice. So it is written: “Cursed is everyone that hangeth upon a tree” and that curse led Him to the cross of Calvary, where the most profound and terrible sentence was pronounced. Eternity can never produce an equal to that sentence. “Awake, O sword against the man that is my fellow, etc.” Heaven let loose the weight of Divine wrath, and it fell upon Him, in the place where it found him. The place that was once occupied by His people. The catastrophe of Noah's day, the fires of justice that consumed the cities of the plain, and the disaster that overtook Pharaoh's armies at the Red sea were insignificant compared with the intensity of His sufferings and He found them all in your dwelling place.

When God speaks to you in the Gospel, He invites you to exchange places with Christ, even with Christ crucified. As Paul hath said: “I am crucified with Christ,” and the Lord Jesus indicated that such must be, when He said, “Except a man deny himself and take up his cross and follow me, he cannot be my disciple.” A very superficial meaning is often placed upon this profound statement which makes the cross which we are commanded to take up, have some reference to adversity or physical deformity, or some sort of self denial. Away with such a thought! Christ having offered Himself once a sacrifice, there remaineth nothing to be accounted for. Would you take your patience in adversity to enrich the merits of Christ's sacrifice? That is the thought of man, but not the thought of God. Physical infirmity and material adversity finds its end in death, but death is no remedy for spiritual deformity, it will not ease a guilty conscience or bring peace to the troubled soul, it will not quench the fires of remorse, or wipe away the tears of despair. No, the Gospel invites you to dwell in the place of Christ crucified, the merits of His cross become yours.

What Christ means when he says “Except a man deny himself” is that you are invited to exchange places with Christ, that you place no confidence in your station in this life, the circumstances that prevail, nor the environment in which you move. regardless of your achievements, patience in adversity, or good works, it is the place of the curse. Your circumstances may enable you to help others, your environment may be congenial to good manners, and your patience may be an example of fortitude, but these things will not save you from the judgements of God. Paul gives us a very clear example of denying himself in the 3rd Chapter of Philippians. God declares, that if you heed the Gospel, Christ will wholly exchange places with you. for Christ has entered into the conditions, circumstances and environment in which you move, in the place of the curse, and His experience was intensely real. He was born of a woman, made under the law, was tempted in all points as we are, yet without sin. Christ became wholly and completely one with us.

If you will heed the Word of God, and exchange places with Christ, the experience will be intensely real. Born of God, “For ye must be born again,” sanctified by the Spirit, “renewed in the spirit of the mind,” and receive the commendation of the Father, “This is my beloved Son in whom I am well pleased.” Therefore, when we are called upon to deny ourselves, it simply means we exchange places with Christ. He was conceived of the Spirit and born of the virgin. The Spirit was given to Him without measure, and He received the commendation of the Father; or as Paul puts it, “I live yet not I, but Christ liveth in me.”

The Cross was the place of atonement, and God invites you to exchange places with Christ here. Your sin deserves the punishment determined, Eternal Death, and it is appointed unto all men once to die, after death the judgement. Christ's sacrifice is exalted
in heaven, and there remains no more sacrifice for sin, but the merit of that Saviour can be yours in the day of judgement.

Again the cross reveals the heart and mind of Christ. He sought no benefits, save those that came from magnifying the law of God, for it was at the Cross that He magnified the law and made it honourable. And again He invites you to exchange places with Him, for the magnifying of God's laws bestows heavenly blessings, immortality and incorruption, the very elements of heaven. “When He asked life of thee, thou life to Him didst give, even such a length of days that he forever more should live.” And are not such blessings and benefits the choicest and most precious that can be conceived. Again, “At God's right hands are pleasures evermore.” If you would heed God's Word, you could claim these blessing now.

Should the celebrities of heaven call upon you to justify your claims, or should the realms of darkness demand your credentials, you have only to point to the Lamb in the midst of the throne, as it had been slain. For Christ has made the benefits of His sacrifice yours.

Did not Paul say: “I am crucified with Christ?” Christ's death, His cross, His sacrifice, is yours, because he hath made it so; as the word of God hath said, “Christ our sacrifice.”

3 AMALGAMATION

In the year 1842, twenty-two members of Dr. Lang's Church (Scots Church, Sydney) separated from the congregation, on the principles that led to the Disruption of the Church of Scotland, in 1843. Within the Synod of Australia there were men contending for the same principles, but they felt that every avenue must be explored and every argument prayerfully considered, before taking steps that would result in the Disruption of the Church. The Synod of Australia in Connection with the Established Church of Scotland, embraced the present state of Victoria as well as New South Wales.

The late Rev. William McIntyre, was mainly responsible for preventing the disruption from 1843 to 1846. He said, “I acted on the principle that every other means of rectifying our testimony should be tried before disruption was resorted to. It was only when I discovered that no success could be achieved by other means that I, sorrowfully consented to withdraw.”

The late Rev. James Forbes, the first settled Presbyterian minister in Melbourne, took a similar stand to that of Mr. McIntyre and remained within the Synod until he was convinced that nothing could prevent a disruption. On the 12th day of July 1846, Mr. Forbes, addressing his congregation, in Scots Church, Melbourne, said: “I have, ever since admitted to the sacred office, held precisely the same views with regards to those points (Protest, 1842), which separate the Free Church from the Establishment in Scotland. I hold these views no doubt with increased intensity now, and am far more deeply impressed than I once was, with a sense of their paramount practical importance; but the views themselves are the same which I have all along held and avowed, I approve of the Free Church, because she maintains in purity and entireness, those principles, which according to my conscientious convictions I vowed to maintain at my ordination.”

The Synod of Australia in Connection with the Established Church of Scotland was in session, 10th day of May, 1846. At 12 noon, the Rev. William McIntyre, together with the Revs. Tait, and Stewart, and Mr. S. Martin, entered the Court, and after Mr. McIntyre had read a Protest, they withdrew, to continue the testimony of the Church of Scotland under the designation of the “Presbyterian Church of Eastern Australia,” and the Synod of Eastern Australia was constituted as the supreme ecclesiastical court of the Church.

The Rev. James Forbes also withdrew from the Synod of Australia during the sitting of the Synod, October, 1846. It was not until 1847 that sufficient ministers were found in Victoria to constitute a court of the Church but on the 9th day of June that year, the Free Presbyterian Synod of Australia Felix, later Victoria, was constituted. The following May, the “Fundamental Act” was passed by the Synod. Thus from 1847, we have two autonomous churches bearing testimony to the principles of the Free Church of Scotland, after the Disruption, 1843. Both churches maintained that the principles set forth in Claim, Declaration, and Protest, 1842-3, were the principles of the Church of Scotland, dating back to 1560. One of the contributing causes for the formation of two autonomous churches, was undoubtedly the great distances, and the problems of transport and communication in those early days.

The Synod of Eastern Australia, and the Synod of the Free Presbyterian Church of Victoria have given much attention to the question of union over recent years, and during the sittings of last Assembly, it was agreed that representatives of the respective Synods should meet in Conference. (A report of this Conference, held in Melbourne, appeared in our last issue.) We feel that an important step has been taken,
in the recommendation submitted to the respective Synods for their approval. Providing the recommendations are approved, they will then be sent down to Kirk Sessions and Congregations.

The Presbyterian Church of Eastern Australia has never been opposed to the union of Presbyterians upon a basis that embraces the constitution of historic Presbyterianism, which is embodied in the “Claim, Declaration, and Protest.” The Rev. William McIntyre, who did more than any other man to preserve the distinctive principles of Presbyterianism in New South Wales, for three years from 1843 to 1846, did his utmost to prevent a division of the Presbyterian Church in the colony of New South Wales, and it was not until he had exhausted every means to maintain those distinctive principles in the Synod of Australia in Connection with the Established Church of Scotland, that he withdrew. When the question of Union was being discussed in the Synod of Eastern Australia in 1863, the Rev. Mr. McIntyre said, “I have never been an obstructionist in relation to Union. I confess, I have been a maintainer of principle – even a stickler for it if you like – and I wish to die bearing that character.”

In the year 1879, the Presbyterian Church of New South Wales addressed a letter to the Synod of Eastern Australia, relative to Union. The following is an extract from a letter forwarded by the Synod to the Presbyterian Church of New South Wales.

“Dear Brethren.

“We received your kind invitation to confer together in respect to the grounds which keep us separate, with a view to their removal and our ultimate Union, with feelings of respect. We would heartily enter upon such a proposal, and appoint a Committee for that purpose, were we not deeply convinced that there is not that unanimity of sentiment and practice among us as churches which would warrant our taking action toward Union. We simply refer at present to the different relations in which the two bodies stand to the churches at home and to their avowed principles.”

The question of Union with the Presbyterian Church of New South Wales was again brought forward in the year 1884. The following motion was moved, seconded and agreed to:

“That, as the question of Union has been raised in the Presbyterian Church of New South Wales, this church feels bound to state that it cannot entertain the question of Union with the Presbyterian Church of New South Wales until it acknowledges its adherence to the principles embodied in the ‘Claim, Declaration, and Protest' laid on the table of the Church of Scotland on the 18th May, 1843.”

It will be noticed that the principles maintained by the Free Church of Scotland after the Disruption, 1843, were the determining factor in the decision to continue the testimony of the Church of Scotland in Australia, under the designation of the Presbyterian Church of Eastern Australia, and also, the Free Presbyterian Church of Victoria. Throughout the history of the Presbyterian Church of Eastern Australia, the Claim, Declaration, and Protest, have been set forth, as justifying her continuous witness as a separate Presbyterian Church.

On the 28th day of March, 1877, the Free Presbyterian Church of Victoria “reconstructed” their Synod, and forwarded the Articles of her Constitution to the Synod of Eastern Australia. There was a distinction between the constitutions of the respective Synods. The Synod of Eastern Australia had an “Unwritten” Constitution while the Synod of Victoria was “Written.” The convener of the Committee dealing with the matter after commenting favourably on the Articles said: – “But (we) are not sure it would be a wise course to depart from the simple adoption of the Ancient Standards . . . till a common platform can be adopted we suggest mutual eligibility.”

The late Rev. William McDonald, studied divinity under the late Dr. Geo. Sutherland, of Sydney, and was licensed to preach the Gospel, together with the late Rev. John Davis, by the Synod of Eastern Australia, on 6th March, 1876. Mr. McDonald received a call from the Hamilton congregation of the Free Presbyterian Church of Victoria, and was ordained and inducted into the aforesaid charge on 28th March, 1877. The induction of Mr. McDonald strengthened the relationship between the two churches. After 25 years service to the Free Presbyterian Church of Victoria, Mr. McDonald accepted a call to the St. George's congregation of the Presbyterian Church of Eastern Australia, and was inducted into the charge 13th December, 1901. In February, 1908, the late Rev. J. D. Ramsay, was licensed by the Presbyterian Church of Eastern Australia. In 1911 Mr. Ramsay was called and inducted into the Hamilton charge. The freedom with which these ministers moved from one church to the other reveals that the doctrine and principles held by them were substantially identical.

The interest in the Union between the Presbyterian Church of Eastern Australia, and the Free Presbyterian Church of Victoria was increased after 1905, and resulted in the calling of a Conference.
held in Sydney, 18-19th September, 1911, The following motion was agreed to: –

“…That it is desirable that the aforesaid churches, holding as they do the same doctrine and principles, which are identical with those which the Free Church of Scotland held in 1843, and also does at the present time, federate under one supreme ecclesiastical court; possessing the powers and full jurisdiction of a Presbyterian Assembly in all spiritual matters but without in any way interfering with the rights and titles of each State Church to its own property and funds.”

The Second Conference was held 9th April, 1913, and a Basis of Union was agreed to. But the Basis of Union is unsatisfactory, and for this reason the Melbourne Conference was held during November, 1951. The 1913 Basis was unsatisfactory because it does not go far enough for a corporate Union of the churches; and it goes too far for a Conference of two autonomous churches.

Under the Basis, a “Corporate Union” is impossible by the restrictions imposed by Article 3:

“That the property and funds of each State Church shall remain under the complete control of each of the churches in each State as hitherto.”

Under the Basis, a “Conference of Two Autonomous Churches” is impossible by the conditions set forth in Article 2: –

“That the supreme court of these Federating churches be the Assembly of the Free Presbyterian Church of Australia and have jurisdiction and powers proper to a Presbyterian Assembly in all spiritual matters.”

It is impossible to divorce the property and funds of a church from its distinctive principles. A definite attempt was made to abide strictly by the Basis of Union, and for a period of approximately 10 years, the Synod of Eastern Australia, maintained, collected, and administered all the funds operating before the Basis of 1913, but Article 3, proved to be impracticable and gradually all the funds that were not bound by civil law, passed into the control of the Assembly.

The History of the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria since 1877, and especially since 1913, emphasizes the mutual agreement of these two autonomous churches to present in Australia a oneness of purpose, and in order to achieve this end, the Melbourne Conference made its recommendations.

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HEALING THE HURTS OF LIFE

BY THE REVEREND JOHN SUTHERLAND BONNELL, D.D., LL.D.

To be carnally minded is death, but to be spiritually minded is life and peace. – Romans 8: 6.

MARK TWAIN once said: “If I were a heathen I would erect a statue to energy and fall down and worship it.”

Well, Mark Twain didn't need to erect that statue, because statues to energy are erected all across our nation. Indeed it would be difficult to find any more fitting symbol of our national life than a statue to energy.

Think of the adjectives that are most popular today as we describe our achievements: dynamic; aggressive; vigorous; powerful. We are a people who worship energy! It is not accidental that we should be the first in history to discover the mightiest force known to man, atomic energy.

But there are other words of vital importance in human parlance aside from those that I have enumerated: poise; balance; serenity; steadfastness; tranquillity; peace. These are qualities absolutely indispensable to any well-ordered civilisation or any well-ordered life.

One of the clearest thinkers of our time has declared that man's life is built on the same principle as a Gothic cathedral, with balanced thrusts. Every new arch must be braced with new foundations. In a cathedral such as Notre Dame in Paris we see many flying buttresses. As the nave of a church is enlarged the thrust from without must meet the push from within. So in the life of a people the more extensive our material achievements become the deeper and stronger must be our moral and spiritual foundations.

St. Paul said: “To be carnally minded is death, but to be spiritually minded is life and peace.”

What does he mean by “carnally minded?” The carnal mind is one whose spiritual faculties are dominated and enslaved by the material and the physical. In a civilization the carnal mind is dominant when material achievements outstrip the moral and spiritual. Now, is not that exactly the state of our modern world, and isn't it from this situation that most of our stubborn problems emerge? All too much we have become a materially minded people. We concentrate our thoughts on things; consequently, we are in the midst of widespread nervous tension and dispeace.

For instance, in New York City, one in every eighteen persons has received or is now receiving psychiatric treatment. One in every eighteen! A balanced life for the individual, as for a people can be achieved only as we cease to fasten our thoughts...
constantly on external things and find an opportunity for meditation and the cultivation of that inner serenity and peace of which we stand in desperate need.

The great Marshal Foch said to a friend who is a member of this congregation: “One of the worst features of our present day civilization is that one never has time to meditate.”

The Surgeon-General of the United States a few months ago announced to the people of this nation that heart disease is now far and away the major cause of death. Then he proceeded to enumerate the factors which have precipitated this condition, and foremost he places hypertension induced by our mode of living.

These facts stressed by Dr. Parran were dramatically brought home to a group of American business men a little time ago. The Heart Association a medical association in the city of Chicago, invited eighty-five top flight executives to a meeting. It was held in the Chicago Union League Club.

The doctors placed in front of the eighty-five men four glass containers in each of which was a human heart. The first heart was normal; the second heart was swollen, balloonied up to almost twice its normal size. They announced that this was the heart of a hot tempered newspaper executive who died instantly while arguing with one of his assistants. The third heart belonged to a business executive who lived under constant tension and refused to relax or to slow down when advised to do so by his physician. He died while comparatively a young man.

The fourth heart belonged to a business man who suffered a heart attack at the age of sixty-five. He then commenced to learn how to live. He relaxed and 6 began to enjoy life and died peacefully at the age of eighty.

I am sure that it was a very thoughtful group of business executives who went back to their offices that day.

Now the emotional factors which are most frequently the cause of inner tension are fears, anxieties, anger, jealousies, resentments, worries, and hate. The sovereign remedy of them all is faith, for “to be spiritually minded is life and peace.”

On several occasions recently at the 5:30 rush hour, I have ridden up an escalator in a New York subway station. It happens to run parallel with another escalator that descends. I found myself looking into the faces of some seventy to one hundred persons who had just completed their day’s work and were on their way home. It was impressive to note how tired most of them looked. There was strain and tension in many faces, with evidence of nervous exhaustion and irritability.

I could not help reflecting that on Sunday morning tens of thousands of people similarly situated will feed their souls on the Sunday morning papers and the radio – the same diet as on the other six days of the week. They will read and hear of conflicts and tensions and suspicions and hates and violence, with recurrent appeals to purchase this or that commodity. They expose themselves constantly to the impact of the temporal. The material crowds in upon them until their little souls are shrivelled up and wither away and finally die.

St. Paul says in effect: “To be carnally minded is the road that leads to dissolution and death.”

Senancour, the French writer, exhorts: “Let us keep our silent sanctuaries; for in them the eternal perspectives are revealed.” Isn’t that our basic need today, to keep ever a vision of “the eternal perspectives,” and to know that we are not constantly “cabin’d, cribb’d, and confin’d” by material things, the dust that returns again to the dust? Rather shall we have the liberating knowledge that no matter how difficult life may be for each one of us, there are windows that open to the Infinite, and above and around us are the inexhaustible spiritual resources of the eternal God.

This is what St. Paul means when he speaks of being “spiritually minded,” and it is the way of life and peace. So let us keep our “silent sanctuaries” at the beginning of each day with God and His Word, and at intervals throughout the day even in the midst of the crowd, and when by thronging duties pressed, let us now and then turn aside for a brief moment and seek the face of our heavenly Father.

The saintly Bernard of Clairvaux has written: “Wherever thou shalt be pray secretly within thyself. If thou shalt be far from a house of prayer give not thyself trouble to seek for one; for thou art thyself a sanctuary designed by God for prayer.”

“Thou art thyself a sanctuary designed by God for prayer.” When you find the pressure of life in the midst of the busy day getting a little bit too much for you, close your eyes and commune with God, and spiritual reinforcement will come flooding into your soul and you will know the peace of those who walk with Him.

Another source of spiritual strength and healing is to be found in the services of the house of God. While it is true that we ourselves are sanctuaries designed by God for prayer, it is easier to become
aware of His presence in those places where He has recorded His name, sanctuaries made sacred by the prayers of the saints.

Much will depend upon your own spiritual preparedness. If you come to a Sunday morning service with no greater thoughtfulness than you give to attending a movie-house, barrenness of soul is likely to result.

Come in the spirit of expectancy. Believe that you will receive a blessing and you will not be disappointed. Unite your prayers with those of an ever increasing number of persons in this church who set apart a brief period of each day for communion with God. Then on Sunday morning the power of the Lord will be mightily manifested in this place.

All this is but another manifestation of the New Life Movement in our church. This week an additional prayer group will be formed. Six groups are now meeting on weekdays.

Dr. Elwood Worcester, who exercised a notable healing ministry in Boston some years ago, writes that a minister said to him: “I find the strain and tension of a church service so great that at the end of it I ache all over as though I had been physically beaten.” Dr. Worcester adds: “Such tension in the life of the minister is certain to be reflected in the congregation.” The people who attend the service will themselves unconsciously experience a feeling of tension and dispeace.

Part of the remedy suggested by Dr. Worcester is that the minister should spend one half an hour in the solitude of his study before the morning service. I would amend Dr. Worcester's suggestion and say that better still the minister should spend three hours of solitude and prayerful preparation every Sunday morning in his study if he is truly to become a channel or agent of God's power.

7 NATIONAL INSTITUTION IN JEOPARDY

To the Editor,
Dear Sir,

In pursuance of the policy of this Society I crave the honour of a little space in your columns to ventilate a matter which is still causing much concern to the more thoughtful members of the community. We have for a number of years followed the challenge to the sacredness of the Lord's Day in this and other lands. We believe that now is the hour when all who desire the continuance of the Day of rest in N.S.W. should give a little less time, energy and thought to secular things and consider the irreparable loss our peoples and our children will suffer if something is not done to halt the trend of this decade.

Party politics govern most things but a matter like this should be placed on a level above the party level. It is with regret that we have to state that the present Government of this State has set its imprimatur on a large measure of Sunday commercialization. The Chief Secretary, presumably the mouthpiece of the Government, has not only issued licenses for Sunday theatres (the courts have just declared such to be illegal) but actually allowed the N.S.W. Lawn Tennis Assoc. and the N.S.W. Rugby League to charge fixed admission fees at certain exhibitions. This only awaits a proper challenge to be declared illegal also.

Seeing that these matters have come to the fore, your readers will no doubt expect that more will be heard about them. In England the advance of the Sunday cinema, at first begun ostensibly for charity, now yields a mere 4 per cent. of the takings for charity, while the producers rake oft a handsome 49 per cent. Meanwhile the worker loses his Sunday in the interests of the money seeker. Thus history there, as in other places, teaches us that of all parties the Labour party should guard jealously the Sabbath as we know it.

Many sigh for a Brighter Sunday, but it is time they learnt that bright Sundays, like bright lives, are possible only if the person concerned has learnt to let the sunshine of heaven into his soul. For this purpose was the Lord's Day given. It is a weekly reminder of the fact of the bodily resurrection of the greatest Friend humanity has ever had, or could have. The Lord's Day Observance Society, in these parts and in other parts of the Empire, is often dubbed a group of joy killers, but a True Christian will think otherwise. Sabbath desecration inevitably brings lawlessness, the essence of sin, the root cause of misery.

Prominent religious bodies in this State are taking a lead in this matter, with whom we are allied. The battle for the British Sabbath (or Rest) should be taken up earnestly by all who value the open Bible, and with all their strength, faith and courage say, Hands of Sunday.

Yours sincerely,
C. P. KING,
Hon. Secretary, Lord's Day Observance Society.

MISSION NEWS

SOUTH AFRICA: Extracts from a letter from Dr. Andrews.

"Please convey to the L.M.S. my deep appreciation for the gift and for the interest and prayer
behind it. I will apply it in the medical work for supplying the extras of treatment such as milk, vitamins and the occasional injection of penicillin; the latter has decreased in price so that an injection only costs 5/- now. Sulphadiazine, however, has risen from 55/- per thousand to 124/- since I came here and I use quite a lot of it. A little child, aged 3, was brought to the Mnxeshia clinic on Tuesday with pneumonia involving the whole of one lung. He had been ill a week, and his condition was critical. An injection of penicillin in addition to sulpha tablets was given, and the mother instructed to let me know if he showed no improvement. The call has come through, There is no bed available to Grey Hospital, but Mt. Coke will take him (27 miles). The battle is still on, and thanks to the gifts of the people at home, his life may yet be saved. How hopeless it would have been had I to prescribe treatment according to the parent's ability to pay? An old woman at Tyusha, a widow, to whom I was called two weeks ago, making a detour of about eight miles from the Rankin clinic, almost wept with relief and gratitude when she was charged the ordinary consulting fee, because I knew she could not afford to pay for travelling. I wish you could join me in person in some of these interviews, and many other people who are making this work possible.

“Richard Dungre, of Ndevana, about whom I wrote in the missionary magazine, died yesterday, another victim of T.B. Richard was converted three years ago and was ordained elder a year later. He has served the Ndevana congregation well, in that office.

“Our babies all have the same colouring, fair hair, blue eyes, pink cheeks. Jenny is especially fair and has the bluest eyes. Annabelle's eyes are blue-grey. The neighbours say that such beautiful babies have never been seen in King, and, like a true mother, my wife lays these things up in her heart, while father is inclined to be sceptical.”

“EVANGELICAL PRESBYTERIAN”

The above is the title of a paper published by the “Westminster Fellowship.” The Fellowship consists of Evangelicals in the Presbyterian Church of New Zealand. It is both interesting and encouraging to notice the policy of the Westminster Fellowship.

“We desire to teach and expound the Reformed Faith in its distinct Presbyterian form. We are concerned not merely with doctrine, but also with the worship of our Church and its system of Government.”

It is also evident that the Fellowship deeply appreciate the evangelical spirit of the Disruption Fathers, and New Zealand's indebtedness to the Free Church of Scotland. The leading article in the first issue of the paper contains the following paragraph.

“The Presbyterian Church of New Zealand in a double sense should be evangelical. Firstly, because Presbyterianism exists to make profession of the evangelical faith which is common to all Churches of the Reformation, as the Act and Declaration of the Free Church puts it.

“Secondly, while it cannot be said to be completely the offspring of the Free Church of Scotland, it must be obvious that without the Free Church of Scotland there would have been no Presbyterian Church of New Zealand. This applies most definitely to the Church in Otago and Southland. The Free Church of Scotland dates its beginning from the Disruption in 1843, but its origin really lies in the mighty evangelical revival that set on fire for Christ many Presbyterians, and made such mighty preachers as Dr. Chalmers. It is our contention, therefore, that the Presbyterian Church of New Zealand is obliged to be evangelical, because we are serving the true interests of the Church in seeking to promote the evangelical cause.”

As we read through the “Evangelical Presbyterian” we came to a brief statement entitled “This is our Task” and, indeed, it is a challenge to all Presbyterians.

“The Westminster Fellowship has been raised up to bear witness to the immortal heritage of Westminster. Its members feel, with Warfield, that the Presbyterian Churches owe it to their own sincerity to see that their doctrinal Standards, embodying, as they profess to believe, the very truth of God which is revealed in the Scriptures, are put in the possession of all whom they can reach with their propaganda. Otherwise how shall they give an account of the “talents” entrusted to them?

“Yet the members of the Westminster Fellowship regard their task of witness less in the light of duty than in that of privilege. ‘What a privilege,’ we aver, with Gresham Machen, ‘to proclaim not some partial system of truth, but the full glorious system which God has revealed in His Word, and which is summarised in the wonderful standards of our Faith! What a privilege to get those hallowed instruments in which that truth is summarised,
discontinuance are to be forwarded to the
Rev. J. A. WEBSTER
The Manse
Wharf Street, Maclean, N.S.W.
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.

down from the shelf and write them in patient
instruction by the blessing of the Holy Spirit, upon the
tables of the children's hearts. What a privilege to
present the historic Standards in all their fullness in the
pulpit and at the teacher's desk and in the Christian
home! What a privilege to do that, for the one reason that
those Standards present not a “man-made creed,” but
what God has told us in His Holy Word.”

“The Evangelical Presbyterian” is published
every three months, and intending subscribers are
invited to write to:

The Rev. G. M. Yule, B.A.,
The Manse,
Edendale, Southland, New Zealand.
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THE CHILDREN'S PORTION
Conducted by Rev. J. C. Robinson
The Manse
88 Alma Road, East St. Kilda, Melbourne, Victoria.

WELFARE OF YOUTH WORK FOR 1952.
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: to years to 11. First and second prize.
Senior: 12 years and over. First and second prize.
(The Search work lessons begin with the January issue of
“The Australian Free Presbyterian,” and end with the
December issue.)

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 child who can
repeat correctly word perfect all the questions of the Shorter
Catechism.

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
Psalms 81: 8-14.
Senior: A certificate for the child who can repeat correctly
Psalms 81 and 133.

SCRIPTURE PORTIONS
Junior: A certificate for the child who can repeat correctly
Senior: A certificate for the child who can repeat correctly

SINGING
Junior: A certificate for the child who can sing correctly,
without musical accompaniment, the following tunes to the
following Psalms: – Old Hundreth to Psalm 100. Zurich to
Psalm 67. Effingham to Psalm 72. 17-19. Eastgate to Psalm
135.
Senior: A certificate for the child who can sing correctly
without musical accompaniment, the following tunes to the
following Psalms: – Old Hundreth to Psalm 100. Zurich to Psalm 67.
Effingham to Psalm 72: 17-19. Eastgate to Psalm 133.
Huntingtower to Psalm 103: 1-5. Rest to Psalm 116: 1-6
Coleshill to Psalm 51: 7-15. Leuchars to Psalm 145. 2nd version
6-10.

ESSAY
A prize for the best essay of “The Parable of the Ten
Virgins.”

CONFESSION OF FAITH
Recognition will be given to any child who is able to
repeat the first chapter of the Confession of Faith on the
subject of “The Holy Scripture.”

BURIAL OF MOSES
By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale of the land of Moab,
There lies a lonely grave.
But no man dug that sepulchre,
And no man saw it e'er;
For the angel of God upturned the sod,
And laid the dead man there.
That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes, when night is done,
Or the crimson streak on ocean's cheek
Fades in the setting sun:

Noiselessly as the spring-time
Her crest of verdure waves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
That grand procession swept.

Perchance some bold old eagle
On grey Beth-peor's height
Out of his rocky eyry
Looked on the wondrous sight;
Perchance some lion stalking,
Still shuns that hallowed spot;
For beast and bird have both seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drums
Follow the funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his matchless steed,
While peals the minute gun.

Amidst the noblest of the land
They lay the sage to rest;
And give the bard an honour'd place,
With costly marble drest.
In the great Minster's transept height,
Where lights like glory fall,
While the sweet choir sings, and the organ rings
Along the emblazon'd wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page, words half so sage
As he wrote down for men.

And had he not high honour?
The hillside for a pall,
To lie in state while angels wait,
With stars for taper's tall!
The dark rock-pines like tossing plumes
Over his bier to wave,
And God's own hand in that lonely land
To lay him in the grave.

In that deep grave without a name,
Whence his uncoffin'd clay,
Shall break again, most wondrous thought!
Before the Judgement Day,

And stand, with glory wrapt around,
On the hills he never trod,
And speak of the strife that won our life
Through Christ, the Incarnate God.

O silent tomb in Moab's land,
O dark Beth-peor's hill,
Speak to these curious hearts of ours
And teach them to be still!
God hath His mysteries of grace,
Words that we cannot tell;
He hides them deep, like the sacred sleep
Of him He loved so well.

– Mrs. Alexander.

THE WORLD'S BIBLE

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.
We are the only Bible, the careless world will read;
We are the sinner's Gospel; we are the scoffer's creed.
We are the Lord's last message, given in deed and word,
What if the type be crooked? What if the print be blurred?
What if our hands are busy with work that is not His?
What if our feet are walking where sin's allurement is?
What if our tongues are saying things, His lips would spurn?
How can we hope to help Him, or hasten His return?
– Annie Johnson Flint.

LIFE

“Life is a story in volumes three,
The past, the present, and yet to be.
The first is written and laid away
The second we are writing every day.
The third and last of the volumes three
Is locked from sight: God keeps the Key.”
– Sel.

AT THE PLACE OF THE SEA

“By the greatness of Thine arm they shall be still . . .
Have you come to the Red Sea place in your life,
Where, in spite of all that you can do,
There is no way out, there is no way back,
There is no other way but — through.
Then wait on the Lord with a trust serene
Till the night of your fear is gone:
He will send the wind, He will heap the floods,
When He says to your soul “Go on.”
And His hand will lead you through — clean through —
Ere the watery walls roll down,
No foe can reach you, no wave can touch,
No mightiest sea can drown;
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod
In the path that your Lord will make.
In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you on from the place of the sea
To a land that you have not known;  
And your fears shall pass as your foes have passed,  
You shall be no more afraid;  
You shall sing His praise in a better place,  
A place that His hand has made.

— Annie Johnson Flint

BE STEDFAST
Here's a hand to the boy who has courage,  
To do what he knows to be right.  
When he falls in the way of temptation  
He has a hard battle to fight.  
Who strives against self and his comrades  
Will find a most powerful foe:  
All honour to him if he conquers,  
A cheer for the Joy who says “No”
There's many a battle fought daily  
The world knows nothing about;  
There's many a brave little soldier  
Whose strength puts a legion to rout.

Be steadfast, my boy, when you're tempted  
To do what you know to be right:  
Stand firm by the colours of manhood  
And you will o'ercome in the fight.

“The Right” be your battle cry ever  
In waging the warfare of life:  
And God, knowing who are the heroes,  
Will give you strength for the strife.

Lord, Who in our blindness sought us,  
Who from sin and death hath bought us,  
Who hast priceless wisdom taught us,  
May the year now opening be  
Lived more closely unto Thee:
May the gratitude and praise  
Which to Thee our voices raise  
Pass into our lives, and bringing  
Good fruit for Thy care up-springing,  
Glorify Thee all our days.

— K. Drew.

SIN'S FASCINATION
When a man has done a wrong thing it has an awful  
power of attracting him and of making him hungry to do it  
again. It exercises a foundation which is hard to resist. Yes,  
it is a good deal easier to find a man who has never done a  
wrong than to find a man who has only done it once.

— Sel.

A HOLY LIFE
A holy life is made up of a number of small things.  
Little words, not eloquent speeches or sermons; little  
deeds, not miracles or battles; not one great heroic act of  
mighty martyrdom, make up the Christian life. The  
avoidance of little evils, little sins, little inconsistencies,  
little weaknesses, little follies, indiscretions; little foibles,  
little indulgences of the flesh – the avoidance of such little  
things as these goes far to make up, at least, the negative  
beauty of a holy life.

— Bonar.

ETERNITY
Upon a life I did not live,  
Upon a death I did not die:  
Another's life, another's death,  
Depends my whole eternity.

THE CAMERONIAN'S DREAM
“When the righteous had fallen, and the combat was  
ended,  
A chariot of fire through the dark cloud descended:  
Its drivers were angels on horses of whiteness,  
And its burning wheels turned on axles of brightness:  
A seraph unfolded its doors bright and shining,  
All dazzling like gold of the seventh refining:  
And the souls that came forth out of great tribulation  
Have mounted the chariots and steeds of salvation.  
On the arch of the rainbow the chariot is gliding,  
Through the dark clouds of thunder the horsemen are  
riding,  
Glide swiftly, bright spirits! The prize is before ye,  
A crown never fading! A kingdom of glory.”

THE BIBLE
“Study it carefully;  
Think of it prayerfully;  
Deep in thy heart let its precepts dwell;  
Slight not its history;  
Ponder its mystery;  
None can e'er prize it too fondly or well.”

LESSON NOTES
FOR FEBRUARY 1952

3rd FEBRUARY
The Pool of Bethesda.  
John 5: 1-16.  
Memorise Matt. 5: 9.
This incident may have taken place earlier in the  
ministry of our Lord than the position in the Gospel  
would seem to indicate. At any rate, it would seem to  
have occurred before His fame had gone through the  
land. For surely after that, He could not have passed  
unobserved by this pool and its multitude of diseased  
folk, nor would they have been waiting there for a  
chance of healing when the certainty of it awaited them  
at the hand and word of Jesus.

The fourth verse is regarded by many scholars as  
an interpolation, thus removing the element of the  
miraculous, or at least of the supernatural, from the  
healings which took place in the pool. The verse may be a  
note by a copyist, but there is no reason for disturbing  
ourselves on the question. If the healings took place, as
no doubt they did, it was by Divine power, and why not by angelic ministry?

The healing of the impotent man presents several worthy features. There is the compassion of Jesus for the sufferer, so long afflicted. There is the patient, well nigh hopeless endurance of the man. There is the infinite superiority of the healing power of Christ, not intermittent, but always available. Perhaps most significant of all is the question, “Wilt thou be made whole?” There must be the desire for healing, and the turning from all other means to Christ, with the look of faith into His gracious and wonderful face.

The Sabbath question comes in here again. Why did our Lord refuse to fall in with the prejudices of the Jews on this subject? It could only have been because it was necessary that He should do so. These “commandments of men” were ministering to self-righteousness; a means of fostering spiritual pride; in reality a barrier between them and the kingdom of heaven.

10th FEBRUARY
The Sermon on the Mount.

In these notes it is quite impossible to enter into any detailed exposition of this wonderful discourse of our Lord. Those who think that it is merely a collection of our Lord's sayings put together by the evangelists are, we believe, quite wrong. No doubt it was delivered on more than one occasion and in different forms. But the version in Matthew has a definite order and sequence, beginning and ending. It sets forth the Law of the Kingdom in brief compass as compared with the Old Testament Law. Yet it is entirely adequate for the new dispensation in which the law is to be written, not on tables of stone, but on the heart of the child of God. It is the grand, broad principles of the law which are here announced and illustrated. It is the Christian character which is here set forth in words by Him who was its perfect embodiment, Who could best describe it.

He begins by revealing the secret springs of right conduct. A humble, contrite, gentle spirit; a soul which longs for righteousness and purity of life; a merciful, loving, yet brave and fearless heart. It is such, He says, who, though men may despise and persecute them, are 12 in reality the salt of the earth; that which keeps it from corruption; the light of the world; God's light in the darkness of a sin blighted creation.

17th FEBRUARY
The Sermon on the Mount.
The Spirit of the Law.

In this section of the Sermon, He makes it clear that He has not come to substitute for the Old Testament Law a less exacting standard. On the contrary, He has come to reveal the true inwardness of the law, the spirit of which is behind the letter, and which demands far more than any number of merely ceremonial rules.

The cherishing of angry feelings, the giving way to evil passions in words only, these are breaches of the sixth commandment as well as the murderous deed. Raca is an Aramaic word derived from the verb, to spit. Spitting on anyone was an expression of the utmost contempt. “Fool” means “coward,” “worthless fellow.” It is the evil spirit behind these expressions that is so offensive in God's sight. If we have such feelings in our hearts towards our brother, our gifts are, like Cain's sacrifice, unacceptable to God. “Be reconciled to thy brother.” This is the way of safety both from the justice of God and the imperfect and often unjust judgement of man. Eastern judges often used their power to rob accused persons of the last penny before releasing them. No doubt there is a spiritual significance in verses 25 and 26 as well. God's laws are self-executing, and apart from the reconciliation in Christ there is no escape from the full penalty.

24th FEBRUARY
The Sermon on the Mount.
The Fulfilling of the Law.

In this section our Lord reveals that the secret of success in keeping the law in the spirit as well as in the letter is to be fulfilled with the Spirit of God, which is the spirit of love.

This brings the first part of the sermon to the culminating point, and one that is so high that most of us scarcely even dare to look up at it and face it. Yet many of the followers of Jesus have kept those precepts of His. They have turned the other cheek; they have yielded more than the aggressor demanded; they have returned good for evil, blessing for cursing, prayers for persecutions. They did it not in their own strength, but through the power of the Spirit of Christ. It is only thus that it can have its effect in winning men from evil to good. It is Divine Love alone that can enable us to follow our Lord to these heights, so impossible for flesh and blood. “The love of God is shed abroad in our hearts by the Holy Spirit, Who is given unto us.”

JANUARY BIRTHDAYS
MANY HAPPY RETURNS

“Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.” – Micah 4: 2 1952

" 4 – Margaret Wilson, St. Kilda.
" 6 – James Eckersley, Coff's Harbour.
" 6 – Robert Gollan, Taree.
" 6 – William Wallace, Taree.
" 6 – Allan Atkinson, Barrington.
" 7 – Mary Nicolson, St. Kilda.
SEARCH WORK IN DEUTERONOMY 28 TO 34

1. Write out a verse which speaks of secret and revealed things?
2. Write out a verse where it is said, “the Word is very nigh unto thee?”
3. Finish the verse where Moses says, “I call heaven and earth to record this day against you.”
4. Where did Moses command the Levites to put the Book of the Law when he had finished writing it?
5. To which tribe did Moses make mention of “the good will of Him that dwell in the bush?”
6. From which mountain did Moses view the promised land?
7. Write out the last three verses of Chapter 34.

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.

I AM THE LIGHT OF THE WORLD

JOHN 8: 12.

There is a little booklet of ancient times that, nevertheless, is read by many people in our day and each year is re-printed. The monk, Thomas a Kempis, the author of that little book, would never have expected that.

The secret power of its attraction up to our own century might be explained in two aspects. first, that this book was written with a background of very difficult times. The age when Thomas a Kempis lived was an age full of uncertainty and clouded with threatenings of war. The second reason why this booklet has earned its imperishable value will be found in its striking title: “The Imitatio of Christi.” (The Following of Christ). The title was a direct contrast to the dark and menacing background; for it was then the fifteenth century, the age of the “Death Dance,” and it was at this very time that the title of the booklet must have
sounded as a message and signal of hope.

The same can be said of the text above, the words of Jesus Christ, from which Thomas a Kempis borrowed the title. “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”

We hope this statement of Christ's may comfort us in this age, so full of difficulties and war threats, rich only in uncertainties, in the large world abroad, and no less, in our personal life.

Is this not a time that calls for strong people, with strong sinews? The world of today is not easy, but let us seek our refuge in these words of Jesus Christ, spoken as Calvary cast its shadows before Him: “I am the light of the world.”

It was at that time in Jerusalem a great week of celebrations, and on the last day the great lights were put on. We could say it was the fireworks display at the end. But at the conclusion of the celebrations everyone had to return to his home in the same dark world, and the grand display on the last day could not change that. Suddenly Jesus stood in their midst and cried aloud: “I am the light of the world.” Even although the festival and fireworks are over, we have in Jesus Christ an ever-burning light in darkness. In His light all other lights will disappear; and even the lights of the feasts of old Israel will only seem like shadows.

Our life on this earth has only a few shining moments, and they pass away so quickly, and Old Israel had its shining moments in the God instituted festivals, but every year they had to be repeated, lest they would forget. And for that purpose Jesus came, to give us light and brightness and gladness the whole year round? No, to be Himself, the Son of God from Heaven, the light and brightness of the earth. God's present to the earth was the presence of His own Son. For God, who commanded light to shine out of darkness, has now given us the Sun of Righteousness, so that everyone that walks in the shadows does not require to be distressed.

Imagine somebody walking in the night who does not know in which direction to go. He is lost. Suddenly the moon comes out from behind the clouds, immediately he knows the way home. Here you have the gladness of light in darkness. Again, imagine a person distressed by the uncertainties and mishaps in the world of today. We can be lost in our sins and temptations. Suddenly we hear the voice of the Good Shepherd saying, “Follow me, allow Me to be your guide,” that is true happiness.

But there of course, Jesus asks that we should follow Him, that we might remain under His guidance. If I have found my guide and redeemer in darkness, I dare not go away from Him, I shall cling to Him all the way. This is the meaning of Jesus' words, “Follow Me.”

Much has been said concerning the “following of Jesus” or the “Imitation of Christ,” and often people have thought that it meant imitating Jesus, or doing as Jesus did. After what has already been said, you can see that that is impossible. Try to imitate the sun or the stars. It is just as unthinkable that we should try to imitate or to do the same work as Jesus did.

What have we to do when the sun shines? You will remember what the wise men from the east did when they saw the star; they rejoiced with exceeding joy, as we read in St. Matthew, Chapter two, for now they knew the way, and the purpose wherefore they had journeyed. And so, when we see the Lord Jesus Christ as the guiding star of our existence, we have always reason to be hopeful and trusting; just as the Israelites of old had the pillar of fire in their midst as they wandered in the wilderness. A pillar of fire from God, Who had promised, even in the wilderness, to lead them till they reached the promised land. Jesus Christ is the pillar of fire in the wilderness of this life, and in all troubles and miseries we know that Jesus leads us and for those who trust in Him exists no impossibilities.

You may think, perhaps, it is easy to say this, for indeed we live in a troubled world, and sometimes we are inclined to creep away in the cloister, just as Thomas a Kempis did. Far away from the troubles, tribulations, sorrows and the evils of society, to find rest for your troubled soul in loneliness. We all understand that attitude, there is reason to be afraid of the world, and man, and there is even reason to be afraid of yourself. For we ourselves are the cause of wars and threats and uncertainty, and we are together the cause of the cross of Jesus. Where shall we hide ourselves? There is reason to be afraid, nay there is reason to stay very close to Jesus, fearing Him and loving Him; for dominating all our anxieties and fears and even dominating all our powers of sin, sound the words of Him Who on His cross has overcome the world.

And now He invites us all to dare to live and dare to be glad and dare to hope as the children of
light, believing in His might.

“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”

– J. F. H. Van der Bom.

PIONEER OF SHAIKH OTHMAN

Of the many mighty men given by God to the Free Church of Scotland, the Hon. Ion Keith-Falconer, M.A., Professor of Arabic, Cambridge University and Missionary to the Moslems of South Arabia, takes a very high place.

Born in 1856, Ion Grant Neville Keith-Falconer was the third son of the Earl of Kintore. At the age of nine he began work under a tutor, who states that the working of God, the Holy Spirit, was clearly manifested at an early period of Ion's life. At 13 years he gained entrance to Harrow and, at this historic school, his housemaster wrote: “Always high principled and religious he never disguised his view. . . . he displayed conspicuously on the walls of his room a printed roll of Bible texts – an open avowal of his belief.” A school companion wrote of him: “His moral standard in speech and action was of the highest. And this was the result of a heart filled through and through with the love of God and Christ. But besides this, he had thought gravely and carefully about religious problems, and had defined and even rigid opinions. Thus when Confirmation was about to be held at the school chapel and many of his friends and contemporaries were candidates for it, Ion astonished his tutor by declaring himself in heart and intention a member of the Free Church of Scotland, and, on principle, opposed episcopal rites.”

He carried off a number of important prizes while at Harrow being a great student but found time to become proficient at shorthand. His favourite amusement and exercise was cycling and on going on to Cambridge University his interest in the sport continued, so that he became a champion. Some of his exploits were, winning, on a number of occasions and 3 at various distances against the professional champion of Britain and lowering the record for the ride from Land's End to John o'Groat's House, an epic of strength and endurance.

On the death of his father he established the Kintore Memorial Prizes for Scripture in his old school, Harrow.

At Cambridge University he decided to compete for the Mathematics Tripos and at the end of the year he obtained a First Class. But he had doubts whether the course he was following was the best for him, so gave up his previous plans and began to read for the Theological Tripos. He passed with distinction gaining the prize for Hebrew.

In 1879, Keith-Falconer gained the Tyrwhitt University Hebrew Scholarship, representing the highest distinction to be obtained for Hebrew at Cambridge. In 1880 he sat for the Semitic Languages Tripos and was placed in the First Class for his brilliant work. Later, he was appointed Lord Almoner's Professor of Arabic at Cambridge University.

During these years at Cambridge he took a great interest in the opening of the Barnwell Mission in the slum areas and was associated with the D. L. Moody Mission, also finding time to win many laurels in the cycling field.

Brilliant scholar and athlete and one of the foremost exponents of shorthand in Britain, there was something more, a heart which the love of Christ constrained to work for Him, a heart filled with the old faith, fervent still after all the turmoil of a great public school and the more subtle temptations of a great University, as when in childhood he learnt its first rudiments at his mother's knee. Keith-Falconer gave generously and worked faithfully among the poor of Barnwell, in Cambridge and in Mile End in the East London slums. Although he was faithful to his Free Church principles, Keith-Falconer was most tolerant of the views of those, who, while agreeing as to the essential truth, differed from him in details. He held his own views unflinchingly but preferred to dwell in conversation with his friends on points they held in common, rather than to battle about those on which they differed.

Wishing to increase his knowledge of colloquial Arabic, which differs from the classical Arabic of which he was a master, he went to Egypt and studied the language there. After his return to England he resumed his work in the slums of London and Cambridge.

Toward the end of 1884, Keith-Falconer's thoughts first began to be definitely drawn to the foreign field. The way in which the idea of choosing Aden as a sphere of his labours first occurred to him was through a paper by General Haig urging upon Christians the duty of attempting the evangelization of Arabia. He made his first visit to Aden in 1885 and as a result he decided that the best way to gain
the confidence of the Moslems of Arabia was to establish a medical clinic and the best position would be at Shaikh Othman.

His father (Lord Kintore) had always been warmly attached to the Free Church of Scotland being an elder of that church, and, Keith-Falconer, though educated in England and counting some of her clergy among his most intimate friends, he remained throughout a member of the Church in which, as a child, he had been brought up.

Accordingly when he proposed to establish a mission in Arabia, he met in conference with the Foreign Missions Committee of the Free Church and asked for their recognition. The Committee warmly accepted his offer to establish the mission at his own expense and commended him and his work to “the Great Head of the Church.”

Together with his devoted wife and Dr. Cowen, he eventually established the mission at Shaikh Othman, ten miles from Aden. He personally, provided funds through the Free Church Missions Committee for the stipend of the medical missionary and it was his intention to hand over all the buildings to the Church when completed.

While awaiting the construction of a suitable mission house in Shaikh Othman, he rented a native hut, ill suited for a dwelling but the best available. After about three months residence in the hut he contracted the Aden fever and suffered relapse after relapse. He was spared but five months in establishing this mission to bring the Gospel to the Muslims of Arabia, not living to see the completion of the buildings he had planned and placed under construction. For twelve weeks he suffered constant attacks of the fever until on 10th May, 1887, in his sleep, he passed quietly into the presence of his Lord and into “the Life that is Life Indeed.”

The Free Church “deliverance” made the following mention,

The falling asleep, in the first months of his fervent service, of the Hon. Ion G. N. Keith-Falconer in the extreme Asian outpost of Shaikh Othman in South Arabia, gives solemn urgency to his latest appeal to the cultured, the wealthy and the unselfish, whom the devoted volunteer for Christ represented:

“If the foundations be destroyed, what can the righteous do?” Psalm 11: 3

A prominent leader in Washington said recently that man must obtain “a sufficient mastery of nature so that permanent world peace will be a reality and not a mere hopeful expression of faith.”

That observation, it seems to me, misses the central issue. Many of our most baffling problems today are due to the fact that man has achieved a mastery of nature, a mastery that now threatens to reduce our civilization to “a vast, slightly radioactive wilderness, devoid of human life.”

What man needs is not a greater mastery of nature, but a mastery of himself, and of those destructive tendencies that are separating the nations into hostile warring camps.

“If the foundations be destroyed, what can the righteous do?”

Well, the foundations are being destroyed before our eyes today. The civilization that this generation has known is passing into eclipse, and the shape of the new one has not yet emerged.

In the last five years a succession of world shaking events have transpired. Here are a few of them:

- Germany disappeared as a great nation.
- Japan ceased to exist as a world power.
- China is awakening to her opportunity for world power.
- The atomic age was ushered in.
- Russia emerged from centuries of eclipse to become a first class world power.
- The United Nations Organisation came into being.

Any one of these six events might well be regarded as an epoch in the course of a hundred years, yet all of them have happened in half a decade.

The most important development of all I have not mentioned with these six: The common man all around the world is awakening to a realization of his rights to freedom and self-determination. Revolutionary propaganda is accelerating the process.

We are so close to present day events that the average man or woman has little understanding of the events happening before our eyes. Like Rip Van Winkle, we are sleeping through a revolution.

Have you noticed what is happening in China, in Burma, in the Dutch East Indies, in the Philippines, in India, in South America, in Egypt, in Palestine, in French Morocco, and even in such conservative nations as Italy and France?
The entire world is in ferment today. We are living in a changing age. There is a seething unrest among the masses, especially in colonial countries. They are demanding the right to self-rule everywhere, and the privilege of developing their own national resources.

Dr. Soong, President Executive of China's Nationalist Government said recently:

“Asia is tired of being regarded only in terms of markets and concessions or as a source of rubber, tin, and oil, or as furnishing human chattels to work the raw materials.”

You can feel the intensity behind these words. There is revolt in every corner of the world against the supremacy of the white race.

During the second half of the eighteenth century the world witnessed two great revolutions: the American, and, later, the French, but the total effect of these two upheavals combined would be insignificant in comparison with the revolution that is happening at this time.

Now, there some people who will tell you that it is just a temporary unrest, and if expedients are applied here and there, it will all end in placidity and peace.

Did you ever hear of Dame Partington? She was referred to in the British House of Commons by George Canning, one time Prime Minister. Dame Partington lived in Sidmouth, England, in 1842. There was a great flood that year. It was so great that it swept over a considerable part of England. The Atlantic Ocean rolled into Sidmouth, coming right to the doors of the people.

In the midst of this sublime and terrible storm Dame Partington was seen on the doorstep of her house on the beach. She had a pail and a mop. She dipped her mop into the sea water flooding her home and wrung it out on her doorstep. Said Mr. Canning: “The Atlantic Ocean was aroused, and the spirits of Dame Partington were up, but it is needless to say that the contest was rather unequal. The Atlantic Ocean won.”

It is as futile to suggest that any temporary alleviative will stem these vast movements towards human freedom as it was for Dame Partington to tackle the Atlantic Ocean single handed with her mop.

Revolutionary forces, too, are advancing. For instance, take the two conservative nations to which I have referred, – Italy and France. In Italy at the last election 4,300,000 Communist votes were polled, In France more than 6,000,000 Communist votes were polled. In Italy, the Communist party has signed up more than two million members. Partially, of course, this is a revolt against the Roman Catholic Church. Even more, it is a desperate attempt on the part of hungry masses of human beings to find some measure of economic security.

“If the foundations be destroyed, what can the righteous do?”

Well, ancient and venerable foundations are cracking and sagging before our eyes. Familiar landmarks are disappearing; buoys in the channels of history are being swept from their moorings and carried away. Not merely the maps of the world are being changed; the face of the world is being altered, and the end is not yet in sight.

“If the foundations be destroyed, what can the righteous do?”

What are the people who believe in God to do? What prophetic word has Christianity to utter in this time of crisis?

Some people are saying: “Let the church retire within herself and forget the outside world. Let her develop a kind of pietism and concentrate on individual religion.”

Well, that is exactly what happened in Germany. That is the reason why the Nazis were able to paganize the nation and prepare for a global war. The church retired within itself and said: “The affairs of the world don't concern us.”

One of the main reasons Martin Niemoller spent eight years in a concentration camp was because he was one of the few German Christian leaders with vision enough to realize what was happening in the nation. He read and interpreted the handwriting on the wall.

A similar policy of retirement within itself has been adopted by the Orthodox Church in Russia. That is the only reason why the Soviet government permits it to continue.

A totalitarian regime tolerates only that which is of some use to it, and the Orthodox Church is now of use to the Russian Government. So its members are allowed to say their prayers, to sing hymns in the church, and to kneel in corporate worship. But no word must be spoken in criticism of government policies within the nation or outside it. The church must remain silent, even though its leaders believe that the policy of their government is an imminent threat to the peace of the world. There you have a perfect illustration of the perils of individual religion that is blind to larger issues.
What I am pleading for is an intelligent Christian approach to national and international problems. It is important that Christians be informed on what is happening in the world, and that they resist every attempt to make the Church a mere tool or mouth-piece of the State.

“If the foundations be destroyed, what can the righteous do?”

What can Christians do?

Well, if they have faith in God and are zealous for the kingdom of Christ, they may take heart, because they will see that the period in which we now live is remarkably similar to the day in which Christ came with His Gospel of the Kingdom of God.

In the years preceding the downfall of the Roman Empire there was the same seething unrest, the same upthrust of the masses, the same cry of spiritual desolation.

It was a despairing world into which Jesus came two thousand years ago. It “had rotted down its ideals through luxury and self-indulgence, arrogance and avarice. Doubts, scepticism, and despair were on every hand. It was a world of shame and decay, of sensuality and senile despair.”

Into this world, so dark and hopeless, came Christ with His gospel of love and of brotherhood and of self-sacrifice. From the hour that He hung upon the cross and rose triumphant from the dead, hope was born in human hearts.

The Apostles of Christ set forth into every corner of the decadent Roman Empire with the good news of God's Kingdom, calling on all men to repent that they might become the children of that Kingdom.

The Christian Gospel goes far beyond Marxism in meeting the needs of the world. It declares that there must be a reformation of individual character before we are fit to be citizens of God's Kingdom.

Experience has amply demonstrated that an order that is based only on economics and politics will create its own tensions and frictions. No matter how noble may be the Utopia that we erect, the human stuff of which it is composed will bring about its own destruction.

When once this personal reformation has been effected, and we have learned to live as brothers in God's world, the Christian Gospel expects us to become crusaders against the evils that still remain. The Gospel of Christ has a message for the individual, and one also for society.

The man whose life has been touched by the spirit of Christ will begin at once to let that spirit affect him in all his social relationships.

Someone has pointed out that the two most searching questions in the opening chapters of the Book of Genesis are these:

First: “Adam, where art thou?”
Second: “Where is thy brother?”

The Church of Jesus Christ must insistently ask these two questions: “Where are you? What are you doing with your life? What is your relationship to Christ?” Secondly, “Where is your brother? What is happening to him?”

If we answer the first question and disregard the second, we are not true Christians. We have not embraced the Christianity of Jesus Christ. The fact that no real progress has been made by the United Nations Organization in the matter of world peace is not the fault of the Organization. The trouble lies within the hearts of those who make up its membership. It lacks a spiritual foundation. It is like the house of which Jesus spoke that was built upon the shifting sand.

The only enduring foundation for a Temple of Peace is good will, a recognition of the rights of others, a readiness to understand their viewpoint, and a willingness to sacrifice one's own interests for the common good of all.

The problem of establishing a new world order is basically a spiritual one. It may well be that in the full perspective of history the stale-mating of our present efforts may prove an ultimate blessing. It may cause the leadership of the nations to recognize that the fundamental issues are not economic and political, but moral and spiritual.

“If the foundations be destroyed, what can the righteous do?”

No foundation is ever destroyed unless there is rottenness in it, and there has been plenty of rottenness in twentieth century civilization; plenty of injustice, ill-will, greed, hate and selfishness. God is shaking the whole world today; He is shaking our Western civilization, and I believe that the awakening of the races is but part of the Divine plan for His earthly children.

It is a painful business to live through this period of stress, change and revolution, but the foundations of God's Kingdom are not shaken. His purposes can not be frustrated or defeated.

In the midst of the present turmoil the Christian may well look up and lift up his head, knowing that his redemption draweth nigh.

What can the Christian do in such a time as
this? He can pledge himself with renewed loyalty to the Church of Jesus Christ as it witnesses to His gospel in this and other lands.

There is nothing hesitant or apologetic about the crusade of Communists in our high schools and colleges, our labour unions and factories. They believe that the triumph of one class in society is the answer to the world problem. Do we believe that Christ has given us a better answer than the economic or political? If we believe that, let us say so unashamedly and courageously. We must not let any group of men on earth outstrip us in the proclamation of our convictions.

The early Christians were ready at any moment to die for their faith. Are we ready to live for ours? This will require something more than attendance at church one day a week. It must enter into every aspect of our life. We must out-live and out-think those who would destroy our heritage. As we witness fearlessly for Christ, lifting high His Cross, and treading where His feet have trod, He will draw all men unto Him.


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OBITUARY

Marjorie McDonald: On August 12th, 1951, Miss Marjorie McDonald passed to her eternal reward. Born at Taree Estate in 1917, handicapped from birth by partial paralysis, Marjorie applied herself commendably to various tasks – including hand-work which she performed with great care. For a number of years her attendance on the means of grace and attention to religious duties were marked by earnestness, until increasing ill health obliged her to forego the privileges of others. Her devoted father, William McDonald, elder of the congregation, was called home in 1946. Thereafter the care of the afflicted one fell wholly to her mother who performed her duty unweariedly and with Christian grace and fortitude until the last day of our subject's illness. The trials of this world have their purposes and we have reason to believe that great and eternal good issued from this life comparatively obscure but well known to God. – C. K

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UNION OF CHURCHES

The Editor, “A.F.P.”

Dear Mr. Allen,

In regard to the matter of uniting the Free Presbyterian Church of Victoria and the Presbyterian Church of Eastern Australia in one corporate body of which you have rightly made mention in the last two issues of our Church paper I would like, with your permission, to make some comments.

First of all I wish to emphasise that decisions of Conference held in Melbourne only come before the Synods in the nature of recommendations.

As a matter of fact the Victorian Synod, which met on the 15th January, while approving the Basis of Union suggested by the Conference, has decided, in its request to be received into the Synod of Eastern Australia, to omit reference to particular documents as being authoritative. It was felt that to mention these was quite unnecessary and that some should not be mentioned without including all. By accepting the Basis of Union recommended by Conference the Synods commit themselves to all the subordinate standards and authoritative documents of the Disruption Church.

In the second place the recommendation of Conference to Synod, as reported in your December issue “that if former recommendations of the Conference be approved by them, they take early steps to submit questions of the proposed uniting of the two Churches, to Presbyteries, Kirk Sessions and Congregations,” is again only a recommendation. Synods need not act upon it. The Victorian Synod at its recent meeting agreed to do so, although the Barrier Act does not require sessions and congregations to be consulted.

In New South Wales consummation of the Union is simply a matter of the Synod of Eastern Australia receiving the Victorian Ministers and Congregations into their number and, according to the advice of our Assembly's honorary Procurator, there will be no necessity for the Synod of Eastern Australia to act under the Barrier Act in this matter. Should that court nevertheless desire to do so it is well for all to remember that this Act requires the submission of matters to Presbyteries only, and not to sessions and congregations.

To go no further than required by the Act, when the business comes before Synod of E.A., will probably greatly expedite the passage of union legislation, and may make possible the drafting of a bill, as desired by Conference, for Submission to the Victorian Parliament in the winter of this year.

The Victorian Synod has very heartily agreed to the union proposals and it will rejoice greatly if the Synod of E.A. will see its way, with equal heartiness, to adopt the proposals.

Yours faithfully,
Mr. K. Heaton, Fairf

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them. We understand that the priest asked those

are visiting all the schools quite regularly. This adds
to our difficulties in the Sabbath School work as the

children are naturally inclined to hold the teachings

received in the day school in high esteem.

Next Sunday is Bible Day in Moyobamba. All

the services will have a bearing on the Bible. Incidentally, it coincides with Reformation Sunday and also with a Day of Prayer for Students in the Bible Institute in Lima. We have two students from Leimibamba there at present.

Last Sunday night on our way to Church, we

saw, what is rather a common sight – a Roman Catholic procession – in the Plaza or public square. I don't know what saint they were taking for its annual airing! It was very depressing and pathetic to see the little children and grown-ups, too, walking in front of and behind the idol carrying lighted candles and chanting. The procession was accompanied, as usual, by the town-band which plays at all public functions including dances. The depression, however, lifted on entering our Church at the sight of a goodly number already gathered. Many of them were sitting quietly reading their Bibles as they waited for the service to begin. While there is much darkness in Moyobamba it is encouraging to know that a witness for the truth has been set up,”

8 SUBSCRIPTIONS FOR SEPTEMBER, 1951

NEW SOUTH WALES

Mr. K. Heaton, Fairfield West, £1, 30/11/52.

VICTORIA

Mrs. K. M. Hardy, Hamilton, £1/10/-, 30/11/54; Mrs. T. Oakman, Dandenong, 7/6, 31/12/52.

DONATIONS

Mrs. T. Oakman, Dandenong, £1/12/6.

SUBSCRIPTIONS FOR OCTOBER, 1951

NEW SOUTH WALES

Mrs. M. J. Murray, Taree, 15/-, 31/12/56; Mr. Alan Lindsay, Huntngdon, £1/7/6, 30/4/55; Mrs. H. A. Renwick, Girvan, 15/-, 31/7/54; Miss L. Cannon, Maclean, 10/-, 30/4/54; Mrs. H. McPherson, Maroubrua, 10/-, 30/9/53; Mr. C. King, Taree, 15/-, 31/12/55; Mrs. Chas. Stewart, Taree, 7/6, 31/12/54; Mrs. J. M. Leech, Ivanhoe, 7/6, 30/4/52; Mrs. L. McMillan, Tomago, 7/6, 30/9/52; Mr. H. J. De Jonge, Oatley, 7/6, 31/10/52.

DONATIONS.

Mr. C. King, Taree, 15/-; Mrs. C. Stewart, Taree, 2/6.

SUBSCRIPTIONS FOR NOVEMBER, 1951

NEW SOUTH WALES

Rev. J. A. Webster, Maclean, 7/6, 30/6/52; Mrs. S. Bennett, Grafton, 7/6, 31/12/52; Mrs. A. Anderson, Grafton, 7/6, 31/12/51; Mr. J. McFarlane, Sydney, £1, 31/10/52; Mr. N. McPherson, Sydney, £1, 31/12/54; Misses McLachlan, Grafton, 7/6, 31/12/52; Mr. A. S. McLachlan, Grafton, 7/6, 31/12/52; Miss J. M. Lobban, Burwood, 15/-, 30/9/53; Miss E. Smith, Bondi, 15/-, 31/12/53; Mrs. A. E. Sutherland, Carlton, 15/-, 31/12/51; Dr. R. E. Bosanquet, Panania, £1, 31/12/53; Mrs. A. Mitchell, Long Flat, 1/6, 30/11/52; Mrs. A. A. Lawson, Wauchope, 12/6, 31/12/52.

BRISBANE, QLD.

Mrs. S. Inglis, Brisbane; Mrs. S. Kirk, Brisbane.

SUBSCRIPTIONS FOR DECEMBER, 1951

N. S. WALES

Mrs. A. E. McDonald, Grafton, 7/6, 30/11/52; Mr. G. Alford, Sth. Grafton, 15/-, 28/2/52; Misses Cameron, Maclean, 7/6, 31/12/52; Mrs. W. Unwin, Chatsworth, 7/6, 31/12/53; Mr. R. J. McDonald. Maclean, £1/2/6, 31/12/52; Mrs. D. McLeod, Comboyne, £1/11/3, 31/12/54: Mr. J. M. Warwick, Comboyne, 8/9, 31/10/51; Mrs. J. Waters, Rushforth, £2, 31/7/52; Mr. R. N. Shaw, Sydney, 15/-.

VICTORIA

Mrs. J. Campbell, Stawell, 7/6, 31/5/54; Mr. J. C. Campbell, Stawell, 7/6, 30/4/53; Mr. A. H. Campbell, Marnoo, 7/6, 31/12/52; Mrs. G. R. Maconachie, Marnoo, 7/6, 31/12/52; Mrs. W. Crocker, Geelong, 7/6, 30/4/53; Mrs. A. Trigger, Macarthur, 7/6, 31/12/54; Mrs. J. Jackson, Hamilton, £1, 31/8/54; Mrs. P. Gorrie, Branxholme, £1/1/-, 31/3/54; Miss M. McDonald, Dandenong, 15/-.

NEW ZEALAND

Mrs. T. Aitken, St. Andrews, 7/6, 31/12/53.

DONATIONS – DECEMBER, 1951

Mrs. J. Campbell, Stawell, 7/6; Mrs. A. Trigger, Macarthur, 2/6; Mrs. W. Unwin, Chatsworth, 12/6.

THE AUSTRALIAN

FREE PRESBYTERIAN

Office:

St. George's Church, Castlereagh Street, Sydney, N.S.W.
A HOLY LIFE

A holy life is made up of a number of little things. Little words, not eloquent speeches or sermons. Little deeds, not miracles or battles, not one great heroic act of mighty martyrdom make up the Christian life. But the avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions, little imprudences, little foibles, little indulgences of the flesh. It is the avoidance of such little things as these that go to make up, at least the negative beauty, of a holy life.

– Bonar.

“What manner of persons ought ye to be in all holy conservation and godliness?” 2 Peter 3: 11.

As assuredly as the practical character of the Lord's Second Coming is really apprehended in the power of it, the most blessed effects upon the life and deportment of Christians will follow. By means of it we are taught what awaits the world lying in wickedness and what will be the end of this world's glory, pride and pomp. The future destiny of the children of God is also unfolded to us, even that we shall be perfectly conformed to the image of our risen Lord, both in soul and body, when we shall see Him as He is.

– Geo. Muller.

THE WILL OF GOD

“He that doeth the will of God abideth for ever.” 1 John 2: 17.

What a pure undisturbed pleasure springs from this consideration that the wisdom and love of God chooseth always that which is best for us. This will make us contented in every state, even when our condition is not correspondent with our natural desires. Resignation is an inviolable treasure which cannot by the most violent evils be taken from us.

– Thomas Adams.

DOING GOD'S WILL

It was true insight that put on Moody's tombstone the text: “He that doeth the will of God abideth for ever.”

– Thomas Adams.

AS HE IS

We shall see Him as He is. The world will never see Him as He is. It will see Him coming with the angels of His might, in flaming fire. “As He is” is apart from all regal splendour and judicial terror, and treading the winepress of the fierceness of the wrath of Almighty God. It is as He is at home, in the quiet and peace and rest of the Father's home.

– Sel.

THE UNCTION OF GOD

This unction is the mightiest thing in God's universe, yet it is possessed by some of those who are poorest and least known. It is the Holy Spirit who is the unction. He is given to every believer. You never get the
unction until you come in contact with God, and you never know God without getting it. Some of you have an unction. You know it in your own case; a strange tenderness of spirit comes to you; Divine things are real; service is easy; the word of testimony springs to your lips. You are melted at the thought of the Love of Christ—it is the unction of the Holy One. You know it in others; the people know it in the preacher, and the preacher in the people. This is dew both on the fleece and on the door.

— Sel.

SANCTIFICATION

Christians are apt to fall into two mistakes. One class regards sanctification entirely with reference to the personal life; they seek simply personal holiness. They are always viewing themselves, and trying to determine whether they have reached sanctification, to the exclusion of thought about service. Others seek consecration only for service and, in the midst of their arduous and busy work, neglect their personal life. We need both kinds of consecration—purifying and empowering.

— G. F. Pentecost.

THE WORLD

As you value your souls, beware of the world; it has slain its thousands and tens of thousands. What ruined Lot's wife? The world. What ruined Judas? The world. What ruined Simon Magus? The world. What ruined Demas? The world. “And what shall it profit a man if he gain the whole world and lose his own soul?” To speak the truth freely; riches are dust, honours are shadows, pleasures are bubbles and a man a lump of vanity, compounded of sin and misery.

— John Mason.

A PURIFYING HOPE

Every man that hath this hope in him purifieth himself, even as He is pure. The imminent return of our Lord is the great Bible argument for a pure, unselfish, devoted, unworldly, active life of service. The Bible argument always is, Christ is coming. Be ready when He comes.

— R. A. Torrey.

THE SPIRIT'S CHOICE

The Holy Spirit often delights to choose unlikely servants. He does not follow the fashions of the day. Gideon said, “My family is poor in Manasseh, and I am least in my Father's house.” So the Spirit chooseth “the nobodies” and makes them the “somebodies.”

— Sel.

10 KEPT

Though Christians be not kept altogether from falling, yet they are kept from falling altogether.

GREAT IN THE SIGHT OF GOD

All cannot become scholars, but all may be wise unto salvation. All cannot acquire wealth, but all may gain the unsearchable riches of Christ. All cannot walk upon the high places of the earth, but all may be great in the sight of the Lord.

— Sel.

THE SABBATH

“The Sabbath was made for man.” Mark 2: 27.

That the Sabbath was made for man is plain from the facts in all the world. Wherever it is kept holy according to the commandment of God, it blesses society with the knowledge of God's truth, with peace and order and happiness, and promotes man's highest temporal welfare. This can be abundantly shown in all the world's history. This Divine Institution can always be vindicated and pleaded for on this ground of utility and expediency. It is found that even the beast is more serviceable to man from the rest this day affords. Those who have sought to gain more by working on this day have found that they lost more than they gained. A people without the Sabbath must soon sink to heathendom. It is an institution of God for man. It is one of the ten commandments. Woe to those who desecrate it.

WE SHALL BE LIKE HIM

John says, we shall be like Him. And since every creature is happy in his own element: the fish in the sea, and the bird in the air, so man's element is God, and only in Him can he truly live.

— Sel.

IN THY LIGHT I SHALL SEE LIGHT

The reward of art is beauty; the reward of loving is being’ loved; the reward of holiness is strength in temptation. We see God's power in His holy place.

SAMUEL RUTHERFORD

This was Spurgeon's testimony regarding “Samuel Rutherford's Letters.” “When we are dead and, gone, let the world know that Spurgeon held Rutherford's Letters to being the nearest thing to inspiration which can be found in all the writings of men.” In Lex Rex Rutherford defended the principle of the freedom of the subject against the arbitrary claims of kings. The book was burned by the common hangman, and its author just escaped being burned as well as his book. He was cited to appear before the next Parliament on a charge of high treason. But the citation came too late. He was already on his death-bed. On hearing the summons, he calmly remarked that he had got a summons from a superior Judge and judicatory, and sent this message: “I behove
to answer my first summons; and before your day arrive, I shall be where few kings and great folks come.” Before the date arrived he was in glory.

TRUST IN GOD

“If you remember,” said the mother, “the little girl we saw walking with her father in the woods yesterday?” “Oh, yes, mother, wasn't she beautiful? She was a gentle, loving little thing, and her father was very kind to her.” “Do you remember what she said when they came to the narrow bridge over the brook?” “I don't like to think of that bridge, mother, it makes me giddy. Don't you think it is very dangerous, just those two planks laid across and no railing? If she had stepped a little on either side she would have fallen into the water.” “Do you remember what she said?” asked the mother. “Yes, mamma, she stopped a minute, as if afraid to go over, and then looked up into her father's face and asked him to take hold of her hand. And her father looked so lovingly upon her and took a tight hold of her hand as if she were very precious to him.” “Well, my child,” said the mother, “I think David felt just like that little girl when he wrote those words you have asked me about. 'Preserve me, O God, for in Thee do I put my trust.'”

—Christian Treasury.

LESSON NOTES
MARCH 1952

EXPOSITION

By Rev. H. W. RAMSAY

2nd MARCH
Matthew, Chap. 6: 9-15.

“The Lord's Prayer.” — So called because He dictated it. Few portions of Scripture are so familiar. It is used wherever Christianity is known and by thousands who have never read or possessed a Bible. It is very full and simple. We learn it when we are little children, and the most advanced saint can never outgrow it. The more we dwell upon it the more we see it is of God.

“Our Father.” — We are here taught to whom we are to pray; not to saints or angels, but to God. God is the Creator of us all, but He is in an especial sense the Father of those adopted into His family. And unless we are so, it is folly for us to trust in the Fatherhood of God. These words also teach us that all God's people are brethren, and should love and pray for each other. “In heaven distinguishes our God from the gods of the heathen.

“Hallowed be Thy Name.” — By the Name of God we mean His attributes, works, all His excellency and glory. We pray that that Name may be known and venerated everywhere. May we endeavour by grace to honour it, and never take it in vain. We dislike to hear the name of our earthly parents lightly spoken of. Let us revere the Name of our Father in heaven.

“Thy Kingdom Come.” — May God reign everywhere, and His laws be universally obeyed. May the Kingdom of Grace on earth be advanced, the Jews converted, the heathen brought to Christ, and the time come when all His ransomed shall be with Him in glory, and all evil powers destroyed.

These petitions, being first, teach us that God's glory is to have the first place in our hearts and prayers.

“Thy Will be done.” — May men be brought to know God's laws, and do them. One part of God's will concerning His people is their sanctification.

“Our Daily Bread.” — Not for a year, tomorrow, but today. All our supplies come from God.

“And Forgive Us,” etc. — Debits here mean sins. And he who is unwilling to forgive others is in no state to receive the forgiveness of God.

“Lead us not,” etc. — That is, do not suffer us to be led into undue temptation.

“Thine is the Kingdom” or dominion so Thou art able to control all things, so as to fulfil these petitions. Also the power to fulfil Thy decrees and to supply our wants, is thine. And Thy Glory shall be magnified in so doing. Amen. Truly we desire it. So let it be.

9th MARCH
Matthew, Chap. 6: 16-34.

Fasting (vs. 16-18). — Fasting is often mentioned in the Bible, generally in connection with prayer. See I Sam. 7: 6 and 31; 2 Sam. 12: 16; Neh. 1: 4; Joel 1: 14; Jonah 3: 5; Ps. 109: 24; Acts 13: 2, etc. Spiritual fasting implies abstinence from the outward delights of life, accompanied by godly sorrow, acknowledgement of sin, and a penitent waiting upon God. As with the observance of the Lord's Supper, it is left to our own discretion as to when it should be observed by us. Public fasting is especially fitting in times of public trouble, as war, famine, pestilence. Christ does not condemn fasting. Rather, His words commend it. But He condemns an outward show in order to be seen of men.

“The Eye” (v. 22). — When a traveller is anxious about his destination he keeps his eye fixed on the road. It is directed to the fulfillment of a “single” purpose. But if the eye be allowed to roam freely after every object, the way is soon lost. Let your eye be “single,” fixed on God. And if the eye loses its sight, the whole body is in darkness. A little mote obscures the sight. Do not let earthly things obscure yours.

Undue Anxiety (25-34). — Proper provision for the future is not only right, but commanded. Undue, corroding anxiety is wrong, and condemned. If a man would eat he should sow. “Six days shalt thou labour” to
provide for thy earthly wants. But God must be trusted for the harvest. Therefore we are to do our duty, but not to let earthly matters crowd out the heavenly.

16th MARCH
Matthew, Chap. 7: 1-14.

Harsh Judgement (v. 1-6). – These words denounce a censorious and fault finding spirit. We are indeed to “prove all things” (1 Thess. 5: 21) and to “try the spirits” (1 John 4: 1). We are to “reprove, rebuke, exhort”; but not to pass unmerited or harsh judgement, nor to joy in finding fault. A mote is a small thing, a beam is a large. And we are more prone to behold the smaller faults of others than our own greater ones.

Encouragements to Pray (vs. 7-11). – Here we find three different words used as expressive of prayer: “Ask, seek, knock.” How great is the encouragement; “Every one that asketh receiveth.” And if earthly parents will give good gifts, much more will our Heavenly Father. God gives what is best, even if we ask amiss.

The Golden Rule (v. 12). – If this rule were applied as it should be, what a different world this would be. It is very simple, yet grand and far reaching. Let us endeavour by God’s grace to practise it. Many speak as though the ethical teaching of the Old Testament was altogether inferior to that of the New. Christ here tells us that they are practically the same. “For this is the law and the prophets,” viz., “that whatsoever would that men should do to you, do ye even so to them.” So the law and the prophets taught the same great lesson ages before our Saviour came, as you will see in Lev. 19: 18, viz., “Thou shalt love thy neighbour as thyself.”

23rd MARCH
Matthew 7: 13-20.

The Two Ways (vs. 13-14). – The way to heaven is narrow; that to hell is broad. And many tread the latter. The straight gate is that of true conversion. One cannot enter that gate and take the world and his lusts with him. It is too narrow for that. And the narrow way is one for self-denial, mortification, and holiness. And as there are but two ways, so there are but two classes of people – the saved and the unsaved. Only two sides – with Christ, or against Him; with Christ, or the world. Only two deaths – those of the righteous and the wicked. Only two destinations – heaven and hell. WHICH WAY ARE YOU TAKING?

False Prophets (vs. 15-20). – False teachers have been in the Church since the earliest times; and will continue to the end. We have great need to beware of them now, for their number is legion. They come in sheep's clothing – that is, pretending sanctity and innocence. But they are “ravenous wolves”; disposed to plunder and make prey of the sheep. The doctrines of teachers must be tried by the Word of God, and only believed so far as they agree with the Bible. Let us especially beware of any who discredit any part of the Word of God, or who in these days lay claim to Divine inspiration. Many erroneous books are carried round for sale bearing goodly titles – sheep's clothing. Also much false teaching is circulated by means of free literature. Do not buy any religious book unless you know that it is sound.

30th MARCH
Matthew 7: 21-29.

Mere Outward Profession (vs. 21-23). – Some make a profession of religion who have never known the Lord in saving grace. Some who call Christ “Lord” shall be saved, but not all. More than an outward assent to the truth, or more than a profession of it, is required. “Except a man be born again he cannot see the Kingdom of God.” (John 5: 3). We must truly repent, and believe on the Lord Jesus Christ, and do His will. “That they should repent, and turn to God, and do works meet for repentance” (Acts 26: 27).

The Two Houses (vs. 24-27). – Christ here shows that it is not sufficient to hear His words. They must be obeyed. The wise man does not merely listen to exhortations to repent and believe in Christ, and live a life of holiness; he actually does. Consequently in the day of need his religion does not fail him, but supports him. The foolish man is satisfied with listening, and goes no further. And in the hour of trial he is overwhelmed with destruction.

Christ taught, “not as the scribes” (vs. 28-29), who could merely interpret the law, and did it badly, but as the One Who was the Law-giver, and had authority to declare its true meaning.

Note. – (1) Let us beware of what we read, and how and what we hear. (2) Let us beware of a mere profession of religion. (3) Let our ears be open to the words of the great Teacher, and let us hearken to them.

SEARCH WORK IN JOSHUA 1-8
1. Write out the advice given by the Lord to Joshua commencing with “This book of the law shall not depart. . .”
2. How many times did the Lord urge Joshua to “be strong and of good courage”?
3. What answer were the Israelites to give their children when they asked, “What mean ye by these stones?”
4. What was the manna and when did it cease?
5. What curse did Joshua lay upon Jericho?
6. Why was a certain place called “the Valley of Achor”?
7. What did Moses write upon the stones in Mount Ebab?

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S16, Victoria.
FEBRUARY BIRTHDAYS
MANY HAPPY RETURNS
“Let the word of Christ dwell in you richly in all Wisdom.” – Colossians 3:16.

1952
Feb.  1 – Raymond McKinnon, Kindee.
  2 – Alison Maurer, Taree.
  3 – Allan MacKay, Kempsey.
  3 – Margaret McKinnon, Kindee.
  6 – Judith Wadsworth, Wherrol Flat.
  7 – John Martin, Maclean.
  9 – Margaret Bain, Wauchope.
  11 – Morag McIntosh, Castle Hill.
  11 – Leslie Brannmah, Tuckurimba.
  12 – John Cameron, Chatsworth Island.
  12 – Lynne Kidd, Taree.
  12 – Mary Watts, Grafton.
  12 – Donald Miles, Forster.
  13 – Lindsay Campbell, Marlee.
  13 – Archibald MacLachlan, Sydney.
  14 – Wilma Blythe, Comboyne.
  16 – Ellis Tont, Birdwood.
  16 – Colin Campbell, Mt. George.
  16 – Alex. Anderson, Grafton.
  16 – Ross McKay, Kinchela.
  18 – James Elder Cooke, Adelaide.
  20 – Judith Farmer, Newcastle.
  21 – Edward Short, St. Kilda.
  21 – Allan Polley, Tinneee.
  22 – Glenda Murray, Bunyah.
  23 – Ian Mathewson, Tomago.
  23 – Betty Mathewson, Tomago.
  23 – Janice Blythe, Comboyne.

1952
Feb.  14 – Wilma Blythe, Comboyne.
  16 – Ellis Tont, Birdwood.
  16 – Colin Campbell, Mt. George.
  16 – Alex. Anderson, Grafton.
  16 – Ross McKay, Kinchela.
  18 – James Elder Cooke, Adelaide.
  20 – Judith Farmer, Newcastle.
  21 – Edward Short, St. Kilda.
  21 – Allan Polley, Tinneee.
  22 – Glenda Murray, Bunyah.
  23 – Ian Mathewson, Tomago.
  23 – Betty Mathewson, Tomago.
  23 – Janice Blythe, Comboyne.

THE SON'S LOVE THE SAME AS THE FATHER'S
As you think of the Son you think of the Father; as you love the Son you love the Father. As you pray to the Son you pray to the Father, and as you obey and serve the Son you obey and serve the Father. The Son thinks of you just as the Father does.

“So dear, so very dear to God.
Dearer I cannot be;
For the love wherewith He loves the Son
Is the love He bears to me.”

– Dr. A. T. Pierson.

THE KING IS DEAD
1st Peter, Chapter 1: 24-5
We mourn the loss of his late Majesty King George VI, and join with all loyal subjects, in expressing our sympathy for the Royal family. This is indeed a day of national sorrow, and brings before us the intense reality of the text we have chosen. “For all flesh is as grass. The grass

MARCH 15, 1952.                                                                                                   Vol. 12, No 3

The Official Organ of the Free Presbyterian Church of Australia.
Registered at the G. P. O. Melbourne for transmission through the post as a newspaper.
The text embraces the Throne of Constitutional Monarchy, and the humolest subject in the realm. “All flesh is as grass,” and ere the grass fadeth is the day of opportunity, it is then that the mercy and love of God reaches down to us in the Gospel of our Lord Jesus Christ. By the grace of God, King George VI, reigned over us for 15 years, 2 and by God's immutable decree he was taken away. The death of the King should serve as a solemn reminder to all of us, that “the place that knows us now, shall soon know us no more forever.” The overture of God's mercy reaches down to us today, and for many of us time is running short, the flower of man's glory is beginning to fade, the limits of time are pressing in upon us. Must you die without hope? Must your life be summed up in the words “the grass withereth and the flower thereof fadeth away” while the invitation of the Gospel is still being proclaimed, holding out the promise of such a length of days that, you forever more should live, and exchange the likeness of fading grass for the undisclosed likeness of God's own Son?

The frustrations that faced the whole human race were destroyed at Calvary's cross, and the sufficiency of Christ's sacrifice refers to you this day in the Gospel, presenting the fadeless glory of Salvation and the liberties of the sons of God. Just as certain as the grass will wither away, so is the promise of eternal life, for “the Word of the Lord endureth forever.”

King George VI welded a paternal interest into sovereignty, he shared to the full the joys and sorrows of his subjects, and today we mourn with the royal family, the loss of a father and a King.

While we mourn the death of King George VI, our thoughts turn to Queen Elizabeth II. The proclamation declares Elizabeth, Queen, 'by the grace of God' signifying the power beyond the throne. Kings and Queens reign by the will of God, therefore, we are required, apart from “her personal worth and fitness, to honour the Queen, for Paul writes, “Let every soul be subject to higher powers, for there be no power, but that of God, the powers that be are ordained of God.” Seeing then, that the enduring Word declares that the “powers that be are ordained of God,” it is our duty to pray for our Queen, that Her Majesty will be given wisdom and grace to discharge the responsibilities of her exalted station, and infuse a maternal interest into her sovereignty. That her throne shall be the symbol of dignity, power and righteousness, and the flower of her glory shall be enriched by her submission to the will of God. Let us pray that the Holy Scriptures will be her guide, the Lord Jesus Christ, her Saviour, and that God will enfold her hand in His, for His own glory, her happiness, and the welfare of the nation.

In the death of King George VI, we have set before us the inescapable divine appointment. “Where fixed you be by God's decree you cannot pass.” That is the 'Word of God,' and endureth forever. There is nothing that man may do that can change this immutable decree, that determines our sure departure from this visible world; and while we have forcefully brought before us that, “All flesh is as grass” and all the glory of man “as the flower of grass” yet God links with equal changelessness, the decree that “the Word of the Lord endureth forever.”

It is this enduring Word that brings to light our immortality, that life, with the ever changing experiences of time cannot impair, and it is to bring this Light within focus of our soul that the Gospel is preached. Through faith in Jesus Christ our Lord, His Spirit, will destroy the extravagant dreams of the imagination, and vain speculations concerning the purpose of life. The enduring Word, which declares the changeless decrees of God, will remove the “sting of death” and “the victory of the grave,” by the revelation of our immortality. It is from the “Word of the Lord that endureth forever” that, the overtures of God's love and mercy reach us, inviting us to accept the “Gift of Eternal Life” that abideth after the grass has faded and the flower of man's glory has vanished away.

The King is dead. Death cometh to all, high and low, rich and poor, and without faith in the sufficiency of Christ's sacrifice, you are unprepared for eternity, and well may you dread that day, when the angel of death is commissioned to summon you to leave the visible world for a dreadful destiny in timelessness.

The late King George VI discharged with dignity and simplicity the responsibilities of his exalted position, and we believe that he sought to do the will of God, as he understood it, from the enduring Word, and the same Word was the source of his strength, when he set such a splendid example to his subjects during the dark days of World War II. And we can say: God gave us King George VI, of happy memory.

The text embraces the Throne of Constitutional Monarchy, and the humblest subject in the realm. “All flesh is as grass,” and ere the grass fadeth is the day of opportunity, it is then that the mercy and love of God reaches down to us in the Gospel of our Lord Jesus Christ. By the grace of God, King George VI, reigned over us for 15 years, 2
GOD SAVE THE QUEEN.
THE LATE KING GEORGE VI
ROMANS, CHAPTER 15
Address given on the Day of Mourning

The foundation of government is based upon a Divine institution. This is explicitly affirmed in the 13th Chapter of Romans. It is God that invests power and authority that belongeth to the State. God ordained kings, princes and magistrates to rule over us. The State does not belong to the creational order, but was established after the fall of man, and it is the duty of the State to govern according to the will and purpose of God; as the Apostle Paul hath said, “that we may lead a quiet and peaceful life in all godliness.” Rulers are ordained for the maintenance of peace and order, the promotion of prosperity, and the administration of justice, and their authority is binding in all things lawful, being subject to the authority of God. If the State passes legislation that violates the law of God, we are bound to obey God rather than man, and such matters are not left to man's private judgement, but to the will of God as it is declared in His Word. When Andrew Melville addressed King James VI, he acknowledged “that the powers that be are ordained of God,” and said, “Sir, we will humbly reverence your Majesty always.” There were no more loyal subjects than our Reforming fathers, and it was for the King's honour, the power and glory of his throne, that, Melville continued to say, “Sir, as divers times before, so now again, I must tell you, there is two Kings and two Kingdoms in Scotland. There is Christ Jesus the King, and His Kingdom the Church, whose subject King James VI is.”

We have lived in a period when thrones have toppled and their glory hath faded away, but King George VI, with his high sense of duty, which distinguished him to his last heroic effort against the fast receding tide of life, reflected his lofty view of a sacred trust, and because of this, he hath bequeathed to his successor, our Queen, the British Throne, without a murmur of criticism or a word of challenge. The Throne of Christ is exalted above all power, and Christ has sat down on the right hand of God the Father Almighty, “far above principalities, and power, and dominion, and every name that is named.” Christ's Throne is forever and ever, and the power of Christ's Throne alone can bring to light immortality, and through the Holy Spirit unfold the omnipotence of God's eternal purpose. To the State is granted the power of the sword for the administration of justice. The sword is the symbol of authority of God. If the State passes legislation that violates the law of God, we are bound to obey God rather than man, and such matters are not left to man's private judgement, but to the will of God as it is declared in His Word. When Andrew Melville addressed King James VI, he acknowledged “that the powers that be are ordained of God,” and said, “Sir, we will humbly reverence your Majesty always.” There were no more loyal subjects than our Reforming fathers, and it was for the King's honour, the power and glory of his throne, that, Melville continued to say, “Sir, as divers times before, so now again, I must tell you, there is two Kings and two Kingdoms in Scotland. There is Christ Jesus the King, and His Kingdom the Church, whose subject King James VI is.”

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The power of an earthly throne should be exercised with an understanding interest in the subjects of the realm, sovereignty without this interest becomes tyranny, paternal interest without sovereignty may be abused by the subjects, and become anarchy, as we have witnessed in our own generation.

Today has been set aside as a day of mourning for his late Majesty King George VI. King George was ordained of God to rule over us for fifteen years, and indeed we mourn the passing of our King, who ruled with integrity and honour. When he spoke to us, his subjects, he always acknowledged the supreme authority of God's Throne, for he assured us of his prayers to God on behalf of his subjects, and the strength for his own responsibilities, therefore, we mourn the death of our King, who acknowledged the supremacy of God, and bid us submit to the guidance of God; as it was “better than a light, or a known way.”

We mourn the passing of our King, because he had a paternal interest in us. The late King was continually in touch with his subjects. When death rained from the skies over London, he shared the common danger with his people and often his sympathy with those who suffered most during the bombing of London was not merely expressed in words, but by his personal presence amid the devastation of their homes. Indeed, craven would be the heart of any subject that would not mourn this day, the death of such a King.

The understanding dignity in which he moved among his people makes this day of national sorrow an intense reality, for he accepted his sovereignty as a sacred trust. The feeling expressed by the people
today, does not lie in the principle of monarchy, but the use the King made of his sovereignty; this fact history has proved. The Monarch who was borne to his last resting place on Friday, won for himself respect and affection. The King established his throne in the affections of his people, and indeed, it is a blessed gift that he has passed on to our Queen, Elizabeth II.

While we mourn the death of the King, nevertheless, we thank God for the reign of King George VI, of happy memory, and we pray that the glory and power of the British Throne shall not be diminished, but shall exceed its former greatness, to the glory of God, during the reign of Queen Elizabeth. We pray that her Throne shall be the symbol of wisdom and honour, and grace, and that it may be her continuous experience, that the secret of greatness is found in the Holy Scriptures. Thus, with loyal devotion and sincerity of heart, we pray, “God save the Queen.”

The establishing of an earthly throne, takes no part in the execution of the plan of Salvation, the powers that be are limited by God. But before the throne of Christ, we must all appear, and whether we stand before the meridian splendour of Christ's Throne as loyal subjects, or rebels and aliens, is determined by our relation to God while we are still resident in this world of time, and this day of grace. Little will it serve you in the day of judgement, if you have rendered loyalty to an earthly throne, if you reject the grace of Him, by whom “Kings reign and princes decree justice.” Therefore, let your life be guided by the principles laid down in God's Word: “Honour all men, love the brethren, Fear God, Honour the King.”

**UNITY**
W. Stanford Reid

During the last century a change has come over the ecclesiastical world. Following upon the rise of rationalism and scientific materialism, doctrine fell into disrepute. In the middle of the nineteenth century the Evangelical Alliance was formed which set forth a long doctrinal statement. It demanded faith in the infallibility of the Scriptures, the deity of Christ, the substitutionary atonement and various other doctrines which obviously had supernaturalistic implications. Gradually these views became unpopular. Consequently other bodies began to develop, such as the Federal Council of the Churches of Christ in America. Then came the Faith and Order Movement, the World Missionary Alliance and many others. The general idea of all these groups was that of bringing together the Church in one grand, single body, all inclusive and big. This would solve many of the problems of the Church, opening up new avenues and stopping duplication of effort. Finally, the whole thing came to a culmination in the World Council of Churches in Amsterdam in 1948. This was the long expected step which would bring final union and consolidation of the Church.

To this programme, what should the answer of the Reformed Churches be? Does the Reformed position, do the Scriptures, give us any real guidance? When we ask these questions we find that this becomes . . .

**A Doctrinal Problem of the Reformed Church.**

It is a doctrinal problem, primarily, for it is a question of the unity of the faith. As Isaiah points out (8: 20), only in turning back to the law and to the testimony, and in agreement with it can men have light. It is this light which alone will allow men to walk together in agreement (Amos 3: 3). It is the common faith that enables Christians to be one as Christ and the Father are one (John 17: 21). It is only by this means that we can have “one Lord, one Faith, one baptism.” (Eph. 4: 25). Union is not to be attained by paring and cutting away our doctrine, but rather by getting our doctrines straightened around so that we and all others can see them as fully as possible. Thus, when we, as Calvinists, ask whether or not we can support these church union projects we must ask: what do we believe? And, how much do they believe? Upon how much can we agree with them, not how much can we leave out?

Under present limitations of time and space we cannot touch on all points of doctrine which are involved. We can, perhaps, best see our situation by turning to the one big testing question: what think ye of Christ? All else in our theology is involved in and summed up by that one question. It involves the doctrine of the Trinity, creation, providence, justification, sanctification and all the rest. Therefore, let us see what we do hold in this regard.

First of all when Reformed thinkers come to this question, they hold that Christ is the Son of God, the eternal Word, born of the Virgin Mary, Who became flesh and dwelt among us. What is more, throughout His life upon earth, He was truly human and at the same time still the Divine Second Person of the Trinity. He performed miracles, proclaimed great teachings and was finally crucified under Pontius Pilate. The third day He rose from the dead and after
forty days ascended into heaven. Thus the Reformed faith has always stood squarely behind the historic doctrines of Christ's deity. When they are forsaken, no matter how one may protest, the unbeliever is no longer to be counted as truly Reformed, nor, we believe, is he even to be recognised as a true Christian.

But it is not just a matter of the person of Christ. That is basic but by no means all. What did Christ do? Why did He become man? Here the answer since the days of Paul, has been that Jesus Christ came into the world to save sinners. As our representative, Christ, by birth His passive and active obedience, by His fulfilling of the law, and by His bearing of our sins in His own body on the cross, made peace between God and men. He bore the penalty due unto His people and suffered in their place. He did as the Covenant Head of the Church, so that all who believe on Him, who trust themselves to Him are freely justified by grace and received for His sake. This again is a doctrine at the core of the Reformed faith. Those who would deny it, thereby deny that Christ is Saviour and likewise rule Him out so that there is no possibility of unity with them on the very foundation of the faith.

The other aspect of this is that it is not just a matter of what Christ has done in the past, but what and where is He now? Here again, the Reformed faith is just as certain and dogmatic. Christ is exalted a Prince and a Saviour. He is Head over all things to the church. As the Lord He is calling out His people into the Church. He is ruling over them and subduing all His and their enemies. He is Lord. Therefore, there cannot be any talk of church union which does not ground itself fully and completely upon His Word, and which does not give Him all the glory, dominion and power. Christ alone could do that, and He has promised, “My strength is made perfect in your weakness.”

Stephen's strength rested in the meaning of life that Christ had opened up through His sacrificial death on the cross. Stephen's sin had been washed away and now he understood clearly that tragedy, sickness, sorrow, disappointment and death were wholly restricted to an environment created by sin, and Christ, by His sacrifice, had released him from that environment, in the sense, that it now became a limited experience, with a definite termination point; and this is exactly the message of the Gospel to you and to me.
things and experiences that bring true happiness and contentment to the heart and solid satisfaction to the mind are retained, it is only the tears and sorrows that are terminated; as we read in the Book of Revelation. “And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be an more pain, or former things are passed away.”

Again, it is the Gospel that opens up eternal values for us, for at “God's right hand are pleasures evermore” and in Christ “are hid the treasures of wisdom and knowledge.” How can you base your hope for the future in this world, when every memory, every hour declares conclusively that your experiences in this world will shortly be terminated? Would you know the wisdom of God and the pleasures that are at His right hand? This world cannot enlighten you, for it is bound within fixed limits. The Holy Spirit alone can unfold to you, the wisdom of God that is without limitation, and His pleasures that are without termination.

The distinctive difference between Stephen and Saul of Tarsus was “that Salvation so freely offered in the Gospel.” Stephen had embraced it. Stephen was triumphant in death, while Saul, “breathing out threatening slaughter against the disciples of Christ, went from house to house searching out the followers of Christ and cast them into prison.” Here, indeed, was the last man that we would suppose to have any leanings towards the Christ, and he certainly had not, yet before long he became a convert, and stood in the place of Stephen, whom he had watched being stoned to death. He had received his commission, to preach the unsearchable riches of Christ to the Gentiles.

Christ had spoken to Saul, Saul responded and found peace with God. Paul joined the eternal brotherhood with Stephen, his cramped and stunted soul was enriched by the revelation of Jesus Christ, and the great end of God's purpose broke in upon him. No longer was he bound by prejudice or the chains of his religiosity that had made him a persecutor and blasphemer. He was now free, having entered into the liberty of the sons of God and aspiring for spiritual honours in the timeless habitations. Free from the shallow and superficial world that he had built around himself, quickened by the Spirit, the purpose of his existence comes clear, “For me to live is Christ and to die is gain.”

Are you still bound and cramped in this narrow world, your World? Is your conception of happiness and contentment bound up in its environments, with the darkness of death and and the fires of hell awaiting the termination of your experiences on earth? Is your soul so held in the grip of sin that it is impossible for you to reach out and grasp eternal realities? Then to you comes the message of 6

the Gospel. The same message and power that transformed Paul, enriched Stephen, shall save your soul from death.

The revelation of God's purpose to Paul was so glorious that the Apostle considered that not anything was comparable to it. He counted all things as a loss for the excellency of the knowledge of Christ. It overwhelmed his greatest expectations, and indeed, this is easily understood, for he was now capable of thinking in terms of timelessness in relation to his being, his fellowship with God, his companionship with the saints, and he no longer measured his achievements by the limitations of the world, his real goal was perfection that would be expressed in his affections, wisdom and pleasures.

The Gospel offers the same revelation to you, for Christ brings life and immortality to light through the Gospel. Your life and experiences now, can build up the wealth of your immortality, your fellowship with the saints can mark the beginnings of a never ending friendship that will find its perfect expression in heaven. You can commune with God, the image of whose Son you will bear.

Salvation is God's gift, you cannot buy it, you cannot achieve it with good works, or win it by human endeavour. It is a gift and must be accepted as such, for, “Faith is the gift of God.” Simon Magus, who is also mentioned in the chapter, thought that he might buy the gift of God. Peter was shocked by the outrageous blasphemy of the man, and exclaimed with righteous indignation: “Thy money perish with thee, because thou hast thought the gift of God could be purchased with money. I perceive that thou art in the gall of bitterness and in the bond of iniquity.” In Peter's reply there seems to be the possibility that the thoughts of Simon Magnus' heart had doomed his soul.

Many would be shocked to be charged with the sin of Simon Magus but that simply shows the superficiality of their thinking; for there are thousands who look upon the Gospel of our Lord Jesus Christ as little more than an insurance policy for eternity. The price to enter into this blessed experience is high, even as high as the blood of Christ. So great that none save the Son of God
could pay. Ten thousand worlds with all the intelligent creation would be an insult to offer for the purchase of redemption. Yet salvation is God’s gift, freely offered in the Gospel.

WAUCHOPE CONVENTION

SETTING THE COMPASS

ADDRESS BY THE REV. MORRIS I. YOUNG

St. Peter had shown that even after receiving the knowledge of the Faith we need reminding of the basic facts again and again.

“I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in them. Yea, I think it meet to stir you up by putting you in remembrance— we did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ.”

One of the aims of this Christian Convention and of my address is to urge you to set your compass. We may be well able to go round the circle and box the compass in religious knowledge; that is, we may name all the facts and yet at the same time be aware that something is wrong. Something at the rear or beneath is not well. The base— the foundation has moved. Religion is really our belief in practice. Religion in that sense belongs to the human side, and therefore is questionable and should be viewed critically. Religion, however earnest, may rise no higher than ethics, or a sphere wherein we may play at being good.

You will recall that in the days of Samuel it was easier to have religion than repentance, or sacrifice than obedience. Spirituality, religion or atmosphere is not quite the same as foundation when you speak of Divine things. The Christian faith begins with two steps: “Repentance toward God and faith in our Lord Jesus Christ.” The words “forgiveness,” “justification” and “sanctification” tell us it begins with God and not us. Religion in the popular sense is our work, whereas in the light of Christian Revelation we see it to be God’s work. God’s work performed on us in Christ. The Christian faith is something more than a divine blessing and more than a refinement and ourselves made better. It is a work of God’s grace wherein we are made new, not something ultimately, after a time, put on like an ornament, but a miracle of God’s grace whereby we are made new creatures in Christ Jesus. This miracle is performed by the Creator, Redeemer God.

STRANGE ARMOUR

A pious, and sometimes noisy voice will say: “Live a better life. It’s the life that counts. The life you live will make the deepest impression. The world’s salvation depends on that life of yours, your conduct and behaviour will bring a moral re-armament.

It all sounds so good, so heroic, a worthy challenge to put up the goods. But with all its martial air it is not the answer for the world's woe. However good, without Christ's Cross, you beat the air. The New Testament, Apostolic demand is for a life regenerated, born again, recreated, redeemed and sanctified by the blood of Christ. Like David, we may put on, or try on strange armour, but off it must go, for the work of God's grace is mightier than anything we might do. Our need is not more activity, nor mottoes, texts, slogans, nor platform platitudes such as “Back to Christ,” “Back to the Bible,” “Back to the Church.” These all may sound like a grand challenge, but what if the vision be blurred or distorted?

(a) Christ: Even to some church people Christ is no more than a hero, a teacher, or an ideal. To some folk he may be a socialist or communist, or greatest of all the reformers. But not the only begotten of the Father. God in the flesh. A hero, martyr and ideal, but not the Redeemer of the world. The Son of God crucified for our sins and risen, the same who ascended to the right hand of God where He ever liveth to intercede for us, and from whence He shall come to judge us.

(b) The Bible: The Bible may cease to be the Holy Scriptures and become a ground piece of literature, a code of ethics, a book of texts, mottoes and glowing phrases and religious themes. A spiritual fertiliser to pep up human goodness and help on the work of man's uplift. But not the word of God inspired by the Holy Spirit, the word of prophecy, the Witness speaking to men and testifying to Jesus Christ.

When France officially discarded the Scriptures Carlyle wrote: “God wrote his wrath in hell fire.” The words “The just shall live by faith” on the tongue of Luther caused light and liberty to burst upon the world of men. When we make Christ, the Son of God, less than God, and turn the Holy Scriptures into a novel we do so at our own peril.

(c) The Church: The Church to some folk is nothing more than a haven for happy souls. “A community of blue birds, glad optimists. A place of tranquillity and calm unruffled by affliction. No fighting, no struggle. A place and company where we
get strength through joy. Where there are no iniquities. Ethical lapses, but no transgression against God. Where little is known of repentance or the Cross. Brotherhood, universal brotherhood, fraternity, are known; children of one Father who is more sentimental and lovely than hallowed. But not God the Creator, Redeemer, Holy, whose love is as a consuming fire. The Father hallowed of the Son on Calvary. A community of pious souls, but not a blood bought community.

**The Time is Short:** This Convention meets in a world that has been ravished by two wars and now lives under the dread of a third world war. The world is already aflame and bristling with arms. The demons are abroad. Men are apostolic. The grapes of wrath are ready. The time is short. If our civilisation will not repent it will go down to hell. If we reject the redeeming blood of Christ then such a sin may well cause us to be drowned in our own blood. In such a situation we need to believe and see afresh that our faith does not rest upon a device of man, a plan, a charter, or a religion, but on the Gospel of the Grace of God in Christ. We are brought nigh unto God by the blood of Christ and without His shed blood there is no remission for sin.

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**CHURCH NEWS**

**Richmond-Brunswick.** The Annual Congregational Meeting was held at Mullumbimby on 7th February, 1952. Representatives were present from the Richmond and Brunswick Rivers. It was agreed to appeal to the Special Finance Committee of the Assembly for immediate assistance to enable the congregation to remove a cottage from Tuckurimba to Lismore, where a block of land has recently been purchased.

It was also agreed to request the Northern Presbytery to overture the Assembly to give due consideration to the situation on the Richmond and Brunswick, and make it possible for the Congregation to give a call to a Minister.

**Hastings River:** The Annual Meeting was held at Wauchope on 13th February, 1952. The Balance Sheet showed a small credit balance in the general fund. The income for Missions was a little greater than last year.

Consideration was given to needful repairs to the Wauchope Church. The sale of a portion of the Church property at Wauchope made funds available for the major portion of the repairs. The Deacon's Court was requested to make an appeal for funds to carry out all necessary repairs to the Church.

It was reported to the meeting that the necessary material for alterations and repairs to the manse were on hand, and it was hoped the work would be commenced in the near future.

Three members were received during the year, and baptism was administered to 13 children. The minister informed the Congregation that members received during recent years were mainly members of the Fellowships.

**Grafton:** The Northern Presbytery met at Grafton on 5th February, mainly to moderate in a Call to Rev. S. N. Ramsay to the Grafton Congregation.

The Call was moderated in favour of Rev. Ramsay. The Call was left in the hands of the Grafton session for the additional signatures to be added.

**KATOOMBA CONVENTION**

Rev. and Mrs. Harman were the house parents at a house party held at Katoomba from 26th December to 2nd January. The house party was held to give its members an opportunity of attending the Convention.

The Convention was greatly enjoyed by the party, and there was evidence of a work of grace amongst the younger members. Eight of the party made an open confession of Christ on the evening of 31st December.

The party consisted of folk from the Hastings River, Kendall and Sydney.

The Rev. M. C. Ramsay passed through Sydney on his way to Victoria, on Thursday, February 21. Mr. Ramsay is going to supply the Geelong congregation for six weeks.

We have received news of the death of Mr. John Beaton, of the Barrington. Mr. Beaton was an elder of the Hunter-Barrington congregation. We expect that an obituary notice of his passing will appear in our next issue.

Earlier in the month we had news of the death of Mr. Alexander N. Anderson, of the Grafton congregation. Alexander was the eldest son of the late Donald Anderson, elder of the Grafton charge.

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**SYNOD AND ASSEMBLY**

The Synod of Eastern Australia meets D.V. on Tuesday, 1st April at 7.30 p.m. The Assembly of the Free Presbyterian Church of Australia meets D.V. on Thursday, 3rd April at 7.30 p.m.

J. A. HARMAN, Clerk.

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**SUBSCRIPTIONS FOR FEBRUARY**
New South Wales
Mrs. B. McKay, Maclean, 7/6, 28/2/55; Mrs. K. H. Long, Sth. Grafton, £1, 31/12/53; Mr. W. Morrison, Newcastle, 10/-, 31/5/53; Mrs. A. E. Kennedy, Port Macquarie, 15/-, 31/3/53; Mrs. J. Ramsay, Maclean, 7/6, 31/12/52; Miss E. Keans, Grafton, 7/6, 31/12/52; Mrs. J. M. Murray.

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Office:
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Copies of this journal may be obtained from Rev. Arthur Allen, 21 Margaret Street, Strathfield.

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
The Manse
Wharf Street, Maclean, N.S.W.

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.

Queensland
Mrs. S. Inglis, Brisbane, 7/6, 31/12/52; Mrs. S. Kirk, Brisbane, 7/6, 31/12/52.

DONATIONS
Misses Cameron. Maclean, 5/-; Wauchope Congregation. £1.

SUNBEAM
Wauchope Sabbath School. 5/-.

Victoria
Mrs. Ashman. Dandenong, 7/6, 28/2/53; Mr. A. McDonald, Lysterfield. 7/6, 28/2/52; Mrs. J. K. Rintoul. Morwell, 7/6, 28/2/52; Mrs. J. Morgan, North Fitzroy, 10/-, 28/2/53; Miss M. Nicolson, Clunes, 5/-, 31/12/53.

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

QUEEN'S TUNE
The death of King George VI has underlined the extent to which, quite unconsciously, Queen Elizabeth has restored to a high place in popular favour a setting of Psalm 23 almost forgotten until her wedding, and found in very few hymnals.

When the Melbourne born organist of Westminster Abbey (Dr. McKie) went to Buckingham Palace to discuss details of her wedding with the Duke of Edinburgh, she said she would like the service to include the 23rd Psalm – not as usually sung in Anglican churches, but the metrical version of the Church of Scotland, to a tune Crimond, that had remained in her head since she heard it at a young girl at Crathie Church Balmoral. She could not remember the name of the tune, but she hummed it and then played it over to him on the piano.

Dr. McKie incorporated it in the wedding service and the broadcast made it an immediate favourite. I have heard it at least six times since last Wednesday in broadcasts and church services. – “The Sun.”

NOTES ON PSALM 23
1. The deep consciousness of God that pervades it.
2. The Relation of God to the Individual Life.
3. The Happiness of the man whose God is the Lord.
4. The man whose God is the Lord can look hopefully into the future.

Rev. Alexander Field.

GLEANINGS FROM THE FIELDS OF EXPERIENCE
This life is not the book, it is only the first page. Those who decide to repent at the eleventh hour generally die at 10:30. The rich fool planned for years, but he found that he did not have 24 hours.

A child was asked to recite the 23rd Psalm. She began: – “The Lord is my Shepherd, that's all I want” – a beautiful misquotation.

If your speech is not more profitable than silence, BE SILENT.

God furrows the heart with affliction that He may
sow it with truth.

The old heart cannot sing the New Song.
A Christian is known by his fruits, not by his foliage.

The test of a sanctified tongue is not at the Lord's supper table, but at one's own dinner table.

—“My Locker Companion.”

**PREACHERS – TAKE NOTE!**
READ THESE Lessons – they will help you . . .

**The Fire Call.** A band of young preachers once asked John Wesley how they could get the multitudes to come to the hearing of the Gospel. His reply was: “Get on fire and the people will come to see you burn.”

**The Congregation.** The saintly Bishop Westcott, of whom it was said that he met all life in the Presence of the Unseen, was found one night by his chaplain struggling over the draft of a service for the dedication of gifts in some tiny church.

“Well, my lord, that congregation will not be very critical; they are accustomed to anything.” With a gentle, surprised smile, the Bishop looked up from his desk and said, “You forget who are the congregation, we are only an infinitesimal part of it.”

**Slandering an Oyster.** C. H. Spurgeon was severe on ministers who undertake the duties of their calling without proper qualifications. He made the following remarks in one of his lectures to his students: “I heard one say the other day that a certain preacher had no more gifts for the ministry than an oyster, for that worthy bivalve shows discretion in his openings and knows when to close.”

—“My Pocket Companion.”

**SPURGEON’S LAST SERMON**
Here are the closing words of Mr. Spurgeon’s last sermon, on June 7th, 1891:—

“What I have to say lastly is this: How greatly I desire that you who are not yet enlisted in my Lord's band would come to Him because you see what a kind and gracious Lord He is. Young men if you could see our Captain, you would go down on your knees and beg Him to let you enter the ranks of those who follow Him. It is Heaven to serve Jesus! I am a recruiting sergeant, and I would fain find a few recruits at this moment. Every man must serve somebody: we have no choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will either serve Satan or Christ, either self or the Saviour. You will find sin, self, Satan and the world to be hard masters; but you will find Him meek and lowly of heart, and you will find rest unto your souls. When the wind blows cold, He always takes the bleak side of the hill. These forty years and more have I served Him, blessed be His name! and I have had nothing but love from Him. I would be glad to continue yet another forty years in the same dear service here below, if it so pleased Him.”

**GOD WITH US**

By the light of Nature we see God as a God above us; by the light of the Law we see Him a God against us; but by the light of the Gospel we see Him Immanuel, God with us.

Even it we have loads of sorrow, then the Lord's power will turn them into tons of joy. The swinging of the pendulum far to the left will cause it to go all the farther to the right.

**THE DEVIL AGAINST US**

The Devil never fulfils his promise. He is a liar and the father of lies. He offered Adam a larger life and then pressed to his lips the cup of death. He promised the world to Alexander and gave him a profligate's grave. He said to Napoleon “Bow down and worship me, and all shall be thine.” The Devil gave him St. Helena.

With lesser prizes he tempts you and me but he is bent not on our enrichment but our ruin.
CHRISTIAN PARADOXES
1. Seeing the Invisible.
2. Knowing the unknowable.
3. Believing the unprovable.
4. Doing the Impossible.

Henry Osbourne.

AN ARROW OF CONVICTION
The Rev. A. P. Stanley, D.D., tell this story of an excellent old clergyman who had a keen observation of the world. He was travelling one time on the top of the coach from Norwich to London. The night was very cold, and the coachman, as he drove his horses over Newmarket Heath poured forth such a volley of oaths and foul language, as to shock all the passengers. The old clergyman, who was sitting close to him, said nothing, but fixed his piercing blue eyes upon him with a look of extreme wonder and astonishment. At last the coachman became uneasy, and turning round to him, said, “What makes you look at me, Sir, in that way?”

The clergyman said, still with his eye fixed upon him, “I cannot imagine what you will do in heaven? There are no horses or coaches, or saddles, or bridles, or public houses in heaven. There will be no one to swear at, or to whom you can use bad language. I cannot think what you will do when you get to heaven.”

The coachman remained silent, the clergyman said nothing more, and they parted at the end of the journey. Some years afterwards the clergyman was detained at an inn on the same road, and was told that a dying man wished to see him. He was taken up into a bedroom in a loft, hung round with saddles, bridles, bits, and whips, and on the bed, amongst them, lay the sick man. “Sir,” said the man, “do you remember speaking to the coachman who swore so much as he drove over Newmarket Heath?” “Yes,” replied the clergyman. “I am that coachman,” said the sick man, “and I could not die happy without telling you how I have remembered your words, 'I cannot think what you will do in heaven.' Often and often as I have driven over the heath I have heard these words ringing in my ears, and I have even flogged the horses to make them get over that ground faster, but always the words have come back to me, 'I cannot think what you will do in heaven.'”

THE BIBLE
“This holy book I'd rather own
Than all the gold and gems
That e'er in monarchs 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.”

11
PAUL'S CHIEF DESIRE FOR HIS COUNTRYMEN
“Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.”

1. A title which should never be forgotten. “Brethren.”
2. A marriage which none should divorce. “My heart's desire and prayer to God.”
3. A patriotism above suspicion. “For Israel.”
4. A need which is most imperative. “That they might be saved.”
5. An earnestness which may be an error. “For I bear them record that they have a zeal of God but not according to knowledge.”
6. An ignorance which is quite inexcusable. “For they being ignorant of God's righteousness.”
7. An effort which must always be a failure. “And going about to establish their own righteousness.”
8. An obstinacy which must end in ruin. “Have not submitted themselves to the righteousness of God.”
9. A direction which is simple and certain. “For Christ is the end of the law for righteousness to every one that believeth.”
10. An opportunity abundantly open to all. “To every one that believeth.”

Rev. David Jamison, B.A.

BRASS BUTTONS
It is said that Queen Victoria once invited an elderly woman who lived on the estate at Balmoral to visit her in the Palace. The woman failed to put in an appearance. and the Queen made enquiries as to why she had not come. The excuse was: “I did come, but I was frightened of the man with the brass buttons at the door.”

How many of us allow ourselves to be
deprived of the enjoyment of our spiritual privileges by petty fears? The fear of the worldling's curled lip, the unbeliever's frown, the scowl of disapproval of our neighbours – what are they but brass buttons? Walk right in. You are the invited guest of the Most High. “Witness.”

FILLING THE GAP
“During the Great War a ship at sea was badly hit. A great hole was made in it below the water line, and the vessel began to fill. There would not have been time to lower the boats but for the prompt and heroic action of one man, who, taking in the situation, put himself in the hole and so prevented the flooding of the vessel until the chance was given to escape. In our Church as in all others, there is a bad leakage, and the only way in which it can be made good is by each of us putting himself into the place of need, which is the place of prayer.” – Sel.

THE NAME OF THE LORD JESUS CHRIST
L. Loves us with an everlasting love.
O. Orders all to make them sure for us.
R. Redeemed us with His precious blood.
D. Daily loadeth us with His benefits
J. Justifier of the ungodly.
E. Emancipator of the captive.
S. Satisfier of my soul.
U. Universal Burden-Bearer.
S. Substitutionary Sacrifice.
C. Came Himself to redeem us.
H. Humbled Himself to serve us.
R. Rose again Himself to justify us.
I. Intercedes Himself to pardon us.
S. Sustains Himself to bless us.
T. Transfigured Himself to enlighten us.

CHRIST CRUCIFIED
As when the Hebrew prophet raised,
The brazen serpent high,
The woundèd looked, and straight were cured.
The people ceased to die.
So from the Saviour on the Cross
A healing virtue flows;
Who looks to Him with lively faith
Is saved from endless woes.

JOHN WESLEY'S DREAM
John Wesley once had a remarkable dream. In the visions of the nights he found himself, so he thought, at the gates of hell. He knocked, and asked who were within. “Are there any Roman Catholics here?” he asked. “Yes,” was the answer, “a great many.” “Any Church of England men?” “Yes, a great many.” “Any Presbyterians?” “Yes, a great many.” “Any Wesleyans?” “Yes, a great many.”

Disappointed and dismayed, especially at the last reply, he turned his steps upwards and found himself at the gates of Paradise, and here he repeated the same questions. “Any Wesleyans here?” “No.” “Any Presbyterians?” “No.” “Any Church of England men?” “No.” “Any Roman Catholics?” “No.” “Whom have you, then, here?” he asked in astonishment. “We know nothing here,” was the reply, “of any of those names that you have mentioned. The only name of which we know anything here is Christian. We are all Christians here, and of these we have a great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues.”

Rev. A. P. Stanley, D.D.

“There is nothing that we have to do that we may not do in a Christlike way.” – Sel.

“Though Christians be not kept altogether from falling, yet they are kept from falling altogether.”

It is the Spirit's delight to choose an unlikely garment. He does not follow the fashions of the hour. Gideon said, “My family is poor in Manasseh, and I am the least in my Father's house.” So the Spirit often chooses “the nobodies,” and makes them “the somebodies.”

“A proof of inspiration is in what Job says, 'I uttered that I understood not, things too wonderful for me, which I knew not.'” – Sel.

SEARCH WORK IN JOSHUA
1. What did the men of Ai see when they looked behind?
2. Where is it said, “the men took of their victuals, and asked not counsel at the mouth of the Lord?”
3. Write out the verse commencing, “there was no day like that . . .”
4. Find mention of a place called Misrephothmaim.
5. Why did Hosea say to Joshua, “Surely the land whereon thy feet have trodden shall be thine inheritance?”
6. Why did Hebron become the inheritance of
Caleb?

7. What did Caleb promise to the one who took Kirjath-Sepher?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.

MARCH BIRTHDAYS

Many Happy Returns

“In all thy ways acknowledge Him and He shall direct thy paths.” – Proverbs 3: 6.

1952

March

1 – Joyce Robinson, Taree.

3 – Alan Ross Anderson, Chatsworth.

3 – Nola Lillian Stevenson, Gloucester.

4 – Donald Berry, Taree.

4 – James Bain, Wauchope.

4 – Ailsa McSwan, Maclean.

5 – Philip Mathias, Forster.

5 – Ian Bathgate, Maclean.

5 – Judith Gollan, Taree.

6 – Alistair Robinson, Mt. George.

9 – Margaret Walter, Hamilton.

9 – Frederick Chapman, Taree.

11 – Gordon McKinnon, Pappinbarra.

12 – Annie MacKay, Geelong.

13 – Donald Cromarty, Mayfield.

16 – Margaret Wessel, Taree.

19 – Helen Bain, Wauchope.

19 – Deidre MacLean, Wherrol Flat.

19 – Fay McInnes, Taree.

20 – Cathryn Fuller, Grafton.

20 – Elizabeth McKinnon, Pappinbarra.

21 – Donald Young, Geelong.

23 – Judith Dick, Wauchope.

23 – Eric Murray, Bunyah.

23 – Dennis Wisely, Wingham.

23 – David Wisely, Wingham.

24 – Kenneth Ramsay, Tamworth.


26 – Marion McRae, Clunes.

26 – John MacLachlan, Sydney.

26 – Mary Jackson, Hamilton.

27 – Beryl Fuller, Grafton.

27 – Dorothy Williams, Grafton.

27 – Coral Ostler, Pappinbarra.

28 – Elizabeth King, Taree.

29 – Gordon Oakley, Comboyne.

29 – Hugh Osborne Smith, Russell Island.

30 – Penelope Calwell, Forbes River.


31 – Annette Stewart, Lismore.
The present day, so called, fundamental evangelism has, to a large extent, placed the emphasis upon man, and various means are used to secure decisions, from low light and soft music, to play upon disturbed emotions, to the slick salesmanship that works on mental excitement; and we are often shocked and disgusted with such announcements as “A Soul Saving Campaign,” and the suffix that is often attached to the name of an evangelist, “A SOUL WINNER.” The Scriptures plainly declare that “None of them can by any means redeem his brother, nor give to God a ransom for him.” Such evangelism is unadulterated Arminianism, that exalts the evangelist and concedes merit to the convert.

In support of so called Fundamental Evangelism, our attention is drawn to the number of converts, but such statistics are by no means convincing, and does not reflect very creditably on those who use such arguments, as a careful study of John, chapter 6, verses 44 to 71, will reveal. It is pure presumption on the part of that school of evangelism that “counts heads.” Verse 66 tells us, “From that time many of His disciples went back, and walked no more with Him.”

Present day evangelism will no doubt protest against such criticism, but we think they protest “too much,” as their methods speak louder than words. It should be remembered that the open apostasy referred to in verse 66 was the result of a sermon preached by our Lord, and we would conclude from verse 67 that all but the twelve turned away “and walked no more with Him.”

The Holy Scriptures teach Unconditional Election. If we turn again to the sermon preached by our Lord, recorded in John, chapter 6, we read in verse 44: “No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day,” and the Christ, when pressing this point, refers to the prophets: “It is written in the prophets. And they shall be all taught of God. Every man therefore that hath heard, and hath learned from the Father cometh unto me.” (See Isaiah 44: 13 and Jeremiah 31: 33.) The Lord Jesus Christ began and concluded His sermon, preached in the synagogue of Capernaum, by expounding the doctrine of election; and we submit that the example of our Lord cannot be improved upon.

The Apostle Paul, writing to the Ephesians, said: “Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.” The Apostle Peter, in his sermon, recorded in Acts, chapter 2, makes a clear declaration of God's sovereignty and the doctrine of election. “Him (Christ) being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain”; and the record concludes with the following words concerning the promise: “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

God will not share His glory with another, not even with the Gospel, let alone an evangelist. The soul of man is only receptive to the Gospel when it is quickened; as Paul hath said: “You hath he quickened who were dead in trespasses and sins.” The Gospel makes its way in the world, and in the heart of man, by the Spirit of God. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” It matters not if it be a minister, an evangelist, or a missionary in the jungles of Africa, he is only an instrument by which the heirs of the Kingdom of Christ, “chosen of the foundations of the world,” are made manifest. There is no danger of any being overlooked, or passed by, as we have the assurance from the lips of our Lord that not one of them shall be lost. “And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day.” And there is no danger that men will not be available for the proclamation of the Gospel from the “river to the utmost ends of the earth.” Ministers, evangelists and missionaries are called of God. It is true that many undertake the office without receiving their commission from God. They run, but are not sent; nevertheless, such action is not overlooked in God's Word. “I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.” Jer. 23: 21.

The creation of the world and the work of Redemption was not executed for man alone, although man is the object of redemption, but for the whole intelligent creation of God in order that His glory should be made known. The first lesson in our Catechism is the only solid foundation upon
which our knowledge of God's purpose can be established. “Man's chief end is to glorify God and enjoy Him forever.”

The perfections of God's attributes can only be understood as they are put into actual operation and under such conditions that will reveal them to be absolutely infinite, for God is invisible. Paul hath said: “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever Amen.” (1 Tim. 1: 17.)

When God chose Israel to be His peculiar people, it was not because Israel was superior to other peoples, for they were chosen before they actually existed: “Seeing that Abraham shall surely become a great nation, and all nations of the earth shall be blessed in him.” Genesis 18: 18. Therefore, it would be contrary to the Scriptures to teach that Israel had any national merit, nor was Israel chosen to be the only recipients of God's favour, but that all nations of the earth, shall be blessed.

The plan of Redemption as applied to the human race was not because of any merit that belonged to the race; for the objects of redeeming grace were chosen in Christ before they were created. “According as He hath chosen us in Him, before the foundations of the world.” The choice was not determined so that the benefits of redemption should apply to man alone, but “To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord.” Eph. 3: 10.

Israel was chosen that they should be the custodians of the Word of God; as the Apostle states: “. . . that unto them were committed the oracles of God.” Romans 3: 2. So that the very word of God should be available to the nations to show forth His works. The human race was chosen to be the objects of redeeming grace, to show forth the perfections of God's attributes. Therefore, in the actual operations of redemption, the perfections of God are made manifest, so that they come not only within the focus of the human race but to the principalities and powers in heavenly places, to know that “God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth.”

We do not ignore human responsibility, but we do not feel called upon to enter into that subject in this article. Our complaint is that present day evangelism discards God's Sovereignty, that “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.” Fundamental evangelism, so called, directs attention to man at the expense; of God's perfections, and the great end of man being the glory of God.

3  

**THE UNSEARCHABLE GOD**

Texts:

His greatness is unsearchable – Psalm 145: 3.

“How unsearchable are his judgements!” – Romans 11: 33.

God as revealed to men in creation and, supremely, in the Holy Scriptures is unsearchable in His greatness. We need to grasp this truth by faith. Men everywhere in the modern world have lost sight of the grandeur of God. We need to return to the realisation that we have a great God. Modern man has become intoxicated with his scientific research, discovery and invention. But if we stop to think for a moment – how did man obtain the knowledge and understanding of these things that he has recently acquired? What he has done has not been by his own skill or power but because God has seen fit now to give man this knowledge. See, for example, Genesis 4: 21, 22; Exodus 31: 1-5; Daniel 1: 17 which reach us that all knowledge and skill in regard to earthly arts is due to God's common grace in giving men this knowledge. Instead of boasting of his new knowledge and inventions, man should be humble and realise that this undreamed of progress in earthly arts and sciences is due solely to the sovereign will and unmerited gift of God. Moreover, if man did any thinking, he should realise how sinful and stupid he is in reality because, speaking solely from the human viewpoint, that is, apart from predestination, man has been frightfully slow in finding out these things. According to Usher's chronology of Scripture, man has been on the earth nearly six thousand years, and yet in earthly arts and sciences he has gone on for over fifty nine hundred years in much the same way (note: civilisation has existed from the beginning, Cain having built a city – Gen. 4: 17), and is just now beginning to realise what a marvellous world and universe this is. Instead of boasting about what he is finding out now, man should hide his face in shame for being so sinful, blind, ignorant, stupid and slow in finding out
about the wonders of creation, and how they ought to be used (he's making very bad use of them, instead). Speaking from the human point of view – apart from predestination, God's will and plan for men – there was no other reason why men could not have found out these marvellous things in the very beginning of human history than sin and consequent blindness and ignorance. So let man give God the glory for these wonders of creation, and realise that even in the material universe there is abundant evidence that we have a great God. He is great whether we consider his handiwork in the inconceivably immense realms of the starry heavens or in the infinitesimal small marvels of microscopic life or atomic structure. Paul tells us that God's “eternal power and Godhead” are revealed to a certain extent in the works of creation, “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 that they (i.e., even the heathen), are without excuse” (Rom. 1: 20). However, only a portion of God's power is revealed in creation for, as Job says, “Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand? (Job 26: 14). And the prophet Habakkuk says, “And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power” (Hab. 3: 4). The wonders of creation, then, reveal only a very little of the power and Godhead of God. What He has been pleased to reveal to angels and men is only a tiny measure of His unsearchable power and Godhead. Yet what He has revealed to us, from our point of view, overwhelms our little senses with wonder, love and praise. In view of this, how sinful and foolish it is for the modern world to boast of man's accomplishments and to try to banish God from the world He created and owns!

However great and glorious the eternal power and Godhead appear to us in the heavens above and the firmament below (Psa. 19: 1), we have an unspeakably greater and more blessed revelation of our great God in the eternal decree and work of redemption as planned from eternity by God the Father, as wrought out in time by God the Son, and as applied to His elect people by God the Holy Spirit. If it is good to think upon the works of creation for the revelation they contain of God, it is infinitely better for us to meditate upon the High and Holy One who is also “the author of eternal salvation unto all them that obey him” (Heb. 5: 9).

Meditation upon the immensity and spirituality of God will dwarf all thoughts of the created universe, if not put them out of mind altogether. Attention has been called to the fact that although John Calvin spent the best years of his life in the midst of some of the finest scenery on earth – Switzerland – he makes little if any reference to it in his writings. He was so absorbed in the infinitely greater wonders of God Himself that the magnificent mountains and 4 lakes of Switzerland lost their special attraction for him. His thoughts and affections were fixed upon the greater grandeur of the absolute sovereignty and unsearchableness of the infinite, eternal and unchangeable God. No wonder the influence of Calvin upon men's lives has been greater than that of any other man between the time of Augustine and our own generation.

The Cure for Human Ills

The greatest need in our age is to get our eyes off man and the world, and to return to the unsearchable God in whose sight “the nations are as a drop of a bucket, and are counted as the small dust of the balance.” (Isa. 40: 15), and before Whom “all nations are as nothing; and they are counted to Him less than nothing and vanity.” (Isa. 40: 17).

God Rules the Earth

Away with pessimism! A Christian, that is, a Calvinist, cannot be a defeatist. Down with the antiscriptural and pessimistic fundamentalist notion that the world has gotten itself into such a mess that the spiritual preaching of the Word of God cannot straighten it out and that the only hope is for the second coming of Christ to crush the enemies of God by physical force! The folly and inconsistency of this fundamentalist idea is seen in the fact that according to Arminian principles God cannot do anything with the rebellious and stubborn “freewill” of man. If “God” is helpless in the face of man's alleged free will – as the Arminians assert – how can such a weak and helpless “God” straighten out the world at all even by using physical force? The physical is admittedly less powerful than the spiritual. And if God lacks the spiritual power to change or control the wills of wicked and rebellious men, how can He do anything with such a creature as man by using a lesser force, namely, the physical? And yet this is what Arminian fundamentalism asserts that God will do at the second coming of Christ. On the
contrary, the Presbyterian and Reformed doctrine is that at the second coming of Christ, God will judge the earth in righteousness by Christ (Acts 17: 31, etc.), and that He will receive the resurrected saints into the highest heavens to behold His face in light and glory, and that He will cast the wicked resurrected dead into the unutterable torments of the lake of fire forever. Yes, God rules the earth now in this mid 20th century; He has ruled it from the time He created it; and He will rule it as long as it endures.

God Runs It to Suit Himself

We need to return to the great truth taught in Holy Writ that God rules the earth to please Himself, and He consults neither angels nor men about what He does. This almost forgoing truth is taught throughout the Bible, especially in the sublime portions of the prophecy of Isaiah, of Job and of the epistles of Paul. Study, for example, Isaiah 40 and Ephesians 1.

“Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgement, and taught him knowledge, and showed to him the way of understanding?” (Isa. 40: 13, 14).

“My counsel shall stand, and I will do all my pleasure” (Isa. 46: 10b).

“The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand... This is the purpose that it is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?” (Isa. 14: 24, 26, 27).

“Shall any teach God knowledge? Seeing he judgeth those that are high” (Job 21: 22).

“Who hath given him a charge over the earth? or who hath disposed the whole world?” (Job 34: 15).

“But our God is in the heavens: he hath done whatsoever he hath pleased” (Psa. 115: 3)

“Whatever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places” (Psa. 135: 6).

“And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” (Daniel 4: 35).

“For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again?” (Romans 11: 34,35)

“For who hath known the mind of the Lord that he may instruct him?” (1 Cor. 2: 16a)

“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will” (Ephesians 1: 5).

“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself” (Eph. 1: 9).

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” (Eph. 1: 11).

“For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?” (Rom. 9: 19b and 20).

“Thou are worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” (Rev. 4: 11).

As the Larger Catechism sums up the Bible teaching on this subject:

“God's decrees are the wise, free and holy acts of the counsel of his will, whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men.” (12).

God Is “Immense . . . Incomprehensible.”

It is good for us to dwell upon the greatness of God which, like His peace, passeth all understanding. Solomon, at the dedication of the Temple, humbled himself before God, and said in his prayer,

“But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded!” (1 Kings 8: 27).

Later, the prophet Jeremiah, in recording the judgement of God upon the false prophets of Israel referred to the immensity of God's person, saying, “Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord: do not I fill heaven and earth? saith the Lord.” (Jer. 23: 23, 24).

David, the sweet singer of Israel, praises God because He is equally present everywhere at the same time:

“Whither shall I go from thy Spirit? or
whither shall I flee 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. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.” (Psa. 139: 7-12).

God's boundless presence means that “goodness and mercy shall follow us all the days of our life,” but it also means to the unregenerate and disobedient that judgement and evil shall pursue them relentlessly. Listen to the prophet Amos: “Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.” (Amos 9: 2-4).

The Confession of Faith speaks of God as “immense . . . incomprehensible.” We know that according to our human way of thinking any known object or idea which is described as “immense' is so large that it makes a vivid impression upon our minds, and fires our imaginations. To us the stars of the heavens are “immense.” The distances between our planet and the fartherest stars known to astronomers are truly “immense.” Great as the stars and distances of space may appear to us, we must think of them as having an end somewhere. That is to say, even the greatest things created by God that we have knowledge of, such as stars and space, we must think of as having an end – limits – somewhere, somewhere, because there can be nothing except God that is literally without limits. It may be pretty much beyond us to think of how or where such a vast thing as space ends. And we may be utterly stumped by the question, “Since space is limited, is there any created thing beyond it, or apart from it, and if so, what is it? and how is it explained?” Nevertheless, Holy Writ and reason tell us that apart from God everything, regardless of how vast it may seem to us, is limited.

But with God it is different. There are literally and absolutely no limits to His being or perfections. That is what the Scriptures mean when they refer to God as “unsearchable” in his greatness, in his judgements, etc. See our texts again. And this is what the Confession of Faith means when it speaks of God as being “immense . . . incomprehensible.” Whatever else we may learn in eternity, in that supreme moment when we pass beyond the borders of this world of time and space, we shall have a much clearer and fuller realisation of the unsearchable greatness of God, and we shall be constrained more than ever to marvel and to say, as David of old, “Who is so great a God as our God?” (Psa. 77: 13).

– “The Contender.”

6

CONGREGATIONAL NEWS

Manning River. Towards the end of last year the Taree and Tinonee Sabbath Schools held their annual picnic unitedly at Old Bar. The weather was most favourable, the arrangements were good, the attendance of children and friends also good, and a day of happy fellowship was spent.

Tinonee Sabbath School held its annual prizegiving on a week evening, when the prizes and certificates were presented and the annual report and balance sheet were submitted and adopted. Refreshments and games terminated a happy and successful function.

Taree Sabbath School held its annual function on a week evening in the Protestant Hall. The children repeated portions of Scripture, Psalms and Catechism answers and sang Psalms. The reports for the year were presented and adopted. The adults as well as the children had a happy season together, and the supper provided by the ladies was greatly enjoyed.

Removals and other unavoidable circumstances depleted considerably the ranks of the teaching staff at the end of the year; but it is a matter for thanksgiving that that breach has been wholly, or almost wholly, mended by others stepping forward to take their places. May the teachers in the various Sabbath Schools experience a rich measure of blessing as they carry on this very necessary work, and may the gracious God be the Guardian, Guide and God of the children!

Already this year (1952) there have been a number of bereavements. Mrs. Craig, of the well known Dun family, of Forster, passed away, as did also Mr. Farquhar Wallace, of Taree, at 88 years of age. Mr. Alexander Campbell, of the Upper...
Manning, passed away at a ripe age. Miss May Harman, of Wingham, sister to the Rev. J. A. Harman, was called away after a long illness. Another patient sufferer called away was Mrs. George Gollan, of Tinonee.

We are thankful to be able to record that these all gave evidences of faith in the Great Redeemer. May rich comfort be afforded their relatives!

The official opening of the Taree Manse was 8th December, 1951. Prior to the function at the Manse, a service of thanksgiving, conducted by the Minister, was held in the church.

Rev. M. C. Ramsay, in his opening remarks at the official opening, said that the delightfully situated block of land on which the Manse was erected had been given to the congregation by that warm supporter of the church, the late Mrs. Janet Stitt. Mr. Ramsay added that black-market materials found no place in the building, that all contributions towards its erection were direct givings of the congregation, and that he had pleasure in congratulating the congregation and building committee on the attainments of their objective in the face of many difficulties.

The Mayor of Taree, Alderman Martin, brought greetings on behalf of the Council and wished Mr. and Mrs. Ramsay a happy time in the new Manse.

The Rev. D. J. Grinham conveyed best wishes on behalf of the Taree Ministers Association and said that all should rejoice on the erection of such a fine building.

Other speakers included Mr. Rex Webber, Treasurer of the Deacons Court, who presented the financial statement. On behalf of the Deacons Court, Mr. J. H. Cameron presented a pen to Mr. R. S. McKay, Secretary of the Building Committee, as an expression of appreciation of his unremitting labours.

In calling upon Mrs. Victor Murray to turn the key and thus formally open the Manse, Mr. Ramsay said that the Deacons' Court had chosen Mrs. Murray for two reasons: her own personal worth and that she was the nearest relative of the donor of the Manse site.

The Rev. J. Campbell Robinson tendered his resignation from the St. Kilda Charge of the Free Presbyterian Church of Victoria, to the Presbytery. The Presbytery met on Friday, 7th March, 1952, and after consideration agreed to accept Mr. Robinson's resignation. It was also agreed that the resignation take effect from March, 1953. In the meantime, Mr. Robinson has been granted 12 months leave of absence. Mr. Robinson was ordained and inducted into the St. Kilda Charge on 18th August, 1921

THE POWER OF PRAYER

The course of human events is not controlled by physical force alone. There are other powers at work in the government of the world. There is the power of ideas, true or false, the power of truth; the power of love and human sympathy; the power of conscience; and above all: the Supreme Power, immanent in the world as well as over it, Who is an intelligent, voluntary, personal power, co-operating with and controlling the operations of all creatures, without violating their nature. The Supreme Power is roused into action by prayer in a way analogous to that in which the energies of a man are called into action by the entreaties of his fellow-men.

This is the doctrine of the Bible; it is perfectly consistent with reason, and is confirmed by the whole history of the world and especially of the Church. Moses by his prayer saved the Israelites from destruction; at the prayer of Samuel the armies of the Philistines was dispersed; “Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit.”

These facts are referred to by the Apostle James, for the purpose of proving that the prayer of a righteous man availeth much. Paul constantly begged his Christian brethren to pray for him, and directed that prayer should “be made for all men”; “for kings and all in authority: that we may lead a quiet and peaceable life in all godliness and honesty.”

This, of course, supposes that prayer is a power. Queen Mary of Scotland was not beside herself when she said she feared the prayers of John Knox more than an army. Once admit the doctrine of theism, that is, of the existence of a personal God, and of His constant control over all things out of Himself, and all ground for doubt as to the efficacy of prayer is removed, and it remains to us, as it has been to the people of God in all ages, the great source of spiritual strength and joy of security for the present and confidence for the future. The forty sixth Psalm still stands. “The Lord of Hosts is with us; the God of Jacob is our refuge.”
OBITUARY

ANNIE McMILLAN: There passed, in the Hamilton Hospital on Saturday morning, November the 3rd last year, a fine specimen from the garden of the Lord here upon earth in the person of Annie McMillan, a faithful member of the Hamilton congregation. She had reached, it is believed, the age of ninety two years – a very long pilgrimage here and for most of it she was as a tree planted in the house of the Lord, flourishing in the courts of our God and still bringing forth fruit in old age.

She was not always a child of grace. As a girl, pressed by the powerful preaching of God's Word, she coveted the blessing of the righteous, she desired to be converted, – "BUT NOT YET.” The god of this world was at work doing his best to blind the mind of an awakened soul lest the light of the glorious gospel of Christ, who is the image of God, should shine unto it. However, the folly and peril of delay were realised and, at an age when her full womanhood was available for the love and the service and enjoyment of Christ, she was received into the fellowship of the church. This was an honour she ever appreciated, and the church, the Master's kingdom upon earth, gave her her chief interest.

She profited much by membership of the Church Bible Class in the early days of her Christian life. There she was encouraged to write essays on Scriptural topics and she thus formed a habit which gave her much pleasure and great profit in later years – the habit of writing down her thoughts on spiritual subjects on which she had been meditating or on which, from some faithful preacher, she had heard a stirring message.

She was always ready to do her full part in the work of the church. As Sabbath School teacher, Stipend Fund Collector, leader of the praise in public worship through the absence of a competent male precentor, and in any other sphere in which there seemed to her to be a call to serve she was ready to respond. Although in humble circumstances, indeed for many years she was dependent upon the age pension, she was a generous giver. Out of her small income she was able to make an annual contribution of £5 to the Minister's stipend and to give, as the writer knows, not in pence but frequently in pounds to the cause of Missions. She grieved over the fact in later years that she had not given the tenth unto the Lord.

She read extensively especially in the Scriptures of which she had good understanding. The clear insight which she had into the meaning of Scripture passages was good evidence of the Spirit's leadership end enlightenment. The Book of Job was a great favourite with her and the facility with which she could quote from it and from the Word of God generally often surprised the servants of the Lord who visited her.

As a child she received little education but no one could converse with her in the latter years of her life without seeing evidence of a highly cultured mind. No doubt this was nourished not only by her faithful reading of the Scriptures and other devout literature but by the habit of frequently committing her thoughts to writing. Here is a sample of these compositions taken more or less haphazardly from a pile of essays and scraps she left behind:

"The Communion Season for the Lord's Supper at Hamilton for the year 1934 has come and gone. I had been looking forward to it with large expectation for a blessed time although I knew that our sins and provocations were great as a congregation and that we did not deserve the Lord's presence. It was my desire that each of us would be convinced of our sins and humbly confess them, seeking pardon and grace to live a consecrated life, and abstain from the appearance of evil.

But a week before the Communion Sabbath I became ill and suffered much pain and could think of nothing but my own trouble during the week of services. And as I lay on my bed on the day of the feast I thought I heard the Master say, in tones so tender and solemn – "I bore much pain for thee." Then I began to think of His sufferings. I was thirsty and again I hear the words – "My strength is like a pots-herd dried. My tongue it cleaveth just unto my jaws. They also bitter gall did give unto me for my meat. They gave me vinegar to drink when my thirst was great." From time to time I would gaze at the clock and think – The Lord's people are about to celebrate His love gathering around His table and I am lying on my bed. Again I heard Him in tender tones:

"You have a bed to lie on. Foxes have holes and the birds of the air have nests. But the Son of Man hath not where to lay His head.”

He who created all things, and who laboured from morning till night healing the sick and teaching the sinful ones the way of life, must need go to the mountain top while each man went to his house, O, the amazing wonders of love divine. What wonders of mercy to exercise such self denial of the glories of Heaven, apart from His awful sufferings for sinners redemption.

How often He refers to Himself as “The Son of Man” to remind us that He took our nature upon Him to take our place as Our Substitute dying the death due to us for our transgression and sin, and also to remind us that His body was subject to weariness, pain, hunger and cold just as we are. And I imagined I heard Him say:

"I took your place and suffered the punishment and death due to you for your transgression and your sin. You have asked to be made to know it, and bodily sufferings have been laid upon you that you might know what pain is. But your soul sufferings I have borne as your Substitute and have put away your transgression and sin by My shed blood. And I leave with you the sacred love token. Prize it highly and never lose sight of the efficacy and power of the blood.”

Precious, precious blood of Jesus. – A. McM.

Annie McMillan was a choice soul, a devout hearer of the Word of God, and a joy to those privileged to minister to her in spiritual things.

I. L. G.

OBITUARY

MRS. CAMPBELL, wife of Mr. A. A. Campbell,
Main Arm, Mullumbimby, passed away suddenly, after an operation, in the Base Hospital, Lismore, on 4th June, 1951.

The late Mrs. Campbell was the youngest daughter of the late Mr. and Mrs. W. J. Thompson, Byron Bay. She was born at Maclean, and lived some time at Chatsworth before moving to Byron Bay with her parents. She lived, during the whole of her married life, at Main Arm, Mullumbimby.

The late Mrs. Campbell was of a bright disposition, and she, along with her husband, gave a warm welcome to visitors to the home. She gave good evidence of being a humble follower of the Lord Jesus Christ. We extend our deepest sympathy to the bereaved relatives, but especially to the husband, daughter and son.

– J. A. H.

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Rev. J. A. WEBSTER
The Manse
Wharf Street, Maclean, N.S.W.

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.

SUBSCRIPTIONS FOR MARCH
N.S.W.
Mr. F. M. McKinnon, Palmers Channel, 15/-, 31/12/54; Mrs. N. Richardson, Bathurst, 7/6, 30/6/53; D. Nicolson, Bankstown, 7/6, 30/11/51; Mrs. M. Middlemas, Tinonee, 12/-, 31/5/52; Mrs. A. E. Hollis, Beechwood, £1, 30/6/55; Rev. S. N. Ramsay, Grafton, 7/6, 31/19/53; Mrs. S. R. Andrews, Wauchope. £2, 31/3/56; Mrs. C. C. Campbell, Sydney, £1, 30/9/52.

VICTORIA
Mrs. N. McInnes, Hamilton, £1/5/ 31/8/5 Mrs. S. Harris, South Yarra, 7/6, 28/2/52; Miss S. V. McFarlane, Croydon, 10/-, 30/4/56.

DONATIONS
Miss. C. F. McPherson, Prahan, Victoria, 10/-; Rev. Stewart N. Ramsay, Grafton, N.S.W., 2/6.

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

TELLING THE CHILDREN THE OLD, OLD STORY

THE SPRINKLED BLOOD

“Christ our Passover is sacrificed for us; therefore let us keep the feast.” 1 Corinthians 5: 7,8.

God told Moses to warn the children of Israel that the Angel of Destruction would kill the eldest son in each family if that family did not obey the clear directions which God gave them. The blood of the lamb was to be put in a basin, then a bunch
of hyssop was to be dipped in the blood and put on the top and side posts of the door. This is a picture lesson for us; everything in it has a meaning. The lamb is a picture of the Lord Jesus Christ, the Lamb of God. When the Lord Jesus Christ died, His precious blood was poured out for us all. The house is the picture of our heart, the place where our spirit lives, and the door of our heart is our will, because God has made us so that our will opens or shuts the entrance to our heart.

The basin is that part of the Bible which tells us Christ died for our sins, and the bunch of hyssop is faith. Can you understand how to dip the hyssop of faith into the basin of God's word? Yes, just think about the text, “Christ died for our sins,” and say, “I thank Thee, Lord Jesus,” to Him.

God said that the Angel of Destruction would pass over every house where the blood of the lamb had been sprinkled; and God's word says that the punishment of the death of the soul, the terrible punishment of hell, will not touch any one who has sprinkled the Blood of His Lamb on their heart.

Let us all listen to the word, “Christ died for our sins,” and say, “I thank Thee, Lord Jesus,” so we will “Believe on the Lord Jesus Christ” and “be saved.”

— Miss Dorothy Johnston

HUME’S CHARACTER OF WHITEFIELD AS A PREACHER

Hume, the historian, having heard Mr. Whitefield preach at Edinburgh, was asked by an intimate friend what he thought of his preaching. Hume replied, “He is, Sir, the most ingenious preacher I ever heard. It is worth while to go twenty miles to hear him.” He then repeated the following passage which he heard towards the close of the discourse. “After a solemn pause, Mr. Whitefield thus addressed his numerous audience: The attendant angel is just about to leave the threshold and ascend to heaven. And shall he ascend and not bear with him the news of one sinner, among all this multitude, reclaimed from the error of his ways? To give the greater effect to this exclamation he stamped with his foot, lifted up his hands and eyes to heaven, and with gushing tears, cried aloud, ‘Stop, Gabriel! Stop, Gabriel! Stop, ere you enter the sacred portals and yet carry with you the news of one converted sinner to God!’ He then, in the most simple but energetic language, described what he called a Saviour's dying love to sinful man, so that almost the whole assembly melted into tears. This address was accompanied with such animated yet natural action that it surpassed anything I ever saw or heard in any preacher.”

Happy for that proud infidel philosopher had he been melted to penitential tears at the description and appeal of the Apostolic preacher, so as to have been led truly to believe what Whitefield correctly called, “A Saviour's dying love to sinful man!”

— “The Christian's Penny Magazine”

SIR ISAAC NEWTON

Sir Isaac Newton, a very great philosopher and mathematician in his day, is said to have been a firm believer and a serious Christian. His discoveries concerning the frame and system of the universe, were applied by him to demonstrate the being of a God and to illustrate His power and wisdom in the creation.

READING

Reading is to the mind what food is to the body: it nourishes, refreshes and invigorates it. Be careful, therefore, that all mental food be of good quality. Let nothing be received into the mind but that which will produce such effects. Let everything be well digested and laid up in the storehouse of the memory, to be applied by the judgement, as occasion may require.

— “The Christian's Penny Magazine”

AUGUSTINE

Augustine once said, on hearing the faults of others, “Oh! my Jesus, if Thou didst not uphold me, I should have fallen far more deeply.”

ADVANTAGES OF TRIALS

“Afflictions weaken sinful affections:
temptations promote humiliation and love to the Saviour.”

PROFANITY REPROVED WITH MEEKNESS OF WISDOM

Dr. Gifford, as he was one day showing the British Museum to strangers, was very much vexed by the profane conversation of a young gentleman who was present. The doctor took an ancient copy of the Septuagint, a Greek translation of the Old Testament and showed it to him. “Oh!” said the gentleman, “I can read this.” “Well,” said the doctor, “read that passage,” pointing to the third Commandment. The gentleman was so struck that he immediately desisted from swearing.

“The Christian's Penny Magazine”

THE THREE QUESTIONS

Bernard's three questions are worth the asking ourselves in any enterprise. (1) Is it lawful? May I do it and not sin? (2) Is it becoming me as a Christian? May I do it and not wrong my profession? (3) Is it expedient? May I do it and not offend my weak brother?

– Sel.

DIGNIFIED CONDUCT OF A YOUNG LADY

Eliza Embert, a young Parisian, resolutely discarded a gentleman to whom she was to have been married the next day because he ridiculed religion. Having given of him a gentle reproof, he replied “that a man of the world would not be so old-fashioned as to regard God and religion.” Eliza immediately started, but soon recovering herself said: “From this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honour God can never love his wife constantly and sincerely.”

– Sel.

THE CLERGYMAN'S COW

The late Rev. Mr. Grimshaw had a cow, to which he was remarkably attached, and the thoughts of her often interrupted his most serious meditations. On this account he determined to dispose of her; and the farmer who came to view her asked if she was sold for any fault, to which he replied: “Her fault will be no fault to you. She follows me into the pulpit.”

– Sel.

THE HEART AND THE WORD

“God hears the heart, though without words; but He never hears words without the heart.”

– Hopkins

It is the sinner's love of sin that makes him hate Christ. Does this form an excuse for his sin? No! no more than drunkenness would be an excuse for murder. One sin is not an excuse for another sin.

11

THIS ONE JESUS

A fine stroke of satire was once given by the Rev. Robert Hall, of Cambridge, when expounding that part of the Acts of the Apostles which refers to Festus' declaration of Paul's case to Agrippa; but had certain questions against him of their own superstitions, and of one Jesus, which was dead, whom Paul affirmed to be alive. Observe the contemptuous manner in which this Festus speaks of the Saviour of the world, as “one Jesus” which was dead. It is very remarkable, that this one Festus owes all his celebrity to the one Jesus; for had it not been for this one Jesus, we should never have heard anything of this one Festus; for his name is never mentioned in profane history.

INFLUENCE OF A SENSE OF GOD'S PRESENCE

There is nothing that so powerfully governs the heart, that so strongly excites us to wise and reasonable actions, as a true sense of God's presence.

ELECTION

A young woman, who had been for some time in a state of religious anxiety, once said to Dr. Nettleton, “What do you think of the doctrine of election? Some say it is true and some say it is not true, and I do not know what to think of it.” “And what do you
wish to think of it?” said he. “I wish,” she replied, “to think that it is not true.” “Suppose, then,” said he, “that it is not true. The doctrine of repentance is true. You must repent or perish. Now, if the doctrine of election is not true, what reason have you to believe you ever shall repent?”

After a moment's reflection, she replied: “If the doctrine of election is not true, I never shall repent.”

Her eyes were then opened to see her true condition. Every refuge failed. She saw she was entirely dependent on the Sovereign Grace of God, and there is reason to believe she was soon brought out of darkness into God's marvellous light.

—“Sword and Trowel”

A NETTLETON ANECDOTE

A man once said to Dr. Nettleton, “I cannot get along with the doctrine of election.” “Then get along without it,” said he. “You are at liberty to get to heaven the easiest way you can. Whether the doctrine is true or not, it is true you must repent, and believe, and love God. Now, what we tell you is, that such is the wickedness of your heart that you never will do these things unless God has determined to renew your heart. If you do not believe that your heart is so wicked, make it manifest by complying with the terms of salvation. Why do you stand cavilling with the doctrine of election? Suppose you could prove it to be false, what have you gained? You must repent and believe in Christ after all. Why do you not immediately comply with these terms of the Gospel? When you have done this, without the aid of divine grace, it will be soon enough to oppose the doctrine of election. Until you shall have done this, we shall still believe that the doctrine of election lies at the foundation of all hope in your case.”

—“Sword and Trowel”

ONE THING IS NEEDFUL

A young believer had lost his joy in the Lord and had fallen into consequent despondency. As he sat in the house, in the depths of sorrow, his anxious mother said to him, “My dear boy, you seem bowed down with care; you look as if the whole world were resting upon you, and you had to bear up the universe.” His answer struck me as well worthy of remembrance. “Mother,” said he, “if I had to carry the whole world, I could do it more easily with God than I could bear my life without Him.” It is even so. When the Lord is with us, nothing is beyond our power; but when His presence is withdrawn, not only is the grasshopper a burden, but we are a burden to ourselves and we grow weary of living, whatever temporal comforts we may possess. You may light as many candles as you please, but there is no day till the sun rises; and so with all the consolations we can muster, our Soul is still in the dark till the Lord shines upon us in grace.

—C. H. S.

12

A REMARKABLE ANSWER TO PRAYER

Mr. Ransome Cooper was told by the late Mr. E. H. Broadbent the following experience that befell him while on one of his journeys in the East, some time before 1928.

Mr. Broadbent had been visiting believers in South Russia and was on his way home towards the Rumanian frontier. He was due to reach the Russian terminus in the evening, after which he had to cross the river by steamer; pass both Russian and Rumanian Customs and Passport officials, find a hotel, stay the night, and be ready to leave for Bucharest in the morning.

During the day he found he had poisoned his thumb, which grew rapidly worse and caused him intense pain. In the late afternoon he became so weak and ill that he besought the Lord to send His Angel to help him with his travel difficulties, for he was now quite unable to carry his bag.

Hardly had the train stopped at the terminus than the carriage door opened and a man with a somewhat Jewish face seized the bag, merely saying, “Follow me.” He helped the sick traveller with the river crossing, through both Russian and Rumanian Customs and Passport formalities, and took him to a decent inn where a German speaking hostess provided a suitable meal and a comfortable bed.

Next morning, feeling greatly better, after a few hours journey he reached Bucharest, where he spent some weeks in hospital recovering from his poisoned hand.

He never saw again the mysterious stranger...
who was God's Angel to him that day.  

“The Witness”

________________________

1952
April,  1 – Allan Murray, Wingham.
   "  4 – Graeme Murray, Burrell Creek.
   "  6 – Joy Gray, Palmers Channel.
   "  6 – John Gray, Palmers Channel.
   "  7 – Alan Goddard, Maitland.
   "  7 – Donald Young, Geelong.
   "  9 – David Fowler, Wingham.
   " 10 – Ann Cameron, Sydney.
   " 11 – Malcolm Miles, Forster.
   " 12 – Rita McKinnon, Kindee.
   " 13 – Wm. Gordon Murray, Willena.
   " 13 – William Carter, Barrington.

"  15 – Douglas Brekenridge, Brisbane.
"  16 – Robert McPherson, Maclean.
"  16 – Ian Kidd, Taree.
"  19 – Frederick Murray, Kendall.
"  20 – Malcolm Murray, Bunyah.
"  22 – Keith Reed, Glennmartin.
"  23 – Walter Tout, Beechwood.
"  26 – Pamela Groves, Grafton.
"  26 – Ronald Polly, Tinonee.
"  26 – Robert Stevenson, Gloucester.
"  27 – Dorothy McLaren, Maclean.
"  27 – Beryl McKinnon, Kindee.
"  28 – Jessie Haig, Taree.
"  28 – Johann Bain, Wauchope.
"  30 – Sandra Bain, Wauchope.
"  30 – Neil McKechnie, St. Kilda.

SEARCH WORK IN JOSHUA 16-24
1. Write out the names of the Cities of Refuge.
2. Where is it said, “There failed not ought of any good thing which the Lord had spoken unto the House of Israel: all came to pass?”
3. What advice did Joshua give the people concerning the nations that remained among them?
4. Write out the verse commencing “And behold, this day I am going the way of all the earth.”
5. Write out the verse beginning, “And if it seem evil unto you to serve the Lord . . .”
6. What did Joshua say to the people when he took a great stone and set it up under an oak?
7. Where was Joseph's bones buried, and who had that portion of the land for an inheritance?

All answers to be sent to Rev. J. Campbell Robin son, 88 Alma Road, St. Kilda, Victoria.
UNION NEGOTIATIONS
Presbyterian Church of Eastern Australia
and the
Free Presbyterian Church of Victoria

The Synod of Australia in Connection with the Established Church of Scotland was convened on 9th day of July, 1847, the Rev. James Forbes, together with Mr. Thomas Hastie, Mr. John Z. Huie, ministers and Mr. Henrie Bell, elder, passed a resolution in which it is stated: “That in virtue of the authority which the Lord Jesus Christ has committed to the office-bearers in His House, we now form ourselves into a Synod, adhering to the Westminster Confession of Faith, and the Presbyterian government, discipline and worship, as exhibited in the standards of the Free Church of Scotland.”

The two men who sat in the Synod of 1844 were now separated. Two independent Churches had been formed. The Presbyterian Church of Eastern Australia, and the Free Presbyterian Church of Australia Felix, and these two Churches have maintained a separate existence for nearly one hundred and six years. For over a century these two churches have struggled against overwhelming odds to maintain the great principles of the Disruption. They have known the bitter experience of not only being forsaken, but openly ignored by their friends, they have been lacerated by traitors within their ranks and stripped of their temporalities by hostile opposition without. In 1846, their early demise was predicted and has been
repeated with monotonous repetition ever since. Their ministers, office-bearers and people have often been discouraged and disappointed to the point of despair, but by the grace of God the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria still live.

THE SYNOD OF EASTERN AUSTRALIA, 1952

The Synod of Eastern Australia was convened on the 1st day of April, 1952, at 7.30 p.m. in St. George's Church, Castlereagh Street, Sydney, and, as in the first Synod held in Mr. Buyer's house, one hundred and five years ago, so the Synod of 1952 declared that the Principles of the Presbyterian Church of Eastern Australia are identical with those held by the Free Church of Scotland in 1843 following the Disruption.

UNION NEGOTIATIONS

A letter from the Clerk of the Victorian Synod was the first official move on the part of the Free Presbyterian Church of Victoria for the amalgamation of the two churches. The letter stated, among other things, “Members of the Victorian Synod feel that there is nothing in the resolutions submitted to the Synod of Eastern Australia which conflicts with the latter's Constitution or with the views held by its members; and so the decisions of the Victorian Synod are forwarded in the confident and joyous expectation that, by the grace of God, the two churches will become organically one. May He cause that it will be so.”

The confidence of the Victorian brethren was not misplaced; as each resolution came before the Synod of Eastern Australia it was moved and carried. Space does not permit us to set down the resolutions (see notice elsewhere in this issue), but it is sufficient here to say that the resolutions simply set forth the principles that were preserved in and for Australia by the two men who sat in the Synod of 1844, the Rev. William McIntyre and the Rev. James Forbes.

The Constitution of Historic Presbyterianism is still our heritage, and there is not a Constitution in Christendom to surpass it, for it declares the Crown rights of the Lord Jesus Christ as the only Head and King of the Church, it preserves the spiritual liberties of the Church and the privileges of her members, and ascribes the glory to God alone. These great truths of God's Word steeled the nerves and stiffened the courage of our forefathers. Well did Dr. Begg say in the Free Presbytery of Edinburgh, 1868: “I made some sacrifices in joining the Free Church. I do not refer to my pleasant manse at Liberton – to bringing out of my family on a wet and stormy day, for I was determined to come out that very day and I could not stay longer, but I left some of my dearest relatives behind me. . . . But sir, I would, with my views, as soon subscribe a renunciation of all right in the Covenant of Grace, as I would be a party to anything by which the glory of Christ as King of nations should be called in question.” We pray that the Presbyterian Church of Eastern Australia will produce spiritual sons and daughters of such men, who from deep conviction and unswerving loyalty to the Lord Jesus Christ will emulate William McIntyre and James Forbes in upholding by their walk and conversation the glorious principles of Historic Presbyterianism. When we use the term “Historic Presbyterianism” we mean nothing more or less than the purest expression of the Reformed Faith in the world, and when we use the term “Reformed Faith” we mean Christianity, as proclaimed by Paul, Augustine, Calvin and Knox.

SYNOD OF EASTERN AUSTRALIA AGREES TO UNION

The Synod of Eastern Australia instructed the Clerk to inform the Free Presbyterian Church of Victoria that the Presbyterian Church of Eastern Australia continues to hold the principles of the Disrupted fathers. And since we find that the Rev. William McIntyre and the Rev. James Forbes were of one mind in 1844 and 1846, so today our brethren of the Free Presbyterian Church of Victoria are of one mind with us, there is no reason why the Free Presbyterian Church of Victoria should not be received into the Synod of Eastern Australia, indeed, the Synod of Eastern Australia can and does repeat the words of the Clerk of the Victorian Synod. The Synod of Eastern Australia looks forward in confidence and joyous expectation that, by the grace of God, the two churches will become organically one.”

The following motion was moved by Mr. Arthur Allen, seconded by Mr. E. J. Harrison and became the finding of the Synod.

“That the Clerk be instructed to reply to the Clerk of the Synod of the Free Presbyterian Church of Victoria, forwarding him a copy of the Act just passed, and also the Act anent Questions and Formula of 1952, thereby assuring him of this Synod's most favourable reply to all assurances sought by the Synod of the Free Presbyterian Church of Victoria prior to Union and also this Synod's acceptance of the proposals for Union.”

It is hoped that union will be consummated before the end of the year, but much work still remains
to be done. It will be necessary for an Act to be passed by the Victorian Parliament to vary the trusts upon which the property of the Church is held in that State. The burden of this work will fall upon the Rev. I. L. Graham in co-operation with the church's legal Counsellor, Mr. F. Maxwell Bradshaw.

The Synod of Eastern Australia has also appointed a Commission consisting of Mr. Arthur Allen (Convener) and Mr. J. A. Harman “to consider and, if thought fit, to approve the provisions of any Bill submitted to the Parliament of Victoria.

The Synod of Eastern Australia unanimously agreed to union. The Victorian Synod has yet to submit the proposals to Kirk-Sessions and Congregations. We anticipate that the Synod of Victoria will be ready to draft a Bill to be submitted to Parliament by the end of May.

GENERAL ASSEMBLY. 1952

The General Assembly was convened in St. George's Church, Castlereagh Street, Sydney, at 7:30 p.m. on Thursday, 3rd day of April.

The retiring Moderator, the Rev. J. Campbell Robinson, preached from Hebrews, chapter 18, verses 20-21. At the conclusion of the discourse the Assembly was constituted and the roll called.

The retiring Moderator welcomed the Rev. M. C. Ramsay to the Moderatorial Chair. The newly appointed Moderator then addressed the Assembly on “OUR WORK.” (The address is printed elsewhere in this issue.)

When the correspondence was read and dealt with, it was found that various congregations had overruled the Assembly for financial assistance; as the Assembly has only a limited amount of money available, the overtures created a problem that Assembly did not feel competent to deal with on the information before the Court. We feel that the Assembly adopted a wise procedure in referring nearly all the overtures to the Special Finance Committee, with instruction for the Committee to meet with the Deacons Courts. In adopting this method in dealing with the requests, Deacons Courts will be able to place their needs before the Committee and the Committee will have the opportunity of investigating each claim.

The Committee was given authority to render assistance in cases they considered urgent. The Special Finance Committee consists of Mr. I. L. Graham (Convener), Mr. J. A. Harman, Mr. A. D. McIntosh, ministers, Mr. H. C. Nicolson (Treasurer), and Mr. A. McLean, elder.

PUBLICATIONS

The publication of our Church paper from a financial point of view creates a problem which the Assembly grapples with year by year without finding a solution. Each year the debt on the paper is increased, with the exception of the year 1950-51. While the importance of maintaining our church paper is realised, nevertheless if the income from subscriptions continues to fail to meet the cost of production there must come a time when the paper will cease to exist, unless other provision is made. One member of Assembly suggested that the paper be doubled in size and issued quarterly, but this suggestion met with little favour. The Committee's recommendation was to issue the paper bi-monthly, but after much discussion the recommendation was withdrawn. Finally, it was agreed that the paper continue as a monthly, but be reduced to eight pages and the subscription be reduced to 6/- per annum. It is our opinion that the finding of Assembly will not prove to be a solution, we do not think that the difference of 1/6 per year will induce people to buy the paper, nor will the saving of four pages balance the publication budget. It seems to us the only solution is increased circulation and in this we are wholly dependent upon our people to see that the magazine comes regularly into their homes each month. It was also suggested that the articles appearing in our magazine were more suited for ministers than the general reader. The editor, of course, is responsible for the articles that are published, but if articles are not sent in to him, then he must burn the midnight oil himself, nevertheless the editor agreed to do his best to meet the suggestions put forward by the brethren. The Assembly also appointed Mr. I. L. Graham and Mr. J. A. Harman as reporters for Victoria and New South Wales respectively. In future the Lesson Notes will not appear in the magazine, the Rev. S. N. Ramsay has been requested to prepare the Lesson Notes for this year, in the meantime Mr. A. D. McIntosh is to draw up a scheme of graded lessons for use in our Sabbath Schools. The lessons are to be made available from the 1st January, 1955.

MISSIONS

Mr. J. A. Harman, Convener, submitted the Missions Report. The Report of Dr. Andrews is to be roneoed and sent to our congregations so we shall limit our remarks to the recommendations of the Committee. Dr. Andrews is expected to return to Australia at the end of this year and the recommendations were centred mainly on matters relative to his furlough; such as the payment of passage money for Dr. and Mrs. Andrews, stipend and manse allowance while on furlough, etc. The
convener reminded the Assembly that this would be a heavy drain on the Mission Fund. Miss Helen Ramsay is expected to finish her Medical Course at the Sydney University this month and it was agreed that a course of study be prepared covering a general knowledge of Scripture, detailed knowledge of the Book of Acts, Scottish History from the Reformation down to and including the Disruption. Attention was drawn to the labours of the Convener, Mr. J. A. Harman, who has visited practically every centre of the Church in New South Wales and Victoria on deputation work, and has done his utmost to keep the cause of missionary endeavour before the people. The responsibility falls upon Mr. Harman and his Committee to see that the material needs of our missionary and missionary students are met, and also to remind us of our privilege to share in this work.

**TRAINING OF MINISTRY COMMITTEE**

From the Report of this Committee we learnt that Mr. Walter Pleasant has resigned as a student of the Church. Mr. Pleasant felt that he should not continue with his studies for the ministry and we understand that he has entered into the Teachers Training College at Wagga. The Convener, Mr. M. C. Ramsay outlined a course of study to enable persons to train for Christian work other than that of the Christian ministry. We feel that the Convener has presented a solution for a very great need; such a course, as outlined by Mr. Ramsay, would be of great value to all our young people if they are called to Christian work or not, and we cannot think of anything that would be more profitable for the members of our Fellowships to undertake. We are persuaded that Mr. Ramsay and his Committee can organise and prepare a course of study that would be unequalled by the Bible Colleges in Australia. The recommendation is that it will be a postal course similar to those offered by the Bible Colleges. Our great objection to undenominational Bible Colleges is that they must compromise or leave many of the truths of Holy Scripture as open questions; for example, how can a conscientious Baptist tutor teach “Infant Baptism,” or a Methodist give instruction on the “Perseverance of the Saints?” The great advantage of the course recommended by the Training of Ministry Committee is that there will not be any open questions on the revealed Truth of God, and certainly no place for compromise, but the doctrines of Presbyterianism will be set forth that have never yet been fairly met or confuted by the various denominations that have arisen since the Reformation. We congratulate the Training of Ministry Committee for its initiative and whole heartedly supporting all our young people, and older people for that matter, and especially our office-bearers to take advantage of this course when it becomes available. We conclude that the Convener will give notice through the paper when the course will begin and an outline of the curriculum.

**CHURCH EXTENSION COMMITTEE**

The interim Moderator of the Richmond-Brunswick congregation and the interim Moderator of the Hunter-Barrington congregation spoke forcefully upon the need of regular services being conducted in our vacant charges. The Convener of the Church Extension Committee informed the Assembly of the efforts that his Committee had made this year to secure ministerial supply from Scotland, but without success. Throughout the history of our Church there has always been a shortage of ministers, not at any period has the church been adequately staffed. It was suggested, during the discussion, that if a period of service was specified, say, four years the Church Extension Committee's efforts might meet with more success; it was maintained that if a minister approached in Scotland felt that he could fulfil his engagement in four years he would give more favourable consideration to an invitation from the Church Extension Committee. Realising that the Church Extension Fund is rarely in a healthy condition, certain members of the Committee felt that the added burden of a return fare to Scotland should be seriously considered, but the Assembly agreed that the need of our vacant charges is of greater consequence and instructed the Committee to find suitable labourers from overseas and guarantee to pay return fares after a period of four years. The Church Extension Committee now look to our people to support the Church Extension Fund. The question of our future relations to our Dutch brethren was brought before the Assembly by the convener, Mr. J. A. Webster. It was agreed that this was a matter to be dealt with by the Church Principles Committee, and was referred to that Committee.

**CHURCH PRINCIPLES**

With regards to the future relations of our Church to the Dutch brethren, the Convener pointed out that as this matter was only just referred to his Committee, he was unable to speak upon it, but it was anticipated that the first Synod of the Reformed Churches of Australia (Dutch) would be held shortly, that the question would be taken up with the Dutch and the committee would report to next Assembly. The Convener informed the Assembly that 40 copies of the
Westminster Confession of Faith had been secured from the Free Church Book Room, Edin., and the Committee requested instructions regarding these books. The Assembly agreed that they should be sold to office-bearers at 3/6 per copy.

During the sittings of the Assembly the ladies of St. George's provided morning and afternoon tea for the delegates, their kindness was deeply appreciated by all members of the Court.

**OUR WORK**

It is not easy to deal adequately with such a concrete subject as is indicated by the title, and the work of the ministry is inclusive not only of pastoral work but of work in the church courts.

Has not each minister enough and more to deal effectively with the tasks and problems in his own congregation? This is admitted readily. But it is an important Scriptural principle and it is embedded in Presbyterianism that each minister whilst primarily, and often necessarily, is interested in purely local matters, he should give attention to matters beyond his congregational bounds. A minister is a component part of the Presbytery, and as such is incorporated in all the higher courts of his church. Hence the title, “Our Work,” is inclusive of the work of the minister in his congregation and in the larger spheres of his church.

**1. PASTORAL WORK**

Usually but not always the work of a minister in his congregation is the most arduous, exacting and least spectacular of his labours. It may be that much of a minister's hardest tasks are known only to himself; and the persevering and plodding work which is often of the nature of dealing with individuals and families in their homes frequently constitutes not only the most laborious but the most fruitful portion of his work. Especially is this so when the youngest members of households are not regarded and treated as an unimportant part of the family.

Likewise, the week-evening meetings should not be simply for the mature persons. The same applies to the Sabbath services and meetings. The minister, whose preaching is designed to be of special value to the older persons, and who does not appeal to the younger, is a preacher who is lame. Such a ministry is disastrous, in that the most important section of the congregation is left unsupplied. Also that kind of teaching which is thought by some to be suited to the young as well as the old, but consists of a repetition, often monotonous, of some of the leading truths of the Christian religion, which are sometimes referred to as the simple Gospel, is that which fails to aid older people in growth of grace and in the knowledge of the great upbuilding truths of God's Word.

Another attitude which should be avoided, for it too is productive of much harm, is that which underrates the capacity of the young in understanding. Such preachers are always “talking down” to the young, and instead of elevating, they lower their intelligence, by treating them as if they were still in the nursery. Longfellow wrote: “The thoughts of youth are long, long thoughts.” It is known that Sir Walter Scott wrote his history of Scotland primarily for his grandson, and entitled it “Tales of a Grandfather”; but soon ascertained after he had written the earlier sections, that he had underrated the capacity of his grandson, and that he could well afford to adopt a more advanced style in the subsequent portions of the work. There are ministers who tragically underestimate the abilities of the young and treat them as if they were infantile. Others preach to the matured section and vaguely hope that the younger will in some way or other receive some benefit. Both attitudes are to be eschewed.

Then there is the minister who lays almost the whole emphasis upon visitation, and perhaps some other forms of pastoral work, and persists in making scant preparation for the pulpit. This is disastrous and leads to the depletion of congregations. I do not say

that our chief purpose in visitation is to induce persons to attend the services; but how disappointing it is for persons to journey short distances or many miles to church and find little or nothing in the sermon which will help them that day and in the days which are before them! He who regards his ministrations in the pulpit as a minor portion of his work, however earnest he may be, will find his congregation is dwindling. A certain amount of profundity and a considerable amount of variety is necessary in order that our congregations may assemble Sabbath after Sabbath with a spirit of expectancy.

Owing to the number of our ministers being very limited, ruling elders render considerable service in ministering to congregations. This service is highly regarded by right minded ministers and congregations. Alas! Sometimes the effort of the elder is regarded as a stop gap, a means chiefly designed to keep open the church doors. Such an attitude is harmful to the elder and the congregation. The officiating elder should go before the congregation with a definite message and with the definite aim to so interest the people that they will go away instructed and refreshed. Sometimes aged men in
failing health and with weak voices lead the services when their places should be taken by younger men, who with more vigorous intellects, with voices sufficiently clear for everyone to hear and, of course, with the necessary grace, will conduct invigorating services. We wrong the elder and the congregation when we regard the elder's service as a bare substitute. If elders conduct helpful services there will be little or no occasion for ministers to exhort the congregation to attend.

Most of our ministers are over-burdened, and to some extent, and in certain cases, perhaps needlessly. A minister wrongs his congregation when he performs duties which members of his congregation are capable of doing and which it would be for their benefit to perform. The overburdened minister becomes to some extent the inefficient minister; a fact which every minister and congregation should recognise. Also it should be appreciated that the congregation are to be co-workers with the minister. Therefore, unless there is real necessity, the minister should not be a precentor or a Sabbath School teacher, nor perform similar duties.

Ministers should interest themselves in all portions of the church service, and the congregation should be aware of the keen solicitude of the minister that every part of the service should be performed most efficiently. The quality of the rendering of the

THE AUSTRALIAN FREE PRESBYTERIAN
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Copies of this journal may be obtained from Rev. Arthur Allen, 21 Margaret St., Strathfield
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.

Subscriptions payable in advance, at the rate of 6/- per annum, post free. Subscriptions, notices and all correspondence re change of address, discontinuance or non delivery, to be addressed to:

Rev. J. A. WEBSTER
The Manse,
Wharf St., Maclean,
N.S.W.

All other remittances, money orders and cheques to be sent to the Church Treasurer,
MR. H. C. NICOLSON
10 Stirling St., Kew, E.4, Victoria.

praise often is regarded lightly. The paucity of suitable precentors is often due to a lack of enterprise on the part of pastor and precentor. It should be the aim of all precentors, whether young or old, to train others for that very important post.

Throughout a fairly long ministerial experience I have not heard one complaint of public prayers having been too brief; but I have heard frequently and even quite recently criticisms that prayers offered in public have been unduly long. These facts are significant.

Apparently the most advanced believers do not desire long prayers in public. There may be a few in our congregations who deem long sermons and long prayers to be a mark of advanced godliness; but they are mistaken. Certain circumstances warrant long sermons, and such are often very desirable, but a more thorough preparation of the sermon often would result in the reduction of the time taken for its delivery.

II. WORK IN THE CHURCH COURTS
To this section I shall give very brief attention, but the subject is of considerable importance. We should give earnest application to the work in this larger sphere, for something akin to statesmanship is necessary if the policy of the Church is to be directed as to bring glory to God and good to man. We will not have learned well the nature of Apostolic Christianity unless we have perceived the resourcefulness of the early Christian Church. Strict fidelity to Divine Truth had associated with it a spirit of enterprise which led
to the adoption of bold measures to meet changing circumstances. So must it be with us today.

In the present state of our Church, with its few settled ministers, it appears inevitable that much of the business which would be performed normally by the lower courts should be performed by the higher court. Therefore it is very necessary that as we meet here in our present capacity we should give close attention to every part of our Church. Is there not the tendency to think that if a congregation has a settled pastor, there is no need to give it close attention, and to regard its needs as having been met? In the case of pastorless congregations, will the settlement of a minister with a suitable stipend mean the full meeting of their needs?

What of Church Extension? Are presbyteries, are congregations, carrying on a policy of Church extension? We should seek to be in a position to answer these questions. For Church extension is a misnomer unless it is an actuality. To say that revival throughout our Church would do away with
all our difficulties is scarcely true, unless it be assumed that revival would lead to an improvement in our Church's administration.

It should be taken for granted that all our endeavours be made with faith, zeal, prayer, love and diligence. Let us not regard any matter as negligible. May God in His mercy give us wisdom, grace and strength as we put our hands to the many matters which lie before us, and may we be enabled to glorify the name of our God. – M. C. RAMSAY.

UNION NEGOTIATIONS

THE PROCEEDINGS OF THE SYNOD OF EASTERN AUSTRALIA

THE PROCEEDINGS OF THE SYNOD OF VICTORIA

THE PROCEEDINGS OF THE GENERAL ASSEMBLY

It was agreed that the above proceedings be roneoed and made available to our people. The complete minutes of the above Ecclesiastical courts are now being prepared, and copies can be secured by writing to

Mr. K. KERR.
28 Chisholm Street,
Greenwich,
SYDNEY.

A charge of 2/- is made to cover cost of roneoing and postage.

WELFARE OF YOUTH REPORT. 1951

METRICAL PSALMS

108 took part in this department. 22 in the Infants section, 53 in the Junior and 33 in the Senior.

Infants Section: Grafton 6, Geelong 6, Branxholme 1, Maclean 6, Wauchope 3.

Junior Section: Grafton 5, Manning 13, Wauchope 18, Branxholme 3, Maclean 14.

Senior Section: Grafton 5, Manning 7, Wauchope 10, Branxholme 3, Maclean 9.

REPETITION OF SCRIPTURE PORTIONS

47 took part in this department. 20 in the Junior Section and 27 in the Senior.

Junior Section. – Grafton, 4; Manning, 3; Wauchope, 1; St. Kilda, 1; Maclean, 11.

Senior Section. – Grafton, 5; Manning, 9; Wauchope, 3; Maclean, 12.

SINGING PSALM TUNES

42 took part in this department, 21 in the Junior Section and 21 in the Senior.

Junior Section. – Grafton, 7; Manning, 5; Wauchope, 9; St. Kilda, 1.

Senior Section. – Grafton, 5; Manning, 11; Maclean, 1; Wauchope, 4.

SEARCH WORK

29 competed in this department. 2 in the Junior Section, 12 in the Intermediate and 15 in the Senior.

Junior Section. – Manning, 2.

Intermediate Section. – Manning, 1; Wauchope, 4; Maclean, 7.

Senior Section. – Manning, 3; Wauchope, 2; Maclean, 6; Hamilton, 3; Sydney, 1.

The following are the prize winners: –

Junior. – Fay McInnes, Taree, 600 – First Prize. Patricia King, Taree, 200 – Second Prize.

Intermediate. – Karin Webster, Maclean, 1,200 commended. Joy Gray, Maclean, 1,200; Alison Walter, Maclean, 1,200 – First Prize divided.

Senior. – Colin Gray, Maclean, 1,200 plus – First Prize. John King, Taree, 1,200 – Second Prize.

ESSAY

There was only one essay on the life of Nehemiah. This was by John McLachlan. It was well arranged, well written and neatly executed, reflecting great credit upon the essayist.

8

WELFARE OF YOUTH ACCOUNTS

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Audited and found correct,

C. McLEAN.
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**FREE KIRK FELLOWSHIP**

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C. McLEAN.

**MAY BIRTHDAYS**

**MANY HAPPY RETURNS**

“Looking unto Jesus, the author and finisher of our faith.” Hebrews 12: 2.

1952

May

2 – William James Berry, Barrington.

4 – Harvey Ian Mathias, Forster.

5 – James Millikin, Darawark.

5 – Ann Anderson, Bob's Farm.

6 – Elspeth Andrews, King William Town.

8 – Robert Osborn Smith, Brisbane.

9 – Rhonda Latimore, Kundibahk.

9 – Doris McKinnon, Kindee.

10 – Ray Bain, Wauchope.

10 – Donald Campbell, Marlee.

10 – Garry James Milligan, Tinonee.

11 – Donald Fuller, Grafton.

11 – Bryson John Muldoon, Tinonee.

11 – Rhonda Muldoon, Tinonee.

12 – Ross McKinnon, Ellenborough.

13 – Richard Chapman, Wingham.

14 – Lorraine Greig, Wauchope.

15 – Austin J. Carey, Dingo Creek.

16 – Clifford D. Murray, Bunyah.

17 – Caroline Gollan, Taree.

17 – Ian Mcllnnes, Taree.

18 – Annabel Green, Pappinbarra.

19 – James Steel, Wauchope.

20 – Neville McKinnon, Long Flat.

20 – Margaret G. Brooker, Kindee.

21 – Edrick Chapman, Wingham.

21 – Patricia Wadsworth, Wherrol Flat.

21 – Marie Hollis, Koree Island.

22 – Karin Webster, Maclean.

22 – David Atkinson, Barrington.

22 – Louise Frost, Stanmore.

" 22 – Elizabeth Mary Hanks, Branxholme.

" 22 – William McPherson, Burrell Creek.


" 24 – Margaret Carey, Dingo Creek.


" 25 – Ian Graeme Robinson, Marlee.

" 26 – Maxwell Thompson, Rollands Plains.

" 26 – Keith Anderson, Wauchope.

" 27 – Graham Keith, Taree.

" 29 – Natalia Elder Cooke, Adelaide.

" 30 – Maxwell Campbell, Marlee.

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**SEARCH WORK IN JUDGES 1-7**

1. How did the children of Israel know that Judah was to go up first to fight against the Canaanites?

2. Where is it said, “There arose another generation after them, which knew not the Lord?”

3. Where were the five lords of the Philistines and the Canaanites and Sidonians not driven out of the land by the Lord?

4. Who said: “They chose new gods; then there was war in the gates?”

5. Write out the curse which the angel of the Lord pronounced upon Meroz.

6. What happened when the angel of the Lord put forth the end of the staff that was in his hand?

7. What reason did the Lord give Gideon why He could not deliver the Midianites into his hand?

All answers to be sent to the Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S16, Victoria.
Dr. van Til in one of his works uses an illustration from the “Valley of the Blind.” “A young man who was out hunting fell over a precipice into the valley of the blind. There was no escape. The blind men did not understand him when he spoke of seeing the sun and the colours of the rainbow, but a fine young lady did understand him when he spoke the language of love. The father of the girl would not consent to the marriage of his daughter to a lunatic who spoke so often of things that did not exist. But the great psychologists of the blind men's university offered to cure him of his lunacy by sewing up his eyelids. Then, they assured him, he would be normal like everybody else. But the simple seer went on protesting that he did see the sun.”

We are of the opinion that the Arminianism which predominates in fundamentalist circles adopt a similar procedure to that suggested by the psychologists of the blind men's university and shut out the great fact that God is omnipotent, “performing His will in the armies of heaven and among the inhabitants of the earth.”

Calvinism, and let us state that Calvinism is simply Christianity as preached by Paul, Calvin and Knox, makes the Sovereignty of God central in all their thinking; it is applied to every sphere of human interest. Calvinism insists that God hath foreordained all that cometh to pass, and it is taught to our children so they can repeat it accurately before they can grasp its meaning.

Present day evangelism opposes the preaching of Calvinism as discouraging and repelling to the sinner with the result that the sovereignty of God as revealed in His fore-ordination and election shine into the “Valley of the Blind,” but the Arminian evangelist recommends the “sewing up of the eyelids” and maintains that by this means he holds out a greater hope for the salvation of sinners. This greater hope is based upon the unscriptural idea that the decision and strength to come to Christ depends upon the individual. But Calvinism will not, even to please a popular evangelism, submit to the “sewing up of the eyelids” but protests that a hope that depends upon the strength of the individual to come to Christ before he is born again of the Spirit of God has no stronger foundation than that of wishful thinking, for the Word of God teaches that “man is dead in trespasses and sin” (Eph. 2: 7) His “carnal mind is enmity against God” (Rom. 8: 7). Such is man's condition that he “cannot come to Christ except the Father draw him” (John 6: 44). What hope can come into the “valley of the blind” by the attitude of Arminianism to the Sovereignty of God?

Calvinism maintains that myriads of the fallen race have been given to Christ by the Father and all that the Father hath given to Him shall certainly come to Him and not one of them shall be lost; as the prophet Isaiah hath said, “He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.”

The Calvinist preaches the gospel with assurance and the absolute certainty that God will receive every returning sinner that “everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” The Arminian cannot preach the gospel with the certainty that anyone will come, for he preaches a hope that depends upon the will and strength of the individual sinner whose “carnal mind is
enmity against God: for it is not subject to the law of God, neither indeed can be.” (Rom. 8: 7). 2

The Calvinist's assurance is founded upon the promises of the infinite, eternal and unchangeable God, of whom the Psalmist has written, “A willing people in thy day of power shall come to thee, in holy beauties from mom's womb thy youth like dew shall be.” A people pure as the morning dew shall be made willing to come at the invitation of the Gospel.

Arminianism recommends the “sewing up of the eyelids” so that the mind of Christ our Lord on the great truths of God's sovereign decree as it bears on election may not been seen. The decree of election has been called a cruel and unjust doctrine. But we ask: what harm has election done to anyone? It has not caused the destruction of any (sin is the cause of spiritual death) but has secured the salvation of untold multitudes. It keeps none from Christ, but draws thousands to Him, and indeed we have the very mind of our Lord Jesus Christ on the question set forth in Luke's Gospel, chapter 10, verse 21: “In that hour Jesus rejoiced in spirit, and said: I thank Thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight.” Would the Arminian have us believe that our Saviour, the Christ, would rejoice in a decree that was unjust or cruel?

Indeed we live in the “Valley of the Blind”; spiritual darkness is all around us but we shall only contribute to that darkness if we follow the reasoning of the psychologists of the blind men's university.

MACLEAN COMMUNION

Situated on the hillside, a noted landmark in one of the most prominent positions of the town of Maclean, is the Free Presbyterian Church, a fine old cement structure with no pretension to elegance but with a dignity, the dignity of simplicity, all its own. Inside the building stands a high pulpit, the old closed in type, in the centre of the end, where it ought to be, to afford the greatest facility for the preaching of the Word. It was here that the Rev. T. M. McClean for many years stirred the hearts of his hearers with rousing messages, as also did the Rev. D. McIntunes before him.

Underneath the pulpit there is an age old precentor's box. Here a noted precentor, Mr. Murdie McKinnon, as he is familiarly called, with his fine melodious voice has led the praise in this church for well over fifty years. It is pleasing to see that his natural force and strength in this connection is still unabated.

It happened to be the Communion season when I was there recently and the Free Presbyterians of the whole district seemed to be all alive to the solemn occasion upon which they were entering, evidently desiring to profit as much as possible from the services.

The attendance at four of the services which I attended was excellent, manifesting a real interest in commemorating, the Saviour's death. Two other services held at Chatsworth, I understand, were also well attended. The minister of the congregation, the Rev. J. A. Webster, is carrying on a splendid work in the district amongst old and young.

The preacher upon the occasion was the Rev. A. D. McIntosh, now of Victoria, but a native of the Clarence River. He enjoys what few possess, honour in his own country, and amongst his own people. I did not hear his Thursday address, but Saturday's on the distinctive differences between the Cain and Abel types of life, was excellent. The Action Sermon on Sabbath, “Ho, every one that thirsteth come ye to the waters” gave one the desired effect of longing to partake of the sacred elements in honour of the Saviour's death. Sabbath evening, on the fearfulness of hell, selected passages of Scripture brought home to the soul the awfulness of that dreadful place of torment. It was a solemn utterance and created a profound impression, which will not likely soon be forgotten. History records that when Jonathan Edwards preached on hell, there were some who clutched their seats in fear. We should not wonder if there were a few on this occasion who took a firmer grip of them.

The Thanksgiving text on Monday was on God's command to Moses in Exodus, to cast down his rod, probably a shepherd's crook, indicating surrender, then to take hold of it. Here was consecration. And then to take up the rod and go. Here was service. All these pointed to obedience on the part of the Christian.

The Message was an unusual presentation of the Gospel which was effectively used in a powerful appeal for re-dedication of life, energy, time and means to the service of the Lord. The preacher then challenged the congregation to this act by asking all who wished to rededicate themselves, to remain behind for a few minutes after the benediction was pronounced. Almost all the congregation remained. He then further solemnly addressed them and exhorted them in a few well chosen words to holy living, after which the Rev. J. A. Webster pressed home the appeal in a very suitable re-dedication prayer at the throne of grace. The season was a real spiritual uplift, and its influence should long be felt in the congregation.
The skill of the preacher in aptly throwing his thoughts into contrast reminded one very much of Bishop Hall, a noted preacher of a bygone day.

At the Communion Service, when I noticed Mr. Kenneth McDonald, now an old man, serving at the table, I could not help recalling, many years ago, the solemn occasion upon which he was set aside to the office of elder. It was a touching scene that day to see his own old father, with others, laying his hands upon his son's head.

Maclean is still on the map, and if the people still continue to maintain their interest, attend the services well, and be prepared to make sacrifices for the cause of Jesus Christ, it will long retain its place and influence in the community.

— ONLOOKER.

TRAINING OF MINISTRY COMMITTEE

The General Assembly has instructed the above Committee to prepare a two years course of study, the course will be available for men and women and will be conducted by Postal Tuition. A tuition fee will be charged to defray postage and other necessary expenses in connection with the work. Those taking the course will be responsible for procuring any text books.

A First Class Diploma will be awarded each student who obtains a general average of 80% each year, and a Second Class Diploma will be given each student whose general average for the same period is 55%.

The course for the year will be of, at least, six months duration. The Training of Ministry Committee have been instructed to appoint tutors and an examiner and make all necessary arrangements for implementing the scheme.

SUBJECTS

Scripture: Genesis, Joshua, Jonah, Psalms 1 to 20, Mark, Acts, Philemon, and 2nd Peter.

Theology: The Inspiration of the Scriptures; The Person and Offices, Priestly, Kingly, and Prophetical, of the Lord Jesus Christ; Scriptural Worship; Calvinism contrasted with Arminianism.

History: The Rise of Papacy; Rise of the Reformation, a brief sketch of Scottish Church History from the Reformation to the year 1900, with special reference to the events of 1843, and 1900; Outline of the History of Presbyterianism in Australia from its inception to the present day with special reference to the History of our Church.

The composition of an address, its stance, introduction, and conclusion. Public speaking, special emphasis on enunciation, modulation, posture, gesture, and facility in public speaking.

Further information will be published in our next issue. The Convener of the Committee is the Rev. M. C. Ramsay, M.A., 95 Wynter Street, Taree, N.S.W.

LOYAL ADDRESS TO THE QUEEN

To the Queen's Most Excellent Majesty,
May it please Your Majesty,

We, Your Majesty's faithful subjects, the Ministers and Elders of the Free Presbyterian Church of Australia, convened in General Assembly at Syd-ney of the fourth day of April, 1952, respectfully offer Your Majesty this expression of our affectionate regard and devoted allegiance to Your Majesty's person and throne.

We wish You to know of the sincere sympathy we have felt for You and all the Members of the Royal Family upon the death of Your beloved and greatly revered Father, His late Majesty King George the Sixth; and we desire to assure you of our earnest and constant prayer that God may richly bless Your Majesty and all the peoples of Your Majesty's realms.

We have the honour to be,
Your Majesty's faithful servants,
The Ministers and Elders of the Free Presbyterian Church in General Assembly convened.

Signed in our name, and at our appointment by me
(Signed) M. C. RAMSAY,
Moderator.

SYMPATHY FOR THE QUEEN MOTHER

To His Excellency the Governor-General,
May it please Your Excellency,

The General Assembly of the Free Presbyterian Church of Australia convened at Sydney on the fourth day of April, 1952, passed a resolution of sincere sympathy with the Queen Mother, Queen Elizabeth the Second, and Princess Margaret in their sad bereavement through the death of our great and good Sovereign King George the Sixth. The General Assembly humbly and respectfully requests Your Excellency to convey this message of sympathy to the Queen Mother whose leadership to the nation along with that of her highly esteemed and beloved husband so endeared them to the people of the Free Presbyterian Church of Australia that tidings of the King's death were received by them with true sorrow and a deep sense of national loss.

The Assembly prays that the Father of mercies and the God of all comfort will sustain the Queen Mother in the time of her great sorrow and also greatly bless our Queen and Princess Margaret.
MEN TO BE REMEMBERED

(1) PETER STEWART

Peter Stewart was born at Little Dunkeld, Perthshire, Scotland in the year 1792 and spent his early years in the City of Glasgow, where he established himself as a building contractor. Peter Stewart was a young man of 23 years of age when Dr. Thomas Chalmers came to the Tron Church, Glasgow and our young building contractor witnessed in Thomas Chalmers the power of Evangelical truth over the soul chilling Moderatism of the period. It was about this time that Peter Stewart became a member of the Hope St. Church, Glasgow, and was ordained to the eldership of this church before he was 28 years of age.

During the period between 1829-1833 the Voluntary controversy raged in Scotland. Peter Stewart would have nothing to do with Voluntaryism as he was convinced of the Establishment principle, this conviction determined the whole course of his ecclesiastical life in which he showed himself to be a man of deep conviction and unswerving loyalty to the principles of the Scottish Reformation.

In the year 1830, he met with an accident which so impaired his health that he left the busy metropolis for the quieter regions of Inverness shire. We conclude that the state of his health and the future welfare of his family caused him to give serious consideration to leave Scotland and migrate to Australia. Mr. Stewart had married Isabella McBean of Kilmallie, Inverness-shire, the daughter of the local teacher, Donald McBean, and her brother was the Rev. Francis McBean who settled in Fort Augustus following the Disruption, 1843; another sister was the late Mrs. George Cameron of Maitland. Mr. Stewart made up his mind to come to Australia in 1837 and secured berths for his wife and seven children, Christina, Margaret, John, Robert, Janet, Francis and Caroline, in the sailing ship, “Brilliant” which arrived in Sydney, 20th January, 1838. Mr. Stewart secured employment with the Colonial Government as a carpenter at the rate of 7/6 per day but shortly after set up business as a building contractor. On arriving in the colony Mr. Stewart attached himself to Dr. Dunmore Lang’s congregation, Scots Church, Jamieson St., Sydney, and continued as a member and elder of the Highland portion of the congregation until 1842.

During 1839-40 the Rev. William McIntyre supplied the pulpit of Scots Church while Dr. Lang was abroad and it was during this period that Mr. Stewart learnt to know and respect William McIntyre with whom he was to be so closely associated in the ecclesiastical life of the colony. At this time the more seriously minded Presbyterians were greatly concerned with the Ten Years’ Conflict that was reaching its climax and which culminated in the Disruption of 1843. Mr. Stewart adhered to the Establishment principle as propounded by Dr. Chalmers, and realised that the Crown rights of the Lord Jesus Christ were involved in the conteddings of the Church of Scotland.

Dr. Dunmore Lang openly expressed his adherence to Voluntaryism in 1842, and declared that he had expressed similar views to the Committee in Scotland in 1839. On Sabbath, 6th February, 1842, in an address delivered in Scots Church he said inter alia: “The Presbyterian system of Church government is fitted only for a church of Christ and not a mere synagogue of Satan, a mere society of worldlings and hirelings. When administered by men of the latter description, men who show by their action that they destitute of the Spirit of Christ; the Presbyterian system of Church government degenerates into an instrument of the grossest tyranny alike intolerable and contemptible. Now it appears to me, that the Presbyterian Church in this colony has fallen to a great measure into this unhappy condition.” Mr. Stewart was in the congregation when Dr. Lang delivered this address and Mr. Stewart with 21 other heads of families withdrew from Scots Church. On March 1st, 1842, Dr. Lang addressed a letter to the Presbytery of Sydney, in which he stated, inter alia: “that he would continue to eat the Queen's bread as a minister of religion in this Territory no longer” and renounced all connection with the existing Synod.

Dr. Lang’s case came before the Synod, 8th October, 1842, and his address delivered on 6th February was given priority to his resignation of March 1st. Mr. Stewart was called upon to affirm the accuracy of the printed report of Dr. Lang’s address, 6th February, published in the “Colonial Observer.” Mr. Stewart was a quiet unassuming man and we can well imagine how painful it was for a man of his disposition to be involved in this case, nevertheless, where principle was concerned Mr. Stewart discharged his duty. Dr. Lang was deposed by the Synod – and from 1842 until 1850 he concentrated all his energies to establish a Voluntary Presbyterian Church.

Those who had left Dr. Lang’s Church with Mr. Stewart formed themselves into a congregation and

Yours sincerely,
(Signed) M. C. RAMSAY, Moderator.
worshipped in a room in Castlereagh St., until 1845, when a call was given and accepted by the Rev. Thomas Mowbray. When the congregation was organised Mr. Stewart was elected to the Kirk Session. At this time Presbyterianism in Australia had decidedly felt the repercussions of the Disruption in Scotland, 1843, and it was evident that there would be a disruption in the Synod of Australia at its next annual meeting, October, 1846.

Mr. Peter Stewart was a delegate to the Synod of 1845, when it was agreed to change the designation of the Synod, striking off the words “in connection with the Established Church of Scotland” as the retention of these words indicated that the Australian Church accepted the Established Church of Scotland's position, i.e., the encroachments of civil powers on her spiritual independence and liberties of her constitution. A Committee was appointed to draft a Bill in order to receive the civil sanction to the change in designation, and later a pro-re-nata meeting of Synod was called by the Moderator to make any necessary amendments to the Bill. During the pro-re-nata meeting of Synod it became clear to Mr. Stewart that the majority had no intention of abiding by the previous decision to alter the designation of the Synod. Mr. Stewart had been gravely concerned for the future of the Church, and after discussion with two fellow elders, they felt that the congregation should be acquainted with the then present state of the Church and the principles involved and approached the minister on the matter, but their suggestions were not well received by Mr. Mowbray. Mr. Stewart, with his uncompromising adherence to principle was convinced that it was his duty to resign. Mr. Stewart's decision to resign was contrary to the views of his close friend, the Rev. William McIntyre, who maintained, and rightly so, that individual action in such a case was wrong, the proper course to follow was to appeal to the Presbytery, and not weaken the hands of their brethren who were equally concerned for the future of the Church and the distinctive principles set forth in her constitution. Mr. Stewart joined another elder in drafting a letter of resignation which was presented in person to Mr. Mowbray, which stated, inter alia: “We trust that we sympathise, as we ought, with the minority of the Synod, who think they would not be justified until they have made one more effort at the next annual meeting of Synod to carry the resolution respecting the change in designation.”

Thus Mr. Stewart withdrew from the Synod before the disruption of 1846, but he was in close touch with the minority and immediately following the disruption, 10th October, 1846, the minority joined Mr. Stewart in the home of Mr. William Buyers in Hunter Street, and so Mr. Stewart took part in the erection of the Synod of Eastern Australia.

The Sydney congregation of the Presbyterian Church of Eastern Australia under the newly erected Synod, had neither minister nor church building and it is impossible to estimate the debt that the church as a whole, owes to Mr. Stewart and those associated with him, for maintaining the testimony of Historic Presbyterianism in the metropolis of the colony. Humanly speaking, the continuance of the Church was dependent upon the maintenance of its testimony in the capital.

Shortly after the disruption a church building was purchased in Pitt St. but the congregation had not a settled minister and when ministerial supply could not be obtained Mr. Stewart, with others who had been elders in Mr. Mowbray's congregation, conducted a morning service, reading a sermon.

A request had been sent to the Colonial Committee of the Free Church of Scotland to send out a fully qualified minister for the Pitt St. congregation; but in the meantime, the Rev. George Mackie arrived, March, 1849, and he was asked to supply the pulpit until the minister sent by the Colonial Committee landed. Mr. Mackie with the sanction of the Synod erected a Kirk Session. Mr. Stewart was elected. Six months later the Rev. Alexander Salmon arrived, being sent out by the Committee at the request of the congregation.

In 1852 a movement was set on foot to establish a grammar school in Sydney and another at Maitland and the Rev. William McIntyre's active co-operation was sought, which led to a misunderstanding between Mr. McIntyre and Mr. Salmon. The responsibility for the misunderstanding rested upon members of the congregation in Pitt St., and not with the ministers, with the result it was decided to form a second congregation in Sydney. In 1854 the Pitt St. congregation that withdrew from Mr. Salmon gave a call to the Rev. Dr. McIntosh Mackay, which was declined, but when the call was renewed in 1855 Dr. Mackay accepted. Mr. Peter Stewart was elected to the Kirk Session. The newly formed congregation was without a church building, and ground was purchased in Castlereagh St. and St. George's was erected and opened 8th day of March, 1860. Mr. Stewart was a member of the Committee of Management before the church was built and was liberal in his contributions and diligent in his labours to finance the building project. Within twelve months of the opening of St.
George's, Dr. Mackay resigned, leaving the congregation with a debt of over £12,000.

The Rev. William McIntyre came from West Maitland to St. George's in 1862, Mr. Peter Stewart, now a man of 70 years of age, had retired from business in 1869, but continued to serve the church as long as he was physically able to do so; he died 14th April, 1882. While we can record the services that Mr. Stewart rendered to the Church we cannot record the sufferings and sorrows his stand for the principles of Presbyterianism cost him. Three times in his life he saw the Church he loved and served reduced to a minority and each time he joined with his brethren to build again that which was broken down. One of Mr. Stewart's daughters, Margaret, married Mr. William Buyers, in whose house the Synod of Eastern Australia was erected; another daughter, Caroline, married the Rev. Dun-can McInnes of Maclean (Rockymouth).

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**CHURCH NEWS**

**Northern Presbytery:** The Northern Presbytery met in Sydney, 1st April, 1952, and dealt with a call from the Grafton-Brushgrove congregation in favour of the Rev. S. N. Ramsay. The call was sustained by the Presbytery and placed in the hands of Mr. Ramsay. We understand that Mr. Ramsay has requested time to consider the call.

**Hastings River:** The sacrament of the Lord's Supper was dispensed at Wauchope Sabbath, 20th April. The Rev. I. L. Graham of Hamilton conducted all the services. We have been informed that beautiful weather prevailed throughout the Communion Season and Mr. Graham's addresses were of a heart-searching nature and were highly appreciated; many felt that the series of services were a real blessing.

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**UNION NEGOTIATIONS**

The proceedings of... **SYNOD OF EASTERN AUSTRALIA.**

**SYNOD OF VICTORIA.**

**GENERAL ASSEMBLY.**

The complete minutes of the above ecclesiastical courts are now ready, and copies can be secured by writing to Mr. K. Kerr, 28 Chisholm St., Greenwich, Sydney. Enclose 2/- to cover postage and roneoing.

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**ACKNOWLEDGMENTS**

The General Treasurer has pleasure in acknowledging the following amounts:

- **PATERSON ESTATE:** Unallocated Funds, £1,200.
- **ESTATE OF THE LATE MISS FLORA MACDONALD:** Training of Ministry, £100; Jews, £100; Aborigines, £100.
- **MRS. J. CAMPBELL, STAWELL:** Unallocated Funds, £40.
- **GRAF-TON CONGREGATION:** Missions, £27/5/-; £19/0/6; Training of Ministry, £16/12/-; £15/19/6; Publications, £2/17/-; Widows & Orphans, £2/15/-.
- **ESTATE OF THE LATE MRS. E. ANDERSON PER REV. D. G. C. TROTTER:** Unallocated Funds, £300.
- **HAMILTON CONGREGATION:** Missions, £69/17/2.
- **WAUCHOPE CONGREGATION:** Missions, £72; Training of Ministry, 21/14/9; Missions, £4/11/1, £15/12/.
- **WAUCHOPE LADIES MISSIONARY SOCIETY:** Dr. Annie Mackay, £15; Dr. Andrews, £12. **ST. KILDA CONGREGATION:** Missions, £15/13/3; Training of Ministry, £2/10/-; Assembly General Funds, £18; Welfare of Youth, £1/15/-; Church Extension, £2/10/-; Widows & Orphans, 10/–; Surplus of Dutch Collections, £29/2/7.
- **VICTORIAN PRESBYTERY:** Missions, Interest on Bonds, £20/0/6.
- **BRUNSWICK CONGREGATION:** Missions, £11; Training of Ministry, £6; Assembly General Fund, £7.
- **MANNING RIVER:** Missions, £27/5/6; Widows & Orphans, £3/4/11; Church Extension, £6/17/-; Sundry Donations to Missions, £2; Pampoolah Sabbath School, £1/2/; J. Cameron, £5; Donation to Assembly General Fund, D. Cameron, £4/10/–.
- **HUNTER CONGREGATION:** Missions, £9/16/6; Training of Ministry, £30/8/-; Publications, £4/11/-; Assembly General Fund, £5/15/–; Church Extension, £4/4/6; South African Mission, £1.
- **MACLEAN WOMEN'S MISSIONARY SOCIETY:** £50.
- **MACLEAN CONGREGATION:** Training of Ministry, £75/5/8; Assembly General Fund, £27/5/–; Church Extension, £11/7/6; Widows & Orphans, £15/1/–.
- **MACLEAN SABBATH SCHOOL:** £3/16/6, donated for Missions.
- **GEELOONG CONGREGATION:** Missions, £10/2/–; Training of Ministry, £2/2/–; Publications, £1/2/–; Widows & Orphans, £1/4/–; Church Extension, £1/6/–.
- **ST. GEORGE'S CONGREGATION:** Missions, £1; Training of Ministry, £63/9/9; Publications, £4/9/9; Assembly General Fund, £15; Welfare of Youth, £6/7/0; Widows & Orphans, £4/10/6.

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**THE AUSTRALIAN FREE PRESBYTERIAN**

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

Copies of this journal may be obtained from Rev. Arthur Allen, 21 Margaret St., Strathfield.

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.

Subscriptions payable in advance, at the rate of 6/- per annum, post free. Subscriptions, notices and all correspondence re change of address, discontinuance or non delivery, to be addressed to:

**Rev. J. A. WEBSTER**

The Manse,
Wharf St., Maclean,
N.S.W.

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

**MR. H. C. NICOLSON**
MISSIONARY SOCIETY: Missions General, £195; for Hospital, £135. BARRINGTON CONGREGATION: Missions, 18/-; Training of Ministry, £8/14/- W. J. MARTIN: Missions, 10/-.

Please note that on and after the 10th May, 1952, the address of the General Treasurer will be as follows: –

H. C. NICOLSON,
77 Wantima Road,
RINGWOOD, VICTORIA.

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SUBSCRIPTIONS FOR APRIL
NEW SOUTH WALES
Rev. M. C. Ramsay, Taree, 7/6, 31/10/53; Miss H Ramsay, Sydney, 7/6, 31/8/52; Misses Davis, Sydney, £1/10/-, 31/10/54; Miss A. Bateman, Sydney, £5, 31/8/61; Misses Robinson, Sydney, 7/6, 30/6/53; Mr. W. A. Pleasant, Taree, £1, 30/4/53.

VICTORIA
Miss C. McLean, E. St. Kilda, 7/6, 31/12/52; Miss M. McLean, E. St. Kilda, 7/6, 31/3/54.

LEAFLET
Miss C. McLean, for St. Kilda Sabbath School, £1/10/-.

EXTRA SALES
Rev. A. Allen, Sydney, 10/-.

SPECIAL DEBT ELIMINATION FUND

SUBSCRIPTIONS FOR MAY
NEW SOUTH WALES
Mrs. C. McLean, Elsmore, £1/10/-, 28/2/59; Mr. G. A. Rutherford, Parramatta, 7/6, 30/4/53; Mr. J. A. McLachlan, St. Hawthorndale, 7/6, 31/4/53; Mrs. L. Worsfold, Kogarah, 15/-, 31/12/53; Mrs. L. Keast, Anna Bay, 15/-, 31/5/52; Mrs. M. Robinson, Anna Bay, 12/6, 31/10/52; Mr. F. Anderson, Bob's Farm, 17/6, 30/4/53; Mrs. N. Upton, Bob's Farm, 15/-, 31/7/53; Mr. W. J. Anderson, Bob's Farm, 12/6, 30/9/52; Mr. W. Gollan, Tinonee, 11/10/-, 28/2/55; Mrs. McIntosh, Chatsworth, 15/-, 11/12/53; Mrs. S. G. Murray, Bunyah, 15/-, 30/11/54; Mrs. P. Paine, Chatsworth, £1/12/6, 31/12/52; Mr. J. Mclean, Earlwood, £1/10/-, 31/12/53.

VICTORIA
Miss R. Johnstone, Geelong, £1/2/6, 31/3/52; Mrs. J. Hanks, Branxholme, £1/2/6, 30/6/55; Mrs. Costello, Branxholme, 7/6, 31/12/54.

EXTRA SALES
Mr. Lionel Keast, Anna Bay, 6d.

DONATIONS
Mrs. L. Worsfold, Kogarah, £1/15/-.

TASTE

Certainly, I cannot deny that as a matter of taste I like the Psalms a thousand times better than any other hymns I have ever heard. There is no part of the service in which I take a keener delight. I cannot describe to you the deep peace, the strong consolation, the thrilling joy which the words of the Holy Spirit, sung by us here, bring to my heart. How can I take pleasure in the uninspired utterances of men, to which no such power has been promised as to the inspired Scriptures of Truth?

“The entrance of Thy words giveth light; it giveth understanding to the simple.”

I thoroughly agree with a faithful minister of the Church of England in the last century – William Romaine, Rector of St. Ann's, Blackfriars – when he was urged to displace the metrical version of the Psalms for the hymns which were then becoming fashionable, steadfastly refused to do so, remarking to the advocates of the hymns, “I want a name for that man who should pretend that he could make better hymns than the Holy Ghost.”

– Bazley

OBITUARIES

JOHN BEATON. – Barrington Congregation sustained a sad loss in the passing of Mr. John Beaton, Elder. Mr. Beaton had undergone a serious operation some months prior to his death, and hopes were entertained for his recovery, but it was not to be, for a decline set in and the Lord took him. Mr. Beaton was an Elder of some years standing, and fulfilled the duties of his high office capably and conscientiously; rarely was his place vacant in the sanctuary. He evinced the spirit of one of old who said, “I'd rather be a doorkeeper in the house of my God than dwell in the tents of sin.” To know John, as he was familiarly called, was to love him. In thinking of the sadly depleting ranks of godly men and women one is constrained to say in the words of the Psalmist, “Help Lord; for the godly man ceaseth; for the faithful fail among the children of men.” (Psalm 12: 1.)

Our warmest sympathy is extended to Mrs. Beaton and family in their hour of sorrow.

MRS. ANNIE MILES, widow of the late Mr. Henry Miles, passed away at her home, “Weipa,” Forster, recently. Faith, prayer and good works beautified her life, and she had the esteem and friendship of many. Her home was known not only locally but throughout the land for its hospitality. Her delight was to do good. Mrs. Miles' death constitutes a great loss to our Church in Forster for she was a liberal giver, a prayerful member of the congregation and delighted to extend hospitality to visiting ministers. Her relatives are comforted by the recognition of her faithfulness, prayerfulness and goodness of service. (Psalm 12: 1.)

TASTE

Certainly, I cannot deny that as a matter of taste I like the Psalms a thousand times better than any other hymns I have ever heard. There is no part of the service in which I take a keener delight. I cannot describe to you the deep peace, the strong consolation, the thrilling joy which the words of the Holy Spirit, sung by us here, bring to my heart. How can I take pleasure in the uninspired utterances of men, to which no such power has been promised as to the inspired Scriptures of Truth?

“The entrance of Thy words giveth light; it giveth understanding to the simple.”

I thoroughly agree with a faithful minister of the Church of England in the last century – William Romaine, Rector of St. Ann's, Blackfriars – when he was urged to displace the metrical version of the Psalms for the hymns which were then becoming fashionable, steadfastly refused to do so, remarking to the advocates of the hymns, “I want a name for that man who should pretend that he could make better hymns than the Holy Ghost.”

– Bazley

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interested in its work. Her constant liberality bore testimony to this. Miss McDermid rendered valuable services over many years in connection with the Missionary Society, the Ladies Auxiliary, and the erection of the new Manse. In these, and in other directions her generosity was very marked.

Consequently Miss McDermid's death is a great loss to the Church in this district. To the only surviving member of the family, Mrs. Christina Hedges, and to Miss Ray deep sympathy is extended.

A GOOD TEXT TO REMEMBER

Two years ago the Convener was at Port Macquarie for a couple of days. Whilst there he taught a little girl of two years of age to repeat the text of the Saviour, "I am the good shepherd and know my sheep and am known of mine." When saying goodbye to her, he remarked, "Now the next time I see you I will ask you whether you remembered that text." Weeks and months passed, even two years elapsed before he had the opportunity of being in the district again. All this time the little girl used to say the text every day, so that she would be ready when the occasion arose to repeat it. When she heard that the Convener was in the district again she prevailed upon her grandfather to carry her on horseback about a mile, over a creek, and up a high hill, so that she could repeat her text. She repeated it perfectly.

A PARABLE FOR CLARENCE RIVER PEOPLE

There is a parable which all boys and girls on the Clarence River should be interested in. It has reference to the Lord Jesus Christ as the good Shepherd in His love and affection for His sheep. No one ever loved sinners like the Saviour. He loved them so much that He died for them. No one ever loved sinners like the Lord Jesus Christ as the good Shepherd in His love and affection for His sheep. It is said, doth he not leave the ninety and nine and go after that which was lost. Now at the month of the Clarence River, I am told, there are ninety-nine islands. These islands are all like sheep folded together. But there is one missing. Jesus is always concerned for the lost soul remember Jesus loves you, and is looking for you.

A READY WIT

At Grafton many years ago there was a very small man, a dwarf we would say, but a man of exceptional readiness of speech. One day as he walked along the street he overheard one of a company of men engaged on a building nearby call out, "Look, here comes Goliath of Gath." "You are mistaken," he replied, "I am not Goliath of Gath. I am Saul, the son of Cis, seeking my father's asses, and lo, and behold, here I have found them!"

SEARCH WORK IN JUDGES 9-14

1. Which wicked king burnt a thousand men and women in the hold of Sheechem?

2. What was the cause of Abimelech's death?

3. Where did the Lord say to the children of Israel, "Go and cry unto the gods which ye have chosen: let them deliver you in the time of tribulation?"

4. Write out the answer Manoah's wife gave him when he feared that they would die, because they had seen an angel?

5. Who was Samson's father?

6. Find a reference to where Samson slew a lion?

7. Write out Samson's riddle and its answer?

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S.16, Victoria.

JUNE BIRTHDAYS

"But my God shall supply all your need according to His riches in glory by Christ Jesus." – Philippians 4: 19.

1952

June 4 – Robert Suters, Wauchope.

" 5 – Robert Nicolson, St. Kilda.

" 5 – Jennifer McLean, St. Kilda.

" 7 – Ross Campbell, Chatsworth.

" 7 – Allan Gilbert, Maclean.

" 7 – Kerry Morris, Taree.

" 8 – Leslie Allan McKinnon, Kindee.

" 8 – Reuben Gladstone Russell, Taree.

" 12 – Kevin Polley, Tinonee.

" 13 – David John Richards, Canberra.

" 13 – Dennis Neil Richards, Canberra.

" 13 – Beverley Fay Hinton, Taree.

" 15 – Don Mathias, Maclean.

" 16 – Dianne Middlemiss, Tinonee.

" 18 – Colin Rees, Hamilton.


" 26 – Ruth Trotter, Wauchope.

" 27 – Heather May Brooker, Kindee.

" 28 – Margaret Gollan, Taree.

" 29 – John King, Taree.

" 29 – Neville Blanch, Grafton.

" 30 – Kevin Stanley Berry, Barrington.

SEARCH WORK RESULTS, 1951

JUNIOR SECTION (Incomplete)

Fay McInnes, Taree, 600, 1st Prize; Patricia King, Taree, 200, 2nd Prize.

INTERMEDIATE SECTION

Karin Webster, Maclean, 1,200, commended; Joy Gray, Maclean, 1,200 and Alison Walter, Maclean, 1,200, 1st Prize divided; Reginald McKinnon, Kindee, 1,195, 2nd Prize; Elizabeth King, Taree, 1,190; Ivan Rees, Hamilton, 1,180.

INCOMPLETE

John Green, Maclean, 1,100; Kathleen MacKay, Maclean, 900; Cyril Porter, Birdwood, 590; Ruth Steel, Wauchope, 585; Joyce Bruce, Maclean, 400; Janice Green, Maclean, 200.

SENIOR SECTION

Colin Gray, Maclean, 1,200+, 1st Prize; John King, Taree, 1,200, 2nd Prize; Barbara Rhodes, Maclean, 1,197; Elizabeth McClean, Sydney, 1,195; Joseph
PRAYER is a privilege. Many regard it as an obligation, or duty that one must render to Almighty God, a sort of ceremony that He has commanded. It is true that prayer is an act of worship by which we acknowledge the sovereignty of God. The commandment is: “Thus shalt worship the Lord thy God and Him only shalt thou serve.”

The privilege has been purchased at a tremendous cost, even the death of our Lord Jesus Christ. Man, having been cut off from all communication with God by sin, no sin polluted voice shall disturb the harmony of heaven's courts, but Christ, having purchased our redemption with His own blood, has entered into the “Holiest of all” and through Him, our great High Priest, we can make our requests known to God, for, said the Apostle, “We have an advocate with the Father, even Jesus Christ, the righteous.”

The price paid to open up communications with the Eternal Father required all the tears of Gethsemane; the sweat and the blood, all the suffering and sorrow of Gabbatha; and all the spiritual agonies of Golgotha, for a sin ruined race to have their cries and petitions presented to Jehovah. We should never treat lightly the privilege that has cost so much. What deep sense of reverence should come over us when we call upon the name of the Lord our God. The privilege of prayer is ignored by many, who only look upon prayer as a last resort in times of difficulty, grief, or danger; as someone hath said: “The mind that hath nowhere to fly, flies to God.” It is a good thing when danger or grave problems brings people to the Throne of Grace.

 Throne of Grace. Israel often sought God's favour in times of difficulty and danger, and the Psalmist reveals repeatedly that it was his strength in the days of his trials. But we must consider the attitude and the frame of mind of the individual in his approach to God. To approach God as a convenient way of getting out of a difficulty is an offence to God. The Eternal Jehovah, who rules supreme over His vast domains, will certainly not be made a convenience by sinful man. Nevertheless it is a good thing when danger brings people to the Throne of Grace, when threatened disaster has brought them to realise their own sin in the sight of God, and they pray with the Psalmist: “gainst Thee, Thee only have I sinned and in Thy sight done this ill.” When anticipated danger brings men to realise their need or forgiveness, and their need of a Saviour, it is a good thing.

Prayer is a great privilege, for we are invited to seek the aid of the Almighty God, even to the marshalling of the armies of heaven, not only to help us with our big problems, but in all things that concern our daily life. The promise is given that the petitions of the child of God will not go unheeded. “Ask in my name and I will do it.” Our requests may not be answered in the way that we have decided God should or could answer them, but in His own perfect way He will grant the heart's desire to see the goodness of God. “Wait,” said the Psalmist, “and see the goodness of God.”

We have all been faced with problems and sorrows that have been impossible for us to solve or ease, and when with patience we wait, often God, using natural means, solves our problems and gives the “oil of joy” in the place of “mourning.” Some are apt to say that it would work out that way anyhow. Don't believe it. God controls the natural forces as well as the spiritual. With God there is no past and there is no future, but one eternal present. “A thousand years is as a day, and a day as a thousand years,” as Isaiah hath said: “Before they call I will answer; and while they are yet speaking I will hear.” We do not know the secret history of the world's mightiest transactions. Hezekiah's
prayer to God, at the time when Jerusalem's walls were tottering and nothing but the arm of Jehovah could destroy the armed might of the invaders, was heard and Jerusalem delivered. The Apostle Paul prayed that the "thorn in the flesh" should be removed, and God's answer reveals His unsearchable wisdom. The strength of Christ was made perfect in Paul's weakness.

Prayer is ordained of God to be the means by which we may reach out to the inexhaustible source of wisdom, power and grace.

**SCIENCE**

Since the days when the evolution theory first became popular, almost one hundred years ago, there have been those who claim that the doctrine of the Christian Church is in need of revision and that the Creation story no longer satisfies the modern man who is acquainted with the discoveries of science, e.g., the popular science articles of our newspapers.

Now it is not to this modern man that this article is addressed. This article is addressed to Christians who have tenaciously held to the Bible account of Creation and who have little interest in scientific and technological developments.

**From the Beginning.**

Since my reader has shown little interest in science then this article must start from the beginning and show how science has, with the history of the race become one of the most forceful (although to many abstract) influence in shaping our 20th century civilisation.

The human body has been provided with specialised organs for sense perception: of sight, of sound, of touch, taste and smell. These are all an intimate part of the nervous system and each organ gives us evidence of one aspect of the different objects which come within out range.

Their primary function (viewed from man's personal selfish point of view) is utilitarian; they are designed to furnish the mind of their possessor with the sort of information which will aid him in his struggle for existence. It should be remembered that these organs belong to man as aids with which he might fulfill the commandment in Gen. 1: 28.

History shows that man has not neglected this world which he only knows via his sense organs. He has learnt the seasonal changes in the skies and plants so that he knows when to plant and when to harvest. The ripening fruit is detected by change in colour, touch, smell or taste. He has learnt that some sounds belong to enemies while others emanate from friends. Countless other experiences have provided a knowledge of this world which men have recorded in books for future generations.

After many generations, society found that it was to their advantage to employ men who would study nature and discover new applications for available materials.

**Our Imperfect Organs.**

These men were the earliest scientists and as history continued the discoveries accumulated but the scientist found that his efforts were being limited on all sides by the limitations of our senses.

Consider, for example, the remarkable merits of the eyes as an optical instrument; its wide field of view, its rapid response to any variation to light stimulus, its extraordinary sensitivity to the green light, its power of altering the focus of its lens system. And, as against these characteristics, consider its complete insensitivity to radiations outside the narrow light spectrum, its inability to analyse a complex ray of light into its pure constituents, the imperfections of the lens system which cause partial colour blindness to all persons under some conditions, and its blind spot. All these caused the great physiologist of the eye, Helmholtz, to say: "If any optician sent me an instrument so full of faults I would have sent it back to him."

These defects and limitations detract little from the usefulness of the eye for the purpose of ordinary life, but do impose serious limitations or outright obstacles to its use for many scientific observations.

The other senses are subject to even more severe limitations, and the information which they add to that given by the eye does little to remedy deficiencies and defects of the sense data which they furnish to the mind and the distortions of the "world" which the mind constructs from this data.

No sense organ informs us of the existence of the earth's all pervading gravitational, electrical or magnetic fields. But variations in the effective value of gravity, such as produce vertical movements on a ship or plane, can give rise to most definite organic sensations; an electric current may excite particular nerves under special conditions but even the most powerful magnetic fields produce only very weak, if any, nervous stimuli.

**The Scientist Sees More.**

The modern scientific picture of the world has been extended far beyond the horizon which limits the common man. This has resulted from the scientists supplementing and correction of the natural sense data by means of instruments.

"We may properly say that the correspondence between the organism (man) and the environment is
Consider what can be done by means of instruments to improve the visual sense. In the first place, both range of vision and sharpness of definition of distant objects can be vastly improved by the use of a long focus lens system (the telescope); while enlargement of very small objects is obtained by means of a short focus lens system (the microscope). Each of these instruments thus serves to enlarge enormously the content and reveal the structure of the visual world. Further aids are the camera which allows us to see beyond the visual spectrum and the spectroscope which has power of colour discrimination far superior to that of the eye and not only allows the scientists to detect the presence of gold in other planets but with such an instrument he can measure the quantity. These are but a few of the many instruments which furnish the scientist with information which is hidden to the common man.

**Whence the Instruments.**

Some would have us believe that the modern scientist is doing no more than rediscover arts and knowledge which were known to the ancients and which have been subsequently lost. Such claims are however constructed on rather flimsy evidence. For example, it has been claimed that Satan was in possession of a telescope when he showed Jesus the kingdoms of the world from an exceeding high mountain. Such a statement is technologically ridiculous and theologically worse. With that one illustration of these claims we shall content ourselves with the discoveries of more recent times.

We have records of the use of spectacles as early as 1289 but these were only for the correction of certain, then known, weaknesses in sight. No definite trace of the discovery of telescopic vision is found until 1608 when Jan Lippershey, spectacle maker in Zeeland, asked for a patent. It is said that this man was using one spectacle lens as an aid when examining the newly polished surface of another lens and he was surprised to see a magnified image of some distant objects. Lippershey and others of his native town sold improved versions of the instrument to their government for use in warfare but the instrument had to wait another two years before Galileo improved it and used it for searching the skies.

This is the beginning of a long and complex history of development but it serves to illustrate the point made and that the inventor is not conscious of the effect his discovery will have upon the world. For in the case mentioned a by-product of the discovery is the microscope and all its work.

**New Horizons.**

During the last century the advance of technology and science has been very great and one wonders where it will end. Will the limit be found in the human mind? Will we reach a stage when even the most brilliant scientist will find his brain inadequate for the viewing of the instrument extended world? This is a serious question and at least one scientist, Alexis Carrel is of the opinion that we have reached this mental limit in some fields.

Another factor which is going to limit the horizon is the shortage of raw materials out of which we can build out instruments. Raw materials have always been a problem and the majority of instrument components are fabricated from already complex modifications of natural materials. But in the ultimate we are always limited to the materials of the earth.

Are there new discoveries yet to be made? Can materials be found to discover these new horizons? On the experience of the past we must answer yes but we cannot say how far the materials, instruments and mind will take us.

— L. McKinnon

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**FREE KIRK FELLOWSHIP**
Subjects for the 1953 Rally.


2. **Hudson Taylor.** (a) Early Life and Call. Paper by Wauchope. (b) As a Missionary. Paper by Huntingdon. (c) As a Leader. Paper by Kindee.

3. **What is Faith in Jesus Christ?** Papers by Tarree and St. George's.

J. E. HUCKETT,
Honorary Secretary,
RMB 10, Long Flat,
via Wauchope, 2C,
N.S.W.

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**CHURCH NEWS**

Rev. M. C. Ramsay, M.A., who was formerly Minister in Wauchope for sixteen years, when preaching last Sabbath evening in the local Free Presbyterian Church on Matthew 28: 8, contrasted the joy of those early Christian women with the joy of many today.

The chief points made by the preacher were: —

1. Those early Christians greatly rejoiced because they were assured that the Lord Jesus, in whom their confidence was placed, had risen from the dead.

2. The making of representations of Mary, and the rendering of worship to such, contravenes the commandment, “Thou shalt not make . . . nor bow down to them nor serve them.”

3. As Mary is exalted, the Lord Jesus is degraded. In many Churches Christ is represented as a helpless Being – a child in his mother’s arms, or a corpse on a cross. In some Churches there are representations or images of Christ lying in coffins.

4. The early Christians glories in a risen, active, loving and all-powerful Christ. Many today glory in Mary.

5. There are a few recorded words of Mary spoken during the Lord’s ministry on earth. When wine was needed she said to Christ: “They have no wine.” If Mary had had wonder working power, as is claimed for her by many, she herself could have dealt with the situation.

6. The Lord Jesus frequently said: “Come unto Me,” but never “Go to My mother, go to Mary.”

7. It is note worthy that Mary said to the servants: “Whatsoever He saith unto you, do it.” Surely, if Mary were here today, she would say the same.

8. The Decree of the Immaculate Conception, and the claim that Mary led a totally sinless life and did not taste of death, and was crowned Queen of Heaven, are totally unsupported by Scripture. In fact Mary by her own words acknowledged that she was a sinner and needed the Saviour, when she said: “My Spirit hath rejoiced in God, my Saviour.”

9. The adoration of Mary, and the offering of petitions to her, involves the rendering to her of that which is due to God for it is written: “Thou shalt worship the Lord thy God and Him only shalt thou serve.”

10. If Mary were all which her devotees claim for her, she would be only a human being, and as such not a fit object for worship.

Mr. Ramsay concluded by exhorting his hearers to have nothing to do with idolatry either directly or indirectly, and declared that in Christ Jesus alone we have One who fully meets our needs in life, in death, and throughout eternity.

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**THE NEW BIRTH**

Strange Teaching on a Vital Subject

Speaking on the New Birth at an evangelistic meeting in the Hamilton Church of Christ the missioner is reported to have said: —

“What does it mean to be born again? A good definition is given by the Apostle Paul: 'If any man be in Christ he is a new creature; old things are passed away; behold all things become new.' How are we born the second time? First, we receive the life giving Word by which the Holy Spirit begets the new life. As in the natural so in the spiritual there is life before birth. Birth does not give life. Sometimes it is said the Churches of Christ teach baptism or water regeneration. This is false and misleading. Baptism has nothing to do with life. It is the completion of the birth.

“We have this truth demonstrated in Acts 8, where we have the Ethiopian officer. Here was a man ready to be born into the spiritual world because he believed in Christ and was fully prepared to follow the Divine command of baptism when he said, 'See, here is water,' etc.”

Feeling it a great pity that an earnest preacher should go on preaching a doctrine which is not in agreement with the evangelical faith and cannot be justified by a harmonious understanding of the Truth, the senior Minister of our Hamilton congregation addressed a letter to the evangelist refuting the idea that baptism is essential to the new birth and so to salvation. We give the letter here.
Letter to Evangelist.
My Dear Brother,

In reading the “Spectator” a few days ago I noticed that you disowned baptism or water regeneration. And yet the report clearly indicates that you teach that a man is not born again, the birth is not complete, until he has been baptised. The eunuch was ready to be born into the spiritual world when he had believed but the birth had not taken place until he was baptised.

This is contrary to the great Reformation truth of justification by faith based upon such passages of Scripture as, “Being justified by faith we have peace with God through our Lord Jesus Christ,” Rom. 5: 1.

And, “By grace are ye saved through faith, and that not or yourselves, it is the gift of God,” Eph. 2: 8.

It is contrary to the word of the Saviour to the woman of the city when He said, “Thy faith hath saved thee; go in peace.” It is also contrary to the practice of both the Saviour and the Apostle Paul tor neither regarded baptism as essential to eternal life. Our Lord gave eternal life to many but He Himself baptised not but His disciples. Clearly baptism had nothing to do with the gift of eternal life, or justification of the soul before God.

Says our Lord Jesus to Paul, “I have appeared unto thee for this purpose to make thee a minister . . . delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me,” Acts 26: 16, 17, 18. That is to say, He was to bring them into the Kingdom of God. They would thus be born again without which no man can see the Kingdom.

And yet in writing his first Epistle to the Corinthians Paul says, “Christ sent me not to baptise but to preach the Gospel.”

Evidently baptism is no part of preaching the Gospel. And it is the Gospel which is the power of God unto salvation to every one that believeth. The Gospel, not baptism. Not the Gospel and baptism, but the Gospel which alone Paul was sent to preach. When you make baptism essential to the new birth and so to salvation are you not adding to the Gospel and so preach another Gospel than that which Paul preached?

In that same Epistle in which Paul thanks God that he baptised none of them but Crispus and Gaius, etc., and where he says he was not sent to baptise he declares in chapter 4 verse 15, “Though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the Gospel.” It is clear that in the Apostle's view baptism was not essential to begetting souls and of course the Bible does not speak about people being forgotten until the birth has taken place. Paul was able to beget Onesimus in his bonds although perhaps he could have no part in his baptism.

I feel, Dear Brother, that, although your zeal is greatly to be commended, yet in your teaching, represented by the “Spectator” report, you are greatly erring and, alas, misleading trustful souls.

The doctrine of baptism being essential to completion of the new birth has another serious aspect. A just inference from it is that people who exercise faith in Christ but do not follow it up with baptism such as Presbyterians, Methodists, Anglicans, etc., are not born again, the birth is not completed, they are still outside the spiritual world, they are not of the household of faith and with them, therefore, you can have no fellowship in the Lord.

Wishing you all joy and blessing in a clear understanding of the truth,
I am,
Yours in Christian love,
I. L. GRAHAM.

ADDRESS ON SEVENTH DAY ADVENTISM
Delivered at Taree by Rev. M. C. Ramsay, M.A.

This address followed a business session of the Lord's Day Observance Society. After the address numerous questions were asked and answered.

The chief points dealt with were:

(1) The Lord's Day. Mr. Ramsay referred to the numerous references in the New Testament to the “First Day” and pointed out that there was a chain of evidence running throughout the New Testament that the first day of the week since Christ's resurrection is the “Lord's Day.”

Further, the speaker said that Seventh Day Adventists could not state satisfactorily or convincingly how, why, when and where and by whom the alleged change from the seventh day to the first, was effected. On Scriptural and historic grounds the Adventist attitude is quite unsatisfactory he said.

Mrs. White's Visions and Testimonies. Mrs. White claimed to be divinely inspired, as were the prophets of the Bible. She wrote concerning her own writings. It is God, and not an erring mortal,
that has spoken. Seventh Day Adventist Conferences have passed resolutions to the effect that Mrs. White had received revelations direct from God.

Mr. Ramsay said that S.D. Adventists, like other modern sects, did not receive the Bible simpliciter, for they made their interpretations of Scripture in the light of Mrs. White's revelations. This, said the speaker, was not the Protestant attitude to the Bible.

(3) The Person of the Lord Jesus. Mr. Ramsay quoted extracts from their own writings to show conclusively that the sect holds that the Lord Jesus possessed a sinful nature. For example, on His human side Christ inherited just what every child of Adam inherits – a sinful nature.

Also it is authoritative teachings of Seventh Day Adventists that Christ Jesus could not see beyond death, and did not look forward to His resurrection, said the speaker. This proved that the Christ of the Adventists is not the historic Christ, the Christ of the Scriptures.

(4) Satan. Seventh Day Adventists teach that, since the year 1844, the Lord Jesus has been carrying out what they call “the Investigative judgement, that is, that the Lord from that date until now is examining the sins of His people, and when the investigation is completed the Lord will place upon Satan all the sins of His people. Thus they take the beautiful symbolism of Leviticus 16, where the scapegoat represents Christ, and pervert it, making the scapegoat symbolic of Satan, said the speaker.

–(From “Northern Champion,” Taree)

REV. J. CAMPBELL ROBINSON

The Rev. J. Campbell Robinson tendered his resignation from the pastoral charge of St. Kilda, to the Presbytery of Victoria last March. The Presbytery accepted Mr. Robinson's resignation and granted him twelve months leave of absence, so his resignation will take effect as from March, 1953. We understand that Mr. Robinson is only retiring from the responsibilities of a settled charge and that it is his intention to take up residence in New South Wales, where he will continue to serve the church as a minister without charge.

Mr. Robinson was ordained and inducted into the pastoral charge of St. Kilda on 18th day of August, 1921, and so has served the one congregation for a period of thirty-one years. Since 1930, Mr. Robinson has been, and still is, the Convener of the Welfare of Youth Committee, and his work in this Committee is known throughout the whole Church. Shortly after his settlement at St. Kilda he edited a Children's Paper, “OUR BANNER,” in 1928 he was appointed Editor of the “Free Presbyterian Banner” which incorporated the Children's Paper. He resigned the editorship during 1929 and after the break of four years he was appointed editor of the Church paper, “Our Banner,” and remained in the editor's chair until December 1940. At this period Mr. Robinson was occupied in research work preparatory to writing the history of “The Free Presbyterian Church of Australia,” this work was completed and published in 1947.

We trust that Mr. and Mrs. Robinson will spend many happy years in the service of the Church in New South Wales.

THE AUSTRALIAN FREE PRESBYTERIAN

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Rev. J. A. WEBSTER
The Manse,
Wharf St., Maclean,
N.S.W.

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

MR. H. C. NICOLSON
10 Stirling St., Kew, E.4, Victoria.

KINDEE COMMUNION

The Lord's Supper was dispensed at Kindee on the First Sabbath of June. The weather conditions were somewhat unfavourable during the earlier portion of the “Season.” The attendances at the two services on the Sabbaths and the thanksgiving service on the Monday were very satisfactory. The congregation had the services of Rev. M. C. Ramsay, and his addresses were greatly appreciated.

SUBSCRIPTIONS FOR JUNE
New South Wales

Mrs. C. Johnson, Gulargambone, £1/2/6, 31/12/55;
Mr. F. McLean, Lennox Head, 15/-, 30/11/55; Mr. H. McPherson, Tuckurimba, £1/15/-, 30/6/55; Mrs. E. Martin (Senr.), Maclean, £1/17/6, 31/8/52; Mr. A. Martin, Maclean, £1/17/6, 30/11/52; Mr. A. Dick, Port Macquarie, £1, 30/9/54; Mr. D. S. McIntyre, Taree, 6/-, 31/7/53; Mr. D. K. McIntyre, Dubbo, 6/-, 31/7/53; Mr. N. E. Cowling, Grafton, 11/-, 31/12/52; Mr. L. S. McLauchlan, Ulmarra, 9/-, 31/3/53; Mrs. R. Archinal, Rookhurst, 7/6, 30/6/54.

Victoria
Miss M. H. Sinclair, Geelong, 15/-, 31/12/53; Miss A. Nicolson, Dandenong, 10/-, 31/5/55.

Donations
Mr. H. McPherson, Tuckurimba; £4/10/-; Mrs. R. Archinal, Rookhurst, 12/6.

FELLOWSHIP NEWS

The Hastings River Fellowships held their annual united meeting during the month of May. The attendance was very encouraging, especially as some had to travel in a somewhat uncomfortable conveyance. The Fellowships were grateful to Rev. D. G. C. Trotter for his interesting and challenging address. A happy time of fellowship was enjoyed.

“GOD SAYS I AM SAVED.”

I was asked to visit a young girl, who had injured herself and was thought to be dying. I had known her for some time, and was aware she was very delicate, but on calling learned she had fallen out of bed and received an injury to the back of her head which would eventually prove fatal. Being under the care of another surgeon I had nothing to do with her treatment; so, after making a few inquiries as to her bodily suffering, which was great (specially when moved by others, for she was almost completely paralysed), I began to speak to her about the state of her soul. “Are you quite happy?” I asked. A happy time of fellowship was enjoyed.

She paused a moment, and then firmly replied, “I don't feel it, but God says I am saved. I see it now.”

The next moment her eyes lit up, and her pallid face told the tale of a new spring of joy having been opened to her. “Well,” I said, “if any one were to come in and ask you now if you were saved, what would you say?” “I would say ‘Yes.’” “And if they asked you how you knew it and were sure of it, what would you say?” “I would say that I do believe in Jesus, and God says in His Word that whosoever believeth in Him should not perish, but have everlasting life; and though I don't feel it, I do believe what God says.” “Then you rest your soul on Jesus and on God's Word?” “Yes, I do” and I could die happy now. I’d like to go at once to Jesus.”

W. P. T. Woolston.

METRICAL PSALMS

109 took part in this department, 22 in the Infants section, 53 in the Junior, and 34 in the Senior.

Infant's Section –
Grafton: Bruce Shaw, David Shaw, Nancy Turnbull, Neville Blanche, Alan Blanche, John Blanche.
Geelong: Ewen Young, Loretta Young, Joan Wells, Betty Wells, Margaret Young, Heather Young.
Branxholme: Elizabeth Hanks.
Wauchope: Carol Deeks, Beverley Green, Jeanette Lawson.

Junior Section –
Grafton: Max Anderson, Margaret Fuller, Daphne Fuller, Neville Blanche, Alan Blanche.
Taree: Gloria Murray, Pauline Murray, Lynne Kidd, June Kidd, Patricia King, Ian McInnes, Campbell King, Graham Berry.
Wauchope: Ruth Trotter.

Senior Section –
Grafton: Ross Alford, Anne Alford, John Shaw, Catherine Fuller, Janice Fuller.
Taree: Frances King, John King, Donald Berry,
Elizabeth King, Fay McInnes.
**Wauchope:** Ruth Trotter, A. Harman, Marslaigh Harman, Margaret Collins, Ruth Steel, Margaret Bain, Wendy Dick.

**Mt. George:** Kenneth Robinson, Alistair Robinson.

**Branxholme:** John Hanks, Laurie Hanks, Peter McFarlane.

**Maclean:** Karin Webster, Kathleen McKay, Janice Green, Allan Gilbert, Ian McLennan, Alan Boyle, John Green, Alan Gregor, Alister Cameron.

**Kindee:** Reginald McKinnon, William McKinnon.

**REPETITION OF SCRIPTURE.**

47 took part in this department, 20 in the Junior Section and 27 in the Senior.

**Junior Section** –

**Grafton:** Margaret Fuller, Daphne Fuller, Alan Blanch, Mac Anderson.

**Taree:** Ian McInnes, Patricia King. Wauchope: Ruth Trotter.

8

**Tinonee:** Kevin Johnson.

**Maclean:** Alan Gilbert, John Green, Alan Gregor, Robert Gilbert, John Martin, Donald Wallace, Robert Law, Jean Ryan, Robyn Mathias, Dorothy Cameron, Patricia Bailey.

**Senior Section** –

**Grafton:** Catherine Fuller, Janice Fuller, John Shaw, Anne Alford, Ross Alford.

**Taree:** Elizabeth King, Fay McInnes, Ian McInnes, Frances King, John King, Donald Berry.

**Wauchope:** Ruth Trotter.

**Tinonee:** Gillian Tagg, Fay Johnson, Marjory Polley.

**Maclean:** Allan Gilbert, John Green, Alan Gregor, Robert Gilbert, John Martin, Karin Webster, Kathleen McKay, Janice Green, Joy Gray, Alison Walter, Alister Cameron, Bruce Cameron.

**Kindee:** Reginald McKinnon, William McKinnon.

**SINGING PSALM TUNES.**

41 took part in this department, 21 in the Junior Section, and 21 in the Senior.

**Junior Section** –

**Grafton:** Ross Alford, Anne Alford, Max Anderson, Janice Fuller, Neville Blanch, Alan Blanch, John Blanch.

**Taree:** Campbell King, Ian Neal, Lindy Neal, Valerie Richards, Lurline Richards.

**Wauchope:** Marslaidh Harman, Ruth Steel, James Bain, C. Van Haren, Lorraine Greig, Jean Van Haren, Margaret Bain, Richie Kemper, John Dick.

**St. Kilda:** Margaret Maclean.

**Senior Section** –

**Grafton:** Mac Anderson, Catherine Fuller, Janice Fuller, Neville Blanch, Alan Blanch.

**Taree:** Joy Kidd, Helen Cause, Fay McInnes, Elizabeth King, Gloria Murray, Pauline Murray, Patricia King, Donald Berry, John King, Frances King, Ian McInnes.

**Maclean:** Alister Cameron.

**Wauchope:** Wendy Dick, Margaret Collins, Marslaidh Harman, Ruth Steel.

**SHORTER CATECHISM**

21 competed in this department, 16 in the Infant's Section, 3 in the Junior, 1 in the Intermediate, and 1 in the Senior.

**Infant's Section** –

**Grafton:** John Shaw, Bruce Shaw, Nancy Turnbull, Neville Blanch, Alan Blanch, John Blanch, David Shaw.

**Taree:** Ian McInnes, Campbell King.

**Geelong:** Ewen Young, Loretta Young, Joan Wells, Betty Wells, Margaret Young, Heather Young.

**St. Kilda:** Marjorie McKenzie.

**Junior Section** –

**Wauchope:** Ruth Trotter, Marie Steel.

**Bunyah:** Raymond Murray.

**Intermediate Section** –

**Maclean:** Bruce Cameron.

**Senior Section** –

**Maclean:** Alister Cameron.

**JULY BIRTHDAYS**

**Many Happy Returns.**

“Seek those things which are above, where Christ sitteth on the right hand of God.” Colossians 3: 1.

1952.

July

Date

Name

---

4

Douglas MacLean, Wherrol Flat.

6

Helen Cause, Taree.

6

Angus Kennedy, Forbes River.

8

Ewen Young, Geelong.

8

Colleen Murray, Burrell Creek.

8

Robert Milligan, Tinonee.

12

Edith Campbell, Marlee.

12

Douglass Polson, Pampoolah.

13

Alexander Beckenridge, Haberfield.

13

Joy MacKay, Kinchela.

15

John Robinson, Yangoona.

15

Ronald Graham, Wingham.

17

Allan Muldoon, Tinonee.

17

Linda Polson, Pampoolah.

18

Rhonda Moore, Killawarra.

19

James Nelson, Mt. George.

20

Joy Nicholls, Raymond Terrace.

20

Douglas Hinton, Cundletown.

20

Robyn Mathias, Maclean.

22

Peter McFarlane, Branxholme.

22

Johan Wells, Geelong.

27

Donald Causley, Chatsworth.

29

Noel Murray, Bunyah.

30

Malcolm Moore, Killawarra.

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**SEARCH WORK**

In Judges 16 to end.

(1) Why did Samson call a certain place En-hak-ko-re?

(2) To whom did Samson say, “Suffer me that I may feel the pillars whereupon the house standeth?”

(3) Of whom was it said that “the dead which he slew at his death were more than they which he...
slew in his life?”

(4) Who stole 1,100 shekels of silver from his mother and confessed it?

(5) By what sign did the Israelites know that the children of Benjamin were withdrawn from Sibeah?

(6) Which tribe did not honour their oath regarding coming up to the Assembly at Mizpeh?

(7) Find two places where it is said “Every man did that which was right in his own eyes.”

All answers to be sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S. 16, Victoria.

When the celestial hosts witnessed the sacrificial death of Christ to ransom sinners from destruction and final perdition; assured that the goodness of God was infinite, joined with the redeemed in celebrating the death of Christ; as we are assured by John in Revelation. “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; saying with a loud voice Worthy is the Lamb that was slain,” etc. (Rev. 5: 11-13).

If we consider our relation to God, saying, does the goodness of God extend to us? Christ replies, “If ye had known me ye should have known my Father also.” What wretched sinner ever appealed to Christ and was turned away? When did Christ ask for the credentials of those who sought His favour? Whom did He ever reproach with guilt that was the cause of their disease? Christ healed the sick, raised the dead, cast out devils, to show to us that there is no limits to the goodness of God. The Lord Jesus Christ was the living manifestation of God in the flesh; and we know God by the life of Jesus Christ. “He that hath seen me hath seen the Father.” All things that He did on earth was the will of God. “Lo, I come, to do thy will, O Lord.”

The assumption of our sins was the sole ground of Christ's death. The transgression of God's law could not be forgiven to us the offenders; but they are forgiven when Christ, Who is above the law, yea, the Giver of the law, took the

THE GOODNESS OF GOD

While God is incomprehensible, that does not mean that we cannot know Him within the limits of our own understanding. It is not necessary to gaze into the blazing orb of the midday sun in order to appreciate its light and warmth.

The goodness of God is revealed by the Son proceeding from the inaccessible glory of Divinity and becoming subject to every suffering which human nature knows, taking our nature into personal unity with His Deity, and carried that nature to reveal the inconceivable goodness of God to men and anglers especially as He hung suspended between heaven and earth at Calvary, giving His own life for a lost world.

If you would know the goodness of God you must centre your attention upon the Cross of Christ.
responsibility of our sins and placed Himself under the law. “The Lord laid on Him the iniquity of us all.” Christ is able to forgive, for there is not any sin that He did not suffer for. The unity of the Godhead in goodness is made clear in the words of Paul: “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things.”

“While there is in Christ's revelation of God a depth which the profoundest minds can never fathom, an extent which the most capacious of human understanding can never fully comprehend, and from which the hosts of heaven gather ever new accessions to their knowledge; there is also a simplicity by which even children may be nourished up unto everlasting life.”

REPORT OF RELIGION AND MORALS COMMITTEE, APRIL, 1952

Your committee, with a considerable sense of responsibility, tenders this report.

That the forces of evil in our land are strongly entrenched is indubitable. Many of the most lucrative businesses exploit human weaknesses. Sex suggestion in films, magazines, books, postcards, broadcasts and in other ways, is resorted to for the sake of gain.

Innumerable opportunities are provided, and afford encouragements to a restless people to indulge increasingly in gambling. The New South Wales State Lotteries are alarmingly popular. The efforts of the New South Wales Chief Secretary flagrantly to over-ride the civil as well as the Divine law to permit charges for admission to places of amusement on the Lord's Day, and the projected action of the Government to amend the Theatre and Public Halls Act, which if effected must accelerate the decline, are symptomatic of the tendencies in our national life today.

As we remember the Apostolic dictum: “Evil communications (associations) corrupt good manners” (morals), we are alarmed at the indifference with which numbers of Christian persons view the evils of the drink traffic, and to some extent identify themselves with it. This Committee would re-emphasize its recommendation made in 1950: “We advise our people neither to countenance nor encourage the drink traffic.”

Passing to evils of a general nature, that is, evils which are not fostered by greed of gain, we note that profanity is increasing shamelessly. Sober speech free from any tincture of vulgarity or profanity is rare. The singing of ribald songs weakens morale. When seeking a remedy for these and other evils we strongly disagree with the R.C. priest, Thomas Fitzgerald, who preaching recently in St. Mary's Cathedral, Sydney, declared: “Their remedy is quite literally in the hands of everyone of us. We can say the Rosary. In every one of her modern apparitions from Lourdes to Fatima the Blessed Virgin has recommended the Rosary as the great remedy for modern ills.” Thus speaks the mouthpiece of a blinded and corrupt church which has no moral right even to offer suggestions as to the remedy of our national ills, seeing that she herself is the one of the most immoral institutions in the world.

Today there is a widespread indifference to the claims of the Christian religion; many regard our Faith as a superstitious system, and the sceptical view of the Scriptures which is one of the basic concepts of modernism has so influenced the minds of the multitude that they, without any investigation, conclude that the foundation doctrines of Christianity are untrue and that it would be absurd to attempt to demonstrate the absolute trustworthiness of the Old and New Testaments. Barthianism with its subtilely false theory of inspiration has proved itself to be a delusion and a snare to many whose confidence in the Bible as the Word of God was never fully established. Indefiniteness, compromise and evasion characterise the attitude of many Protestant ministers, consequently there is a lack of real spiritual leadership. The Divine authority is subordinated to the human, the Bible is regarded as the best religious manual, but as unreliable in many of its statements of facts and defective in its moral teaching. Thus the church is shorn of its strength. As Colonel Frank Bell has written: “It is useless to call upon the Church to release a power which it does not possess, for the apostolic words: 'Such as I have, give I unto you,' remain the governing rule.”

In the face of this apostasy, which is usually allied with worldliness and an increasing desire for ritualism, the value of the true Christian witness cannot be over estimated. Only by the working of the Holy Spirit can there arise a faithful and virile church which, by example and precept, will point unerringly to the unfailing remedy for individual and national ills. Thus there must be a return to apostolic doctrine, preaching, prayer practice and enterprise. Then the social implications of the
Gospel will be subordinated to its spiritual power in human hearts, and the social achievements of the Gospel will be recognised as the natural consequences of the impact of the Gospel upon individuals.

The church by the proclamation of clear and definite Scriptural messages and by earnest prayer takes the greatest curative measures for the remediying of human ills and for the bringing to the people a well-grounded sense of security and the spirit of true joy."

RECOMMENDATIONS
1. That we protest to the New South Wales Government against any relaxation of the terms of the Theatre and Public Halls Act.
2. That we urge upon the government the restoration of Local Option in reference to the drink traffic.
3. That we warn our people against the snares and evils of Romanism.
4. That we exhort our people to take a serious view of prevailing moral and spiritual conditions, advise them that they seek a fuller understanding of the value of our Church's work and witness and of its Scriptural character, in order that they may more intelligently and earnestly be loyal to our Church and its supreme Head – the Lord Jesus.
5. Because of their paramount importance in the life of the individual we renew our request for a more earnest perusal of God's Word and a deeper spirit of prayer.
6. We desire to convey a message of encouragement or cheer to those who serve God in their daily lives and contend for the faith which was once for all time delivered to the saints.

“HANDBFULS OF PURPOSE”

INSPIRATION OF SCRIPTURE. – But I am in the Holies once again in company with Rabbi Duncan, such an extraordinary genius, a giant and a child combined. When, as a young man, he kept a school to help defray his college expenses, his pupils, after a while, chased him out of the school. In any ordinary practical daily matters he was the merest babe, but in knowledge a giant. I am delighted with his sayings on Inspiration, and copy one or two of them for you: “The writers of the Scriptures were the penmen of the Holy Spirit, but then they were penmen. I know not what standard we are to go on if Scripture is not the Word of God.

God has given to us no divinely infallible standard by which to judge what in the Bible is God's Word, and what in the Bible is not God's Word. I don't see what 'Scripture' is but 'writing,' and 'writing' is 'words.' No doubt the meaning of 'Scripture' is 'Scripture,' but it is meaning contained in words. It is 'written,' says Christ. Now if it be so, if I am told that Scripture is inspired, but not the words, how am I to know the things but by the words? How can I rest in vagueness and speculation? You tell me it is the kernel, not the shell, but give me the sweet kernel and the shell both, and you cannot get at the kernel but through the shell.”

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77 Wantirna Road
RINGWOOD, VICTORIA

NOTICE

The magazine appears this month in a very reduced form consequent on a motion passed at the last General Assembly that, because of the large debt on the magazine (£250), it must be reduced in size in accordance with the amount of the subscriptions and donations received. The future of the magazine will be considered at the next Assembly. An appeal has been forwarded to all congregations to eliminate the debt on the
"RENEW OUR DAYS AS OF OLD"

The above words are taken from Lamentations 5: 21, and were chosen by the Rev. M. C. Ramsay, of Taree, as his text in addressing a united meeting held in Taree. "The Manning River Times" reported Mr. Ramsay's address as follows:

"Mr. Ramsay said the Book of Lamentations is a lament on the destruction of Judah and Jerusalem by Nebuchadnezzar. Its author recognised this affliction was a divine judgement on the nation for its sins. Therefore he prayed in the words of our text. Judah had seen much better days, hence the words 'Renew our days as of old,' i.e., restore to us our former spiritual and moral condition. In this the prophet shows wisdom. There are always those who are unable to appreciate the past because of false notions regarding what they term 'human progress.' The great achievements of the past lose much of their value for such. To them there is no time so good as the present. This prophet looked to glorious periods in the nation's life, and prayed that the experiences of such periods might be renewed. There are those today who see nothing attractive in individuals and nations humbling themselves before God, and, with deep heart searchings and longings, crying to God for deliverance from the burden and consequences of sin.

"Let us look at the past. We Britishers are privileged to look back to times in our national life when there were deep contrition and confession of sin – periods of national humiliation, yea, and times when the British Parliament had services of national thanksgiving especially for deliverance wrought on land and sea. Alas, there are many today who deem that the nation should render no more reverence or obedience to the Lord Jesus than to Buddha or Mahomet. In the face of this declension from scriptural teaching and Reformation attainments, we may well cry, 'Renew our days.'

There was a time when people acknowledged the absolute trustworthiness of God's Word and allowing it to declare their real standing before God, for they recognised, in the words of Scripture, that the Word is a discerner (critic) of the thoughts and intents of the heart. Today, many, instead of accepting that Word as such, sit in judgement on it, so that it no longer judges them but they judge it. Should we not cry, 'Renew our days as of old.' The virile Protestantism of former days, with its insistence on the absolute perfection of the Person of the Lord Jesus Christ and the absolute perfection of His work on our behalf, and the absolute need of repentance and personal appropriating faith in the Lord Jesus and the reverent use of God's Word and God's Day is something which needs to be restored.

"A real heart turning to God in humble and fervent prayer will lead to the bestowal of spiritual blessings which will act as correctives of present evils, and ensure the spiritual enrichment of individuals, churches, and the nation. Individually and unitedly we should pray. 'Turn thou us unto Thee, O Lord and we shall be turned; renew our days as of old.'"

AUGUST BIRTHDAYS
MANY HAPPY RETURNS

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thessalonians, 5: 18.

1952
Aug. 1 – Margaret Milligan, Tinonee.
2 – Kaye Middlemiss, Tinonee.
3 – Richard Davison, Ulmarra.
3 – Catherine McLachlan, Sydney.
4 – Kevin Arthur McKay, Kinchela.
4 – Alex Smith, Russell Island.
4 – John Cromarty, Bob's Farm.
5 – Robert Gilbert, Maclean.
9 – Dawn Chapman, Taree.
10 – Ian Bain, Bellangry.
11 – Geoffrey Bain, Wauchope.
11 – Rosemary Hay, Taree.
14 – Frank Maurer, Taree.
14 – Gillian Tagg, Tinonee.
14 – Iris Chapman, Wingham.
17 – Milton McLaren, Maclean.
18 – Barry Stephen Ellis, Kimbriki.
21 – Robert Campbell, Mt. George.
21 – June Kidd, Taree.
23 – Ruth McAulay, Chatsworth Island.
23 – Coral Allen, Kundibahk.
23 – Donald Cromarty, Taree.
23 – Lynette Steel, Wauchope.
23 – Donald McKay, Maclean.
26 – Nan Turnbull, McPherson's Crossing.
28 – Barry Decks, Wauchope.
25 – Alistair Rex Webber, Tinonee.
29 – Wendy Robinson, Maitland.

SEARCH WORK IN RUTH
Give the reason why Elimelech and his wife and two sons went to live in the country of Moab.

Write out Ruth's reply to Naomi when she urged her to return.

Who was the kinsman of Naomi's husband?

Write out Boaz's salutation to his reapers and their reply.

What did Naomi say to Ruth when she mentioned the name of the man in whose field she had gleaned?

What was the usual method of confirming property and other transactions?

Why do you think the women were so loud in their praises to Naomi at the birth of Obed?

All answers to he sent to Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda. S16, Victoria.

PATMOS

The Apostle John in his old age was carried off to the Isle of Patmos. The reason for his banishment, he tells us, was for the Word of God and the testimony of Jesus Christ. The aged Apostle's life was drawing to a close when he found himself alone on the solitary Isle, standing where the waves break on the shores of Patmos, gazing out on a desolate sea and thinking of the unseen and boundless oceans of eternity; for he said "I was in the Spirit on the Lord's Day."

In a worldly sense John was alone, all his fellow apostles had gone. He had seen Jerusalem surrounded by armies and had heard the mournful tidings of its downfall; pagan feet had desecrated the holy place. He had watched the Christian Church grow and had seen it divided by conflicts and degraded by error. He had watched time sweep away the things that were noble and holy, one by one his fellow apostles had gone, all hurried away to the grave by the violence of men. He was the last and he was bearing the weight of years and the infirmities of the flesh. Out there in the regions of spacelessness was a past that John could only recall by memory.

Perhaps we fail to realise the ruthless march of time carrying away with it so much that made life rich and full. Perhaps if we could stand with the aged John on the lonely Isle of Patmos, the depressing influences of time would imprint themselves upon our minds. Most of us have stood by and watched time strip us of our loved ones, we can recall a fond memory of a brother or sister who was the companion of our childhood days and shared our childlike hopes, as they slipped away into the dark ocean in which all things seem to perish; and though the past is fading, growing dim with the passing years, the scars remain. As we go over our life's experience each has the same depressing termination, surely it is depressing to think that those whom we love best are only lent for a passing embrace, and all our plans and hopes are like castles of sand on the seashore that will disappear with the incoming tide.

The wasting of time mocks at every effort that is put forward to defeat it. The noblest ideals that enter the mind are strangled at birth by the corrupt and sinful nature of man.

The restless spirit of man is tossed in the turmoil of conflicting emotions. His immortal soul frustrated at every turn screams out for permanency and solidity; for the environment and conditions that
will be congenial for the expansion and development of his personality and individuality. The prevailing circumstances and the limitations of his own sin-stained soul create a prison which the united strength of the universe cannot break. If sinful man will make use of his degraded intellect he must cry out with Socrates, “O for a stronger craft, a stouter vessel to reach the golden isles.”

We often hear people speak of the riddle of life, but such is an empty saying to hide the truth; a false haven to escape the fact of sin that in manifest in strife, distrust, hate, selfishness, bloodshed and the ruthless brutality that we have witnessed in our own generation. As in all ages, the undeniable fact of man's wickedness frustrates every noble effort or ideal that may arise in the soul of man. The fragrance of holiness and truth will not rise from the centre of wickedness, for the heart of man is deceitful above all things and desperately wicked.

The hope of man is centred in righteousness, and that is found only in the Lord Jesus Christ. The sacrifice of Christ alone can break the power of sin, and enable the faithful to rise above the present environment and see the fulfilment of every desire for the permanency and happiness of the soul in the pleasant surroundings of the Father's House and the congenial habitations of eternity. This is the promise of the Gospel and has the seal of the Spirit of God.

Life's experience proves that man is powerless against sin. He cannot stay its onward march of destruction which will finally throw him into a desolate wilderness of the unknown regions of a lost world, bringing him in guilty before the bar of eternal justice from which proceeds the second death.

The old man that stood on the shores of Patmos knew all these things; but he had overcome the world, its depressing influences could not destroy the contentment and happiness that flooded his soul. For, was he not on Patmos for the testimony of Jesus Christ, who is the faithful witness and the first begotten from the dead? The testimony of Christ, who is both God and man, who had declared that Jerusalem would fall before the invading armies, Jerusalem that had rejected the Son of God. God's command is repent or perish. The Lord Jesus Christ addressing Jerusalem said: “If thou hast known, even thou, at least in this thy day, the things that belong to thy peace! But now they are hid from thine eyes. For thou, at least in this thy day, the things that belong to the heart of man the things which God hath prepared for them.”

(Luke 19: 42, 43, 44.)

The Gospel brings the same message to us, repent or perish and repentance has been made possible through the sacrifice of the Lord Jesus Christ. The frustrations of time's experiences are destroyed by the New Birth.

What John saw on Patmos Isle was Christ putting into operation divine laws for the final establishment of His everlasting kingdom. For the aged Apostle the material and physical world was slipping away, but only that he might be clothed with immortality. The temporal was giving place for the eternal that he might enjoy the pleasures that are at God's right hand. The threads of fellowship that had been broken would be picked up again in heaven.

SCIENCE (2)

Totality of Truth.

The discoveries made and observations taken, all, if correctly measured and observed, present some knowledge of existing fact. But the scientist and his student have to bring as many facts as are available, fit them in correct order and proportion into a picture which then becomes his view of the world and life.

Some facts are not known as yet, so there are blanks in the picture and the scientist must remember that no matter how elusive a thing may be it does not signify its unimportance, much less its non-existence. So the scientists picture of life must allow for the elusive, incomplete, and undiscovered data.

Truth Unknown.

Just as the unaided senses are unable to detect many existing things, so it is realised that there might be more truth beyond the most advanced instruments available to man; and, because instruments are themselves limited by man's ingenuity and the materials available on this earth, then the final condition on earth must leave man with only a partial knowledge of truth.

This conclusion is not new for did not Zophar ask Job, “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?”

When Paul wrote to the Corinthians he pointed to an avenue of knowledge untouched by the human senses and their aids. He wrote: “Eye hath not seen nor ear heard and this truth is indeed beyond human beings for Paul continued, “neither have entered into the heart of man the things which God hath prepared for them.”

Can Vision be Extended?
Speaking on the same subject Paul reminds us that “the natural man receiveth not the things of the Spirit of God” so it would seem that we are not able to even start investigations into that avenue of truth.

But it is God Who is able to enter into us for is He not unlimited by time, circumstance and environment and He is a spirit, infinite, eternal, unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth.

The Scriptures, without a doubt, indicate that there is an ocean of truth untouched by man and which cannot be touched. Into certain sections of truth God in His wisdom has allowed man to venture; into the knowledge of God, God has personally conducted His people. This was done by the only begotten of the Father Who became flesh that we through Him might see the Father. Then there is that truth which, while we remain mortal, we cannot bear.

**Should Doctrine be Altered?**

The knowledge of God, which by His grace has been freely bestowed upon His elect, is known as faith. In Hebrews we read that faith is “the substance of things hoped for, the evidence of things not seen.” Now here is truth being made known to man without man detecting it with his senses. This indicates a sixth way by which truth may be made known to man.

Is not this the revelation of God first written in the Bible and confirmed to the believer by the “Spirit bearing witness with His Spirit.”

The modern scientist must have very indefinite conclusions concerning this world if he has not considered God and his spiritual life which is only made known by God through Christ. But in many of the theoretical pictures drawn we find the scientist speaking conclusively and without a mention of Christ and the truth revealed in our Lord.

Thus these conclusions of the scientist must be considered as illusions and errors based upon insufficient evidence, The Doctrines of Holy Writ must remain unaltered because they are of God, not of man, nor are they for him to question.

L. Mackinnon.

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**REV. ALEXANDER BARKLEY**

The Rev. Alexander Barkley, of the Reformed Presbyterian Church, visiting New South Wales at the invitation of the Synod, preached in St. George's both in the morning and evening Sabbath, 24th August. On Monday evening, 25th, Mr. Barkley delivered a lecture on “John Calvin.” During the course of his address he protested that the majority of those who criticized Calvinism had not studied the works of Calvin but evaluated his works on the conclusions of others; and we might add that, such conclusions are totally inadequate, as they are generally the convictions of ignorance, propagated by Arminians who wrest the doctrine of Predestination from its setting in the Calvinistic System of Theology. Mr. Barkley pointed out that the central doctrine of the Reformed Faith is the Sovereignty of God, and maintained that the Reformed Faith should be studied and understood before being criticized.

It is realised that it is not possible for most people to secure and devote the time necessary to the study of Calvin's works, a recent edition of his complete works costs more than £100, but Mr. Barkley strongly recommended Dr. Loraine Boettner's work, “The Reformed Doctrine of Predestination,” adding that the title of Dr. Boettner's work did not fully describe the contents of the book. In this book Dr. Boettner covers the great doctrines of the Reformed Faith.
Forbes River, 10/-, 30/11/52; Miss L. Ray, Taree, 6/-, 31/8/53; Mrs. J. O'Grady, Springwood, 6/-, 31/8/53; Mrs. J. McDonald, Marrickville, £1, 30/6/52; Mrs. M. Steel, Wauchope, 6/-, 30/11/54; Miss B. Andrews, Wauchope, 6/- , 31/8/54.

VICTORIA
Miss A. Bews, Geelong, £1, 31/12/54; The Misses Coustley, Pimpinio, 15/-, 28/2/54.

DEBT ELIMINATION FUND
Mrs. A. Allen and Bobbie, £4; Anon., Sydney, £3; Mrs. F. M. Vernon, Tamworth, £2; Mr. and Mrs. G. McQueen, Maclean, £5; Mrs. M. Steel, Wauchope, £4/4/6; Mrs. J. R. Walter, Maclean, £1; Miss J. Begg, Bondi Junction, 11/-.

SUBSCRIPTIONS FOR JULY
NEW SOUTH WALES
Mr. K. McPhee, Ullmarra, 6/-, 30/6/53; Mrs. A. Anderson, Warregah, 12/-, 31/12/53; Mrs. M. Ford, Taree, £1/2/6, 31/10/52; Mrs. C. A. McSwan, Woodford Leigh, 12/-, 30/11/53; Miss M. Sinclair, Ashfield, £1, 31/5/55; Miss A. E. Stewart, Taree, 6/-, 31/7/53; Miss E. L. Mackay, Mosman, 18/-, 31/12/56; Mrs. C. McPherson, Penhurst, £1, 31/1/55; Mr. K. McDonald, Maclean, £1, 31/10/55; Mrs. J. McPherson, Roseville, 16/-, 31/12/57.

VICTORIA
Mr. H. McFarlane, Hamilton, £2/2/6, 31/12/57; Mr. J. McPherson, Warregah, 18/-, 31/8/55; Mrs. W. J. Rowe, Clunes, £1/5/-, 31/12/55.

SOUTH AUSTRALIA
Miss R. Cooke, Adelaide, 7/6, 31/3/53.

DONATIONS
Mr. J. McPherson, Warregah, N.S.W., 8/-; Mrs. C. A. McSwan, Woodford Leigh, N.S.W., 3/-.

UNION NEGOTIATIONS
The Revs. J. A. Harman and Arthur Allen, Commissioners appointed by the Synod of Eastern Australia, attended a Conference in Sydney, 19th August, to consider, and if thought fit, approve of the provisions of a bill to be submitted to the Parliament of Victoria for the purpose of varying the trusts on which the property of the Free Presbyterian Church of Victoria is held, with the object that it be held in connection with the Presbyterian Church of Eastern Australia.

The Rev. I. L. Graham, Commissioner of the Free Presbyterian Church of Victoria, submitted a draft of a bill and informed the Conference that the procurator, Mr. F. Maxwell Bradshaw, M.A., LL.M., could be contacted if any problem or explanation was necessary.

The Conference was in session Tuesday evening and all day Wednesday. The Commissioners of the Synod of Eastern Australia studied each clause of the bill and gave approval.

Mr. Graham left for Melbourne at the conclusion of the Conference in order that the bill would be placed in the hands of the Parliamentary Draftsman as soon as possible. At the time of preparing this report we have been informed that the Bill is now in the hands of the Parliamentary Draftsman, and it is hoped that it will be dealt with during the present sitting of the Victorian Parliament. Providing the Bill is passed by the Parliament at present in session, the date that it will become operative is 26th November, 1952, and from the above date the designation of the Church in Victoria will be “The Presbyterian Church of Eastern Australia.”

The Conference took into consideration the calling of a special meeting of the Synod of Eastern Australia in order to consummate the union of the two churches, provision having been made at the annual meeting of the Synod, 1952, for the Moderator and Clerk to call a pro-re-nata meeting of the Synod if required. The Commissioners not being acquainted with the implications that may follow the passing of the Bill decided to await further information from Mr. Graham and Mr. Maxwell Bradshaw. It was agreed that if a pro-re-nata meeting is called that Melbourne would be the appropriate place for the Synod to be convened.

MELBOURNE SABBATH
The greatest thing about Melbourne was the “Melbourne Sunday,” the Premier (Mr. McDonald) said at a Presbyterian centenary celebration at Essendon last night.

Nothing could be nicer than seeing a family going off to church on Sunday. While he was Premier there would be no so-called “Continental Sunday” with commercialised sport and hilarious jocularity.

“But there's no need for long faces and dreariness,” he said, “there are five days in the week for work, one for sport or pleasure, and one for worship. Or, if you prefer it that way, for a day of physical rest, so you can do a good week's work afterwards. Call it Scotch ruggedness if you like, but that's what I believe in and that's what I'll stick to while I am Premier. My mother brought me up that way and it's bred in me.”

Mr. McDonald was speaking at St. John's Presbyterian Church which is celebrating its 100th anniversary.

“The Sun.”

SEPTEMBER BIRTHDAYS
MANY HAPPY RETURNS
“Set a watch, O Lord, before my mouth; keep the door of my lips.” – Psalm 141:3.

1952
Sept. 1 – Patricia Bain, Wauchope.
THE
AUSTRALIAN FREE
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SEARCH WORK IN I SAMUEL 1-15
1. Who went up yearly to Shiloh to worship and sacrifice unto the Lord?
2. Who said “As long as he liveth he shall be lent unto the Lord?”
3. Where is it said “The Lord is a God of knowledge, and by Him actions are weighed?”
4. Why was the word of God said to be precious in the days of Samuel?
5. Why did Samuel call a certain place Ebenezer?
6. Write out a verse beginning “Only fear the Lord.”
7. Where is it said “To obey is better than sacrifice?”

All replies to be sent to Rev. J. C. Robinson, 88 Alma Road, East St. Kilda, S.16, Victoria.

SAVED BY GRACE

We are saved by grace. This is the great theme of the Apostle and one from which he never departs. If we are to inherit the promises we must be saved by the grace of God. The more profound our study of the Holy Oracles, the more clearly does this great truth stand out, “Salvation belongeth unto the Lord.” If your future abode is to be in the Mansions of the Blessed, then you must be chosen by God, for the choice belongs to God and not to man. The Lord Jesus Christ acknowledged that “Salvation belongeth unto the Lord,” in His prayer offered just before Calvary; “I have manifested Thy Name unto the men which Thou gavest me out of the world, Thine they were, but Thou gavest them Me.” Again He declared, “No man cometh unto Me except the Father draw him”; also, when Christ was speaking to His disciples He said: “You have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.” The Apostle is most emphatic in his letter to the Ephesians: “According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.”

Christ is “the way the truth and the light.” His atoning sacrifice alone can meet the need of the soul struggling and staggering in the darkness of sin. We should remember that mankind has no claim on God; but Christ, through His sacrificial death on Calvary's cross, has. The decree of Jehovah is forever settled in His Word: “Thou art My Son; this day have I begotten Thee. Ask of me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession.” Again: “He shall have dominion also from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before Him and His enemies shall lick the very dust. The kings of Tarshish and the isles shall render tribute, the kings of Sheba and Seba shall offer gifts. Yea all kings shall bow down before Him. His name shall endure forever.”
The Apostle Paul reveals the sovereignty of God, when he says: “By grace are ye saved; through faith, and that not of yourselves; it is a gift of God.” Paul insists that faith is a gift of God, and that man has no part in it. The natural man does not like the scriptural doctrine of the Sovereignty of God to be pronounced with such emphasis as Paul pronounces it. Paul reveals that God will not be moved from His throne of universal sovereignty to stand before the bar of human reason, to be questioned and examined concerning His eternal purpose: “He doeth according to His will in the armies of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him what doest Thou?” The Apostle in his letter to the Romans makes it clear that we deal not with theories and ideas, but facts and reality (see Romans 9). The evidence of God’s sovereignty is displayed all around us.

We come to a point where we must draw a distinction between saving faith and belief, perhaps we could state the position better this way; what is the sense in which our Lord and the apostles use the word “faith?” When our Lord said: “If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?” Christ is not charging His followers with unbelief in the power of God to supply their needs, but in failing to exercise trustful reliance upon God for their needs. Saving faith is more than an intelligent belief about Christ; it is placing our confidence in Him and relying wholly upon Him. Let us take another illustration, the case of the Syrophcenician woman. The unfaltering faith, trust and confidence she placed in the goodness and power of Christ, in spite of the fact that she had received discouraging answers from Him, we find her trust rewarded, and it draws from the Saviour the wonderful commendation: “O woman, great is thy faith.” This is the faith that Paul declares is the gift of God.

The Scriptures speak of the redeemed of the Lord as chosen, or given upo Him. But that does not alter the fact that salvation is freely offered in the Gospel. The Gospel is the means that God has appointed, and men are held responsible to give heed to the Gospel, for by the Gospel the individual shall know if he has saving faith, which is the gift of God, or not. Thus the Gospel reveals his need, and calls upon him to “seek the Lord while He may be found, to call upon Him while He is near.”

THE LORD REIGNETH

In the Holy Scripture we often read of men rejoicing in what appears to be the most adverse circumstances, and perhaps it strikes us more in the case of Paul; his spirit rises to exalted heights, regardless of his circumstances. He was just as sensitive as other men to physical pain, and he valued his personal liberty, yet, deprived of his freedom, tormented and brutally treated, bound and imprisoned, we find this man's spirit unbroken. He was beset with enemies both in the heathen world and within the visible church. The heathen sought to destroy and crush his work and break down the churches that he had established; his enemies within the visible church endeavoured to destroy his influence. Amid all these things he rejoiced.

In the case of Samuel Rutherford we find a similar experience. His enemies sought his destruction and to destroy his labours, but anyone who has read his letters immediately realises that he lived in the “heavenly places” in Christ Jesus. The prison was to Rutherford the outer court where he awaited the command of His Lord to enter into the “Father's House of many mansions,” to behold the loveliness and unspeakable glory of his Saviour, Whose beauty he, as yet, had only seen through a glass.

The secret of such rejoicing is to be found in the 97th Psalm: “The Lord reigneth, let the earth rejoice.” The Lord reigneth, He has triumphed over death and the grave. Death's terrors have been destroyed, and hell's torments frustrated so far as the child of God is concerned. The Lord reigneth and is the Master of death and hell, they must obey His will, and it is the Will of Christ that not one that the Father has given Him should be lost. The sinner saved by grace can rejoice that death has no power to harm him. Christ has forbidden it, that is why Paul could say, “For me to live is Christ to die is gain.” That is why Samuel Rutherford could say to those who came to bring him before the court in Edinburgh. “You are too late, I have received a command to appear in the courts of heaven, ’Where Glory dwelleth forever.”

Although Paul was placed in prison, his enemies could not withstand the judgement of Paul's Saviour. Paul stood as a witness for Christ, and in doing so, he fulfilled his mission. He rejoiced in the knowledge that the Saviour would fulfil His own will, and His will included that Paul would live with Him in glory forever, and we who
trust in the sufficiency of Christ's atoning sacrifice can rest in the same assurance.

Thus when we see the whole purpose of God, though dimly, we have no cause to fear for the future. If we fulfil our mission in His service as witnesses, we can rejoice regardless of circumstance.

THE INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

To the Editor,

Dear Sir,

In the “Christian Beacon” of July 31st last, is a report of what is described as “the keynote address” given by the Rev. Dr. Shields to the Regional Conference of the I.C.C.C. which met recently in Edinburgh. This address contains a sentence which causes amazement, and is as, follows: “When Luther and Knox and Calvin came out from Rome, they brought part of Rome with them, and the counterfeit has been perpetuated and has proved the most prolific mother of errors that has ever blighted the life and influence of the Christian Church.”

Dr. Shields did not specify the errors of the Reformers, but seeing that the trio were unanimous in maintaining the Scriptural doctrine of infant baptism, and the great doctrines of grace such as God's eternal electing love of His people, which guarantees their perseverance in a state of grace, one can only conjecture that these and kindred divine truths are unacceptable to Dr. Shields.

Dr. Carl McIntire, editor of the “Christian Beacon” professes to accept the doctrines set forth in the Confession of Faith, which document is a repository of the great truths enunciated by Calvin and Knox.

Where does Dr. McIntire stand? Of what character is the so-called Twentieth Century Reformation, which he and Dr. Shields advocate? The reaction of the people of the land of John Knox to Dr. Shields' attack on Scotland's greatest reformer is awaited with deep interest.

I am, yours sincerely,

M. C. Ramsay.

P. S. That Dr. Shields, as stated in a subsequent issue of the “Beacon” changed his mind at the last moment and did not deliver the address which contains the offensive statement, does not invalidate in the least, what I have written.

M. C. R.
Taree, 2/10/52.

CHURCH NEWS

The Sacrament of the Lord's Supper was observed in Hamilton on Sabbath, September 14th, conduct of the communion and associated services being shared by the two ministers – Revs. McIntosh and Graham. Delightful Spring weather prevailed but, owing to the prevalence of sickness, quite a number of those who attend regularly were unable to be present. Sincere sympathy is felt for all the sick ones.

Since his retirement from St. Kilda, the Rev. J. Campbell Robinson has given valuable assistance to the Geelong congregation, frequently supplying the pulpit on the Sabbath. However, preparations for the removal, followed by a return of illness, necessitated abandonment of his visits to Geelong. We are pleased to report much improvement in his health and that he is able to move about again.

Good help in the St. Kilda congregation has been given by the local elders conducting the services on the first two Sabbaths in each month. Services on other days are taken by the interim-moderator who also attends to pastoral visitation. On the last Sabbath in August, a monthly service was begun in Melbourne. There was an encouraging attendance at the first service. Meetings are held in the Board Room of the Bible House in Flinders Lane, a few doors from Swanston Street. The service begins at 5

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Copies of this journal may be obtained from Rev. Arthur Allen, 21 Margaret St., Strathfield

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.

Subscriptions payable in advance, at the rate of 6/- per annum, post free. Subscriptions, notices and all correspondence re change of address, discontinuance or non delivery, to be addressed to:

Rev. J. A. WEBSTER
The Manse, Wharf St., Maclean, N.S.W.

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

MR. H. C. NICOLSON
o'clock in the afternoon and is held on the last Sabbath in each month. Members of the congregation are endeavouring to make these services widely known in the hope of strengthening our cause in the city.

The St. Kilda congregation has been greatly cheered by tidings to hand that the Rev. Kenneth A. MacRae, of Stornoway, Scotland, has agreed to come to Victoria for twelve months. St. Kilda will be his chief field of labour, but he will also give some time to Geelong. He will be accompanied by Mrs. MacRae. Arrangements about their passages to Australia are now being made by the St. Kilda Deacons Court, in co-operation with the Victorian Presbytery.

Mr. MacRae is the minister of a large congregation in Scotland. Attendance at his weekly prayer meeting ranges from 150 to 250 and sometimes over. The Sabbath evening services, which are held concurrently in Gaelic and English, together draw an attendance in the region of 1,000.

A draft Bill to amalgamate the Victorian and New South Wales churches under the Synod of Eastern Australia is now in the hands of the Crown Law authorities for examination and approval before submission to the Victorian Houses of Parliament. Despite unavoidable delay, there is still hope that the Bill will be passed in time for a special meeting of Synod to be held probably in Melbourne, on the 26th November. A satisfactory conference, consisting of Ministers Allen, Harman and Graham, was held in Sydney on the 18th and 19th August, at which final approval on behalf of the church was given to the draft Bill.

Congregations in Victoria having suitable news of church wide interest, are asked promptly to report same to the Rev. I. L. Graham, 11 Gray Street, Hamilton, so that through our church paper, readers may be kept informed of what is transpiring in different congregations. Obituary Notices will continue to be supplied by ministers direct to the Editor.

OBITUARY

WILLIAM REID, late of Wollstonecraft, died in a private hospital at Ryde after a long and distressing illness. Mr. Reid was closely associated with the Free Church during the whole of his life, a period of more than 90 years. Mr. Reid was a deacon of the congregation of St. George's and so long as he was physically able he was most conscientious in his duties and responsibilities in the care of the Lord's treasury. During his last illness he gave evidence of his confidence in the sufficiency of Christ's atoning sacrifice to meet his need at the gates of eternity. We extend our sympathy to the sorrowing family and commend them to the grace of God.

FLORA MACDONALD passed away peacefully at her home in Bexley, 30/9/52. Miss MacDonald appeared to be recovering from pneumonia and was moving about for a few hours each day; on Tuesday morning, apparently not feeling well, she sat down and quickly passed into the presence of her Lord and Saviour. Miss MacDonald's interests were fixed upon the deep things of God, and we feel confident that her relatives and friends can read the words of the Apostle; as addressed to them personally, “that ye 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.”

I. L. Graham.

OCTOBER BIRTHDAYS

MANY HAPPY RETURNS

"The heart of the prudent getteth knowledgé and the ear of the wise seeketh knowledge.”

Proverbs 18: 15.

1952.

Oct. 2 – Pearl Lynette Jackson, Hamilton.
3 – Margaret Blakemore, Sydney. 
" 5 – Richard McKinnon, Ellenborough. 
" 5 – Hazel Brookes, Kindee. 
" 6 – Wm. John McFarlane, Hamilton. 
" 6 – Neil Wilmen, Kimbriki. 
" 7 – Raymond Murray, Bunyah. 
" 13 – Robert Murray Fowler, Wingham 
" 17 – Helen McPherson, Grafton. 
" 17 – Helen Robinson, Marlee. 
" 18 – Sandra Faulks, Tamworth. 
" 18 – Dianne Carter, Barrington. 
" 20 – Carol Wilmen, Kimbriki. 
" 20 – Wendy Dick, Wauchope. 
" 20 – Clifford McKinnon, Kindee. 
" 21 – Peter John Berry, Gloucester.
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21 – Brian Murray, Bunyah.
21 – Geoffrey Murray, Browns Creek.
23 – Frances Nichols, Raymond Terrace.
23 – Elizabeth Anderson, Bob's Farm.
25 – Ronald Lawson, Wauchope.

SEARCH WORK IN 1 SAMUEL 16-25
1. Of whom was it said, “Arise anoint him; for this is he?”
2. What did David say to the Philistines, “that all the earth may know?”
3. Find the phrase, “David's place was empty.”
4. Who said: “Till I know what God will do for me?”
5. What was the ancient proverb David quoted to Saul?
6. What wicked man said: “Who is David and who is the Son of Jesse?”
7. Who said: “The soul of my Lord shall be bound in the bundle of life with the Lord thy God?”

All answers to be sent to:
Rev. J. Campbell Robinson, 88 Alma Road, St. Kilda, S16, Victoria.

THE LATE REV. JAMES CAMPBELL ROBINSON

James Campbell Robinson was born in the year 1884, being the second son of the late John Robinson, of Marlee, Manning River. The Christian atmosphere that prevailed in his home created a background that undoubtedly played a large part in determining the future of James as a minister of the Gospel of Jesus Christ. He records his conversion as taking place when he was 21 years of age, and it is also evident that the death of his cousin, James Stanley Robinson, who was preparing for the ministry when he passed away on 13th December, 1907, made a profound impression upon James Campbell. Within the following 18 months he had given serious thought to prepare himself for the ministry, and made application to the Presbytery of the Clarence and Manning to be received as a student for the ministry, and was accepted by the Presbytery 17th August, 1909.

The following year he entered the Woodford Academy, on the Blue Mountains, to prepare himself for the entrance examination to the university.

The Synod of 1911 agreed that he should proceed to Scotland and continue his studies in the Edinburgh University and the Free Church Divinity College. He travelled to Scotland in the s.s. “Medic,” which sailed from Sydney 5th July, 1911.

Mr. Robinson completed his studies and was licensed by the Free Church Presbytery of Edinburgh in 1917, but continued attending lectures at the Free College, returning to Australia 11th November, 1918. The following 12 months he supplied the Hastings River congregation, after which he occupied the pulpit of St. George's while the late Rev. William McDonald was in Scotland. When the Rev. William McDonald returned, Mr.
Robinson took a trip to the Old Country, returning by the way of the United States of America.

The St. Kilda congregation, which had been vacant since the death of the Rev. Arthur Paul in 1910, extended a call which he accepted, and was ordained and inducted into the charge 18th August, 1921, and he remained the minister of St. Kilda until he announced his retirement March this year.

It was anticipated that Mr. and Mrs. Robinson, nee Flora McSwan, of the Clarence River, would return to New South Wales during October. Their newly erected house, overlooking the Manning River, was within a week or two of completion; in fact, the builder was waiting the arrival of Mr. and Mrs. Robinson for instruction with reference to the final details for the completion of the contract.

Widespread sympathy is felt for Mrs. Robinson in her bereavement and we extend our sympathy to the brothers and sister of Mr. Robinson, who were looking forward to the time when he would occupy the little house by the Wingham Church; but in the wisdom of God, Mr. Robinson was called to the Father's House of many mansions. The Rev. James Campbell Robinson served the Church he loved in various ways; but he will, perhaps, be best remembered for his work on the Welfare of Youth Committee. Many parents, who have today their families around them, will remember Mr. Robinson as the friend of their childhood and the instructor of their children. He was devoted to the task of bringing the claims of Jesus Christ to the minds and hearts of the youth of the Church, he saw the future of the Church in the children. During the years between 1923-1929, he edited a children's paper, “Our Banner,” and when he was appointed editor of the Church paper, “The Free Presbyterian Banner,” in 1930, he continued to edit the Children’s Portion. Mr. Robinson occupied the Editor’s chair, in all, for seven and a half years, the Editorship being in other hands from July, 1929, till December, 1932. He resigned from the Editorship December, 1940, but still continued to take an interest in the Children's Portion.

In many homes in New South Wales and Victoria will be found sermons prepared and printed by Mr. Robinson. He felt that this work presented an avenue of service opened to him, and many thousands of copies were widely distributed. The present writer well remembers reference being made to these sermons while he was in Scotland.

Mr. Robinson greatly admired the Rev. James Forbes, the founder of the Free Presbyterian Church of Victoria, and this admiration led him to study the history of the Church. Dr. Sweetman, in his work on “Victoria's First Public Educationist,” acknowledged his indebtedness to Mr. Robinson for assistance and information given. When the General Assembly decided the time had come for writing the history of the Church, Mr. Robinson was chosen to undertake this task, and his own well stocked library supplied him with much of the information that is found in his work.

For the past few years Mr. Robinson's heart condition has been cause for concern, although, after a severe heart attack he appeared to make a good recovery and continued to carry on his ministerial duties; but it seemed evident that he realised that the days of his active ministry were drawing to a close, and he began to make preparations for his retirement, which he intended to spend amid the scenes of his boyhood and hard by the Church he loved and served all his days.

Since Mr. Robinson handed in his resignation to the Victorian Presbytery, he had, when opportunity permitted, given his services to the Geelong congregation, occupying the pulpit over the Sabbath. About 12 weeks ago he discontinued taking the services, as he did not feel equal to the task of finalising his business in Melbourne prior to his departure for New South Wales, and also undertaking the services at Geelong.

We received information from Victoria that Mr. Robinson visited Hamilton 1st October, and presided over a meeting of the Synod of Victoria and during the afternoon of that day was the honoured guest of the congregation, when a tribute was paid to the services he had rendered to the Church. Mr. Robinson responded at some length on various aspects of his labours over the years, and there was nothing to indicate, as he addressed the congregation, “that the time of his departure was at hand.”

Friday, 3rd October, he returned to St. Kilda, and the following week he found it necessary to rest more than he had been doing. Sabbath, 11th October, he was not so well, and with his doctor in attendance he was advised to remain in bed. Wednesday, 15th October, after an uncomfortable night, the doctor was called late in the afternoon in order to administer a sedative to ensure more rest during the night. Mr. Robinson conversed freely...
during the afternoon, but about 7.30 p.m. Mrs. Robinson noticed a change in his breathing. She called the doctor again, but before he arrived Mr. Robinson had passed peacefully to be with his Lord.

The burial took place Friday, 17th October, at the Melbourne Cemetery, where lies the remains of the Rev. James Forbes, the founder of the Church in Victoria. At the graveside stood his colleague and friend of student days, the Rev. Isaac Lester Graham, who spoke on the subject of the saints death being precious in the sight of God, and with him stood the Rev. Alvan McIntosh.

Prior to the cortege moving to the Melbourne Cemetery, a service was held in the church at St, Kilda. The Revs. I. L. Graham, A. D. McIntosh, and W. R. McEwen took part in a solemn service.

The Rev. I. L. Graham writes as follows: “The death of Mr. Robinson at the age of 68 is a heavy loss for the Church as it was hoped he would be able to continue his ministerial work in New South Wales and that his counsel would still be available in our Church Courts. His only charge was at St. Kilda where he laboured for over thirty years. But through his work for the young people, his editorship of the Church paper, and his compilation of a history of the Free Presbyterian Church of Australia, as well as in other ways, he served the denomination as a whole as no other minister living could be said to have done.”

3

CENTENARY SERVICE AT PAMPOOlah

On Sabbath morning week, a Centenary Service was held in the Pampoolah Church, when extra seating accommodation was necessary.

Rev. M. C. Ramsay, who conducted the Service, said:

The Centenary celebrations of last Thursday in connection with the establishment of the first national school in this district evoked considerable interest in those who pioneered this district, and it is surely fitting that, on this occasion, attention should be given to the religious life and outlook of those pioneers. Almost all of the very early settlers at Pampoolah came from Scotland and Northern Ireland, and it is to these I shall refer in this address.

This Service should be of historic interest, because the way in which we worship and the doctrines of our Church are identical with the worship and religious beliefs of those pioneers. We do not seek to idealize them, for not all of them could be characterised as Godly; nevertheless, most had a high regard for spiritual things, and were men of prayer in whose homes the family Bible was read and family worship observed.

Many of them had endured hardships in their homelands, had made the long and hazardous voyage to this Southern continent, and had faced the many difficulties and privations incidental to the lives of pioneers. But these experiences tested and strengthened their religious convictions, with the result that they perpetuated here the religious beliefs and practices of their native lands.

It is scarcely true to claim for their descendants a like depth of spirituality and religious convictions, and a similar reverence for and use of the Bible and the Lord's Day.

In those days German Rationalism, although existent, and which now bears the subtle name of Modernism, had not cast its blight over the land, and the pioneers accepted the Scriptures, in no equivocal sense, as the Word of God. They held cherished convictions which they were prepared to maintain, and they did not hold the view, which is common today, that it is uncharitable to maintain strong beliefs.

Most of them were men of independent judgement, who had rugged personalities, for in those days the craze to be like other persons was not common. Consequently, individuality was much more marked in those days, and the pioneers obeyed the Divine injunction, “Thou shalt not follow a multitude to do evil.”

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77 Wantirna Road
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The pioneering women faced almost incredibly great difficulties, were true helpmeets to their husbands, cultivated a spirit of helpfulness, and abounded in good deeds. They had high faith in God, and their joys were deep and homely, for much of the artificiality or our modern life would have been unacceptable to them.

The Presbyterian Ministers who either visited this district or settled here had been nurtured in the faith of their homelands and adhered to the Reformed Faith, the great truths of which had been set forth so clearly by such great leaders as John Calvin and John Knox. These pioneering Ministers believed that that which had produced great results in other lands and was Divinely true, was exactly what was needed here; and those who assembled for worship shared the same conviction. Their teaching was that which is known as Calvinistic – a faith which has produced spiritual giants. For he who believes in the unalterable electing love of God to His people, His unfailing supply of grace to them so that they continue in a state of grace, and he who holds that God's attitude to His people is constant and does not vary according to the varying moods and feelings of His people – such a man triumphs in the most depressing environment. Those early Ministers and people had no use for the show and sensationalism which characterises much of the religious life of today.

The pioneers went to Church to worship God, not to have their feelings wrought upon by man. Their gaze was Godwards, not manwards. They held to the teaching of their “Confession of Faith.” “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 Scriptures.” The sturdy Christianity of the pioneers owed much to the spirituality, directness and scripturalness of their worship.

Great practical interest was evinced in education by the Presbyterian Ministers of early days in this district, and special mention may be made of Rev. Dr. Dunmore Lang and Revs. Alexander and Allan McIntyre. Here, as in most other places, the Christian Church was the pioneer of education.

Mr. Ramsay said that the Church which they represented that morning at that Service had had an unbroken continuity of witness and worship at Pamboolah for approximately a century. It may be that for generations to come, people will look back in admiration and gratitude to the noble band of pioneers who made no insignificant contribution to the highest well-being of this locality and country.

– Wingham “Chronicle.”

SUBSCRIPTIONS FOR OCTOBER
NEW SOUTH WALES
Miss Joy Gilbert, Maclean, £1, 30/9/54; Mr. A. McDonald, Chatsworth, £1, 30/4/56; Mr. G. Anderson, Harwood, £1, 30/6/54; Mrs. M. Middlemiss, Tinonee, 11/-, 30/6/54.

VICTORIA
Miss E. M. Elliott, Hamilton, 15/-, 31/12/54.

U.S.A.
Mr. R. Matheson, New York, 8/6, 31/12/53.

DONATIONS TO “DEBT ELIMINATION FUND”
Mr. Alex McDonald, Chatsworth, £1; Mrs. S. McIntosh, Chatsworth, £2; Mr. P. Greensill, Chatsworth, £1; Mr. J. Anderson, Harwood, £1; Mrs. M. Gray, Maclean, 10/-.

NOVEMBER BIRTHDAYS
MANY HAPPY RETURNS
“Serve the Lord with gladness: come before His face with singing.” Psalm 100: 2.

1952
Nov. 2 – Neil Gregor, Maclean.
  " 3 – Jeanette Calvert, Wingham.
  " 4 – Janet Armstrong, Chatsworth Island.
  " 4 – Betty Wells, Geelong.
  " 4 – Robin Gregor, Maclean.
  " 5 – Cheryl Robinson, Maitland.
  " 6 – John Murray, Krambach.
  " 7 – Graeme Martin, Maclean.
  " 7 – Heather Young, Geelong.
  " 9 – John Carter, Barrington.
  " 11 – Edith Chapman, Wingham.
  " 14 – Russell Murray, Bunyah.
  " 15 – Peter Anderson, Bob's Farm.
LIFE MORE ABUNDANT.

The conviction and assurance of reality is the only thing that will bring satisfaction to the soul of man; in whatsoever field or sphere, material or spiritual, that engages his attention. This investigation for tangible and convincing evidence, that can be grasped and trusted in, inspires the student in his search for knowledge, it binds the scientist to his laboratory and the astronomer to his telescope.

Salvation, which embraces immortality and eternal life and brings within range of man's heart and mind the timelessness of God's purpose and the glory of His celestial realms, and “which at the first began to be spoken by the Lord and was confirmed unto us by those that heard Him,” IS REAL, and the evidence of its realism is far greater than any solution discovered in the laboratory of the scientist, or any calculation attested by the astronomer, as he sweeps the skies with his telescope.

Salvation involves the most revolutionary and impressive experience that man has ever known. It resurrects forces within man of which, previously he was not conscious, it brings the realisation of possibilities that grace brings within his grasp. It destroys the paralysing fear of judgement after death, and releases man's individuality and personality from the bondage of time and enables him to aspire to the limitless expanse of eternity.

There can be no question of the reality of the release from spiritual death by the sacrifice of our Lord Jesus Christ. Salvation, is God's thought put into operation by His only begotten Son, co-equal in power and glory, and applied by God, the Holy Spirit.
All the attributes of God are displayed in the Work of Redemption effecting so great a transformation that a communication between heaven and earth is established, that is beyond the capacity of the unregenerate man to grasp, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.”

Perhaps, you may have a vague and misty conception of what Salvation means; but are you content with a semblance or a shadow of reality when God has declared that He will unfold His purpose and the destiny of men and worlds to those who seek to know them, “Ask and you shall receive. Knock and it shall be opened unto you. Seek and ye shall find.” In Christ dwells the fullness of wisdom and knowledge.

You will never know the treasures of wisdom and knowledge that are hid in Christ, or the liberty of the children of God if you make your religion a part time occupation, or give more diligence to your worldly pursuits than to your eternal destiny. Your religion is indeed a weak thing if it does not urge you on to know the mysteries of God concerning you, and your future. Paul said, “I follow after, if that I may apprehend that for which also I am apprehended of Christ.” Paul desired to know the end and purpose for which Christ had redeemed him, indeed, Paul makes everything subordinate to that end, “I press toward the mark for the prize of the high calling of God in Christ.”

The individual that would attain to the consciousness of the inheritance that is in Christ Jesus, must make use of the means available. And the means are found in the Word of God, the place of prayer, and the services of the Church on earth. The purposes of God are made known by the Holy Spirit applying the Word.

INFANT BAPTISM ATTACKED BY VICE-PRESIDENT OF THE I.C.C.C.

In our issue of October 15th, the Rev. M. C. Ramsay drew our attention to an attack made upon INFANT BAPTISM, by Dr. T. T. Shields, Vice-President of the International Council of Christian Churches, principal speaker at the Regional Conference of the I.C.C.C. recently held in Edinburgh, and a Baptist minister of Canada.

The offensive statement appeared in the “Christian Beacon,” edited by Dr. Carl McIntire, President of the I.C.C.C. and minister of the Bible Presbyterian Church in the U.S.A.

Mr. Ramsay would like to know where Dr. McIntire stands, and indeed all who hold precious the great truths of Holy Scripture would like to know, and they also entertain serious doubts concerning the so-called “Twentieth Century Reformation,” which has been given world-wide publicity by Shields and McIntire. In the light of Dr. Shields address published in the “Christian Beacon” the “Twentieth Century Reformation” is a mis-nomer and does not remotely resemble the Reformation of the 16th Century.

Since Mr. Ramsay's letter has been published we received an article by the Rev. Malcolm R. Mackay, Editor of the “Contender,” published in New Glasgow, Nova Scotia. We reprint the article below.

THE WORST ATTACK YET ON INFANT BAPTISM.

In the July 24, 1952, issue of “The Gospel Witness,” Dr. T. T. Shields, who is the Vice-President for Canada of the International Council of Christian Churches and who was the keynote speaker at the July, 1952, British Regional Conference of the International Council of Christian Churches at Edinburgh, published a sermon by himself entitled “The Finality of Christ,” in which he makes the most blasphemous attack on the precious truth of infant baptism that we have ever read or heard in our lifetime. And the following week, in the issue of July 31, the “Christian Beacon,” chief organ of the International Council, which is edited by Rev. Carl McIntire, who is President of the International Council, reprinted Dr. Shields sermon containing this terrible attack against infant baptism without raising any objection at all to it. In the sermon, Dr. Shields says that “the work of the International Council” is to “reform” the present day Church from the terrible curse of infant baptism! Here is the quotation as first published in the “Gospel Witness” and then re-printed in the “Christian Beacon.”

“The work of the International Council has been spoken of as a Twentieth Century Reformation. But from what are we to be reformed in our day? The principal enemy of the Christian Church today is not Communism, but Roman Catholicism. The Papacy is head-quarters for the greatest counterfeiting religious system the world has ever known. The Papacy has formed a matrix from which it has produced a counterfeit ordinance that has put the name of 'Christian' upon countless millions of people who were never born again. When Luther and Knox and Calvin came out of Rome, they brought part of Rome with them, and the counterfeit has been perpetuated, and has
proved the most prolific mother of errors that has ever blighted the life and influence of the Christian Church.”

In the above quotation Dr. Shields calls infant baptism “a counterfeit ordinance” and says that Luther, Knox and Calvin have “perpetuated” this “counterfeit.” If any of our readers doubt that Dr. Shields means infant baptism we should remind them that he earlier made the same kind of attack against infant baptism, using the same language, and definitely asserting that this so-called “counterfeit ordinance” is “infant baptism.” This earlier attack appeared in the “Gospel Witness” between 1949 and 1951. We recall reading it again last winter. And now Dr. Shields tells us that “the work of the International Council” is to “reform” the present day Church from infant baptism which, he asserts is “the most prolific mother of errors that has ever blighted the life and influence of the Christian Church.”

We have occasionally commented upon the false claim of the so-called International Council of Christian Churches to be following in the footsteps of the 16th century Reformers. Now if ever anything needed to be blasted wide open, it is this latest unspeakable attack upon the dear and precious truth of infants of the Covenant and their baptism by the Vice-President of the International Council which attack has been circulated all over the world in his own paper and the “Christian Beacon.” If any man destroys the faith of others in infant baptism he is thereby destroying their faith in the eternal Covenant of Grace which God made with Christ as the second Adam, and in Him with all the elect as His seed. He is attempting to strike a mortal blow at the heart of the Christian faith. The enormity of this latest fraud which one of the leading officers of the International Council is perpetuating is seen in this way; the Council claims that it is following in the footsteps of the 16th century Reformers than whom there was none greater than John Calvin. In the “Institutes of the Christian Religion” Calvin takes great pains to prove from the Scriptures that infant baptism lies at the very heart of the redemption that is in Christ Jesus, and that those who deny and ridicule this truth are, indeed, “attacking the bulwarks of our faith!” (Chap. 16, Sec. 22.) Calvin exclaims at their enmity, saying: “See with what violence, and with what a variety of weapons they attack the bulwarks of our faith!” Calvin devotes three lengthy chapters to the Biblical teaching which bears directly upon infant baptism, namely XIV, On the Sacraments; XV, On Baptism; and XVI, On Infant Baptism. It is clear that Calvin had “received the love of truth,” for he puts his heart and soul into his defence of the Biblical doctrine of infant baptism, using the language of intense feeling, of life and death reality. Let the mockers scoff if they will. Calvin wrote knowing that the issues of eternity were at stake. We urge our readers to study carefully these chapters by Calvin and then this latest, words cannot express it, fraud of the International Council will be clearly seen for what it is: – the two leading publications connected with the International Council movement, which claims to be following the Reformers such as Calvin, declare that “the work of the International Council” is to “reform” the present day Church of infant baptism which is blasphemously declared to be “the most prolific mother of errors that has ever blighted the life and influence of the Christian Church.”

Surely Presbyterian and Reformed ministers who love the precious truth of infants of the Covenant and their baptism ought to rise up in its defence.”

– “The Contender.”

CORRESPONDENCE.

The Editor,
Dear Sir,

I was very interested in the letter from the Rev. M. C. Ramsay (October 15, 1952), calling attention to an unfortunate sentence in the address by the Rev. T. T. Shields, which appeared in the “Christian Beacon” on July 31st last. Though Dr. Shields did not specify the “errors” of the Reformers to which he referred, Mr. Ramsay is probably right in conjecturing that he regards infant baptism as a “counterfeit” which the Reformers brought over from the Church of Rome. But I know he would not repudiate the doctrines of sovereign grace which all the Reformers held for, like Spurgeon, Dr. Shields is a strong Calvinist. However, it was most unfortunate that such a sentence should appear in an address to be given at an interdenominational gathering in Edinburgh, and be printed in a

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edited by a Presbyterian. I can only plead, as extenuation, an oversight, for which the International Council of Christian Churches is not responsible.

However, the main message of the address is one to which no evangelical could take exception. So good is it that the Bible Union of Australia has encouraged it being reprinted in booklet form, and it is now published under its title “The Finality of Christ.” But the offending sentence, to which Mr. Ramsay calls attention, has been omitted. I consider the address one of the most beautiful and forceful presentations of the evangelical position that I have read for some time, as Dr. Shields brings the authority of Scripture and other fundamental doctrines of the Christian faith to the touchstone – Jesus Christ Himself. It should prove a most effective antidote to the Modernism, so prevalent today. Copies can be obtained from Christian Bookshops or from me, price 9d. each; plus 3d. postage.

Yours in and for the Faith,
W. R. McEwen.

31st October, 1952.

NOTICE
Please address all Welfare of Youth examination results to Rev. A. D. McIntosh, 119 Brown Street, Hamilton, Victoria, and all Search Work answers to Miss C. McLean, 92 Alma Road, East St. Kilda, Melbourne, Victoria.

SUBSCRIPTIONS FOR NOVEMBER.

New South Wales
Mr. G. Dennes, Sydney, £1, 30/6/53; Miss C. Harman, Sydney, £1, 30/4/56; Mrs. C. Beaton, Barrington, 10/-, 30/6/53; Mr. A. Cameron, Harwood Island, £1, 31/12/54; Mrs. R. Beaton, Saltash, 7/6, 31/12/54; Mr. M. Cromarty, Anna Bay, 7/6, 31/12/53; Mr. A. Cromarty, Saltash, 7/6, 31/12/54; Mrs. G. Bosanquet, Port Macquarie, 19/6, 30/9/54; Mrs. J. Munro, Carlton, 6/-, 30/11/53; Miss E. Harman, Huntingdon, 6/-, 30/11/53; Rev. J. A. Harman, Wauchope, 6/-, 28/2/53; Mr. J. Bain, Wauchope, £1, 31/5/53; Mrs. J. Warrell, Comoynie, 7/-, 31/1/54; Mrs. J. McKinnon, Penshurst, 6/-, 30/11/53; Miss J. Lewis, Normanhurst, £1, 30/6/53; Miss J. Mackintosh, Wahroonga, 6/-, 31/8/53; Miss H. Beaton, Newcastle, 7/6, 31/12/53; Miss A. Marchment, Wauchope, 6/-, 30/11/53; Mr. L. McKinnon, Cronulla, £1, 31/10/53; Mrs. Les Stewart, Wingham, 18/-, 30/4/55.

Victoria.
Mrs. M. Reeves, Toorak, 6/-, 31/5/53; Mr. D. Barber, for Mrs. Barber, Senr., Nhill, £1, 31/12/52; Mrs. E. Lamb, Stonehaven, £1/3/6, 30/6/53; Rev. A. D. McIntosh, Hamilton, £1/3/6, 31/7/53; Mrs. W. Innes, Macarthur, 6/-, 30/11/53; Mrs. A. Trigges, Lunwood Macarthur, 6/-, 51/12/55.

Queensland.
Mrs. A. McCowan, Nambour, £1, 31/1/54; Mr. G. Findlay, Jandowac, £1/4/-, 31/1/54.

England.
Mr. D. Evans, Sussex, England, 6/-, 30/11/53.

Debt Elimination Fund.
Mr. Hector McPherson, Tuckurimba, N.S.W., £10; Miss H. Beaton, Newcastle, N.S.W., £5; Mrs. R. Beaton, Saltash, N.S.W., £2; Miss A. McKenzie, E. St. Kilda, Vic., £2; Mr. A. Cameron, Harwood, N.S.W., £1; Mrs. A. Lawson, Wauchope, N.S.W., £1; Miss B. Andrews, Wauchope, N.S.W., £1; Mr. Jack Graham, Wauchope, N.S.W., £1; Mrs. A. Marchment, Wauchope, N.S.W., £1; Mr. Alex McKinnon, Kindee, N.S.W., £1; Mr. G. Findlay, Jandowac, Q., £1; Mrs. G. Bosanquet, Port Macquarie, N.S.W., 10/6; Mr. G. Dennes, Sydney, N.S.W., 10/-; Mrs. W. Innes, Macarthur, Vic., 4/-; Miss J. Mackintosh, Wahroonga, N.S.W., 1/-; Anon., Maclean, N.S.W., £1

SUBSCRIPTIONS FOR SEPTEMBER.

New South Wales.
Mr. M. McKinnon, Maclean, £1, 31/1/55; Mr. A. McAuley, Chatsworth, 6/-, 31/1/55; Mr. Lachlan McKinnon, Sydney, 12/-, 30/4/54; Mrs. M. J. Murray, Taree, 7/6, 31/3/59; Mrs. A. A. Anderson, Chatsworth, £1, 31/1/55; Mrs. G. Hextell, Mandurama, £1/10/-, 31/12/59; Mr. J. Calman, Raymon Terrace, 18/–, 31/12/56; Mrs. Alex Suters, Wauchope, 18/–, 28/2/56; Rev. J. A. Webster, Maclean, 10/-, 31/12/53.

Victoria.
Rev. A. Barkley, Geelong, 6/-, 31/10/53.

Debt Elimination Fund.
Maclean Congregation, £3/10/-; Mr. S. Gray, Maclean, 10/-; Mr. A. McAuley, Chatsworth, £5; Mr. L. McKinnon, Sydney, 8/-; Mrs. A. A. Anderson, Chatsworth, £5; Mrs. M. Stewart, Taree, £1; Rev. J. A. Webster, Maclean, £4/10/-.

DECEMBER BIRTHDAYS.

MANY HAPPY RETURNS.

"Acquaint now thyself with Him, and be at peace thereby good shall come unto thee." Job 22:21.

1952
Dec. 1 – Stephen McSwan, Barrington.
  " 2 – Marie Steel, Wauchope.
  " 3 – Reginald McKinnon, Kindee.
  " 4 – Joy Kidd, Taree.
  " 4 – Helen Robinson, Yagoona.
  " 5 – Barry Ken McKay, Kinchela.
  " 5 – Donna Heather McDonald, Bunyah.
  " 5 – Frances Neil Robinson, Marlee.
  " 6 – Frank Bain, Wauchope.
6 – Margaret Tout, Birdwood.
7 – Myree Murray, Bunya.
8 – Judith Margaret Black, Sydney.
8 – Ian Mackechnie, St. Kilda.
9 – John Green, Maclean.
10 – Lorraine Chapman, Taree.
10 – Margaret Jean Oakley, Comboyne.
11 – Graham Ross Kidd, Taree.
11 – Gordon Stewart, Wingham.
12 – Donald Atkinson, Barrington.
13 – Marie Russell, Wingham.
14 – Thelma Breckenridge, Sydney.
14 – Donald McSwan, Maclean.
17 – Graeme Weber, Tinonee,
18 – Kenneth Stevenson, Sydney.
18 – Catherine Bain, Wauchope.
19 – Margaret Greig, Wauchope.
23 – Stanley James Murray, Krambach.
25 – Marilyn McLeod Miles, Forster.
25 – Bertie Chapman, Taree.
25 – Dianne Robinson, Maitland.
25 – David Robinson, Maitland.
26 – David Murray, Kundibach.
26 – Daryl Murray, Kundibach.
29 – Robert Atkinson, Barrington.
30 – Wm. Graham Calvert, Wingham,
30 – Helen McKinnon, Ellenborough.
31 – Dorothy McPherson, Grafton.

PLEASE NOTE: It is requested that all answers to Search Work for 1952 be in the hands of the Examiner not later than 1st February, 1953.

THE FOOL

The Lord Jesus Christ was addressing an assembled multitude, and we read that His discourse was interrupted by a man who sought Christ to use His influence in a dispute that had arisen concerning an inheritance. The man's mind was certainly not on the discourse, but the material advantages he would gain or lose. Christ refused to take any part in the administration of the State laws. He did not come to this world for that purpose. But undoubtedly the interruption gave rise to the parable of the rich fool. We would call your attention to the words, “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.”

The words of our text present to us a man who is the victim of that insidious policy practised by the agents of hell to foster spiritual illiteracy and intellectual falsehood, and the wicked heart of man embraces the maxim of the father of lies, that there is nothing better for a man, than to eat, drink and be merry.

Shall the soul that is torn by the agonies of a guilty conscience find ease in the frivolous feasts of the worldling or find a counter in material achievement or social advancement for death? Has the world a remedy for death or can it dispense with individual responsibility before the Great White Throne? And are you prepared to commit your departing spirit for eternity upon your social standing in a society that has trampled underfoot the blood of the everlasting
covenant and blasphemed the thrice holy name of Jehovah? The soul is spiritual and expresses itself in love and anguish, sorrow and joy. It is the source of the mind, will and the conscience and the centre of all man's intellectual powers.

The overwhelming evidence of human experience bears testimony that material things can never satisfy the soul. One evening I was called to visit a young widow. An eminent surgeon of this city had just told her that it was impossible to save the life of her only child. Would you suggest for a moment that the ministrations of this world, with its gay avenues of folly and its treasures of time, would soothe her troubled spirit? Would it be a ministration of mercy to say, “Soul, thou hast goods laid up for many years, take thine ease”? The very thought itself is nauseating and repellent.

But remember that is what the world has to offer, and the policy of countless thousands. Material ambitions and worldly gain so fascinate man that he will expend his strength and energy in pursuits that time must bring to annihilation, and he will give the air of unfailing durability to his greater barns. Satan can dress the airy, unsubstantial dreams of men with the garb of reality so that his eternal destiny is hidden from view. The rich fool spoke to his soul that he had not learnt to know, though his life's experience and the O.T. Scriptures had brought him to the very doors of understanding. The Lord Christ did not condemn the rich fool for his success, but that he permitted his material advancement to destroy his sense of individual responsibility to God.

Are you quite sure that your world view is not much the same as that of the rich fool? You have heard the Gospel proclaimed. The Spirit of God has perhaps shaken your confidence in the stability of the world and revealed to you the limitations of time. The purpose of the sacrificial death of Christ is not unknown to you. Your soul, no doubt, like that of Baalam's, desires to die the death of the righteous, and share with the redeemed the everlasting habitations upon which God has lavished all the riches of unsearchable wisdom. But has it been but a passing experience soon to be engulfed in the material world? That was the experience of the rich fool. He had Moses and the prophets and acknowledged Abraham as his father.

But as Dr. Chalmers has said, “That man, in spite of his vows and knowledge and every lesson brought home to him at every turn by the rapidity of the seasons, and the vicissitudes of life, and the ever moving progress of his own earthly career, and the visible ravages of death among his acquaintances around him, and the desolations of his family, and the constant breaking up of his system of friendships, and the affecting spectacle of all that lives and is in motion, withering and hastening to the grave; how comes it that, in the face of all this experience, the whole elevation of purpose conceived in the hour of his better understanding, should be dissipated and forgotten? Whence the might and whence the mystery of the spell, which so binds and so infatuates man to the world?”

The answer is sin. Here we have the indisputable evidence of the bondage of iniquity; and thus in the parable of the rich fool we read the life's experience of the unredeemed, bound in the chains of spiritual death.

Once the reality of man's inescapable bondage impresses itself upon the soul or, to use the terms of Scripture, when man comes under the conviction of Sin, which is the work of the Spirit religion becomes indispensable to him. But he needs reality in his religion. It must be stripped of theories, thoughts and speculations. It must be stronger than the fact of sin and more convincing than the external objects of the material world. The Gospel of Jesus Christ brings this and more to the troubled soul.

The timid hand that dares accept the Saviour's clasp is caught up in the coils of a mighty process of the Eternal Jehovah. The material and spiritual comes out in clear contrast. The beginnings are revealed in Gethsemane Garden when the Lord said: “The spirit is willing, but the flesh is weak”; and undoubtedly the mind of Paul goes back to that scene when he said: “So with my mind I serve the law of God.” And so the struggle goes on. Evil striving to bring the soul that has been freed from the dominion of sin into bondage again, with the desperation of an enemy facing certain defeat; for the mighty Spirit of God has sealed the sinner saved by grace, to an inheritance that is incorruptible and that fadeth not away.

It is true that the saint may stumble; but the stability and reality of his religion is manifest by the fact that when he does fall, the inactness of his self-respect is broken, yet with humiliation and repenting spirit his timid hand still feels the unfailing clasp of the Saviour, and he can say with Paul: “Who shall deliver me from the body of this death? I thank God through Jesus Christ my Lord.” “Riches and honour are with me,” saith the Lord. “Yea, durable riches and righteousness, that I may cause those that love me to inherit substance.”

The treasures of the rich fool were external, transitory and superficial: they perished with the using.
But righteousness, holiness and peace with God abide real unto all eternity. The fields of exploration opened up by the sacrifice of Christ, for spiritual and intellectual development are gloriously solid and enduring, and as the sinner grows in grace, they become intensely real. As Dr. Martin has said: “Too obvious for reasoning, because the sinner saved is spiritual through the Spirit dwelling in Him.”

Finally, we would draw your attention to the words of the Master, “Thou fool.” You will notice that these words are not tempered with mercy. That evening as the shadows lengthen, he would feel the dampness of death break out upon him. Death is a terrible reality, but it was one of the facts that the fool did not consider. His mind was too absorbed with building greater barns, but now the results of his foolishness came home. He could have realised this at any time during his past life had he given it his attention.

OUR MISSIONARY ESCAPES

This year Dr. Andrews was able to purchase a suitable building for a church in the Native Location (village) at East London. In November, he was frequently in the village superintending the renovation of the building and preparing for the official opening and thanksgiving. On Sabbath, 9th November, he conducted a service in the morning, being in the village from 11 to 1 p.m. and all was quiet as it had been on his visits during the previous week. He returned at 3 for the afternoon service and it was during this service that the police fired on the natives who were holding a banned political meeting. Many natives were killed or wounded and the remainder rioted. Three churches (Anglican and R.C.) and several schools were burned down, a European insurance agent and a R.C. nun (who was a doctor, running a medical clinic in the Location) were mutilated and killed; the nun being incinerated in her car. Dr. Andrews was the only other European in the village; he was conducting the service some distance from the centre of the rioting. As soon as the service was over, the native evangelist, sensing trouble, bustled the doctor into the car and urged him to hurry. Our missionary was guided to use 3 a road out of the village which led away from the worst of the rioting, but as the car threaded its way through streets crowded with excited natives he felt something like Daniel in the lions den, but the Lord mercifully restrained the evil passions of the natives and, except for hostile looks, the pair were safely delivered out of danger.

Dr. Andrews, in a letter says: “Had I taken the other road out I would have passed through the centre of the riot and would probably have shared the fate of the other two Europeans.”

SOUTH AFRICA

Recently we learned that our missionary, Dr. J. Campbell Andrews, was the only European to escape alive in the rioting at the Native Location at East London. The rioting was the result of the racial laws introduced by the Malan Government. It is interesting to note the views of the Editor of the Free Church Record. He writes: “It would appear as if the Seventh Assembly of the United Nations were to have a full dress discussion of the Malan racial laws known as Apartheid. We doubt very much if such a discussion can do anything but harm. Even if a decision is arrived at, the United Nations Organisation has no way of enforcing it, and without force it is not in the least likely that Dr. Malan and his party would pay any attention to it. The truth would seem to be that world discussion of South African racial problems tends to harden Malan and to produce something like a vindictive reaction. It is not surprising therefore that Britain opposes the ventilating of this issue in open Assembly, and she would seem to have the constitution of U.N.O. on her side, for Article II says: 'Nothing contained in the present Charter shall authorise the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any State. There is only one body we know that has within its power to influence events and to moderate Malan's Apartheid Laws; it is the Dutch Reformed Church of South Africa of which Dr. Malan is an ordained minister. Unfortunately for South Africa and, perhaps, indeed for the rest of the world, that Church, far from intervening, casts the mantle of its full approval over the Apartheid Laws. If any helpful action can, therefore, be taken by the outside world, it is by the Churches of Britain and, more especially, the Presbyterian Churches of Scotland, conferring with the leaders of the Dutch Reformed Churches of Holland and South Africa over a matter that is in its very nature more spiritual than political. We trust that such an issue may be raised, tactfully and in a brotherly spirit, when the Ecumenical Synod of Reformed Churches meets in Edinburgh next year (1953). Even though we were told that we should first clean our own doorstep – and there is ample justification for such a retort – the venture is worth while and should be undertaken.”

THE AUSTRALIAN FREE PRESBYTERIAN

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Rev. Arthur Allen, 21 Margaret St., Strathfield
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.

Subscriptions payable in advance, at the rate of 6/- per annum, post free. Subscriptions, notices and all correspondence re change of address, discontinuance or non delivery, to be addressed to:

Rev. J. A. WEBSTER
The Manse, Wharf St., Maclean, N.S.W.

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

MR. H. C. NICOLSON
77 Wantirna Road
RINGWOOD, VICTORIA

The General Treasurer again requests early returns from congregations. Last year congregational treasurers generally did a good job. Thank you.

The General Treasurer acknowledges with thanks the following amounts:

Trustees and Executors
Sales “Confession of Faith,” per Rev. A. Allen, 27/-.
Grafton Congregation: Missions, £41/13/-; Training of Ministry, £17/16/-. Widows and Orphans, £2; Welfare of Youth, £1/15/3.
Refund from Sale of Typewriter, £4/10/-.
Dr. Helen Ramsay: Refund of fees overpaid, £20.
Miss M. Nicolson: Missions, £1/5/-; Training of Ministry, £1/5/-. Assembly General Fund, £1/5/-.
Richmond Brunswick Congregation: Missions, £5/10/-; Training of Ministry, £1/10/-.
Barrington Congregation: Training of Ministry, £17/10/-.
Mr. and Mrs. J. Berry: £2/10/-.
St. Kilda W.M.A.: Welfare of Youth, £2; Missions, £18/10/-.

4

OBITUARIES
KENNETH MCDONALD: The passing of Mr. Kenneth McDonald, Elder, of South Arm, Maclean, severed a life long connection with the Maclean Free Presbyterian Church.

A descendant of fine pioneering stock, he maintained in a high degree the spirit of his forebears. Elected to the Eldership in 1919 during the ministry of Rev. T. M. MacClean, and again to the office of Session Clerk in 1925, positions which he worthily upheld till his death. Possessed of no mean administrative capabilities, Mr. McDonald was always a welcome delegate to the higher courts of our Church, where his wise counsel was greatly valued. Of a genial, kindly nature, and gracious Christian qualities, he was not ashamed to confess whose he was, and whom he served.

During his long and useful life his place in the church and prayer meeting was rarely empty, a fact which proved a great stimulus to the writer. It was a joy to hear him pour out his soul to God in prayer and to hear his rich bass voice blending harmoniously in praise in the Sanctuary.

It is noteworthy that he was appointed Commissioner by our church to the Free Church of Scotland in 1939. He will be greatly missed both in church and public life.

The thought that filled the heart of the writer on the day of his funeral and echoed by many of his friends was: “Truly a great man has fallen this day in Israel.” To his sorrowing family and aged brother (his wife, a gracious Christian lady, predeceased him by some years) we extend our deep sympathy.

FRANK GREGOR: Maclean Congregation sustained a further loss in the sudden home call of Mr. Frank Gregor. He, too, sprang from pioneering forebears of no mean repute. Though not a member, Mr. Gregor was regular in his attendance at church, and at times was known to pull his boat some miles up the river to do so. His presence at the prayer meeting was welcomed where he led in prayer with a fervency and unction indicative of the leading of God's Holy Spirit. His place will be missed in the Sanctuary, where on occasions he led the praise.

Our warm sympathy goes out to his sorrowing brothers and sisters.

Chatsworth Congregation is much the poorer in the passing of three fine Christian ladies, MRS. PETER MCDONALD (nee McDonald), MRS. JANET YOUNG (nee Fraser) and recently in the sudden death of MRS. ROSS ANDERSON (nee Bathgate), whose passing was a great grief to all who knew her. Lovely and pleasant in nature, kindly and hospitable in her ways, she evinced in her life those graces which are the fruit of the Spirit. Those who knew and loved her would fain have had her tarry with us; but we bow submissively to God's will in humble acknowledgement that “all things work together for good to them that love God, to them who are the called according to His purpose.” Her love for her Church was marked by her regular attendance upon the means of grace and her keen interest in the work of the Missionary Society. We pray the comfort and consolation of the Gospel will sustain and uphold her sorrowing husband and family.

A BOOK OF SERMONS
Among the last activities of the late Rev. J. C. Robinson was the piloting of a collection of 46 sermons (which he had published, one a month, many years ago) through the printers. The last section is with the printer, and a limited edition of 300 copies will be available to those who would like a bound
copy of these sermons. The quality of the book will be similar to that of the Church History and the price, 10/- a copy, is below cost. Agents are to be appointed in all congregations for the purpose of receiving orders. Note that the edition is a limited one.

JANUARY BIRTHDAYS
MANY HAPPY RETURNS
“In the name of our God we will set up our banners.”
Psalm 20: 5.

1953
   6 – Allan Atkinson, Barrington.
   7 – Mary Nicolson, St. Kilda.
   7 – Donald McInnes, Hamilton.
   8 – Donald McFarlane, Branxholme.
   12 – Ivan Rees, Hamilton.
   12 – Nita Joy McKinnon, Kindee.
   16 – Graham Anderson, Chatsworth Island.
   17 – Rosemary Haig, Taree.
   18 – Stanley Milliken, Nabiac.
   19 – Mary Rose Nelson, Mt. George.
   24 – Lynette Faulks, Tamworth.
   25 – Janet Matthewson, Tomago.
   26 – Darrel Armstrong, Chatsworth Island.
   26 – Carmel Mary Anderson, Bob's Farm.
   28 – Allan Robert Stewart, Taree.
   29 – Ian Steel, Wauchope.
   30 – John Franklin, Macksville.
   30 – Ruth Steele, Wauchope.

SEARCH WORK IN 1 KINGS 1-13
1. Whom did David appoint to succeed him as king?
2. How many proverbs was Solomon said to have spoken?
3. When did Solomon begin to build the house of the Lord and when was it finished?
4. Write out a verse beginning, “Blessed be the Lord.”
5. Why did the Queen of Sheba visit Solomon?
6. Who was referred to as “a mighty man of valour”?
7. Whose hand withered? Was it restored again?

All answers to be sent to Miss C. McLean, 92 Alma Road, East St. Kilda, S.16, Victoria.

DOUBTS
LUKE, in the opening chapter of his Gospel, draws our attention to the remarkable experience of the father of John the Baptist. Zacharias was a priest and exercised his office in Israel and Luke declares that he was righteous before God and walked in all the commandments and ordinances of the Lord blameless.

In a few words Luke draws the character of a man who feared the Lord and as he does so he draws our attention to the great event that was to make the name of Zacharias live throughout the ages. Luke unfolds to us the remarkable experience in the life of the old priest.

The old man had entered the temple to burn incense before the Lord, when suddenly there appeared unto him an angel of the Lord on the right side of the altar of incense. Fear fell upon Zacharias, but the angel said unto him, “Fear not,” then proceeded to tell Zacharias the great favour and privilege that was about to be his. He was to be the father of the messenger who was to go before Messiah and prepare the way for the Lord of Glory. Zacharias was not ignorant of what the angel meant, for he knew well the prophecy of Isaiah which foretold of the coming of John, the messenger of God.

The attitude that Zacharias adopted on this occasion is worthy of our attention. Before him stood the mighty angel of Jehovah, conveying to Zacharias the purpose and will of God. One could imagine the old
priest being profoundly impressed in the presence of the heavenly visitor and that his mind would be so occupied with the message that the angel had for him that nothing else would be permitted to intrude, nevertheless we find that in these few passing moments while the angel was delivering the message he was commissioned to carry to Zacharias, doubts broke into the soul of the old priest, and instead of discarding the doubts and acknowledging the omnipotence of God, especially in the present manifestation of God’s favour to him, Zacharias entertained these doubts.

God, by His angel, had declared that Zacharias would be the father of John the Baptist and the amazing experience through which he was passing substantiated the promise; such as, the miraculous appearance of the angel Gabriel and the message he conveyed. Yet, Zacharias began to look at the difficulties that stood in the way of the fulfilment of that promise; both he and his wife were old and nearing the end of their days upon the earth.

We may wonder how anyone could doubt in the presence of the angel, Gabriel, superior in power and intelligence to man; added to this was the assurance given by Gabriel, “Fear not.”

Doubt is deep rooted in our old nature; it wrecked the hopes of the human race when Eve believed Satan rather than God, and the record of Zacharias reveals to us that this vile sin plagues the saints of God.

Doubt is not something that can be excused, for the evidence of God’s power to perform His purpose is stronger than all the reasons that can be brought forward to justify doubt. How often do we fall victims to doubt, the destroyer of our soul’s peace? In these days when the Gospel of the Lord Jesus Christ appears to be treated with indifference and its appeal to fall on deaf ears, and the deeper we look into a world held in the deadly grip of sin the less inclined are we to hope for revival. How often does doubt break into the soul of the child of God when we remember that reformation in the Church is often does doubt break into the soul of the child of God, and the all sufficiency of the Sacrifice of Christ. We shall be continually reminded of our utter and complete dependence upon the Lord to sustain and uphold us, to protect us from our own weakness and frailty. We shall be continually tempted with doubts, but if we look to the omnipotence of God, and the all sufficiency of the Sacrifice of Christ we shall not entertain doubts.

We have no cause to fear for the future of the Church of God, for it shall triumph gloriously over all its enemies. God’s sons shall come from afar and His daughters from the ends of the earth, and they shall come with gladness great and mirth on every side. In many other ways doubts may creep into the soul. Perhaps we seek God’s favour and immediately we look around to see how His favour can be fulfilled and if no way suggests itself to us, we often begin to doubt. God’s activities are not dependent upon existing circumstances, nor is He bound within the limits of human thought. We forget that our ways are not God’s ways and our thoughts are not God’s thoughts. We can only know God’s ways and thoughts after they have been revealed.

We notice that Zacharias’ doubts were not overlooked. He was struck dumb, not being able to speak and the angel, Gabriel, gives the reason why he was struck dumb. “Because thou believest not my words.” Gabriel makes it clear that doubt is a form of unbelief. The punishment would be heavy upon Zacharias, doubtless his mind would be filled with self-abasement when he remembered the dignity of the divine messenger. The messenger was Gabriel who nearly 500 years before brought to Daniel the prophecy of the coming Messiah. He would perhaps compare his own unbelief with the immovable faith of the loyal Daniel, a captive in Babylon. In the case of Zacharias we see the Heavenly Father correcting His child, and the Father will always correct His children who fall in a similar way to Zacharias.

The record of Zacharias also reveals to us how essential was the sacrifice of our Lord and Saviour Jesus Christ. When a true follower stumbles into doubt, one who is commended by the Holy Spirit, as righteous before God and walking in God’s commandments and ordinances blameless, who then could be saved apart from the infinite merits of Christ? We would stain heaven itself with our corrupt natures if we were permitted to pass through its gates. We must be prepared for heaven, and the Lord Jesus Christ has opened up the way for that preparation by His death on the cross. The attitude of the saintly Zacharias in the presence of the angel Gabriel shows how essential it is that we should be new creatures, moulded into the image of Christ.

As we journey through life we are constantly reminded of our utter and complete dependence upon the Lord to sustain and uphold us, to protect us from our own weakness and frailty. We shall be continually tempted with doubts, but if we look to the omnipotence of God, and the all sufficiency of the Sacrifice of Christ we shall not entertain doubts.

Meditation
THE PRINCE OF PEACE
“And this man shall be our peace.” MICAH 5: 5.

In a day of peace treaties, programs for
defense, and mutual assistance pacts, can the world be persuaded to listen to Micah? Perhaps it will ask, “Who is Micah?” and forget him. But let us hear him, for he is a voice speaking for God, a prophet of the Lord.

In Bethlehem, small and obscure, shall Israel bear a Deliverer. No ordinary person shall He be. Though a man, indeed, born of the Jews, yet His goings forth are from of old, from everlasting. In the strength and majesty of Jehovah shall He rule His people, and His greatness shall extend unto all the earth.

What a day of rejoicing when He appears! He shall be their defence, and shall make them both a blessing and a terror in the earth. They shall be as the dew and the showers upon the grass, and as a lion among the sheep.

But His methods shall be unique. He shall have His own program. Everything a heart apostate from God turns to for security must be cut off. No longer shall they trust in horses and chariots, walled cities and strongholds. No longer shall their idols spellbind and charm them, nor witchcraft and soothsayers deceive them. He Himself shall be their peace.

Micah spoke of the Lord Jesus Christ. He was born indeed in obscurity and lived out His days in humiliation. But even as the pauper He was no less the Prince. Immanuel is His name, the embodiment of the divine presence – God with us. The divine substance and the brightness of God's glory are one with His person. He is the mighty God. To do a work among us and for us He took our frame and assumed the role of a servant. But the garments of His humiliation sometimes parted as He went about His mission. Those who caught a glimpse of His glory stood in awe and worshipped.

He came to receive the headship of the race. But the people were defiled and unclean. To raise them up to be one with Himself, He must stoop to become one with them. He must descend to the cross – their just reward – and from there ascend to the throne. The sceptre could not be His without His sufferings. If He would reign over a lost humanity, He must first redeem it.

He did indeed make all things. And by the word of His power they continue to exist. But there was need for a new order founded upon obedience, for the old became apostate. It fell into rebellion. And the head of the new race must excel in submission – complete and perpetual obedience – to God. Being found in fashion as a man, therefore He learned obedience. As our representative He served God with unswerving allegiance and whole-hearted devotion. And His reward was glory and honour. He was raised to the throne of the world – God highly exalted.

United to such a Prince, His people dwell secure. Under His care they are safe, every man under his fig tree and under his vine, and no man makes them afraid. He is their shield, better to them for safety than the latest engines of war. The reins of providence are in His hands and He orders all things for their good. Who shall harm them? Even the spell of the Deceiver is broken. They no longer serve sticks and stones, nor pray to them for help.

Enriched by Him His kingdom is a blessing upon the earth. It was in Israel that the fountain burst forth and poured out its life-giving waters upon a parched world. But all the people of God continue to refresh a barren earth as they declare the good news of redemption through their King. The Church is like the dew, and as the showers upon the grass.

But she is also a terror to the world. Evildoers tremble before her often. Called to relentless war against the forces of apostasy of a world in revolt, she surrounds the strongholds of sin. By preaching and praying she strives to lead every thought captive unto the obedience of Christ. Judged by appearances the battle often seems confused. But the outcome is certain. The rebels shall be cast out. The meek shall inherit the earth and shall enter into rest eternal, for Messiah reigns over them – He shall be their peace.

HENRY TAVARES.
(Presbyterian Guardian).

SUBSCRIPTIONS FOR DECEMBER 1952.
New South Wales
Mrs. M. Cromarty, Punchbowl, 10/-, 31/5/53; Misses Cameron, Maclean, 6/-, 31/12/53; Mr. J. E. Bain, Wauchope, 18/-, 31/12/54; Mr. J. Bain, Wauchope, 6/-, 31/5/54; H. J. Matthias, Forster, 18/6, 31/7/53; Mrs. Baker, Maclean, 6/-, 31/5/51; Mrs. M. Latter, Wauchope, 18/6, 30/11/53; Mrs. M. McQueen, Raymond Terrace, £1/10/-, 31/7/57; Mrs. C. Brown, Raymond Terrace £1, 31/12/53; Misses McLachlan, Grafton,

THE AUSTRALIAN
FREE PRESBYTERIAN
Office: St. George's Church, Castlereagh Street, Sydney, N. S. W.
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OBITUARY

SUSAN McINTYRE McDONALD: On the second day of February, 1953, Miss Susan (Trixie) McDonald passed away in the Royal North Shore Hospital. Miss McDonald had not been well for a number of years, but in her thoughtfulness for others, she made light of her illness and endured her sufferings with patience. For the last three months of her life she was a patient in the Hospital, and during the first weeks the serious nature of her illness was apparent. Those who stood by her bedside during the months of pain and discomfort were deeply impressed by her courage and fortitude.

Miss McDonald was the daughter of the late Rev. William and Mrs. C. McDonald and was therefore very closely associated, from childhood, with the life of St. George's Congregation. She was most generous and worked unselishly in the interests of the Church. Her kindness to the aged and her unceasing concern for the Christian associations of the young people opened both the doors of her home and her heart to them.

Miss McDonald followed the traditions of her family in the service of the Church; her father and mother were uniting in their labours for its welfare, and the Church was the great interest of her late sister, Jean. Miss (Trixie) McDonald will be held in affectionate memory by the congregation of St. George's, and we extend to her brother, Gordon, our deepest sympathy.

“The Lord gave and the Lord taketh away, blessed be the name of the Lord.”

HUNTER-BARRINGTON CONGREGATION

The Central Presbytery met with the Hunter section of the Hunter-Barrington Congregation, 29th January, for the purpose of moderating in a call. The Rev. D. G. C. Trotter being the choice of the congregation, the Presbytery inserted Mr. Trotter's name in the call. The call was signed by members and adherents present and was then left in the hands of the elders to obtain signatures of those who were unable to attend the meeting.

VISIT OF THE REV. A. BARKLEY

In response to an invitation from the Synod of Eastern Australia, the Rev. Alexander Barkley, B.A., minister of the Reformed Presbyterian Congregation in Geelong, recently undertook a preaching tour of quite a number of our congregations. Accompanied by Mrs. Barkley and children, their visit proved stimulating to the churches. In and out of the pulpit Mr. Barkley revealed himself as an able and acceptable exponent of the doctrines of grace, and his references to the principles held in common by his and our churches showed a wise appreciation of the great principles of the Reformation.

Also, Mr. Barkley's visit demonstrated once again that there is a deep desire on the part of our church people to have expounded those principles or doctrines which constitute our distinctive witness. To assume, as is sometimes done, that our people are satisfied and well instructed when they have had made plain to them the way of salvation, is to misjudge them. Mr. Barkley's...
visit was highly appreciated. – M. C. R.

FEBRUARY BIRTHDAYS
MANY HAPPY RETURNS

“I will look unto the Lord; I will wait for the God of my salvation.” Micah 7: 7.

1953

Feb. 1 – Isabel Jackson, Hamilton.
  * 1 – Raymond John McKinnon, Kindee.
  * 2 – Alison Kay Maurer, Taree.
  * 3 – Allan Murray MacKay, Kempsey.
  * 3 – Margaret Jane McKinnon, Kindee.
  * 7 – John Martin, Maclean.
  * 9 – Margaret Bain, Wauchope.
  * 9 – Donald Donnelly, Taree.
  * 11 – Leslie Brammah, Tuckurimba.
  * 12 – John Cameron, Chatsworth Island.
  * 12 – Lynne Kidd, Taree.
  * 12 – Donald Miles, Forster.
  * 13 – Wilma Blythe, Hastings River.
  * 14 – Ellen Tout, Birdwood.
  * 15 – David McIntosh, Hamilton.
  * 16 – Colin Campbell, Mt. George.
  * 16 – Alex. Anderson, Grafton.
  * 16 – Ross McKay, Kinchela.
  * 17 – John McIntosh, Hamilton.
  * 20 – Kathryn Muldoon, Taree.
  * 20 – Judith Helen Farmer, Newcastle.
  * 21 – Allan Polley, Tinonee.
  * 21 – Janet Irene Murray, Willena.
  * 21 – Bruce Polley, Tinonee.
  * 23 – Glenda Murray, Bunyah.
  * 23 – Margaret Alison Berry, Taree.
  * 23 – Janice Blythe, Comboyne.
  * 24 – Helen Jean Hands, Wingham.
  * 25 – Allan Gregor, Maclean.
  * 25 – Agnes Helen Myers, Tuckurimba.
  * 26 – Vernon Haig, Taree.

FEBRUARY SEARCH WORK 1 KINGS 14-22
1. Who removed all the idols that his father had made?
2. In whose days was Jericho rebuilt and by whom?
3. By whom was it said that: “He feared the Lord greatly?”
4. Where is it said, “The God that answereth by fire let him be God?”
5. Who repaired the altar of the Lord that was broken down?
6. Who said “Let not him that girdeth on his harness boast himself as he that putteth it off?”
7. Find the statement, “What the Lord saith unto me, that will I speak.”

All answers to be sent to:
Miss C. McLean, 92 Alma Road, St. Kilda, S16, Victoria.

WELCOME TO MISSIONARIES

On Friday, 20th February, although heavy rain fell throughout the day, the crowd that gathered to welcome Dr. J. C. Andrews, Mrs. Andrews and family, was so great that the Wauchope Church could not accommodate it and many, unable to gain admittance, listened under shelter, by means of a public address loud-speaker installed outside the building. The welcome took the form of a thanksgiving service for the safe return of the doctor, his wife and children, after five years on the South African Mission field.

The service was conducted by the Rev. J. A. Harman, Convener of the Missions Committee, and after devotional exercises, speeches of welcome were delivered by the Rev. M. C. Ramsay, M.A., of Taree, the Rev. J. A. Webster of Maclean, the Rev. S. N. Ramsay of Grafton, the Rev. D. G. C. Trotter, M.A., who attended the Free Church College,
Edinburgh, with Dr. Andrews, the Rev. J. P. Mortimer of the local Presbyterian Church, the Headmaster of Wauchope Intermediate High School welcoming the doctor as an old boy of the local school, Mr. J. E. Huckett, representing the Kindee congregation and the Fellowship. Mr. R. Allen spoke on behalf of the St. George's congregation, Mrs. L. Smith for the Methodist Church and Mr. K. Kuitert offered good wishes from the Dutch families in the district.

In his reply, Dr. Andrews said that he thanked all for the very warm welcome, on behalf of Mrs. Andrews and himself, especially those who had travelled long distances in such inclement weather. He remarked that returning missionaries are apt to be made much of so that there was danger of being swollen up with their own importance. He hoped that they would be preserved from that. He was pleased that there had been many changes on the staff of the school since he was a pupil. Some of the old staff may have given another side to the picture!

The doctor mentioned that they had been deeply conscious of the debt to all who had supported them by prayers and gifts during those years. The task was not easy and problems were often perplexing but they felt sustained constantly. He said that they liked to feel that they were the hands that the people of this land stretched out to the needy people of Africa to give spiritual blessing and physical healing. Many may have liked to ask if the work was worthwhile. The doctor said definitely that it was. He would not have been so happy doing anything else.

There were many men and women in the Pirie District of the Mission to whom he would like to pay tribute. Those native office bearers who made the close contact, the more fruitful preaching and witnessing. He felt that the pastoral work would be in good hands while he was on furlough and he made particular mention of the influence of that remarkable man, Zokobe Taho, interpreter and evangelist and K. Kobo, the other evangelist. Upon these men would fall the burden during the doctor's absence and they, with the Rev. W. McCracken, who would supervise the work, would appreciate the prayers of those present.

It is often said that the African does not appreciate what has been done for him but the doctor said that that was not his experience. He had felt that there was sincere gratefulness for whatever had been done to relieve either their spiritual or physical needs.

At the conclusion of the welcome in the church the gathering adjourned to the hall where a sumptuous lunch had been prepared by the ladies of the congregation. The Rev. Bradley of the Church of England, who had not been present at the church, conveyed his greetings to the returning missionaries.

The singing of the National Anthem brought the proceedings to a close.

THE LATE REV. DONALD MCDONALD

During the last week in January we learnt of the death of the Rev. Donald McDonald. We understand that the cause of death was a malignant growth.

Mr. McDonald will be affectionately remembered by many people throughout the Church in Australia. Prior to the outbreak of the first World War, Mr. McDonald came to Australia as a divinity student and for some time occupied the Maclean pulpit. After the outbreak of war he enlisted in Melbourne and served with the A.I.F. in France, where he was wounded and suffered the loss of an eye. He took his discharge from the A.I.F. in Scotland. Immediately after the end of the war, in 1918, he joined a group of Friends and served with this group assisting war victims in Poland and France. Returning to Scotland he took up his studies in divinity and was later ordained and inducted into a Highland charge. During 1935 he resigned his charge in Cawdor and refused to accept a settled charge again, but served the Church wherever the way was opened for him to the end of his life.

In 1936 he accepted an invitation from the Geelong congregation to supply the pulpit. He received a call from the congregation in June, 1937, which he refused to accept, but continued to supply the pulpit until a minister was settled in the charge. During 1938 he came to N.S.W. and spent the greater part of his time serving the Church in the Richmond-Brunswick congregation. Mr. McDonald left Australia to return to Scotland by the way of Canada at the opening of hostilities of World War II; but owing to wartime restrictions he was forced to remain in Canada until the end of the war, during which time he served the Free Church in Canada. On his return to Scotland he continued to preach the Gospel in the Church until his final illness.
The late Principal John McLeod told the present writer that Mr. McDonald was one of the best informed ministers in the Free Church. When the end was near he was quite content and told those at his bedside that he had a great sense of peace.

The passing of Mr. McDonald is indeed a great loss to the Church. We extend our sympathy to his sisters in the loss they too have sustained.

CHURCH NEWS

ST. KILDA. Several reports were submitted to the Annual Meeting. Inflation has changed things much for the worse in temporal matters for this congregation. Revenue producing property on which the church depends very largely for its maintenance, has fallen into a very bad state of repair. The Deacons Court has been tackling the problems thus presented and, with the good support of the people and the blessing of God, it hopes that all these difficulties will be overcome in the course of a few years. A very earnest appeal is being made to all who are able to do so, to contribute generously to the Stipend Fund. The Women's Missionary Union, consisting of only a few members, presented an interesting report of its activities. It does all the collecting for missions. £56/10/- was received and this was distributed among the various missions, our own South African work receiving £18/10/- as its share. An interesting report also was given concerning the Girls' Life Brigade which in the past had rather a loose association with the Congregation. The question of recognising this as a church organisation under the supervision of the Session is to be taken up for consideration by the Session at an early date. The interim moderator's report noted the solemn event of the passing of the late pastor of the congregation. One or two other outstanding happenings were referred to. Very warm appreciation of the work of the elders was expressed. In addition to numerous normal duties, about half of the services in the vacancy have been conducted by them. Much gratitude was felt for all who so cheerfully co-operated in the work of the congregation. At the last Melbourne service held on 22nd February, we had a happy meeting in connection with the British and Foreign Bible Society. The Rev. Strickland, a representative of the Society, was present, sharing in the conduct of the service and giving a very stimulating address on the work of the Society. The collection for the work of the Society amounted to £7/6/-.

– I. L. G.

OBITUARY

MARY SINCLAIR. Miss Mary Sinclair, of Geelong, eldest daughter of the late Rev. John Sinclair, passed from this life to be with the Lord on 13th December, 1952, after about a week in hospital. For very many years she had poor health and consequently had little physical strength, yet she rendered great service in the Master's kingdom. Naturally and by training, of a cultured mind and unable, through lack of physical strength, to take a full part in the common activities of life, she read extensively and made the Holy Scriptures her special study. When, in reading the Scriptures, light seemed to shine for her on a particular passage or portion, she delighted to pass it on to others. Also very numerous and sometimes quite lengthy were the quotations she passed on from other writings whose message she appreciated and which she believed would be helpful to her readers. She had the pen of a ready writer and used it extensively in the service of the Master, sometimes to warn and arouse to the sense of a great need, and very frequently to comfort and encourage.

Through interesting others in special missionary fields she collected considerable sums for these missions. She was a very acceptable speaker at women's meetings and showed keen interest in every movement in which she believed the Spirit was at work. For many years, when she was able, she helped much in the Geelong congregation by teaching in the Sabbath School, conducting Bible Study classes and in other ways.

With her the Master was pre-eminent and her aim in all things was to be faithful to Him. For many she leaves a fragrant memory.

– I. L. G.

THE AUSTRALIAN
BILF FOR “OPEN” SUNDAY FAILS

The House of Commons yesterday rejected by 281 vote to 57, a private member's bill to legalise the Sunday opening of theatres and the playing of all sports.

An amendment which sought a Royal Commission to consider changes in the Sunday laws was defeated by 172 votes to 164.

The bill was introduced by Mr. John Parker (Labour, Dagenham).

A Conservative member, Mr. Cyril Black, produced a petition of protest against it from 500,000 persons. (London, 31st January, 1953.)

SABBATH SCHOOL EXAMINATION

(M – Manning, G – Grafton, Mac – Maclean)

UNDER TEN YEARS: 1st, Helen King (M), 92%; 2nd, June Kidd (M), 83%; Merit: Valerie Richards (M), 70%; Ian McLlnes (M), 76%; Pass: Rosemary Haigh (M); Patricia Bailey (Mac).

OVER TEN AND UNDER TWELVE YEARS: 1st, Fay McInnes (M), 85%; 2nd, Patricia King (M), 81%; 3rd, Max Anderson (G), 78%; Pass: Vernon Haigh (M); Lynne Kidd (M).

TWELVE YEARS AND OVER: 1st, John King (M), 94%; 2nd, Colin Gray (Mac), 87%; 3rd, Gloria Murray (M), 81%; 4th, Donald Berry (M), 73%; Merit: Joy Kidd (M), 71%; Elizabeth King (M), 70%; Pass: Pauline Green (Mac); Karen Webster (Mac); Ross Alford (G); Donald Gregor (Mac); Alan Gregor (Mac); John Shaw (G); Pauline Murray (M); Neville Blanch (G); Cathryn Fuller (G).

The papers were marked by Mrs. Wessel of Taree. The standard was higher than previous years. It is expected that this examination will become a regular feature in all centres when consecutive lessons are supplied monthly of the kind that the Rev. S. N. Ramsay has written. I congratulate all who did their best.

C. P. KING, Examiner, Taree, 12/2/53.
MARCH BIRTHDAYS
MANY HAPPY RETURNS

“Shew me Thy ways, O Lord; leach me Thy paths.”
Psalm 25: 4

1953
March
1 – Joyce Robinson, Yagoona.
" 3 – Alan Ross Anderson, Chatsworth.
" 3 – Nola Stevenson, Gloucester.
" 4 – Ailsa McSwan, Maclean.
" 4 – Donald Berry, Taree.
" 4 – James Alex Bain, Wauchope.
" 4 – Philip Wayne Mathias, Forster.
" 5 – Judith Ann Gollan, Taree.
" 5 – Christine Joy Wadley, Coffs Harbour.
" 6 – Alistair Frank Robinson, Mt. George.
" 9 – Margaret C. Young, Geelong.
" 9 – Frederick A. Chapman, Taree.
" 11 – Gordon McKinnon, Pappinbarra.
" 12 – Anne MacKay, Geelong.
" 16 – Margaret Julia Wessel, Taree.
" 19 – Helen Bain, Wauchope.
" 19 – Deidre MacLean, Wherrol Flat.
" 20 – Cathryn Fuller, Grafton.
" 20 – Elizabeth Joy McKinnon, Pappinbarra.
" 21 – Donald Hugh Young, Geelong.
" 23 – Eric Murray, Bunyah.
" 23 – David John Wisely, Wingham.
" 24 – Kenneth Ramsay, Tamworth.
" 24 – Ann Rees, Hamilton.
" 26 – Mary Jackson, Hamilton.
" 27 – Coral Janette Ostler, Pappinbarra.
" 28 – Elizabeth King, Taree.
" 29 – Gordon James Oakley, Comboyne.
" 29 – Hugh Osborne Smith, Russell Island.
" 30 – Penelope Calwell, Forbes River.
" 30 – William McClean, Sydney.
" 31 – Annette Stewart, Lismore.

What answer was given?
2. Who suffered from leprosy? What remedy was prescribed to cure it?
3. What miracle did Elisha perform regarding an axe head?
4. What did Elisha's servant see when his eyes were opened?
5. Who destroyed Baal out of Israel?
6. How old was Jehoash when he began to reign, and how long did he reign in Jerusalem?
7. Who bored a hole in the lid of a chest, and for what reason?

All answers to be sent to Miss C. McLean, 92 Alma Road, East St. Kilda, S.16, Victoria.

THE APRIL 1953 ISSUE WAS
NOT PUBLISHED

SEARCH WORK IN 2 KINGS 1-12
1. Who asked the question, “Is it well with the child?”
FATHERS and brethren, on this occasion, I am deeply conscious of two things – the honour accorded by this appointment and, despite what has been said, my personal unworthiness for the office. You have chosen a novice to preside over this, the highest court of our Church. You will pardon him, therefore, if he has to draw largely upon your goodwill and charity as he attempts to fulfil his duties. You will also, I am sure, support him with your prayers.

The honour bestowed I would count not so much personal as generally accorded to missionaries and especially to the missionaries of the Free Church of Scotland. Your action is a sign of your own deep interest in mission work, and as such will be approved by all of our people who
have this aspect of the Cause of Christ at heart. I recall with gratitude your kindly and sympathetic treatment of me as a student and as a missionary from the time when I first made known my desires unto you until this present day. You have both amazed and humbled me with evidences of your confidence in me as your own missionary.

I would covet this honour particularly as your tribute to the people of our South African Mission, and especially to those of them who, despite great hardship and reproach, have maintained the evangelical witness of the Free Church of Scotland since 1900.

Since you have seen fit to appoint a missionary as Moderator, you will excuse him if he seizes the opportunity to speak with missionary emphasis. Permit me, therefore, to stress three things:

1. The Need of Man.
2. The Task of the Christian Church.
3. The Resources of the Christian Church.

The Need of Man

One might think of man's need of peace. This is a world in which fear and suspicion produce political, economic and racial strife. The Eastern horizon even now is lit by fires of conflict which may yet envelope the world in awful conflagration. We have seen twice in our generation what a few ruthless men can do in causing destruction and human suffering. And human minds have discovered new and terrible powers which human hearts may not yet be able to control. Elemental forces are being unleashed by unsteady hands.

One might think of man's need for food or for all of those things which we call the necessities of life. Experts declare that almost two-thirds of the world's population today lives at sub-economic levels, and large populations seem doomed to perpetual famine. They are inadequately provided with food, clothing and houses. And the fault is not so much a failure of production as a failure of distribution, where man's greed so often disregards his brother's need.

Or one might think of man's need of civil and political liberty. In many lands the common people have little say; in some lands they have no say, in matters of state. Even in our so-called democracies, pressure groups and parties virtually render inoperative the will of the people. In some lands, caste systems and colour bars deny to certain sections of the population any possibility of attaining equal rights.

But the basic problems of mankind are spiritual and moral, not material. Any adequate review of the world's need must be religious. The world's complex problems resolve into one basic problem – man's sin. The world's complex needs are all rooted in one primary need regeneration. "Ye must be born again." Our Lord's declaration shows the deep spiritual change needed. Any view of man which neglects this is superficial, and any solution of the world's problems which disregards it must fail. The power needed to effect this change is not physical but spiritual, and not human but divine. The power of God must quicken into newness of life souls dead in sins. Something different from, as it is mightier than, atomic energy is needed, something greater than human intellect or will power is needed. The mighty saving power of God in Christ must bring the light of true knowledge to the mind of man, the flame of pure love to his heart, the power of holy obedience to his will, and the sense of divine obligation to his conscience. The evangelical Christian faith alone presents such a power in the person and work of the Lord Jesus Christ. One may be thought simple for suggesting it to this worldly wise generation, but the solution to all the problems confronting our race is the saving power of Christ operating in the hearts and lives of men.

The Task of the Christian Church

As sheep without a shepherd, as unreaped fields white unto harvest, our Lord saw the multitudes of Galilee and Samaria. And that is how He would have His disciples view the multitudes of earth today. They may be viewed politically as men of various races and nations, with different degrees of freedom and rights as citizens, ranging from unfettered rights to serfdom and slavery. They may be viewed economically as men of widely differing standards of living, from the luxurious to that verging on starvation. They may be viewed socially as men of varying standards of culture and civilisation, ranging from the highest culture to illiteracy and barbarism. And, in a world growing smaller through improved communications and increasing knowledge, on purely humanitarian grounds, study ought to be made of their conditions and attempts made to improve them. But we to whom the Evangel is entrusted view all men primarily as in need before God. A man's deepest and most urgent need is spiritual, is the eternal salvation of his immortal soul. For, a whole world of political freedom and civil rights, of material
wealth and human culture, is as nothing worth in comparison with the salvation of a man's soul.

If in obedience to our Lord's command, we lift up our eyes today (and His first charge to us is, Look), we see vast fields reaching to earth's end, white unto harvest. Little more than one-third of the world's population is nominally Christian. Probably only two per cent. is vitally Christian. It has been stated that one thousand million of the world's inhabitants have either not heard or not heeded or not understood the Gospel of our Lord Jesus Christ. Dr. Hudson Taylor startled the evangelical world by declaring, “A million a month are dying in China.” Fathers and brethren, a multitude greater than the population of this great city, ignorant and unevangelised, pass from time into eternity in less than a month. One such life ends with every movement of the second hand of your watch. And we must in thought and feeling see beyond these figures to their meaning, to the lives of men and women, our fellows, of one blood with us, of like passions with us, of like hopes and fears and desires with us. And if we see them thus we shall know something of the compassion of Christ when He saw the multitudes of Galilee and the people of Samaria. Yea, and we shall know something of what thoughts and feelings moved Him when, in sight of Jerusalem, He wept over the city, not silently as He wept with the sisters of Bethany, but as a man rarely weeps, with sobbing and loud crying.

And the vision shall surely drive us to our knees. For the Lord's next command is that given to the disciples, “Pray ye, therefore, the Lord of the harvest, that He shall send forth labourers into His harvest.” Faced with the gulf of human need, we can do little. But our Lord can do much, and our prayer must be to Him. It is His world, His harvest, and all power is given unto Him in heaven and earth. He has power to revive the living and to quicken the dead. We are called to intercede for others, for men in need, for a harvest to be reaped but lying open to destruction beneath storms of judgement. We are called to pray not primarily for better organisation or communications or equipment, for more funds, for open doors, or for many other necessary things. We are called upon to pray for labourers, for a special kind of labourer, for the men sent by the Lord of the harvest, the men whom He chooses and calls and equips and directs into this field. Such men are not mere hirelings who are concerned with wages. They are Godsend to men. The word used by our Lord suggests the compulsion, the irresistible urge given to such labourers. They are literally “cast out” into the harvest, conscripted by the love of Christ, with necessity laid upon them.

Such prayer for such men will of necessity bring the lives of those who pray into line with the Lord's will, so that an increasing number of Christians will be led to hear the third command of Christ, “Go ye into all the world and preach the Gospel to every creature.” It is significant that He who said, “Pray ye,” at once called and empowered the twelve and commissioned them and thrust them forth. Even as they prayed, the answer came, and they, finding themselves caught up in it, were thrust forth. “Afterwards, He appointed seventy others also.” Seventy of that very number who heard His word, “Pray ye,” who had prayed through the nights and days, with widening vision and deepening sense of need, until they, too, were found at the gate of the field, saying, “Lord, here am I, send me.” Such an experience has come to many. Vision leads to prayer, and prayer leads to consecration. So Paul and Barnabas were thrust forth from Antioch. For there is this further command of the Lord and this further response of the Christian, this supreme privilege of entering the harvest field. The ultimate prayer of the believer is his yielding of himself, presenting his body a living sacrifice, which, in view of our Lord's great sacrifice, is but a reasonable service.

The Resources of the Christian Church

Great is the need, great is the task, great also are the resources available.

There is a life-giving Word. We are placed in trust with the Gospel. We preach the unsearchable riches of Christ to meet the dire poverty of men. We speak of an inheritance incorruptible, undefiled and unfading, which is reserved in heaven, and we speak to mortals whose end is death, whose lot is the grave, whose destiny is darkness. We have a word of forgiveness to the sinner, of peace to the troubled, of rest to the weary, of hope to the despairing, of liberty to the captives, of mercy to the condemned. We have a word of power to the faint, of salvation to the lost, of life to the dead. Here is the instrument of regeneration, the incorruptible seed by which men are born again, even the Word of the Lord which liveth and abideth for ever. Here is the instrument of sanctification, “the Word of His grace which is able to build us up
and give us inheritance among all them who are sanctified.” Here is the Word sent to heal the nations, and, in its sacred teaching, lies the wisdom which, if applied, would transform the face of the earth. The Word we preach, the Word of the Cross is the power of God.

There is the indwelling Spirit. Here is the Agent of regeneration and sanctification. Here is the third Person of the glorious Trinity who, even at creation, brooding upon the face of the waters brought order out of chaos, who, in the new creation of redeemed men and women, brings moral order and spiritual beauty into hearts and lives where sin and darkness reigned. Here is that other Comforter promised by our Lord to indwell His church. “He shall take of mine and reveal it unto you.” “He shall lead you into all the truth.” “Wait for the promise of the Father . . . ye shall be baptised with the Holy Ghost not many days hence . . . ye shall receive power after that the Holy Ghost is come upon you.” And when the Spirit descended in power at Pentecost, the Word from Peter's mouth brought life to thousands. And wherever the Spirit of God is in the heart of the speaker and in the heart of the hearer, then the Gospel comes not “in word only, but also in power and in the Holy Ghost and in much assurance.” Yea, and men become “followers of the Lord.”

There is also the enthroned Christ. You will observe that our Lord Jesus, in giving His last charge to His disciples, prefaced the command, “Go ye, therefore, and teach all nations . . .” with this grand declaration, “All power is given unto me in heaven and earth.” You will observe also that He concluded His charge with the gracious assurance, “Lo, I am with you always, even unto the end of the world.” Thus He made what otherwise were impossible gloriously possible. His disciples were to go forth, not in their own name and strength, but in His name and strength. Here, then, is the vision and the assurance which will give courage and confidence. Christ our Lord is on the throne. He reigns till all His enemies are made His footstool. In the ultimate there is no power or authority but that of Christ. Through the dust of earth's conflicts, beyond its thrones and seats of power we may see what Stephen saw, what John saw. “The Son of Man at the right hand of God” . . . “The Lamb in the midst of the throne.”

Fathers and brethren, Christ is King. Our Redeemed reigns. His kingdom ruleth over all. His name is above every name. We have the power of heaven for our work on earth. Our times are in His almighty hands, who said, “Go ye, therefore . . . and lo, I am with you always, even unto the end of the world.”

4 RELIGION AND MORALS

The religious and moral condition of our nation is of a very complex nature. As usual, a survey reveals favourable and unfavourable features. The unsatisfactory elements found associated with much which in itself is good makes an appraisal particularly difficult.

One gratifying feature is the interest in the Bible evinced by many young persons. This revival of interest in the Bible may be due to, as far as the human factor is concerned, the influence of youth organisations in Christian Churches. In numbers of these the guidance afforded up to a certain point is good, but comes short of that which will build up a stout Protestantism in our land. By some of these organisations is emphasised the reliability of the Scriptures, the need and the fact of the atonement, and evangelistic work is carried on with vigour. But there is often associated with much which is good a neglect of, and frequently a contempt for, the Old Testament and a lamentable ignorance of its contents which disqualify earnest souls from gaining a correct knowledge of Christianity in its depth, breadth and far-reaching implications.

In many of the sounder organisations, Calvinistic teaching is either unknown or presented in an unfavourable light; ninety per cent., probably, of our current religious literature is Arminian in its teaching, and is opposed to the Scriptural teaching that the children of believers should be baptised. In fact, the attempts being made today to discredit Covenant Theology are so often defiant that no lover of Covenant Theology should be found not engaged in battle against the enemy.

On the other hand, in some professedly Christian youth organisations, powerful influences are leading many to regard all the Scriptures as suspect and definitely unreliable. The Christian Church made a serious gap in its own defences when it relinquished the doctrine of the verbal inspiration of the original Scriptures. Hence the need for the stout re-affirmation of this doctrine. The Christian Church generally has adopted a changed attitude to the Scriptures, the Lord's Day and the Papacy; under these circumstances, we need not wonder that Christianity in our land today very often lacks definiteness in reference to the
fundamental doctrines of the Christian Faith, and that its Protestantism is of a nebulous nature, a light regard for the Word of God, with a consequent low view of the Christian Sabbath, has weakened Protestantism from the base to the turret, and has led to the adoption of a complacent attitude to the Church of Rome, with its God dishonouring assumptions and worship, its soul destroying doctrines, its desire for world dominion and its methods.

Another disquieting feature in our national life is the almost general disregard by our legislators of the claims of God upon the nation, for trust, honour and obedience. In addition to this, the failure of our legislators to recognise the threat of Rome to our civil and religious liberties makes the national outlook distinctly gloomy. Another unfavourable factor is that most of our Parliamentary representatives who do profess attachment to Scriptural principles, consistently desecrate the Lord’s Day.

There are many people of our land who appear to be openly unashamed of their rejection of religious and moral restraints. A godless democracy is something to be feared. A greatly increasing number of our people are addicted to spirituous liquors and the yearly consumption of strong drink has reached alarming proportions.

These foreboding aspects of our national life make imperative the application of the Gospel to individual lives and the bringing to bear of Scriptural principles upon our national life.

Does not the nation need just correctives which we as a Church, because of our doctrinal position and history, are able to offer? Whatever our failures as a Church are, and they are many and serious, there is nothing in our spiritual heritage which we may jettison. Should we ever come to regard our Church as nothing more than an evangelistic agency (and it should be that whole heartedly) and cease to value our wealthy spiritual heritage, which is sufficiently comprehensive to meet the needs of individuals and nations, we will be recreant to that which has been entrusted to us by God and our forebears.

It is easy to give counsel in reference to evils, such as drinking, gambling, dishonest practices and Sabbath desecration; but it is something different to give helpful advice in reference to certain Christian movements which have a definite admixture of false teaching. Seeing that the work among the young seems to be a most promising field today, are we warranted in giving our benediction to every such movement? Assuredly not. An elder of our Church who rendered outstanding service for God once said somewhat to this effect: “We are faced with a choice of two things: either we lend our help to the majority of Christians whose teaching and practices in certain respects fail to conform to Scripture, and so we go down to their level, or we maintain our Scriptural standard and seek to bring them up to that standard; we must do the latter.” Are we not bound by the Word of God and our ordination vows to maintain our spiritual heritage and lead others to share in it?

M. C. RAMSAY, Convener, Religion and Morals.

5

GENERAL ASSEMBLY, 1953

The General Assembly met in Sydney on Thursday, 26th March, 1953. The Rev. J. Campbell Andrews, M.A., M.B., Ch.B., was nominated and unanimously elected Moderator. After Dr. Andrew was welcomed to the chair, he delivered an address (which appears elsewhere in this issue). When the roll was called, members of the Assembly were again reminded that the late Rev. James Campbell Robinson was no longer with us, and, as one looked at the seat he usually occupied, his activities in our church courts were mentally recorded.

The Clerk, when submitting the report of the Assembly Arrangements Committee, intimated that St. George's Ladies Missionary Society invited members of Assembly to tea and a welcome to Dr. J. C. Andrews, on Friday evening. The Assembly accepted the invitation, and the sedanet set for Friday evening was abandoned.

Friday evening, the ladies of St. George's prepared the evening meal in the Bible House, Bathurst Street, after which the resident minister occupied the chair, and, on behalf of the Ladies Missionary Society, welcomed home Dr. Andrews. The Convener of the Missions Committee, the Rev. J. A. Harman, also spoke on behalf of the Committee and the Church as a whole.

Welfare of Youth

The Rev. A. D. McIntosh submitted the report of the Welfare of Youth Committee. Mr. McIntosh had spent much time during the year investigating various methods of graded lessons for Sabbath School work; early this year he co-operated with Mr. Robert Allen and a sample of their work was submitted to Assembly. The Lesson Notes are prepared in such a way that they can be used in the class room, or as a postal course. In order to do the work it would be necessary to purchase a new duplicator. The Assembly agreed to allocate £180 for the purchase of a duplicator and the necessary materials to put the scheme into operation. We have been informed that certain material is unavailable at the moment, and the reproduction of the graphs, etc., will be imperfect until the new equipment arrives. Mr. Robert Allen was appointed Convener of the Welfare of Youth Committee.

In future, the Lesson Notes will not appear in the Church Paper, but will be available to all our children. Those children unable to attend the regular Sabbath School classes should contact the nearest congregational Sabbath School Superintendent, who will forward the Lesson Notes by post.

The Search Work and Birthdays will appear in the magazine, as usual. Mrs. F. Robinson has undertaken to do this work. Miss C. McLean, of St. Kilda, has for a long time been associated with the Search Work, and the Assembly, in
expressing its gratitude, instructed that Miss McLean be presented with a pen as a token of appreciation.

Training of Ministry Committee

The Convener of the above Committee, the Rev. M. C. Ramsay, stressed the Church's need for students for the ministry. Mr. Ramsay recommended “That steps be taken to bring before the people of our Church the urgency for young men to consider seriously if they are fulfilling the Divine purpose in abstaining from engaging in preparation for the ministry.” The Committee also recommended that the former regulations relating to the standard of education required of students be amended. Previously, a student was required to take a full course in Arts at an Australian University. The amended regulations require four passes in Arts at an Australian University or satisfactory work in seven subjects.

The two-year Postal Course, passed by Assembly 1952, owing to a number of circumstances, was not put into operation. The Committee requested Assembly for an extension of time in which to investigate the possibilities of putting the scheme into operation.

Missions Committee

The Rev. J. A. Harman submitted the report of the Missions Committee, and, after the report was received, Dr. J. C. Andrews addressed the Court. Dr. Andrews made reference to the racial problems in South Africa, which he expressed as “the deep rumblings of a smouldering volcano, which may ere long erupt with devastating force and suddenness . . . for South Africa, this is a day of crisis. The alternatives are Christ or chaos.” Dr. Andrews went on to tell of the personnel, congregations, schools and medical work. The Missions Committee recommended that Dr. Andrews report be duplicated, so that it will be available in full to our people.

The Convener of the Missions Committee is doing everything possible to arrange for Dr. Andrews to visit every centre in the Church. At the conclusion of Dr. Andrews report, Dr. Helen M. Ramsay also addressed the Assembly. The Assembly agreed that Dr. Ramsay proceed to the United Kingdom to undertake post-graduate studies before taking up medical missionary work.

The Convener pointed out the need to support the Mission Fund this year, in order to meet commitments that will have to be dealt with in the next twelve months, and requests our people, as far as possible, to make their contributions to the General Missions Fund; in other words, where possible, not to earmark their gifts.

Union Committee

The Rev. I. L. Graham gave a resume of happenings since last Assembly. Shortly after the Government of the day in Victoria had the draft Bill printed (Bill to vary the trusts of the Victorian Church), it was defeated in Parliament, and also at the subsequent general elections. The Bill is now in the hands of the new Government, and it is expected that the Bill will be submitted to Parliament this year, probably during the spring session. In the event of the Bill being passed by Parliament, it is proposed to convene a special meeting of the Synod of Eastern Australia in St. Kilda, Melbourne, to receive the Victorian Ministers and Elders into the Synod immediately the Act becomes operative. On the evening of the same day, members of the Synod will celebrate the event, D.V., at a dinner in Melbourne, followed by a meeting of thanksgiving in the St. Kilda Church.

It is also proposed that a General Meeting of the Synod of Eastern Australia will be called the day following, at which a new Moderator will be nominated, also the offices of Clerk and Treasurer will become vacant and an election for these offices will be held.

The Rev. J. A. Harman moved that, in the event of the Act being passed by the Victorian Parliament, that the Assembly request the Synod of Eastern Australia to accept the name of the Rev. I. L. Graham for nomination for the Moderatorial Chair. This motion was unanimously supported by the Assembly.

6 Church Extension Committee

For some years past, the authority and powers of the Church Extension Committee were not clearly defined, especially with regard to vacant congregations. Members of the Committee felt that they could not encroach upon the authority vested in Presbyteries; as Presbyteries are responsible for all congregations within their bounds. In future, the Church Extension Committee will only act when requested by the Presbyteries, and will then work in conjunction with Presbyteries to facilitate the settlement of vacant charges. On the request from Presbyteries, the Church Extension Committee will give information concerning ministers or probationers from overseas who will consider a call, or serve in vacant charges. The Committee will also pay the full travelling expenses of one such minister to Australia, also his wife and family to the extent of two adult tourist or second class fares. The Church Extension Committee was re-appointed, with the omission of the Rev. Arthur Allen. The Rev. S. N. Ramsay was added to the Committee, and appointed Convener.

Religion and Morals

The report on Religion and Morals was submitted by the Rev. M. C. Ramsay. We shall not attempt to summarise this report, as we feel that it should be printed as it was presented to the Assembly, and shall do so at the earliest opportunity. The Committee recommended “That we commend our people for their loyalty to Divine Truth and exhort them to remember that God has conferred on us the privilege of standing shoulder to shoulder in contending earnestly for the faith once delivered to the saints. That we call for resolute opposition to the drink traffic and the proposed extension of the drinking hours. That we request our people to stand loyally by their ministers and office-bearers in maintaining Reformation Doctrines and Practices.

Special Finance Committee

This Committee deals with legacies left to the Church, and is also charged with the duty of financial reorganisation where necessary. The Rev. I. L. Graham is the Convener of the Committee. Mr. Graham, when delivering his report, made reference to those whose generosity was held in grateful remembrance. The largest legacy comes from the Paterson Estate, and it is expected that, ultimately, the Church will receive more than £25,000. The sum of £10,000 has already been received. The Committee desire to use this money in such a way as to render permanent benefit to the Church. In pursuance of this policy, it was recommended that the money already invested by the Assembly in long term bonds, approximately £9,000, be used to make provision for Ministers' widows, aged retired ministers, and also invalid ministers, and that when the
income from this source is not needed for these purposes, it be used otherwise as the Assembly may determine.

**Richmond-Brunswick Congregation**

That the sum of £500 be advanced to the above congregation to assist towards the purchase of a manse, to be considered as a loan, free of interest for a period of five years, with the possibility of the loan becoming a grant if a minister should be settled there.

**St. George's Congregation**

That the sum of £150 advanced to St. George's for the renewal of the water service, be acknowledged as a grant in view of the use made of the building by the Assembly.

**Manning River Congregation**

That the sum of £250 to meet the deficiency in the minister's stipend be granted. The Presbytery of the bounds is requested to confer with the Manning River Congregation with reference to an assistant for the minister. The matter to be investigated thoroughly and thereafter confer with the Special Finance Committee.

**Hastings River Congregation**

That the sum of £800 be advanced to the Hastings Charge on a loan for four years at 4½%, the position to be reviewed at the end of that period.

**Hunter-Barrington Congregation**

That the Presbytery investigate the position and confer with the Special Financial Committee with reference to financial assistance if a minister is likely to be settled there.

**Hamilton Congregation**

The Special Finance Committee be asked to provide sufficient to make up the Hamilton subsidy to £50. Also should Assembly fix a higher amount as the minimum stipend, the increase thus made is to be added to the subsidy.

**Church Paper**

On the recommendation of the Committee, it was agreed to use portion of the Alexander McDonald legacy to oblate the amount of £156/10/7 still remaining on the Church Paper.

**Notice to Presbyteries**

That congregations which cannot expect to maintain their ministers in full be required to make satisfactory arrangements with the Special Finance Committee about a subsidy before proceeding in the matter of giving a call. Presbyteries are requested to see that this rule is strictly adhered to.

**Publications Committee**

The Rev. J. A. Webster submitted the report of the Publications Committee. Members of the Committee felt that the ruling of the Assembly, 1952, was most unsatisfactory, i.e., “that expenditure be commensurate with income.” The paper is used for the propagation of the Reformed Faith, and members felt that it should be accepted as part of the Church's activities. The debt on the paper has accumulated over many years, and Assembly 1952 instructed the Committee to make an appeal to eliminate this debt. The response to the appeal left a debit balance of £156/10/2, and the Special Finance Committee met this amount; so our Church Paper is now free of debt. The Committee recommended that the Assembly grant an annual subsidy to ensure our magazine be of a size in keeping with the demands of the Church, and that the size be increased to eight pages. Every effort is being made by the Committee to bring into the homes of our people, through the paper, the life and work of the Church, and the Committee urge that our people take more interest in the paper and that a concerted effort be made to secure more subscribers.

During the years that the late Rev. J. Campbell Robinson was editor, the paper was printed by Fraser and Morphet, of Melbourne; from January, 1940, the paper has been printed by Bell and Coy., of Sydney. The Assembly agreed to request Fraser and Morphet, to print the paper from this issue.

The correspondents for the paper, the Rev. I. L. Graham, of Victoria, and the Rev. J. A. Harman, of N.S.W., will be wholly responsible for news published under their initials. (Fellowship items and news should be sent to the Convener of the Welfare of Youth, Mr. Robert Allen, 21 Brunswick Parade, Ashfield.) Other news to the correspondents in the respective States.

7

**Church Principles Committee**

The Church Principles Report was submitted by the Convener, the Rev. Arthur Allen. The Committee recommended the adoption of a Federal Relations Act. with reference to the Free Church of Scotland. The General Assembly of the Free Church of Scotland, 1952, passed a Federal Relations Act, to become operative when the Free Presbyterian Church of Australia passed a similar Act. The Assembly, 1952, instructed the Church Principles Committee to draw up a Federal Relations Act, and submit it to the Assembly, 1953. The recommendation of the Committee became the finding of the Assembly. In our relations with the Free Church of Scotland, there has not been any official recognition of our relationship. This Act is of the utmost importance and will be far reaching in its effects.

**Federal Relations Act**

The General Assembly of the Free Presbyterian Church of Australia does now agree that there shall be established between this Church and the Free Church of Scotland such a relationship as shall maintain and manifest the unity of the Churches, their separate and independent jurisdiction being always preserved. This relationship shall be carried out as follow: –

(a) This Church shall henceforth recognise the status of the office bearers and members of the Free Church of Scotland as if they were its own, and the Ministers and Probationers of the Free Church of Scotland shall be eligible for calls by any congregation of this Church as if they were Ministers and Probationers of this Church.

(b) In the event of a Theological College being established by this Church, students of the Free Church of Scotland attending such a Theological College, shall be recognised as students of this Church under regulations to be framed by the Training of Ministry Committee, and approved by General Assembly.

(c) In the event of a Mission Field being established by this Church, Missionaries of the Free Church of Scotland in such a Mission Field shall be recognised as if they were our own.

(d) A corresponding member appointed by the Supreme Court of the Free Church of Scotland shall be admitted to the General Assembly of this Church to attend its meetings, with the right to deliberate but not to vote, and the General Assembly of this Church shall appoint a corresponding member to the Supreme Court of the Free Church of Scotland on similar terms, but any failure in the appointment or attendance of these Commissioners shall not invalidate the proceedings of these Courts.

The Federal Relations Act passed by the Free Church...
of Scotland is in similar terms.

The Psalmody Committee urges all our congregations to endeavour to improve their singing, especially in respect of time and harmony and varying of the tunes. The Committee is ordering Psalters from Scotland, so as they will be available to congregations. The Rev. S. N. Ramsay was appointed Convener of the Psalmody Committee.

The Assembly agreed that a representative should attend the next General Assembly of the Free Church of Scotland. The Rev. M. C. Ramsay, who has served the Church for over 30 years, was chosen, and it was agreed that a collection be taken up immediately throughout the congregations to cover the necessary expenses.

The Finance Committee requested that the sum of £6 per annum be allowed to ministers towards their Church telephone calls.

That the minimum stipend for ministers be raised to £600 per annum.

A Committee was appointed to draw up a Memorial Minute to the late Rev. James Campbell Robinson. The minute reads as follows:

“As an Assembly, we desire to record our gratitude to God for the life and work of the Rev. James Campbell Robinson. Our Church and Nation would have been much poorer but for his witness by deed and word.

“First we think of him as a very sincere Christian, ever zealous for the glory of God and the welfare of His cause. He had a godly parentage, and the home in which he was reared was noted for its emphasis on the things of the Spirit.

“Very definitely clear was the call which came to Campbell Robinson to prepare for the work of the ministry, and, although he had but a primary school education, he set himself, with great application, to his studies and, having gone to Edinburgh, pursued successfully the three years course at the University and the three years course at the Divinity College, and was duly licensed to preach the Gospel by the Edinburgh Presbytery.

“Mr. Robinson gave considerable attention to literary work, in which capacity for many years he ably edited our Church Paper, his greatest literary work was the compilation of the ‘History of the Free Presbyterian Church of Australia,’ which entailed many years of research and much labour in other directions.

“Mr. Robinson's life and preaching were characterised by loyalty to the Scriptures; and, as he considered the doctrines and practices of his Church to be in harmony with the Word of God, he was very loyal to his Church. His work in the Courts of our Church was very valuable, his most outstanding being in connection with the Welfare of Youth Committee, of which he was Convener at the time of his death, and had been for a very long period.

“In many respects, he remained young in heart and followed with eager interest the Fellowship Movement and all work among the young. Mr. Robinson's unwearied interest in, and labours on behalf of the cause of God, constitute a challenge to each of us to surmount difficulties in carrying on the Work of the Lord.”

Welfare of Youth

During the Rally held in Sydney, the following subjects were agreed upon for the Fellowship Rally, 1954, and provisionally arranged to be held in Grafton:

(1) The Disruption:
(a) Its Causes . . . . . . . . . . Hunter-Barrington

(b) Its Fruits . . . . . . . . . . Huntington

(2) The Responsibility of a Christian:
(a) To God . . . . . . . . . . St. George's
(b) To the Church . . . . . . Manning River
(c) To the World . . . . . . Wauchope

(3) Robert Murray McCheyne:
(a) His Early Experiences . . . . Kindee
(b) His Work as a Pastor . . . . Maclean
(c) His Work as a Preacher . . . Grafton

SUBSCRIPTIONS FOR FEBRUARY

New South Wales. – Miss B. Murray, Taree, £1/10/-, 30/6/56; Miss A. Begg, Bondi Junction, 12/-, 31/12/55; Mrs. I. Byatt, Huntingdon, £1/10/-, 31/5/56; Mrs. L. Bird, Beechwood, £1/10/-, 31/3/56; Mr. F. McPhee, Brushgrove, £1, 30/4/54; Mr. 8 A. Gillies, Grafton, 6/-, 31/12/53; Mr. R. N. Shaw, Sydney, 6/-, 30/11/53.

Victoria. – Mrs. A. Creelman, Dumosa, 6/-, 31/12/53; Mrs. W. Cranker, Geelong, 6/-, 30/5/54; Mrs. Lumsden, Geelong, 12/-, 31/1/54; Mr. A. Horne, Melbourne, 6/-, 31/3/54.

South Australia. – Per Mr. H. Sinclair, Adelaide, 7/6, 31/3/54.

Donations. – Mrs. A. Creelman, Dumosa, Vic, 14/-; Mr. A. Gillies, Grafton, N.S.W., 2/-; Mrs. W. Cranker, Geelong, Vic., 1/-; Mrs. Lumsden, Geelong, Vic., 15/-.

APRIL BIRTHDAYS

MANY HAPPY RETURNS

“Teach me to do Thy will; for Thou art my God.”
Psalm 143: 10.

1953

April, 1 – Allan Murray, Wingham.
“ 4 – Graeme Murray, Burrell Creek.
“ 6 – John Gray, Maclean.
“ 6 – Howard Gray, Maclean.
“ 7 – Donald Grant Young, Geelong.
“ 9 – David Stanley Fowler, Wingham.
“ 10 – Ann Cameron, Maclean.
“ 11 – Malcolm David Miles, Forster.
“ 15 – Douglas J. Breckenridge, Brisbane.
“ 19 – Frederick Murray, Kendall.
“ 20 – Malcolm Murray, Bunyah.
“ 22 – Keith Graham Reed, Glenwarin.
“ 23 – Walter Tout, Beechwood.
“ 26 – Ronald Polly, Tinonee.
“ 26 – Robert James Stevenson, Gloucester.
“ 27 – Beryl Mckinnon, Kindee.
“ 28 – Denise Haig, Taree.
“ 30 – Sandra Bain, Wauchope.

MAY BIRTHDAYS

MANY HAPPY RETURNS

“Set your affection on things above, not on things on the earth.”
Colossians 3: 2.

1953
May  

2 – William James Berry, Barrington.
" 4 – Harvey Ian Mathias, Forster.
" 5 – James W. R. Milliken, Darawark.
" 6 – Elspeth Andrews, Wauchope.
" 8 – Robert Osborn Smith, Russell Island.
" 9 – Rhonda G. Latimore, Kundibahk.
" 9 – Doris McKinnon, Kindее.
" 10 – Ray Bain, Wauchope.
" 10 – Donald Campbell, Marlee.
" 10 – Garry James Milligan, Tinonee.
" 11 – Bryson John Muldoon, Tinonee.
" 11 – Rhonda Catherine Muldoon, Tinonee.
" 12 – Ross McKinnon, Ellenborough.
" 13 – Richard Chapman, Wingham.
" 14 – Lorraine Greig, Wauchope.
" 15 – Austin Jeremiah Carey, Dingo Creek.
" 16 – Clifford Dennis Murray, Bunyah.
" 17 – Caroline Gollan, Taree.
" 17 – Ian McIntnes, Taree.
" 19 – James Steel, Wauchope.
" 20 – Neville McKinnon, Long Flat.
" 20 – Margaret Grace Brooker, Kindее.
" 21 – Edrick Chapman, Wingham.
" 21 – Patricia Wadsworth, Wherrrol Flat.
" 21 – Marie Hollis, Koree Island.
" 22 – David Atkinson, Barrington.
" 22 – Louise Yvonne Frost, Stanmore.
" 22 – Elizabeth Mary Hanks, Branxholme.
" 22 – William C. McPherson, Burrel Creek.
" 24 – Margaret Carey, Dingo Creek.
" 24 – Dianne Faulks, Tamworth.
" 25 – Ian Graeme Robinson, Marlee.
" 26 – Keith Andrews, Wauchope.
" 27 – Graham Berry, Taree.
" 30 – Maxwell Campbell, Marlee.

WELFARE OF YOUTH RESULTS, 1952


SHORTER CATECHISM


Junior Section. – Manning: Helen King; Branxholme: Peter McFarlane.


WORD PERFECT SECTION. – Manning: John King. Maclean: Alistair Cameron, Bruce Cameron.

SINGING

Junior Section. – Manning: Lerle Richards, Patricia Morris, Campbell King, Janice Haigh, Janet King. Maclean: Bruce Cameron. Hastings: Lorraine Greig, Margaret Bain, Carol Deeks, Alie Kemper, James Bain, John Dick, Harry Steel, Ian Steel, Richie Kemper.


Further Results Next Issue

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The Lord's Supper in the Light of Scripture and History

An Address Delivered by the Rev. M. C. Ramsay, M.A.
The Eucharistic Congress at present being held in Sydney has great propaganda value in that it brings before the public, in a very conspicuous manner, the doctrines, and worship of the Roman Catholic Church. When we, who disapprove of many of the doctrines and much of the worship of that church, seek to present to the public what we regard as the correct doctrine of the Lord's Supper, we are not guilty of sectarianism, in the bad sense of the word, but are performing a simple act of duty. The subject is of great importance, and calls for reverent treatment, especially in view of the great kindness of the Lord in instituting the Supper, and because numerous witnesses, such as Crammer, Ridley and Latimer were put to death because they would not affirm that the Roman Catholic so-called sacrifice of the Mass was a valid sacrifice for sins.

The Light of Scripture

I. The doctrine of the Mass is based on the assumption of the incompleteness of the Atonement made by the Lord Jesus. In contrast with this, we have the very definite testimony of Scripture. For example, Hebrews, Chapters 9 and 10: “But now once hath He appeared to put away sin by the sacrifice of Himself” . . . “So Christ was once offered to bear the sins of many.” . . . “After He had offered one sacrifice for sins for ever.” . . . “For by one offering He hath perfected for ever them that are sanctified.” Thus the Scriptures affirm the completeness and finality of the Lord's atoning work. The Papacy is guilty of a fundamental error in declaring the contrary.

II. In an advertisement inserted by the secretary of the Congress in the Sydney dailies, it was declared, “We believe that, when Christ spoke the words, 'This is My Body,' He meant what He said.” This statement completely ignores the frequent use of metaphors in the Scriptures, e.g., Joseph said to Pharaoh, “The seven kine are seven years.” Daniel said to the King of Babylon, “Thou art this head of gold.” The head of gold was not Nebuchadnezzar, but represented him, likewise the seven kine were not seven years, but represented them. The Lord said, “I am the door.” Are we to conclude that He was changed into a door of wood or iron? Did He not say, “I am the vine”? How would it sound if we were to say, in the words of the advertisement, “He meant what He said?” No! The Lord was not transformed into a real vine, nor are the bread and the wine changed into the Lord's body and blood.

Further, if we take literally “This is my body,” we must also take literally, “This cup is the New Testament.” How can a cup become a covenant, an agreement or testament? It can represent a covenant, but it cannot be a covenant. We may point to a dot on the map and say, “That is London,” when, of course, we mean that the dot represents London.

III. The Lord Jesus said, “This do in remembrance of Me.” The Douay version correctly renders this, “This do for a commemoration of Me,” but this same Roman Catholic version has a note which commences, “This sacrament and sacrifice . . .” Now, it is pure assumption to term it a sacrifice. The Lord's Supper was instituted for the expressed purpose of being a memorial of the Lord's death, and we dare not use it for any other than the appointed purpose.

IV. The Lord said: “This do.” Therefore, we are justified by doing only what He said. But the 2 Roman Catholic Church withholds the wine from the people, and they are given only the wafer. The Lord said when He instituted the Supper: “Drink ye all of it,” meaning, “All ye drink of it.” Mark informs us in Chapter 14, Verse 23, “And they all drank of it.” Today these words are descriptive of the observance of the Lord’s Supper by Protestants, but have no application to the Roman Catholic observance of the Supper, for the celebrant only partakes of the wine.

V. According to the rules of the Roman Catholic Church, they who partake of the sacrament must fast from the preceding midnight. This has no support in Scripture, and is a superstitious practice. Indeed, Matthew informs us, “And as they were eating, Jesus took bread,” and instituted the Supper.

VI. Coadjutor Archbishop Simonds, of Melbourne, declared at the Congress: “The Mass is Calvary renewed.” Does Scripture give any intimation that the awful happenings of Calvary may be renewed? Have we not quoted Bible statements which declare plainly the eternal finality and fullness of the Saviour's work? We may commemorate the founding of Australia, but we cannot renew the founding of this country. Likewise, Calvary can never be renewed.

From the above considerations, we see the doctrines and practices of the Roman Catholic Church in reference to the Lord's Supper are so unscriptural as to debase the sacrament by destroying its real significance, and so render it not only valueless but harmful.

The Light of History

I. If we turn to the creeds of the Christian Church for the first thousand years of the Christian era, we find no reference to anything approaching
“the sacrifice of the Mass.” The Apostles' Creed, the Athanasian and Nicene Creeds are dumb in reference to the Papal doctrine of Transubstantiation, i.e., that the bread and wine are transformed into the Person of Christ. The silence of the historic creeds of Christendom is eloquent in declaring that, for one thousand years, the church did not hold that doctrine which is so precious in the eyes of the Papacy, viz., the doctrine of transubstantiation. Indeed, it was not until the year 1215 that the doctrine was decreed. Thus we see that the great historic creeds of the Christian Church knew nothing of the doctrine of the Mass.

It was not until many years later that the R.C. Church decreed, “communion of one kind only to the faithful,” for the church having declared that the wafer and the wine are both transformed into real and whole Christ, believed that he who received the wafer received a perfect Christ and needed nothing more. On this ground, the wine was withheld. The logical outcome of such reasoning should have been to withhold the wine from the officiating priest as well.

The Council of Constance, which decreed communion under one kind only, was the council which condemned to death John Huss and Jerome of Prague. Surely it has nothing to its credit; nevertheless, the Papacy anathematizes those who reject the doctrine of transubstantiation.

II. If we turn to the writings of the Fathers, the outstanding Christian writers of the early centuries, we find that they almost invariably held the Apostolic doctrine of the Lord's Supper, which we know as Protestant doctrine. The testimonies of men such as Cyprian, Justin Martyr and Chrysostom are most convincing.

When we look at history, we see that that doctrine had no place in the teaching of the Lord Jesus and the Apostles, that it found no place in the historic creeds of the Christian Church for over a thousand years, and is refuted by the testimony of those whom the Papacy delights to call the “Holy Fathers.” Notwithstanding these facts, the Eucharistic Congress secretary inserted in the newspapers an advertisement which declared, “For two thousand years the Mass has been the centre of worship in the Catholic Church.” Not only is this untrue, but it is unsupported by the facts of history.

III. In an address to the Eucharistic Congress, Archbishop Simonds declared, “The Mass, too, which is Calvary renewed, has the inherent power to lift the people of our nation to heights of true national greatness, if they will accept its graces.” This statement is untrue in every part. Not only can Calvary not be renewed, but whither would the Archbishop turn to find a people raised to “true national greatness” by their reception of the teachings of the Roman Catholic Church? Would he point to Italy, Southern Ireland, Spain or some of the South American countries?

IV. The Anglican Archbishop of Sydney gave expression to sound views when he publicly declared, “We view with concern the proposal to carry through the streets of our city that which is spoken of as 'the Host.' The word 'host' means 'a victim,' and we warmly repudiate the idea that our Divine Lord can any longer be regarded as a Victim, or can again be offered in sacrifice to His Father in Heaven.” On the contrary, the Anglican Dean of Newcastle has declared that the pastoral letter issued by the Council of Churches of N.S.W., setting forth some of their objections to the doctrine of the Mass, contained statements that are “a denial of the Anglican doctrine 3 of the Eucharist.” But Dean Hardie did not say in what way the contents of the Pastoral Letter conflicted with Anglican Church doctrine. In this connection, statements in the Articles of Religion of the Church of England are very apposite, and merit careful attention. “Transubstantiation . . . cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.” (Article XXVIII.) Again in Article XXXI, “The offering of Christ once made is that perfect redemption . . . and there is none other satisfaction for sin but that alone. Wherefore, the sacrifices of masses, in which it is commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.”

We, who have the glorious spiritual heritage of Divine truth, should have a firm faith in the Lord Jesus as our Saviour and Mediator, should reverently, humbly and thankfully observe the Sacrament of the Lord’s Supper, should pity and be helpful to those enshrouded in superstition, and should constantly and resolutely oppose the insistent aspirations of the Roman Catholic Church for political power in order that she may dominate the nations.

A PLAIN COMMAND
Gen. 19: 15-17.

And when the morning arose, then the angels
hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said. Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.”

We read in the chapter from which our text is taken of the last night in Sodom. As far as one can learn from the record before us, there was no outward sign of the coming judgment of the Lord. But, while the city slumbered in sin, there was a solemn conference held in Lot’s house. The angels brought solemn tidings to Lot. He was plainly told of the coming destruction of the city, and warned to get his loved ones out. Lot readily believed the angel’s message, and lost no time, it would seem, in carrying the solemn warning to his sons-in-law. It must be said to the credit of Lot that he was faithful to his family. He said to them just what the angels told him to say.

We have in the coming of the angels to Lot a beautiful and instructive picture. The angels tell us how to deal with men and women. It is plain from their example that we must go to them, state the case very plainly, and urge them to flee from the wrath to come. Let us notice in the first place that we have a Believer hastened.

(1) Lot was a believer. The Apostle Peter puts that question beyond doubt. “And delivered just Lot, vexed with the filthy conversation of the wicked”; (For that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds.) 2 Pet. 2: 7-8.

We have the strange information that, although a believer, and believing what the angels said to him, Lot lingered in the city. “And while he lingered.” Verse 16. We must look for some explanation for Lot’s conduct. It is not difficult to lay one’s finger upon the weakness in Lot’s character. For instance, he went to Sodom, and that appears to have been a fatal mistake. It could not be said that he went there by faith. The Word tells us, “For he went out of the city, and sat him upon the top of a hill that was separable.” (Gen. 19: 12.) Lot lingered in the city, and warned to get his loved ones out. Lot readily believed the angel’s message, and lost no time, it would seem, in carrying the solemn warning to his sons-in-law. It must be said to the credit of Lot that he was faithful to his family. He said to them just what the angels told him to say.

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(1) Lot was a believer. The Apostle Peter puts that question beyond doubt. “And delivered just Lot, vexed with the filthy conversation of the wicked”; (For that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds.) 2 Pet. 2: 7-8.

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missionaries, both converted Jews, are preaching the Lord Jesus Christ as the Messiah and Saviour to their own people in the large cities of the Union.

It is most likely that, as a result of Mr. Lloyd's visit here, similar steps will be taken in Australia. That will be of vital importance to us as we, through the Free Church of Scotland, regard the B.J.S. as our own mission to the Jews. Mr. Lloyd is, therefore, to be regarded as in a sense our own missionary, and his visit as deputation work among our congregations. The appointment of a full time worker to Australia would link us even more closely with this work.

From mid-June till 6th August, Mr. Lloyd will be in Sydney, and from 8th to 18th August, he will be on the North Coast, where meetings will be arranged for him by the ministers of our Church. He looks forward keenly to meeting our congregations, and will value greatly our prayers for the Lord's blessing on all the meetings of the tour.

Having met and heard Mr. Lloyd in South Africa, I would commend him and his ministry most highly to our Free Church people in Australia. He is not only a versatile and gifted speaker, but a tireless missionary to Jew and Gentile, and a devoted servant to the Lord.

– J. C. ANDREWS.

CONGREGATIONAL NEWS

The Sacrament of the Lord's Supper was dispensed at Wauchope on Sabbath, 12th April. The congregation was delighted to have Dr. Andrews services throughout the season. Many testified to the help received from the various services. The weather was very unsettled for the earlier services, but the attendances at all the services were very good.

Rev. and Mrs. McIntosh and family have been holidaying in New South Wales. One week was spent at Wauchope, and the remaining portion on the Clarence River. While at Wauchope, Mr. McIntosh conducted one special service, which was well attended, and many of the friends were grateful to hear his voice once again from the pulpit.

Dr. J. C. Andrews commenced his deputation work in the Hastings and Manning congregations during the month of April. The writer is unable to give news of the attendances on the Manning. The attendances on the Hastings have been excellent. At Wauchope, it was well nigh impossible to handle the crowd in one of the local church halls. All are agreed that Dr. Andrews films are excellent. Many are of the opinion that the films are some of the best ever shown of native life and mission work.

Dr. Helen Ramsay has booked her passage on the “Mooltan” for the United Kingdom, sailing, D.V., 28th July of this year. Dr. Ramsay hopes to spend at least one year in Scotland, gaining further experience in post-graduate studies.

Miss Margaret Ramsay, daughter of Mrs. and the late Rev. H. W. Ramsay, has accepted a position as teacher with the Mt. Margaret Aborigine Mission School, West Australia. The appointment is for the remaining portion of this year. Miss Ramsay left Maclean on 21st May, to take up her new duties on 1st June.

Mr. H. D. Andrews, an esteemed Elder of the Hastings River congregation, spent a number of weeks at home, after having an injured knee placed in plaster. Mr. Andrews returned to the Concord Military Hospital early in May for further treatment.

ORDINATION AND INDUCTION

The Rev. Stewart N. Ramsay was ordained and inducted into the Grafton Charge, in February, 1953. It was an unique occasion, in that his late father had been a minister of the church for over 30 years. The Moderator of the Presbytery (Rev. J. A. Harman) conducted the service, which was attended by representatives of the Free Church throughout the Clarence River District.

In his address, the Rev. Harman spoke of the vitality and reality of the faith of the early Christian Church, and the challenge it offered to present-day preachers and Christians. A tremendous influence would be born if preachers and laymen realised how close they were to Christ, and approach each day's work with the freshness of having felt the Master's presence.

In giving the charge to the newly ordained minister, the Rev. Alex. Barkley, of Geelong, dealt with the responsibility of the minister; it was pointed out that the primary task was to preach. This was the charge given by Paul to Timothy. Preaching required preparation, and the minister must essentially be a prayerful and diligent student of the Word of God. Reference was made to an address by Prof. John Murray, of Westminster Theological Seminary, entitled, “Some Necessary Emphasis in Preaching.” Prof. Murray named four defects by which the effectivenes of the pulpit is impaired: (a) There is a failure to proclaim the judgement of God upon sin. “By the law is the knowledge of sin.” (b) Failure to proclaim the full and free offer of the Gospel. (c) Failure to make known the necessity of self-examination. (d) Lack of emphasis on the demands of the Christian vocation. All this boils down to the positive assertion that the preacher must be convinced about the Scriptural authority for the Reformed Faith, and proclaim it in all its fullness.

The charge to the congregation was made by the Rev. J. A. Webster, of Maclean, who asked for the people's prayers and encouragement for their young minister. Following the service, the congregation adjourned to the R.S.L. centre in Bacon Street, where the ladies of the church had arranged the reception in honour of the newly ordained minister and his wife.

THE TWENTIETH CENTURY REFORMATION

To the Editor,

Dear Sir, – The movement entitled “The Twentieth Century Reformation” represents something largely alien to the
Protestant Reformation. It is this which has caused confusion. The International Council of Christian Churches, by maintaining the full inspiration of the Scriptures and opposing the monopolistic aims of the World Council of Churches, is rendering helpful service. But when the I.C.C.C. identifies itself with a movement, which professes to stand for a wide spread reformation of the Protestant Churches, its claims must be more seriously considered.

Not only is the vice-president of the I.C.C.C. sustaining an attack on the Scriptural doctrine of Infant Baptism, but there are other features of this “Twentieth Century Reformation” which make it difficult, if not impossible, for those who hold the Reformed Faith to give it even qualified support.

A respected correspondent in a previous issue claims for Dr. T. T. Shields that he is a “strong Calvinist.” Perhaps he is. But if the editor of the “Contender” is to be trusted, Shields’ Calvinism, like that of MacIntire’s, is suspect. The following quotation is from “The Contender” of February, 1952: “We saw how the newly organised International Group in Canada (the Conservative Baptist Association), by claiming that election is based on the foreknowledge of God, denies the Biblical and Reformed doctrine of Predestination, which teaches that election is based on God’s eternal and immutable purpose, and the secret counsel and good pleasure of His will.” Dr. Shields is the President of the Canadian Council of the I.C.C.C.

In the same issue of the “Contender” the editor refers to “the Arminian and Premilienal body which is known as the Bible Presbyterian Church.” Of this church Dr. McIntire is a minister.

Further, neither McIntire nor Shields holds the Reformed doctrine of the relationship of the church and State, which is set forth in the Confession of Faith, and is maintained by historic Presbyterianism. As evidence of the unsatisfactory attitude of the “Christian Beacon,” I would direct attention to an article entitled “Church and State” in its issue of January 31st, 1952.

I had hoped much from the I.C.C.C., but have been disappointed. Its attitude to many of the great truths of the Reformation is unsatisfactory. The I.C.C.C. itself must be reformed before it is qualified to take a lead in a genuine Twentieth Century Reformation.

I am,
Yours, etc.,
M. C. RAMSAY.

FREE KIRK FELLOWSHIP RALLY,
1953

Rally time! Again, in grace, the young people of the Church have gathered (from north and south, and even west!) to learn more of the One who gave His life for them, and the life to be lived by those who call themselves by the name of Christ.

This year we came to Sydney, so, necessarily, some things were different – city streets for open spaces, the stone and stained glass of St. George’s for smaller (but no less hallowed) churches, and in the background trams and cars for quiet country centres. Not all was different, however – unchanged was the friendliness of those we’ve met at previous Rallies (some friendships go back to the first Rally of 1930), or the sincerity of the welcome given to those who have never been before. Unchanged, too, is the goodwill of the members of the various congregations, shown, we are sure, by their prayers – how greatly we need the blessing which God grants as His people pray.

The Rally began on the afternoon of Good Friday, with papers from Maclean and Grafton Fellowships on “The Tongue.” It was evident that the writers had found in this rather unusual subject one which gave much scope for their apparent freshness of approach. Scripture had been carefully examined and apt quotations from James and other places showed how vital is this small organ. Through the papers and the following discussion, such aspects as the use of the tongue in witnessing for Christ (the positive instruction of Romans 10: 9, to “Confess with thy mouth the Lord Jesus”), its wrong use in gossip and slander, and its control, not through striving, but through the power of the Holy Spirit, were most profitably dealt with.

On Friday night came the official welcome. This year it was a somewhat new type of social evening. The Misses Davis most generously opened their home, and there was provided a most sumptuous buffet tea. Later we assembled on the back lawn and saw some of Dr. Campbell Andrews beautiful films.

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It is not often we have enjoyed such perfect Easter weather, and the outdoor screening added another touch towards making this Rally memorable.

Quite early on Saturday, papers began again. This time, the Hastings River Fellowships gave us fine condensations of the life and work of Hudson Taylor, the founder of the great China Inland Mission. First they showed the qualities of home life and upbringging, which led to the development of this fine character and to his surrender to the lordship of Jesus Christ. Then followed a very well abridged account of his life work for God in China. Surely Fellowshippers could not fail to see the challenge of this man’s life for God, and to face in their hearts its implications – that each of us should let the same great God who moulded Hudson Taylor mould us also.

In the afternoon came papers from Taree and St. George’s, “What Is Faith in Jesus Christ?” This subject, being of a different type, was treated more theologically. Through the statements made in the papers and questions asked later (some were saved up till Monday), it was shown that God is Sovereign and reigns supreme, but that He has appointed that sinners can be saved only through receiving into their own hearts and lives the Lord Jesus, trusting Him for the forgiveness of sins.

Two addresses on the Sabbath gave us much blessing, as the way of salvation was presented fearlessly by the Rev. Alvan McIntosh and Dr. Campbell Andrews. The invitation of the Saviour in Rev. 3: 20, to open the heart’s door, and the rich young ruler’s sorrow as he failed to accept the challenge of the Saviour. “Sell all that thou hast” certainly showed the responsibility side by side with God’s provision.

Monday’s beautiful weather made the Harbour trip a
delightful experience for Sydney folk as well as the visitors. The water was smooth, the sunshine warm, and the spot chosen for lunch (Shark Island) gave a glorious view down towards the bridge. Again there was that warmth of fellowship and happy friendship which always characterises the Rally picnic.

In any Rally report, mention must be made of our debt of gratitude to all whose help makes the function a success. Prayer has already been mentioned, because it is first in importance. We thank those who opened their homes to the visitors, those who provided good things to eat, and assisted in any other way at all. This year, too, we were privileged in having Mr. Robert Allen (Convener of the Welfare of Youth Committee) and Dr. Campbell Andrews, to chair our discussions. There was sorrow over the passing of our dearly loved friend the Rev. J. Campbell Robinson, so long our Convener and guide.

The Lord Himself was with us there, and showed us treasures from His Word, and challenged us in the lives of others who have served Him. Now, the rally over, we have gone back to work, to the farm, to school, wherever in His love He has set us. Fellowshopper, wherever you may be, may we ask each other a question? Some time has passed since Easter; what is your most vivid memory of the Rally? Is it of happy fellowship, the lovely weather, the various incidents? Or is it what you learned of the Lord Jesus Christ that looms largest? In the answer to that question lies the value of the Rally to you. May we each be able to answer as we look back, “I saw the Lord, high and lifted up.” Because I was there, I have come to know my Saviour better.

— AUDREY BATEMAN.

EUCARISTIC CONGRESS

By the Eucharistic Congress which was recently held in the city of Sydney, with elaborate ceremony and the use of all modern means of propaganda, the Roman Catholic Church sought to impress upon the community the accepted dogma of this church, that is, “the Sacrifice of the Mass,” and professed to carry through the streets the actual flesh and blood of Christ.

The Fourth Lateran Council of 1215, confirmed by the Council of Trent which terminated in 1563, decreed that those who refused to acknowledge the dogma “Transubstantiation” should be subject to the most severe penalty that could be imposed; and when and where the opportunity presented itself, the Roman Catholic Church was not negligent in carrying out the decree of the Councils.

The dogma of “Transubstantiation” means that, after the prayer of consecration by a priest, the whole substance of the bread and wine used in the Sacrament is changed into the real flesh and blood of Christ. This doctrine places the benefits of salvation in the hands of the priest; and those who refuse to acknowledge the so-called miraculous powers of the priest are condemned. In the final analysis the doctrine of transubstantiation emphatically declares that there is no salvation outside the Church of Rome.

It is good that we should turn the light of the Holy Scriptures upon the “Sacrifice of the Mass” or “Transubstantiation.” The Sacrament of the Lord's Supper, as instituted by our Saviour Jesus Christ, is recorded in Matthew's Gospel, Chapter 26. On the night that our Lord was betrayed, “He took bread and blessed it, and brake it and gave it to the disciples, and said, Take, eat, this is My body; and He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, for this is My blood of the New Testament, which is shed for many for the remission of sins.”

It is quite evident that the bread was not His material body, for He broke it with His hands, and the wine was most certainly not the blood that coursed through His body; for as yet His body was not broken nor His blood shed.

In instituting the Sacrament, our Lord was directing the attention of the disciples to an event in the history of the world that had not yet taken place, and that would be enacted on Golgotha’s Hill outside the city walls, when His hands that now broke the bread and passed the cup would be pierced with nails that would fasten His body to a cross, and the blood that was now coursing in His veins would be emptied from His body by the thrust of a soldier's spear.

The Sacrament of the Lord's Supper then being instituted, before Christ's sacrifice at a given point in history that had not yet arrived, makes it clear that the elements used, the bread and wine, were to be acknowledged as signs and seals of the sacrifice of Christ for the sins of His people.

We must also remember that the broken body and the spilt blood of Christ were only the visible manifestations of His atoning sacrifice. Who but God the Father and God the Holy Ghost could know the excruciating and agonising sufferings of the soul and mind of Christ, under the weight of imputed sin and heaven's sentence against all unrighteousness? Who, but Divinity, could observe the Christ performing, in each detail, His priestly office in making Himself a sacrifice for sin?

If you would translate the sacrifice of Christ in flesh and blood, then history will provide you with ten thousand times ten thousand such sacrifices. Are not the actual flesh and blood of Christ, broken and spilt at Calvary, but the visible manifestations of His unbounding grace and fathomless love poured out in suffering and sacrifice only accurately estimated and measured by Deity Itself? Is it not the Father and the Holy Spirit that declare the sufficiency of Christ's sacrifice equal to the sins of the whole world?

The all-sufficiency of Christ's sacrifice rests upon the dignity of His Person, God and man in two natures and one Person for ever. The Godhead of Christ brought His humanity, His human body and reasonable soul into a relationship with heaven and Deity Itself. God, the Father of Eternity, declares, “This is my beloved Son, in whom I am well pleased.” And that in Christ, He has found a ransom. The Proclamation from the Throne of God to sinful man is this. “Save him from going down into the pit, for I have found a ransom.”

On this earth Christ's sacrifice was fulfilled at a definite point in history; as the writer to the Hebrews declares: “So Christ was once offered to bear the sins of many, and to them that look for Him shall He appear the second time without sin unto salvation.”
The so-called Sacrifice of the Mass confers miraculous powers upon the priest, who, by the prayer of consecration, would crucify Christ afresh, thus withdrawing the Son of God from the Holy Place not made with hands, and imprisoning Him, body and soul and deity, within a wafer, making the Christ a spectacle before men, under the sacrificial weight of imputed sin. This is indeed the tradition of men that deflates spiritual values and, by superstition, establishes idolatry.

The Word of God declares that Christ, Who is seated on the throne in the highest heavens, “the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of His holy prophets since the world began.”

The Sacrament of the Lord's Supper is not a continual repetition of the sacrifice of Christ; that sacrifice was offered once and for all on the cross. We must not imperil our eternal salvation upon an ordinance dispensed by man. The perpetual sufficiency of Christ's sacrifice on the Cross of Calvary, that spreads its saving and life giving virtues from the beginning of time to the limitless vastness of eternity, is held secure in Christ's own hands. In the office of His Eternal Priesthood, He has never let the sacrifice pass from His hands. Never will that sacrifice be polluted by the hands of an earthly priest.

The broken body and poured out blood of Christ will never again appear on this earth; nor in heaven, but the visible evidence of His sacrifice appears in His glorified body on the seat at God's right hand, and on that seat shall remain, having entered into the glory for which He suffered. The body of Christ can never be concealed in a wafer, for it is a glorified body. A body, not of humiliation, but a body of perfection. The original to which every body of justified saints shall be moulded. His body is humanity glorified, not deified. For Christ is God and man in two distinct natures. Thus Christ's body is not omnipresent; it cannot be in heaven and on earth at the same time. The Sacrifice of the Mass is the invention of man, sponsored by superstition; it has become the most widely practised form of idolatry in the world today. A wafer, consisting of flour and water, enclosed in a monstrance and elevated by the priest, like the golden calf of Aaron, they proclaim, “These be thy gods, O Israel.”

The one and only sacrifice of Calvary found its completion when Christ said, “It is finished.” No hand but Christ's is worthy to bear that sacrifice. The Lord Jesus Christ, in the exercise of His priestly office, entered the Holy Place not made with hands, and carried that sacrifice with Him. His hands, and His alone, laid that sacrifice on the heavenly altar.

There is no altar in the Church on earth, for there is not any sacrifice to place upon it. But a table is spread and a supper is received, and, by this sacrament of the Lord's Supper, the benefits and virtues of Christ's sacrifice placed upon the heavenly altar flows to the Church on earth.

The bread and wine of the sacrament constitutes a memorial of the death of Christ. “This do in remembrance of Me.” Paul states that, by partaking of the sacrament, “we do shew forth the Lord's death till He come.” And by so doing publicly, we confess our complete dependence upon the sufficiency of Christ's atonement for our salvation.

The sacrament is a sign and seal of our communion and fellowship with Christ. Christ promised that we shall live by Him, and through Him, and in Him; all this is applied by the sacrament. Our eternal and spiritual life is wholly dependent upon Christ placing the sacrifice of Himself upon the heavenly altar. No earthly priest consecrates that sacrifice, but Christ Himself in the office of His Eternal Priesthood. The Apostle said, “Christ is not entered into the Holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

Christ's sacrifice is our life, His flesh and blood are, indeed, spiritual meat and drink to us, and it is evidenced by the continual experience of His sustaining grace and love; as Paul said, “The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?” In the Sacrament of the Lord's Supper no sacrifices are made, but the blessings of the sacrifice received.

We are one with Him; as if His body and blood were part of us. He is our great High Priest claiming the reward of His sacrifice, and the reward He claims is the life of His people, and that they might be with Him where He is and behold His glory.

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SUBSCRIPTIONS, ETC., FOR APRIL, 1953

NEW SOUTH WALES. – Mrs. M. Neil, Concord, £1/10/-, 30/5/58; Mrs. F. Ramsay, Maclean, 6/-, 31/12/53;; Mrs. W. Gregor, Dunoon, 19/6, 31/12/53; Miss E. Kearns, Grafton, 15/-, 31/12/54; Mr. M. E. Brook, Mt. George, £1, 31/8/54; Mrs. E. Martin, Maclean, 14/-, 31/8/54; Mrs. M. A. Harris, Hornsby, 12/-, 31/12/54; Mr. L. Ramsay, Wollongong, 6/-, 30/4/54; Mrs. J. Leech, Ivanhoe, 6/-, 30/4/54; Mr. J. C. McKinnon, Penshurst, 6/-, 30/4/54; Mr. J. McDonald, Marrickville, 10/-, 28/2/54.

VICTORIA. – Mrs. A. Aldwinckle, Hamilton, 7/6, 31/12/53.

DONATIONS

Mr. L. Ramsay, Wollongong, 4/-.

SUBSCRIPTIONS, ETC., FOR MAY, 1953

NEW SOUTH WALES. – Mr. G. Buchanan, Harrington, 7/6, 30/4/54; Mr. W. J. Martin, Bankstown, 6/-, 28/2/54; Mr. Alex Thompson, Sydney, 10/-, 31/5/55; Mr. C. Ramsay, Lismore, £1, 30/4/54; Mr. R. Muldoon, Taree, £2, 31/10/56; Dr. Helen Ramsay, Temora, 6/-, 31/8/53; Rev. M. C. Ramsay, Taree, 6/-, 31/10/54; Miss M. Murchison, North Sydney, 12/-, 30/5/54; Mrs. C. Nesbit, Ashbury, £1, 31/8/60; Misses Davis, Summerhill, 10/-, 30/4/56; Mr. C. J. Green, Woodford Leigh, £1, 30/4/56.

VICTORIA. – Mr. R. J. McMillan, Preston, £1, 31/3/54; Mr. C. Mackenzie, Moorabbin, 6/-, 30/9/54; Mrs. Christina McDonald, Nareen, 6/-, 31/12/54; Mrs. S. Harris, South Yarra, 6/-, 28/2/53; Mrs. M. Ashman, Dandenong, 10/-, 31/10/54; Mrs. J. K. Rintoul, Morwell, 10/-, 28/2/54; Miss M. McLean, E. St. Kilda, 12/-,
31/12/54; Miss C. McLean, E. St. Kilda, 10/6, 31/12/55; Mr. A. McLean, Eltham, 6/6, 31/12/54; Mrs. Dowling, Footscray, 8/6, 31/12/54; Miss M. Nicolson, Buninyong, 6/6, 30/4/59.

DONATIONS
Miss J. Begg, Sydney, £2; Mr. Alex Thompson, Sydney, £2; Anon., Victoria, 13/6; Anon., Victoria, 11/6.

WELFARE OF YOUTH RESULTS, 1952
(Continued from Last Issue)

METRICAL PSALMS
Infants Section. – Maclean: Wanda Green, Sjoukje Reitsma, Lorraine Towers. Hamilton: Donald McFarlane, Mary Jackson, Pearl Jackson. John McIntosh, David McIntosh.

ESSAY
Manning: Graeme King.

SEARCH WORK
Prizes. – Junior: Patricia Bailey (Maclean), 1199, first prize; Robert Gilbert (Maclean), 998, second prize. Intermediate: John Green (Maclean), 1200, first prize; Alison Walter (Maclean), 1199, and Allan Gilbert (Maclean), 1199, second prize divided. Senior: Colin Gray (Maclean), 1198, commended; Karin Webster (Maclean), 1198, and John King (Taree), 1198, first prize divided; Elizabeth King, (Taree), 1193, second prize.


JUNE BIRTHDAYS
MANY HAPPY RETURNS
“I will never leave thee nor forsake thee.”
Heb. 13: 5.
INFANT BAPTISM

Before we enter into the consideration of the objections of the antipaedo-baptists to the Sacrament of Baptism being administered to infants of believing parents, we desire it to be clearly understood that we recognise as fellow Christians all who trust in Christ for their salvation, but maintain that their Christian profession is imperfect in proportion as they depart from the doctrines of Holy Scripture. While drastic means may be necessary to expose error, such means should not be used to measure our Christian affection to the household of faith.

The Sacrament of Baptism administered to infants of believing parents is vigorously rejected by the antipaedo-baptists (pedo, meaning infant). The Reformed Churches are charged with "perpetuating a lie." Dr. T. T. Shields, of the Independent Baptist Church of Canada, condemns such reformers as John Calvin and John Knox, for carrying the "curse of infant baptism" into the Reformed Church. Such strong language is born of ignorance, and is maintained by a misrepresentation of the Holy Scriptures; and, while it is the common boast of the antipaedo-baptists that they believe the Bible to be the very Word of God, they repudiate its instruction by remaining silent on those Scriptures that do not support their own peculiar ideas. In support of the above charge, we shall consider some of the objections raised by the antipaedo-baptists.

The antipaedo-baptists object to the rite of Baptism being administered to children, because they are incapable of conscious experience, and therefore cannot exercise faith in the Lord Jesus Christ. We would ask the following question: Seeing that faith is the recognition of Christ as Saviour and Lord, and that "faith is the gift of God," why cannot infants recognise Christ as Lord and Saviour?

We are told that the whole question is unreasonable, as the child is incapable of conscious experience. We are not dealing with human reason, but Divine revelation. We are interested in what God has revealed and not what the antipaedo-baptist thinks or the conclusions of human reason; therefore, we are not prepared to substitute the reasonings of the antipaedo-baptists for the Inspired Word of God. “Nothing is more senseless than the attempt to modify the results of the inspiration of Jehovah in conformity with human reason.” (Hodge.)

The Holy Scripture reveals emphatically and conclusively that an infant is capable of recognising Christ as Saviour and Lord. If we turn to 1st Chapter of Luke's Gospel, we find the unborn John recognised his yet unborn Lord and Saviour. “When Elizabeth heard the salutation of Mary, the babe leaped in her womb,” and Elizabeth, being “filled with the Holy Ghost,” said, “the babe leaped for joy.”

The antipaedo-baptists inform us that such a thing is impossible; as the unborn John was incapable of conscious experience. But the Holy Spirit declares that the recognition actually occurred, and we are prepared to accept the Word of God rather than the reasoning of men. We believe and are persuaded that all things are
possible with God. It should be remembered that the regenerating work of the Holy Spirit is hidden from human observation (John 3: 8.) The Angel of the Lord, speaking to Zacharias concerning John the Baptist, said, “and he shall be filled with the Holy Ghost; even from his mother's womb.” (Luke 1: 15.) In the light of this text alone, the proselyting activities of the antipaedo-baptists stand condemned so far as the above objection is concerned, that “infants of believing parents should be refused the rights of membership in the Church of Jesus Christ because they are incapable of conscious experience.”

In the 2nd Book of Samuel, 12th Chapter, we have an account of the death of David's infant son, and in the 23rd verse the words of David are recorded. “But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.” If David is to be reunited with his son, it must be in heaven, and his infant son could only enter into heaven by the sacrificial death of Christ, and the regeneration by the Holy Spirit. David, speaking by the inspiration of the Holy Ghost, makes it quite emphatic that he would go to be with his son. The antipaedo-baptists forbid David's son from passing through the gates into the City of God, because he was “incapable of conscious experience.”

Infants, as well as adults, need to be regenerated by the Holy Spirit before the gift of God, which is eternal life, can be realised. Paul, writing to the Romans, says, “Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.” The reference to “those who had not sinned after the similitude of Adam's transgression” is to infants. To quote Dr. Chalmers on the text: “Death reigned even over infants who were incapable of sinning as Adam did when the appetite prevailed in its contest with the sense of known duty, and with the fear of known consequences.” The text makes it clear that infants as well as adults are wholly dependent upon the sufficiency of the sacrificial death of Christ for salvation; for “death reigned over them.”

The antipaedo-baptists must reject the clear statement of God's Word if they lay the charge of actual sin against infants. Infants cannot be Covenant Breakers. When God makes known the Covenant of Grace through His servant, Peter, saying, “The Promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” (Acts 2: 39), it is abundantly clear that the children of believing parents are embraced in the promise, and infants present on the occasion of Peter's sermon were undoubtedly baptised with their parents and received into the membership of the Church.

The favourite text of the antipaedo-baptists is Mark 16: 16: “He that believeth and is baptised shall be saved”; and the usual course of their argument is that infants are incapable of conscious experience, therefore they are incapable of believing, and should not be baptised; as believing is essential to baptism. But, as usual, they remain silent on the remaining part of the text, which reads: “but he that believeth not shall be damned”; thus, according to the reasoning of the antipaedo-baptists, all children dying in infancy are damned. To quote the Rev. Malcolm MacKay: “Now let us turn the reasoning of the baptists upon themselves. They say, infants cannot believe, therefore they must not be baptised, but the verse continues, 'he that believeth not shall be damned.' Infants cannot believe, therefore they shall be damned.”

This is indeed a pernicious doctrine, for which there is not the slightest evidence in Holy Writ; it is purely a human invention. According to this doctrine, God is dependent upon the child reaching the state of conscious experience before He can save the child; thus making God subject to the individual's mental development; and the antipaedo-baptists, on this ground, refuse children membership in the Church of Jesus Christ.

The sacrificial death of Christ has made provision for all the little children that will adorn the streets of New Jerusalem; those who died in infancy and had not “sinned after the similitude of Adam's transgression,” even as David declared concerning his own son.

The Lord Jesus Christ confirms all that has been said concerning the regeneration of little children. Our Lord was “much displeased” with His disciples when they sought to hinder those who brought the little children to Him, and said, “Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.” When the little infants were brought to Christ, it implies faith on the part of the parents that brought them. Our Lord did not preach to the little children; He did not wait until they made a profession of faith, but He received them, “And He took them up in His arms, and put His hands
upon them, and blessed them.” (Mark 10: 16.) The blessing of Christ is regeneration. Christ not only received the little children as members of His Church, but declared, “Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” The Lord anticipates the objection of the antipaedo-baptists, on the ground that a little child should not be received into the membership of the Church of Christ, because the infant is incapable of conscious experience; as in Luke 18: 15, the Greek word used is “Brephe” meaning “Little Infant.”

For further Scriptural evidence against the antipaedo-baptists objection that an infant should not be received into the membership of the Church, because the infant is incapable of conscious experience, We would direct our readers attention to Isaac, whose regeneration was assured while the aged Sarah laughed within herself. For God said unto Abraham: “In Isaac shall thy seed be called.” And Paul states that, “Isaac was the son of promise.” (Gal. 4: 23.) To Jacob, whom Rebekah knew was the favoured of the Lord, before he was born, “the elder shall serve the younger.” (Gen. 25: 23.) To Joseph, and the revelation made known to him while he was yet a child. (Gen. 37.) To Moses, hid for three months by his parents, by faith. (Heb. 11: 23.) To Samuel, whose regeneration was assured while his mother yet prayed to God for a son. “And Eli answered and said, go in peace, and the God of Israel grant thee thy petition that thou hast asked of Him.” The Inspired Word informs us that “Samuel ministered before the Lord, being a child.” “And Eli answered and said, go in peace, and the God of Israel grant thee thy petition that thou hast asked of Him.” The Inspired Word informs us that “Samuel ministered before the Lord, being a child.” “And Eli answered and said, go in peace, and the God of Israel grant thee thy petition that thou hast asked of Him.”

The Sacrament of Baptism is the sign and seal of membership in Christ's Church, and little children embraced in the Covenant Promise of God are entitled to the sign and seal of the Covenant. It is not only unjust, but a violation of trust, on the part of believing parents (whose children come within the Covenant Promise) to deny their children the status of membership in Christ's Church on earth; such an act must be accompanied with great spiritual loss to the parents and their children, regardless of how devoted the parents may be, their children are, by their attitude of the parents, left with the impression that they are outside the Church of the Living God and therefore strangers and foreigners to the Covenant of Promise. To leave such an impression in the mind of a child is contrary to the Spirit of Christ, who said, “Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God.”

We feel that sufficient has been said, and sufficient references to the Holy Scriptures given, that those who have held the objection that infants must be refused the sign and seal of the Covenant in Baptism, on the ground that such infants are incapable of conscious experience, must withdraw their objection or stand opposed to the Inspired Word of God.

(Next issue, we propose to deal with references to Infant Baptism in the New Testament.)

The Moderator's Address to the Presbyterian Synod

Responsibility rests upon us, both in profession and practice, to assert, maintain and defend the distinctive principles of Presbyterianism, as embodied in our Subordinate Standards, which we have declared by solemn vows to be founded upon the Word of God and agreeable thereto. We have no justification whatever to continue as a separate denomination unless we conscientiously maintain and propagate the Faith, once delivered to the saints, and which we are persuaded finds its purest expression in the distinctive principles of our Church.

The great doctrines of the Christian Faith do not change with the passing generations; for they are the very thought of God, who is the same, “Yesterday, today and for ever.” And we cannot discharge our duty to the great Head of the Church, the Lord Jesus Christ, unless we embrace the whole system of Truth, and count not our lives dear in its defence and propagation.

The fact that we find ourselves a minority group does not justify any compromise nor must we permit human reason to over-ride revelation, that is, to substitute the wisdom of men for the wisdom of God. The doctrines of God's grace are not acceptable to a materialistic world; because, they declare the Universal Sovereignty of God, and leave no place for the pride of man or his vain philosophy. The fore-ordination of God wipes out all merit of human achievement and the Gift of Faith determines that Salvation is all of grace.

The Christian religion is not constituted by a vague, unsubstantial feeling of mystery stirring the emotions, as the individual struggles to penetrate the infinite. Religion in its purest form is to know God, as He is revealed to us in Jesus Christ, and Christ reveals
tremendous impact upon the people. The sermons after Pentecost were indeed the embodiment of doctrine; God's Sovereignty, Omnipotence, Omniscience, and the Covenant of Grace. Such preaching stirred the anger of the Sadducees (Acts 4: 6; 5: 17). Stephen declared the doctrines of God's grace, a full and free Gospel, and he was charged with disloyalty to Judaism and roused the Pharisees, which brought the whole force of the Sanhedrin against the Church in a bitter persecution; but the persecution did not silence the preaching of the distinctive principles of Christianity.

In the fulfilment of our responsibilities, we cannot expect to be received in any way different by this generation. To maintain, defend and propagate the Faith will certainly be accompanied with blessing, but will not win the favour of the world. Responsibility is heavy upon us, for if we take a world view, it is evident that the Church is more interested in numerical strength and political influence, than to maintain the faith once delivered to the saints. Its concept of philanthropy and social progress is divorced from sound doctrine. The constitution of the World Council of Churches is wide enough to embrace a conglomeration of religious thought, that the deity of Christ is invited to share the Throne with cultured paganism. And, while we may commend the object of the International Council of Christian Churches in opposing the Modernism of the World Council, nevertheless, the constitution of the I.C.C.C. is one of compromise. The leaders of the I.C.C.C. are dispensationalists, who twist the Holy Scriptures to fit in with their prophetic programme, limiting the sufficiency of the Atonement by teaching that, in the future, the Jews must be saved by the law. The largest denomination in the movement openly deny the Covenant promises of God, and boasting of Evangelicalism, but the true sense of Evangelism is lost in the confusion of Arminianism that predominates in the movement. Dr. B. B. Warfield has this to say concerning true Evangelicalism. “It means utter dependence on God for Salvation. It implies, therefore, need of salvation and a profound sense of this need, along with an equally profound sense of helplessness in the presence of this need, and utter dependence on God for its satisfaction. Its type is found in the publican who smote his breast and cried, 'God be merciful to me, a sinner!' No question there of saving himself, or of helping God to save him, or opening the way to God to save him. No question of anything but, 'I am a sinner, and all my hope is in God my Saviour.'”

A few months ago, a new Bible was thrust upon us; the Revised Standard Version. This work was carried out by a Committee appointed by the International Council of Religious Education, under the chairmanship of Dr. Luther A. Weigle. In the advertisements that preceded its release to the public, it was claimed that it “contained no change in doctrinal or fundamental concept”; but they were most careful not to allow any
scholar outside their own exclusive circle to examine this translation; and now that the Bible is on the book shelves, it is evident that any preview by a Reformed scholar would have considerably reduced their sales. Dr. O. T. Allis states that it is a paraphrase, in many places without textual support, and reflects the general liberal theology of the translators. Dr. Boettner declares, “it tones down the supernatural and particularly the Deity of Christ.”

Two weeks ago, Jas. B. Nicolson, President of the Fraternal Union for Bible Testimony, attacked the Covenant relationship of God to the children of believing parents in an advertisement in the “S.M.H.” Our complaint against Mr. Nicolson is, that he has deliberately misrepresented the Reformed Churches in order to prop up his own convictions. Mr. Nicolson states, “that the great Churches have today ignored the command and contented themselves with what is called 'infant baptism' or a sprinkling of water on a baby and a prayer that the Holy Spirit may be given to this infant, that he may be born again.” In every confession and catechism of the Scottish Church since 1560 the Covenant relationship is emphasised. The Westminster Confession states, “The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will in His appointed time.” C.38, S.6.

We live in an age when the ecclesiastical atmosphere is polluted; on the one hand we have a reconstructed Bible, which aims at destroying the supernatural in the religious life of the people, to eliminate the Virgin birth is a blow, aimed to destroy the Incarnation; and, on the other hand, we have the self-aggrandizement of fundamentalists, who glory in their humility, so-called; and by self-appointment, ignoring the doctrine of the Church, tear in pieces and re-arrange the great doctrines of Holy Scripture. The Scripture no longer interprets itself, but, under the guise of being taught of the Spirit, they establish themselves as the seat of authority.

The Synod of Eastern Australia maintains the distinctive principles of the Faith, which was affirmed by the protest of 1846 and the Act of 1952. The task before us is to propagate the Faith, for we are commissioned to preach the whole counsel of God, and as such preaching was the supreme need of the infant Church, so it is the supreme need of the hour. The subject matter for our sermons is set forth in the Holy Scripture, which has been summed up by Dr. Warfield. “The supernatural fact, which is God; the supernatural Act, which is miracle; the supernatural work, which is the revealed will of God; the supernatural redemption, which is the divine deed of the divine Christ; the supernatural salvation, which is the divine work of the Divine Spirit.”

In the sphere of religious truth, God is the only author, but He is also the truth. God is the reality that is brought before our mind, and God is the reality that we must bring before the people, and we can only know God as He is revealed to us by Christ in the exercise of His prophyctic office, and that is doctrine.

The covenant of grace cannot be rightly understood until the heart and mind is brought into agreement with the great doctrines of the Absolute Sovereignty of God. It is all very well to cry, “Come to Jesus,” but such a cry is shallow and empty, and void of conviction, unless we know that all that the Father hath given Christ shall come to Him, and he that cometh to Christ He will in no wise cast out. The Arminian cannot preach a Gospel of full assurance, but we preach a Gospel of full assurance; for we know that, whosoever cometh unto Christ will be received, because the Father draws him, and, by the same doctrine of God's sovereignty, the recipient of grace can have full assurance of salvation for all that the Father hath given Christ, not one of them shall be lost, save the son of perdition, that the Scriptures might be fulfilled. It is well to preach that the blood of Christ cleanseth from all sin; but, before we make such a pronouncement, we must know the all-sufficiency of Christ's sacrifice, which involved the incarnation and the dignity of Christ's Person.

As members of the Synod of Eastern Australia, an heritage has been passed on to us, and in our generation We must assume the responsibilities of that heritage.

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**CHURCH NEWS**

**New South Wales**

At a meeting of the Richmond-Brunswick Congregation, held late in May, it was decided to request the Northern Presbytery to invite Rev. D. G. C. Trotter to supply that congregation for a period of not less than two years. It is heartening to learn that a congregation which has been without permanent supply for so long desires the services of a minister of our Church. It is hoped that this invitation will be in the Rev. Trotter's hands in the near future.

An effort is being made for an esteemed elder of the Richmond-Brunswick congregation, Mr. H. McPherson, to meet Her Majesty the Queen when she visits the Northern Rivers of N.S.W., early next year. It will be of interest to many to learn that Mr. McPherson has in his possession a medal, presented to all who took part in a “Review” in Edinburgh during the reign of Queen Victoria. General Dobbie, during his visit to Sydney, met Mr. McPherson, and was much interested in this medal.
The Fellowships on the Hastings had their annual United Meeting in Wauchope early in May. This year, they had the pleasure of seeing some of Dr. Andrews slides, which privilege was greatly enjoyed. The Sacrament of the Lord's Supper was dispensed at Kindee on the second Sabbath of June.

On this occasion, Canon Marcus Loane was the preacher at all the services, apart from the address immediately connected with the dispensing of the "Supper." Canon Loane had preached in Kindee, while a chaplain in the forces during World War II. At that time, he was stationed with the troops on the Ellenborough River. This led to a number in the Kindee district desiring to hear more of Canon Loane's preaching. The members of Session, in whose hands the arrangements for the communion rested, were persuaded that a visit from Canon Loane would reach some beyond our own Church, and in this they were not disappointed. Canon Loane's services were greatly appreciated.

During the month of June, our Missionary, Dr. Andrews, has been busy on deputation work. Apart from visiting St. George's, Hunter, Barrington, and the Manning congregations, he was one of the guest speakers at the Missionary Convention at Wentworth Falls. In connection with Dr. Andrews visit to Wentworth Falls, the convener of our Missions Committee has received a warm letter of thanks from the parties responsible for the Convention, expressing deep appreciation of the Doctor's ministry there, and also high praise for the standard of the films and slides. – J. A. Harman.

Delayed Victorian News

[The writer regrets that, through loss of a manuscript, which was forwarded for publication in April, portion of this contribution is greatly delayed.]

Geelong. – A pleasing function took place in the Geelong School Hall on Saturday, February 29th.

The children of the families connected with the Church had been promised each a prize if they should repeat three Psalms correctly and sing them to prescribed tunes. The very young children were encouraged to learn one Psalm perfectly, and be able to sing it.

Six did the full work set, and three older girls, in addition, repeated and sang select portions of three other Psalms. Four young boys did the junior work successfully.

The function referred to above was for the presentation of these prizes. The parents provided afternoon tea, and had as their guests not only the children but some of the aged people of the Church. Mr. Muir, the aged elder of the congregation, presented the prizes to the boys, and Miss Price, a very faithful member over many years, presented the awards to the girls.

On behalf of the Presbytery, the Rev. J. L. Graham handed to Mr. Muir, who, some days before had had his 93rd birthday, a nice copy of the "Letters of Samuel Rutherford," to mark their regard for him and their appreciation of his long service to the Church.

On the second Sabbath in March, a special service was held for the young people. There was a good attendance, and the singing was led by one child from each family for Psalms sung. The sermon was based on Moses lifting up the serpent in the wilderness.

For some months, difficulty has been found in getting supply for the vacant pulpit. The congregation, in their distress, have once again turned to the Rev. A. D. McIntosh, of Hamilton, and requested him to come to them. A call containing about twenty signatures was presented to him at a meeting of the Presbytery, held in St. Kilda on the 18th May. Mr. McIntosh said the call had placed him in a dilemma, and he requested time to give it consideration. It is expected Mr. McIntosh's decision will be made known early in July.

In view of the desire of the Geelong congregation for a settled minister, and also in view of St. Kilda's desire to have the full time services of Mr. MacRae, the proposal that he should divide his time between Geelong and St. Kilda has been abandoned for the time being by the Presbytery; The senior Hamilton minister has been appointed to give supply there until the end of July. – I. L. G.

Adelaide. – Upon the retirement of the late Rev. J. Campbell Robinson, who had acted as interim Moderator for many years, the writer of these notes was appointed by the Victorian Presbytery to have the spiritual oversight of the little flock in Adelaide. He was able to visit this city in the early days of May last, and call upon all the families associated with the Church.

Since a minister from Victoria last visited these friends, death has removed two aged ones from their midst. In the death of Mr. Hugh Sinclair, brother of the late Rev. John Sinclair, of Geelong,
the Church has lost a good friend. Our ministers frequently stayed at his home and, in the days when cottage meetings were possible, his home was always available for these. In his last days, and for some years prior to his departure, he was cared for by a devoted niece, one of the daughters of the late minister of Geelong.

Another bereavement which should call forth the sincere sympathy of the Church was that suffered by Mr. Pridham, in the sudden death of his wife. Mr. Pridham has served as an elder of the Church for many years. May the Father of Mercies and the God of all Comfort richly bless His bereaved servant.

Much pleasure was experienced in calling on the various families visited. Everywhere the visitor was received with kindness. Captain Kerr, our other elder in the city, with Mrs. Kerr, helped greatly in various ways, but especially by conveying the visitor to several homes. He also had much appreciated help in this respect from Mr. and Mrs. Crawford.

May God graciously bless all these Adelaide friends and, although far from regular Free Church services, may none of them ever be far from the Master Himself. — I. L. G.

St. Kilda. — This congregation was not unmindful of the request of the Queen for prayer in view of her coronation. The brethren of the Reformed Presbyterian Church, with their minister, the Rev. W. R. McEwen, B.A., graciously consented to unite with the St. Kilda congregation in a pre-coronation service, held at the Bible House, Melbourne, on the last Sabbath afternoon in the month of May. There was a pleasing attendance. Conduct of the service was shared by Messrs. McEwen and Graham, the former preaching the sermon, in which he explained the significance of some of the more important symbols used in the coronation.

The Rev. Kenneth A. MacRae and Mrs. MacRae, of Stornoway, Scotland, arrived in Melbourne, on the 10th June. They were welcomed by the congregation at an evening meal on the 12th, when words of welcome were spoken by the interim-Moderator of St. Kilda, who occupied the chair; the Rev. A. D. McIntosh, Moderator of Presbytery; Mr. H. C. Nicolson, elder, who spoke on behalf of the Session and Congregation; Mr. Maxwell Bradshaw, the Honorary Procurator of our Assembly; and the Rev. W. R. McEwen. In his reply, Mr. MacRae told how the way had opened up in Scotland for them to come to Australia. He expressed grateful appreciation of all that had been done here, in preparation for his coming, and of the very hearty welcome given them that evening.

Thereafter, adjournment was made to the church, where a public service of thanksgiving and prayer was held. At this, Mr. MacRae spoke on the subject, “Scotland Today.” He regretted that he did not have a pleasing report to bring to them on this topic. There had been a great drift in recent years. Modernism had wrought havoc in the churches, and many had turned to ritualistic practices in the hope of regaining lost ground. He lamented the growth of Arminian teaching, and expressed the conviction that only by purity of doctrine, accompanied by purity of worship, could the Church be truly built up.

The services in St. Kilda on the following Sabbath were conducted by Mr. MacRae, when there were largely increased congregations.

Hamilton. — At the close of the Branxholme communion thanksgiving service in March, Mr. S. Costello, on behalf of the congregation, handed to the pastor, the Rev. A. D. McIntosh, a well filled envelope of pound notes, expressive of the regard felt for him, and to enable him, with his family, to have a pleasant holiday in New South Wales. A similar presentation was made at Hamilton, at the close of the annual congregational meeting, Mr. Jackson, elder, acting as spokesman for the congregation.

Note Regarding the Editor. — Victorian readers, as well as those in New South Wales, will regret that the Editor has been compelled to relinquish some of his duties because of ill-health. He is able, however, to continue his Sabbath pulpit work, and also attend to urgent pastoral visitation. The prayer of his readers will be that, in the mercy of God, he may be speedily restored. — I. L. G.
SERMONS OF THE LATE REV. J. C. ROBINSON

We have been advised that a selection of the sermons of the late Rev. J. Campbell Robinson have been published in book form. Those desiring to purchase copies should communicate with Mrs. J. C. Robinson, Woodford Leigh, 3C, N.S.W.

ACKNOWLEDGMENTS

The General Treasurer acknowledges with thanks the following amounts:

MISSIONS. – Maclean W.M.A., £100; Anna Bay, £8/10/-; Raymond Terrace, £3; Victorian Presbytery, Interest on Bonds, £20/6/-; Manning L.M.S., £90; Woodside, £1; Manning, Sundry Donations, £3/15/-; Hastings, £78/15/-; Hamilton, £93/12/-; Grafton, £8/15/-; Geelong, £10; St. George’s, £10; Hunter-Barrington, £6; Richmond-Brunswick, £7; St. George’s, £235; Maclean, £40/11/-; Collections taken at lectures by Dr. J. C. Andrews, Alstonville, £15; Mullimbimby, £5; Various Meetings, Manning, £16/15/-; Grafton, £44/12/9.

TRAINING OF MINISTRY. – Anna Bay, £12/16/-; Raymond Terrace, £11/3/-; Hastings, £12/6/-; St. Kilda, 10/-; Hamilton, £14/1/-; Grafton, £4/11/-; Geelong, £2; St. George’s, £45/3/6; Richmond-Brunswick, £2.

PUBLICATIONS. – Hastings, £10; St. Kilda, £1/10/-; Grafton, £1/5/-; St. George’s, £4/9/9.

ASSEMBLY GENERAL FUND. – Anna Bay, £4/15/-; Raymond Terrace, £1; Manning, £3/5/9; Manning, from General Fund, £9/14/3; St. Kilda, £3/15/-; Hamilton, £9/4/-; Geelong, £1; St. George’s, £15; Maclean, £14/14/6; Wauchope, £8.

WELFARE OF YOUTH. – Anna Bay, £5/10/-; Raymond Terrace, £1; Manning, £1/12/6; Hastings, £5; St. Kilda, 10/-; Hamilton, £9/3/-; Grafton, 5/-; St. George’s, £7/0/6; Mrs. Bain, Birthday Fund, 10/-.

CHURCH EXTENSION. – Anna Bay, £4/15/-; Raymond Terrace, £3/15/-; Manning, £5/3/-; St. Kilda, £1/10/-; St. George’s, £6/6/-; Maclean, £18/7/-; Hastings, £5; Geelong, £1.

WIDOWS AND ORPHANS. – Manning, £3/3/-; Hamilton, £11/8/-; Grafton, £9/10/-; Geelong, 10/-; St. George’s, £5/12/-; Maclean, 10/-.

GENERAL. – Wauchope L.M.S., for Dr. Mackay, £16; Richmond-Brunswick Refund, £25; Estate of the late Hector Maclean, £1600; Sale of Confession of Faith, per Rev. J. A. Webster, £1.

SEARCH WORK

(1st Chronicles 17-23)

1. Who did God instruct to say to David, “Thou shalt not build me an house to dwell in”?
2. Why did David ask Ornan for his threshing floor?
3. How did the Lord answer David when he built the altar and offered burnt offerings and peace offerings?
4. In whose day did the Lord promise to give peace and quietness to Israel?
5. Who sinned in commanding Israel to be numbered?
6. Write out a verse which commences with, “Now, my son.”
7. Give the chapter and verse where Moses is called “the man of God.”

Answers to be sent to Mrs. J. C. Robinson, Woodford Leigh, 3C, N.S.W.

JULY BIRTHDAYS

MANY HAPPY RETURNS

“Set your affections on things above, not on things on earth.” Col. 3: 2.

1953.

      8 – Ewen Young, Geelong.
      8 – Colleen Murray, Burrell Creek.
      8 – Robert Milligan, Tinonee.
      12 – Edith Campbell, Marlee.
      12 – Douglas Polson, Pampoolah.
      13 – Alexander Beckenridge, Haberfield.
      13 – Joy Mackay, Kincchela.
      15 – Ronald Graham, Wingham.
      17 – Linda Polson, Pampoolah.
      17 – Allan Muldoon, Tinonee.
      18 – Rhonda Moore, Killawarra.
      20 – Joy Nicholls, Raymond Terrace.
      20 – Douglas Hinton, Cundletown.
      20 – Robyn Mathias, Maclean.
      22 – Peter McFarlane, Branxholme.
      22 – Johan Wells, Geelong.
      25 – Dennis Muldoon, Tinonee.
      27 – Donald Causley, Chatsworth.
      29 – Noel Murray, Bunyah.
      30 – Malcolm Moore, Killawarra.
      30 – John Mackay, East Kempsey.
Christ and Him Crucified

The Lord Jesus Christ is often set before us as an example. Our attention is drawn to His unselfish devotion to a great cause, His love and sympathy displayed in deeds of kindness, His patience and forbearance in the face of suffering and death. We are told that, to follow Christ's example is indeed true Christianity.

To preach Christ as an example and base salvation on good works is to put eternal life beyond the reach of the human race; as the Word of God declares that, “The wages of sin is death,” and sin shall not be forgiven without death, “For without the shedding of blood there is no remission of sins.”

The Apostle Paul knew that to preach Christ as an example would imperil the salvation of men, and such a grave danger faced the Corinthians. The Greeks would be ready to give Christ a place among their multitude of gods, providing that the crucified Christ was left out; for the blood of Christ shed on Calvary's Cross was to the Greeks foolishness; therefore, Paul states his determination to “know nothing” among the Corinthians, “save Christ and Him crucified.” In other words, Paul states that, in his preaching, the emphasis would be upon the sacrificial death of the Lord Jesus Christ. The chief and principle thing in the Gospel is Christ's death, and the great significance of His death resides in the dignity of His person. He is God and man, in two distinct natures and one person for ever.

Paul's object was to declare how Christ died for our sins. Christ's death on the Cross is the most important part of His revelation to us, far more important than His deeds of kindness while He was upon the earth. In magnifying the Cross, Paul did not take away anything from the words that Christ spoke or the deeds He did; but reveals to us that we cannot emulate the deeds of Christ, nor can human wisdom enrich the words that He spoke.

When Christ is set before us as an example, and we are urged to make our lives a pattern of His, there is set before us an object that we have no hope of achieving. An example will not wipe away our sins that deserve the wrath of God; it will not ease a guilty conscience.

In the first place, let us consider our Lord's acts of mercy. Every kindness shown by Christ cannot be separated from the miraculous. He raised the dead, gave sight to the blind, hearing to the deaf, and healing to the sick. He did not prescribe treatment as a skilled physician. He carried no drugs. Christ spoke, and that which was humanly impossible was accomplished. The records of Christ's good works are the records of
His miracles. The Gospels tell us of no deed of mercy or benevolence done by the Lord Jesus Christ that was not miraculous. Those who present Christ as a personal example of good deeds can neither emulate His deeds nor have the remotest idea how anyone else can do so. Christ did not found any hospitals for the sick, nor did He organise any relief committee for the poor.

The Apostle Peter, in the house of Cornelius, emphasises what has already been said: “How God anointed Jesus of Nazareth with the Holy Ghost and with power. Who went about doing good, and healing all that were oppressed of the Devil, for God was with Him.” (Acts 10: 38.) We must remember that, while our Lord was indeed man, He was not simply a human person, but God and man in one person.

It is true that Christ has left an example for those who will follow Him. It is set forth in His obedience to the law of God: “Thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy strength, and thy neighbour as thyself.”

In order to love God, we must know Him, and the greatest revelation of God is in the sacrificial death of Christ. God in infinite love sent His only Son into the world to exchange places with us; that He would suffer for imputed sin, our sin, that we might be redeemed by imputed righteousness, His righteousness.

Your sin is born in your own mind and nourished in your own heart. You cannot rid yourself of sin's condemnation; you carry it with you into every experience, and you will take it with you into eternity, unless you are redeemed by the blood of Christ. The plan of redemption is God's plan; it belongs to Him and He executes it for the salvation of men. God's gifts of incomprehensible magnitude were not secured by the Saviour's miraculous deeds of kindness in restoring sight to the blind or relieving physical distress; but by the sacrifice of Himself on the Cross of Calvary.

Paul's message, therefore, was “Christ and Him crucified.” First, Christ; as with all the Apostles, they proclaimed Christ's pre-incarnate glory. God the Son, clothed with all the attributes of Deity, came into his world and appeared before men in human nature, and, by His death for the sins of men, and His exaltation, in glorified human nature, to God's right hand, and given a name that is above every name, because of His obedience unto death, even the death of the Cross.

God, the Holy Spirit, declares that Christ's purpose in coming into the world was to die, “the just for the unjust,” being “delivered for our offences and raised again for our justification.” Our salvation is not by example, but by Christ's action, that, “through death, He might destroy the works of the Devil” and “we have redemption through His blood.” It is not Christ's example that saves, but His sacrifice.

We would not underestimate Christ's deeds of kindness or His words of wisdom spoken among men; every experience and action in the whole of the thirty-three years He spent on earth contributed to man's salvation, each hour equipped Him for death, that He would truly represent us before the judgement seat of God. To preach Christ without preaching Him as the crucified one is to preach another Gospel. Without the crucifixion, He will not be the Saviour of men.

Let us turn to Christ's testimony of Himself. Nicodemus was attracted to Christ by the things He said and the deeds He did; but our Lord said, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life.” On the Mount of Transfiguration Christ spoke with Moses and Elias, and the whole subject of their conversation was His death, “His decease that should be shortly accomplished at Jerusalem.” To the Greek strangers that inquired for Him, He answered, “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit,” and again, “And if I be lifted up from the earth, I will draw all men unto Me. This He said, signifying what death He should die.”

The ordinance that He has appointed to commemorate Himself is His death. “This do in remembrance of Me”; not as an example, or even a teacher, but to symbolise, or show forth, the all sufficiency of His atoning death on the Cross of Calvary; His broken body and His shed blood.

The sacrifice of Christ can never be separated from the magnificence of the City of God; for the theme of the celestial hosts in their songs of praise is, “Worthy is the Lamb that was
slain.”

Christ has indeed left us an example of how we should love God, and our neighbours; but precept and example is not enough. Our sins must be forgiven and the Spirit of Christ must dwell in us.

Christ's death alone secures our pardon and regeneration. The law of God requires our death. “For the soul that sinneth it shall die.” But the law of God did not require Christ's death; but God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life. The Saviour willingly placed Himself under the law that, “through death, He might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their life time subject to bondage.”

Paul preached Christ and Him crucified – “to the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the Power of God and the Wisdom of God.”

INFANT BAPTISM (2)

The antipaedo-baptist asserts that there is no reference to Infant Baptism in the New Testament, but to such an assertion we cannot agree; for it is clearly stated in Acts 16: 15, that Lydia was baptised and her household. Acts 16: 33. The Philippian jailer was baptised he and all his. Acts 18: 8. Crispas with all his house were baptised. 1st Cor. 1: 14. Paul declares he baptised the household of Stephanas. But, before giving further consideration to household baptism, we will deal with the antipaedo-baptist's form of objection.

The antipaedo-baptists tell us that the above texts are not sufficient to warrant Infant Baptism, but that they require the specific terms, “Infant Baptism,” to appear in the Holy Scriptures before they are prepared to accept Infant Baptism as a sacramental rite to be administered to the children of believing parents.

We have already turned the antipaedo-baptists reasoning against themselves with regards to “Conscious Experience” (see previous issue). We shall now see to what nonsense and confusion the antipaedo-baptists methods of interpretation; lead us.

The doctrine of the Trinity, God the Spirit, is not found in an express statement in the Holy Scriptures, but it is clear from necessary inference. To adhere to the method of interpretation adopted by the Father, God the Son, and God the Holy antipaedo-baptists with reference to Infant Baptism, the doctrine of the Holy Trinity must be denied. There is not any specific text in the New Testament for women to partake or be admitted to the Sacrament of the Lord's Supper. Must we, therefore, conclude that women are not to be permitted to partake of the Lord's Supper? Simply because the term “Infant Baptism” does not appear in the New Testament, the infants of believing parents are denied the sacramental rites of baptism by the antipaedo-baptists; but when it comes to the doctrine of the Holy Trinity and the Sacrament of the Lord's Supper, they conveniently drop their principle of interpretation, and ignore the fact that there are not any specific terms in the New Testament with reference to the Holy Trinity or of women partaking of the bread and wine of the Sacrament. They accept the doctrine of the Holy Trinity, and allow women to come to the Lord's Table because the inference is clearly set forth in the Scriptures, but they repudiate necessary inference with regards to Infant Baptism. We have here a glaring case of distorting the Holy Scriptures.

In the New Testament, there is no express command or reason given for observing the Christian Sabbath. According to the antipaedo-baptist method of interpreting Infant Baptism, the desecration of the Sabbath is a meaningless phrase. The antipaedo-baptist applies the method of necessary inference with regard to the Holy Trinity, the Lord's Supper to be partaken of by women, and the observance of the Sabbath Day; but completely disposes of this method of interpretation when it comes to the question of Infant Baptism. To repudiate necessary inference when it does not dovetail in with the preconceived ideas of the antipaedo-baptists is little better than the Modernist's approach to the Holy Scriptures, and leads to such distortion that the fundamentalists among the antipaedo-baptists would be forced to discredit it.

We shall now return to our consideration of
household baptism. In the New Testament, we have six references to a number of people, up to 3000 in one day, being admitted to the membership of the Church by baptism. Acts 2: 41. Following Peter's sermon, “Then they that gladly received His word were baptised, and the same day there were added unto them about 3000 souls.” Acts 8: 12. Following Philip's ministry in the city of Samaria, it is recorded “When they believed Philip's preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women.” Acts 10: 48. The Apostle Peter and certain brethren from Joppa went to Caesarea, and, after the Apostle had addressed a meeting, “He commanded them to be baptised in the name of the Lord.” Acts 18: 8. It is recorded that “Crispas, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptised.” Acts 19: 5. Certain disciples at Ephesus, who had been ignorant of the sacrament instituted by our Lord, were instructed by Paul, and “when they heard this, they were baptised in the name of the Lord Jesus.” We also have a reference to Crispas and Gaius in 1st Cor. 1: 14.

In all the above references, we notice that a meeting had been organised or conducted, and, following the meeting, the sacrament of Baptism was administered. If the above were the only reference to Baptism in the New Testament, we would be justified in refusing to administer the Sacrament of Baptism only in the church, that is, when the church was assembled in one place. But we have other references to Baptism.

We have two references to baptism being administered to individuals. Acts 8: 38. Philip was instructed to go to the road that goes down from Jerusalem to Gaza, where he would meet an Ethiopian, and on the Ethiopian's confession of faith, Philip baptised him by the roadside. Acts 9: 18. Ananias is instructed to go to the house of Judas, in the street called Straight, in Damascus, and enquire for “one, Saul of Tarsus.” Ananias, having found Saul, addressed him as “brother Saul,” explained his mission, “and immediately there fell from his (Saul’s) eyes as it had been scales; and he received his sight forthwith, and arose, and was baptised.” Thus we have the warrant of Holy Scripture for administering baptism to individuals without taking into consideration time or place. Therefore, whatever objection may be raised against baptism being administered outside the church, that is, apart from the assembled church, under certain circumstances, is contrary to the Holy Scripture.

It is equally contrary to Holy Scripture to object to Infant Baptism; as we have three references to family baptism; and, if we include the house of Crispas, Acts 18: 8, we have four. Acts 16: 15. When Paul was at Philippi he met Lydia, a seller of purple, who received the word spoken by Paul. “And when she was baptised and her household,” she offered Paul and his companion accommodation. Acts 16: 33. Paul and Silas, having spoken unto the Philippian jailer the word of the Lord, and to all that was in his house, “He took them the same hour of the night and washed their stripes, and was baptised, he and all his straightway.” In 1st Cor. 1: 16, Paul says, “And I baptised also the household of Stephanas.”

It would prove a very difficult task to find a more suitable term to entitle little children of believing parents being received into the membership of the Church by baptism, than the term “household” or “family.” The term includes the babe in its mother's arms and the other members of the family, in varying stages of development. The term makes provision for the infant as well as the teenager, which, in the early church, was so necessary. It is also evident that the term “household” is used to meet the objection of the antipaedo-baptists; as we have no reference in Holy Scripture of a child of believing parents, on reaching the age of conscious experience, being baptised, for the simple reason that they were baptised as infants.

The infants in the household, being members of the church, would enjoy the privilege of being brought up in the fear and admonition of the Lord. This is supported by Paul, when he says, concerning Timothy, “that, from a child, thou hast known the Holy Scriptures which are able to make thee wise unto salvation, through faith, which is in Christ Jesus.” Timothy's mother, Eunice, was a Christian, his father probably a heathen. Our mind immediately turns to the word of the Apostle to the Corinthians, “For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.” We also have the Apostle confirming the baptism of the household
of Stephanas. 1st Cor. 16: 15. “I beseech you, brethren (ye know the house of Stephanas that it is the first fruits of Achaia).”

We have already noticed that there are six general references to baptism in the New Testament. Two references to individuals being baptised; and the four references to household or family baptism.

Although we have only six references to general baptism, tens of thousands were baptised in the early church, of which we have no references in the Scriptures. We do not have any reference in the New Testament of Christians being baptised in the Church of Antioch, Iconium, Rome, Thessalonica, or Colosse. Would the antipaedo-5 baptismists have us conclude that baptism was not administered in these churches? We know that baptism was administered in these churches; it is a necessary inference from the general references to baptism.

We have four references to household baptism, therefore the sacrament of baptism must have been administered to great numbers of households, of which we have no reference in Scripture. Therefore the objection of the antipaedo-baptists to Infant Baptism is carried to an extreme when they suggest, rather, insist, that infants were excluded from every household that received baptism, or that children were not included in forming part of the household. The antipaedo-baptists inform us that the words in Acts 16: 32 are addressed to adults; therefore infants were excluded from the household of the Philippian jailer. If we adopt the same method of interpretation to Exodus 12: 4, then there would not be an infant in all the households of Israel on the night of the Passover. Such conclusions are not only unjustified, but nonsense.

The antipaedo-baptists have no justification to allow their imagination to suggest that little children did not form part of the household in the references referred to in Scripture; not only is there the necessary inference, but the very term itself, “household” or “house,” embraces little children. In the light of the evidence produced, the onus is upon the antipaedo-baptists to produce a reference or necessary inference, where the children of believing parents were refused baptism.

(To be Continued)

CORONATION ADDRESS

Broadcast Over 2RE by Rev. M. C. Ramsay, M.A

This day, June 2nd, 1953, is an important day in British history, for today a young woman is to be crowned Queen of Great Britain and of her realms overseas.

This is a time of much rejoicing, not only because it is Coronation Day, but because there are numerous accompanying circumstances which contribute to enhance our joy. We rejoice with Her Majesty, and we rejoice because she has won our confidence as a people.

Time permits of some brief reference to her who was formerly Princess Elizabeth. Her Majesty was ten years of age when her father was proclaimed George VI. During the war he and the Queen were nearly always at Buckingham Palace, which was bombed nine times; but the Princesses were at Windsor Castle. The summer of 1940 was one of the most terrible in British history, for Hitler had declared he would be in Britain by 15th September. All the church bells had been silent since the beginning of the war; they were to be rung only if the Germans landed in Britain. On 15th September, the church bells rang, and the whole nation was alert, but it was a false alarm; No enemy had set foot on British soil. Two months later, in 1940, Princess Elizabeth, broadcasting to the children of the Empire, said: “We are trying, too, to bear our share of the danger and sadness of war. We know, every one of us, that in the end all will be well.”

Princess Elizabeth worked as well as talked. Trials are often blessings, and we still speak of “the ministry of suffering.” Upon the joyous hearted girl, as well as upon many others, the discipline of those days had salutary effects. An English author has written: “The Royal Family were always in danger, just as we were, and they put their shoulders to the wheel as much as any of us, and probably more than most, to beat the enemy. We owe a great deal to their coolness and courage. Don't forget that, and thank God that we had them with us.”
When eighteen years of age, whilst the terrible war still raged, the Princess acted as a Councillor of State whilst her father went on a visit to his forces overseas. During the war, she had joined one of the services, and, throughout her youthful years, she studied hard to fit herself for the very responsible duties which are hers today.

The late Field Marshal Smuts spoke thus concerning the Princess when she visited South Africa in 1947: “In this changing world, where mankind is once more reaching for new paths for the future, we wish her a place of her own in history. In her father and mother and the beautiful background of her family life, she has sure guides in the paths of duty and unselfish devotion. We are glad and proud that one so human and sincere and modest has been given to us as the link to bind together the peoples of our world wide group in bonds of understanding and co-operation.”

In a broadcast made on her twenty-first birthday, Princess Elizabeth uttered memorable words: “I declare before you all that my whole life, whether it be long or short, shall be devoted to your service and the service of our great Imperial family to which we all belong. . . . I know that your support will be unfailingly given. God help me to make good my vow, and God bless all of you who are willing to share it.”

In the same year, 1947, the Princess was married to Prince Philip, of Greece, now the Duke of Edinburgh. Already Australia is busy making preparations for extending a most loyal welcome to them when they visit our country early next year.

Further, we rejoice in our Queen's noble ancestry – noble in the sense of good – for none is truly great who is not good.

We recall with gratitude to God the unfeigned faith of her parents, of their delight in God's Word, which led them to read it daily, their sincerity, their readiness to acknowledge their dependence upon God, and the guidance, encouragement and strength they received from God's Word in times of trouble and in days of peace, and their deep interest in the well-being of their peoples evidenced by their readiness to work long, and hard on their behalf. Our Queen's forebears did much to break down unworthy class distinctions, by emphasising the importance of the individual, irrespective of his position in life. Her father and grandfather delighted in the simple things of life, and had close friends among those who were not of high rank.

We remember the noble example set by her great-great-grandmother, Queen Victoria, and her famous declaration that the Bible is the secret of England's greatness.

We rejoice that Her Majesty Elizabeth II has entered upon a rich spiritual heritage. King George VI had impressed upon her that an emergency might arise at any moment, and taught her that, should such an emergency arise, she must place duty before family, and must stand alone before the nation to discharge her duty. We remember with admiration the dignity which graced her grief on the death of her beloved father, when, on returning from Africa, she, in her sorrow, carried out the necessary official duties with poise and a grace befitting her ancestry.

We do not claim for our Queen perfection; but we do rejoice that she gives promise of being a worthy successor to her father and grandfather. We should remember that ours is a limited monarchy, and that, therefore, the Queen is not a law unto herself, but must act constitutionally. We do not subscribe to the statement that the sovereign can do no wrong. Her actions are subject to private and public criticism; and the lowliest subject in the realm has the right to praise or fault the actions of the sovereign. Parliament, press and radio are free to praise or blame her; but no loyal subject would lightly criticise adversely his sovereign. But there is always the possibility that most loyal persons may disapprove of some of Her Majesty's actions. In such cases, the expression of disapproval is not to be regarded as due to a lack of genuine loyalty.

Finally, I would speak briefly concerning the very solemn Coronation Service which will take place today. It is a religious service of profound spiritual significance.

When the Queen has been invested with the emblems of royalty, the Archbishop presents her with the Bible, and says: “Our gracious Queen: to keep Your Majesty ever mindful of the law and the Gospel of God as the rule for the whole life and government of Christian princes, we present you with this book, the most valuable thing that this world affords.” The Moderator of the Church of
Scotland then adds, “Here is wisdom; this is the royal law; these are the lively oracles of God.”

One who has no real regard for the things of God cannot enter sincerely into such a service, and vow “to maintain the laws of God”; for Archbishop Lang declared in 1937 the coronation is “from beginning to end a most solemn religious act.”

The Coronation Service bears witness to the supreme sovereignty of the Lord Jesus and that He is, as the Word of God declares, “King of kings and Lord of lords.” To this almighty King, Queen Elizabeth today vows allegiance; and today, the nation, by virtue of its Coronation Service, acknowledges not only its dependence upon God, but its duty, in its corporate capacity as a nation, to honour and serve the Lord Jesus as its supreme Sovereign. Thus the whole solemn ceremony witnesses to the fact that the nation and its Queen are not independent, but owe allegiance to the Eternal King.

May our young Queen be the recipient of a large measure of Divine grace, in order that she may fulfil her solemn vows and adorn her exalted and responsible position.

GOD SAVE THE QUEEN!

CHURCH NEWS

The Rev. J. A. Webster, of Maclean, visited Wauchope as “guest speaker” for the L.O. Lodge, on 12th July. On Saturday evening, Mr. Webster gave an address in the Methodist School Hall, and the attendance was encouraging. Mr. Webster delivered an address at the Methodist Church on Sabbath morning, and also spoke at the United Protestant Service in the afternoon. In the evening, Mr. Webster conducted a service in the Free Presbyterian Church. Mr. Webster's visit was much appreciated, and his addresses were of a stimulating and instructive nature.

The General Secretary of the B. & F. Bible Society paid a visit to Wauchope on Friday, 24th July. Many were pleased to see the Society's new film, “The Living Word,” and hear a short and informative address by the Rev. Arrowsmith. It will interest many throughout the church to know that Mr. Arrowsmith has indicated that he will endeavour to secure a stock of Bibles with the Psalms in metre at the back.

On Deputation. – Our missionary, Dr. Andrews, has completed his first visits to the churches on the North Coast, where he conducted Communion services, and also gave missionary addresses, illustrated by means of an excellent set of slides and motion picture films.

Visits were paid to Bunyah, Forster, Taree, Tinonee, Wherrol Flat, and Wingham, on the Manning River, and Comboyne, Long Flat, Port Mac-quarie, and Wauchope, on the Hastings River. Then the Doctor went north to the Clarence, where he visited Chatsworth, Grafton, Harwood, Maclean, Palmer's Channel and Ulmarra. At all centres, large and enthusiastic audiences attended, and a greater interest has been aroused in mission work by our people meeting personally with the missionary and viewing his films and slides.

During the first weekend in June, Dr. Andrews was a speaker at a Missionary Conference on the Blue Mountains, and then supplied St. George's for one Sabbath and gave two missionary addresses on week nights, at which large collections were handed in for mission work. He also screened his films at the Sydney University, at a meeting of the Anthropological Society of N.S.W.

Dr. Andrews then left for the Hunter, accompanied by Mrs. Andrews and Annabelle, Jennifer and James, who had been staying in Sydney. He conducted services at Anna Bay, Raymond Terrace and Newcastle, and also gave mission talks.

Dr. and Mrs. Andrews spent the month of July at Alstonville. Dr. Andrews, as usual, has had a number of preaching and lecturing engagements during the month. It is with regret that we learn that Mrs. Andrews is contemplating an operation in the near future. We would be grateful for the prayers of our people on her behalf. – J. A. Harman.

Dr. Helen Ramsay. – Dr. Ramsay, prior to sailing for Scotland on 28th July, visited the congregations on the Northern Rivers. Dr. Helen, in company with the Rev. M. and Mrs. Ramsay, visited the Hastings district on 17th July. In the
afternoon, Dr. Helen was the guest of Mr. and Mrs. A. Dick. Mrs. J. Kennedy presented a copy of “C. T. Studd” to Helen, on behalf of the friends present. The Rev. J. A. Harman, at a meeting arranged at Wauchope that evening, presented Dr. Helen with a Bible and an envelope containing notes. The following week she visited the Maclean congregation. At a meeting of the congregation, Mrs. Webster, president of the Women’s Missionary Society, welcomed Helen on behalf of the society, and Mrs. G. Anderson congratulated Helen on her having graduated. Mrs. A. A. Cameron spoke of Dr. Ramsay as our first lady missionary. Dr. Helen addressed the meeting, drawing attention to the great need in the various mission fields. Mr. G. Anderson, Elder of the congregation, commended Helen to the Lord in Prayer, after which Mrs. N. Campbell presented her with a cheque.

OBITUARY

Anne McKenzie. – By the death of Miss McKenzie, of 94 Alma Road, St. Kilda, the St. Kilda congregation have lost a faithful member. In the early days of the ministry of the late Rev. J. Campbell Robinson, she became associated with the church, and, until called away on the 27th May, after a brief illness, was most faithful in her attendance at public worship, meetings for prayer, and other devotional meetings of the church. She had joy in the service of the Master, and, but a brief time before her death, she handed a valuable donation to the church treasurer. She had saved up for the purchase of a hearing aid but, having doubts about its possible usefulness, she decided to give the church the benefit of what she had saved. She was of meek and quiet spirit, and was known among her relatives as “Gentle Anne.” She found comfort and strength from the Word of God, and was a woman given to prayer, remembering many, we are informed, at the Throne of Grace.

ACKNOWLEDGEMENTS, AUGUST

The General Treasurer acknowledges with thanks the following amounts:

Missions: – St. George's W.M.A., £100; Collections taken at Lectures. by Dr. J. C. Andrews, Barrington and Gloucester, £11/1/-; Maclean, £60; Barrington Mission Box, £1/11/9.

Sale of Confessions of Faith. – Per Rev. J. A. Webster, £1/0/6 (including exchange); per Rev. Arthur Allen, 10/6.

Unallocated Funds. – Miss R. A. Cooke, £10/15/6; (also 12/- publications to be separately acknowledged).

SEARCH WORK

(John: Chapters 1 and 2.)
1. (a) Who gave the law; and
   (b) By whom does grace and truth come?
2. Who was John speaking about when he said: “Behold the Lamb of God?”
3. Name one of the two persons who heard John speak and who followed him.
4. What did Jesus say, when He saw Nathaniel coming to Him?
5. Where did Jesus perform the first miracle?
6. Whom did Jesus find in the temple at Jerusalem?
7. What feast did the Jews celebrate in Jerusalem?

Answers to be sent to Mrs. J. C. Robinson, Woodford Leigh, 3C, N.S.W.

AUGUST BIRTHDAYS

“For He shall give His angels charge over thee to keep thee in all thy ways.” Ps. 91: 11.

1953
Aug. 1 – Margaret Milligan, Tinonee.
  " 1 – Kaye Middlemass, Tinonee.
  " 3 – Catherine McLachlan, Belmore.
  " 4 – Kevin McKay, Kinchela.
  " 4 – Alexander Smith, Russell Island.
  " 5 – Robert Gilbert, Maclean.
  " 9 – Dawn Chapman, Taree.
  " 10 – Ian Bain, Bellangry.
  " 11 – Geoffrey Bain, Wauchope.
  " 11 – Rosemary Hay, Halliday Pt.
  " 14 – Frank Maurer, Ghinn.
  " 14 – Gillian Tagg, Tinonee.
  " 14 – Iris Chapman, Wingham.
  " 17 – Milton McLaren, Maclean.
  " 18 – Barry Ellis, Kimbriki.
  " 21 – Robert Campbell, Mt. George.
  " 21 – June Kidd, Taree.
  " 23 – Coral Allen, Kundibahk.
  " 23 – Donald Cromarty, Taree.
  " 23 – Lynette Steel, Wauchope.
  " 26 – Nan Turnbull, McPherson's Crossing.
  " 28 – Barry Deeks, Wauchope.
  " 29 – Wendy Robinson, East Maitland.
The Rev. Peter Eldersveld, in a broadcast address, took for his text John 21: 25 “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.”

In the course of his address, Mr. Eldersveld said: “Well, you say, the writer is only using a figure of speech, a ‘magnificent hyperbole,’ as one commentary describes it. He is indulging in a bit of poetic exaggeration. He has come to the end of his book, but he found it hard to stop. In fact, this last chapter is something of an appendix. There was so much more he could have told. He felt as though he would never finish, if he really tried to tell the whole story. So he just brought it to an abrupt ending with a big flourish of his pen, a sweeping statement in which he tried to draw a picture of everything he had omitted.

Maybe so, but there is more to it than that. After all, the real Author of the Gospel was not a man, but the Holy Spirit, and He does not exaggerate things merely for dramatic effect. Nor did He allow the writers of the Bible to be carried away by their emotions when they wrote the Holy Record. The Word of God is not a product of poetic licence, which we must take with a grain of salt. I am not saying that we must take this verse literally, but I am saying that we must take it seriously; that it is more than a ‘magnificent hyperbole’; that it is an inspired statement of a truth about the life of Christ which is fact and not fancy.

To begin with, suppose you had a complete and accurate diary of the life of Christ from His birth to His ascension to heaven. It would give you every detail of His day-by-day existence upon this earth: His infancy, boyhood, youth, and manhood. Most of that is wholly unknown to us. We can only imagine what kind of a child He was, and how He behaved as a boy, and what His youth was like, and how He finally became a preacher. All we have is the brief story of His supernatural birth, a statement
or two about His infancy, and that strange account of His appearance in the temple at the age of twelve. And, for that matter, the three years of His ministry are recorded for us in only the barest outline. We have just a few selected incidents and teachings. The greatest events in His life are described with a minimum of words. Thousands of legends have sprung up about Him over the years, and they occupy much more space in writing than the actual record of the Gospel itself. Suppose you had a detailed account of what He did and what He said throughout those thirty-three years. That would already give you the beginning of a pretty good library.

And then suppose that you had a carefully worked out exposition of how all these detailed items of His life were related to all the Old Testament prophecies concerning Him. He went out of His way to show His disciples how He had come to fulfill the Scriptures. He was constantly emphasising that point. And the Gospel writers constantly emphasise it, too. They made it plain that this was one of their great reasons for writing. Suppose they had not given us a few instances of the relationship of Christ to the Old Testament, but suppose they had been able to give every instance of it, and to explain in detail the significance of each one. You could fill a library with books on that subject. And personally, I don't think the job would be finished yet. Judging by the way thousands of preachers have been busy trying to interpret the Old Testament in the light of Christ throughout all these years, and are still far from finished with the task, despite all the books that have been written on the subject, it would take an enormous library to do justice to it.

And then suppose you had a complete discussion of how the life of Christ, in the light of the Old Testament prophecy, is related to all the currents of time and history, past, present and future. If the significance of those thirty-three years of the Incarnate God for the whole world could be set forth in writing, how many books do you think it would take? Think of all that has been written by men who have studied the redemptive power of that Cross upon the life of mankind! And consider that all of this put together is only a tiny glimpse of the whole picture. Jesus told us that all power was given unto Him in heaven and upon this earth, and that His mission was to carry out God's great plan of the ages, and that all of history since His coming proceeds from it, and that the great goal of history is the day when He will come again to execute His final judgement upon the world. What if that whole story, in every detail, were given to us in writing? Surely it would take more books than we have ever dreamed of printing to set forth what Jesus means to human history.

And finally, suppose you had a careful record of how all of this is related to the eternity from which He came when He entered this world, and to which He returned when He left it. Suppose you could see His whole life in terms of its eternal origin and destiny! You would be occupied for a long, long time just reading a record like that. You could as easily take a cup of water back to the ocean from which it came, and then try to find a cup large enough to contain the ocean. How many books would it take to tell the infinite story of the infinite Christ, Who came out of eternity, and after thirty-three years went back to it?

No, the verse at the end of John's Gospel is not just a 'magnificent hyperbole.' When it says that the unrecorded things in the life of Christ would fill more books than the world can contain, it is referring not only to their number, but to their significance for time and eternity, which goes far beyond those few years in which He did them. . . . But why, then, was so little written in the Book of books? Why did the Holy Spirit give us only a few lines in His infallible Record? Was it because He wanted us to have a Bible which we could handle, and even put in our pockets? No, of course not. Was it because the whole story might confuse us? No, for even the Bible as it is does that. Was it because the unrecorded things in Jesus' life are not important? No, for every day of His thirty-three years was necessary for our salvation.

John himself gives us the answer to that question, for he tells us what motivated him in selecting the material for his Gospel. In chapter 20: 30-41 he says: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these. things are written, that ye might believe that Jesus is the Christ, the Son of God; and believing ye might have life through His Name."

So the things we find in the Gospel record were selected for the specific purpose of compelling men to believe that Jesus Christ is the Son of God, so that they might be saved by Him. Whatever else could have been written about His life – and it would fill the world with books – this
much was chosen by the Holy Spirit for the sake of our faith. And nothing more is necessary for that purpose.”

(The Rev. Eldersveld is a minister of the Christian Reformed Church in the U.S.A.)

INFANT BAPTISM

The Antipaedo-baptists raise the objection that many who receive the Sacrament of Baptism as infants, when they grow to manhood and womanhood, live lives of infidelity and godlessness. We do not deny this fact; nevertheless, such objection rebounds with renewed force against the Antipaedo-baptist; as many in their community who have received the rite of Baptism as adults have violated their solemn vows, and in their godlessness cast reflections on the Antipaedo-baptists, who make much of the term, “Believer's Baptism,” implying, of course, that they only baptise “Believers.” It is quite evident that such Antipaedo-baptists are indifferent to the implications of such terms, as we shall see later.

The objection of the Antipaedo-baptists to Infant Baptism on the ground that some will depart from the faith in later life, gives no assurance that those baptised as adults will hold fast to the faith “once delivered to the saints.” The term, “Believer's Baptism,” which we meet with so often in Antipaedo-baptists circles, is indeed most presumptive in the light of the baptism of Simon the Sorcerer (Acts 8: 13), and the rebuke administered by the Apostle Peter (Acts 8: 20-23). We ask, Would the Antipaeo-baptist refuse to baptise Simon the Sorcerer, and on what ground? Do they presume to have a deeper spiritual insight than Philip, and those present on that occasion? It is evident that Simon the Sorcerer was destitute of true faith, and his profession at his baptism was hypocrisy.

The Antipaeo-baptists, who put so much emphasis upon their presumptive term “Believer's Baptism,” imply that they possess a power of spiritual penetration that was denied Philip and the Apostles. The Holy Scripture makes it very clear that others besides Simon the Sorcerer received the Sacrament of Baptism by false profession 1st John 2: 19) : “They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us.” We, therefore, submit that the objection that some baptised in infancy may in later life fall away, is really no objection at all; but rather a condemning statement against the Antipaeo-baptists, who use terms that imply that all they baptise are believers, when even the Apostles could not make such a claim.

Little children are embraced in the Covenant of Grace; otherwise infants would not be redeemed. To refuse the right of membership in the Church of Jesus Christ to little children is contrary to the teaching of Holy Scripture. Our Lord was “much displeased” with those who would prevent parents bringing their little children to Him, and said, “Suffer little children to come to Me, and forbid them not; for of such is the kingdom of God” (Mark 10: 14-16). The Scriptures teach plainly enough that children of believing parents, dying in infancy, or before reaching a state of conscious experience, are saved, therefore regenerated by the Holy Spirit. Their salvation being wholly dependent upon the sacrificial death of our Lord Jesus Christ.

The reference to little children in Rom. 5: 14 – “Who had not sinned after the similitude of Adam's transgression,” nevertheless death reigned over them, although they had not been guilty of actual sin, Christ's sacrificial death met the penalty of their inherited sin. The reference to David, after death, being re-united with his infant son (2 Samuel 12: 23) “I shall go to him, but he shall not return to me.” Our Lord's reception of the little children already referred to (Mark 10: 14-16), and the inspired statement of the Apostle in 1 Cor. 7: 14. The unbelieving partner in marriage being sanctified by the believing partner, “else were your children unclean; but now they are holy.” These, with many other references that could be made, are our Scriptural warrant that little children are members of Christ's Church, and no mere man should deny to them the right to receive the Sacrament of Baptism as a sign and seal of their
membership in the Church.

Provided the Church assumes her responsibilities, in Worship, Government and Discipline, and the parents fulfil their solemn obligations, the children of such parents, baptised in such a Church, the efficacy of Baptism will be applied “and conferred by the Holy Ghost according to the counsel of God's own will in His appointed time.” (see “Confession of Faith,” chapter 28). In this matter we make no concessions to the Antipaedo-baptists. God the Holy Spirit determines the occasion of His own activity, and as parents, earnestly contending for the faith once delivered to the saints, we have a holy confidence in the promises of God to our children. “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” God's sovereignty will not permit the promise embodied in the Sacrament of Baptism administered to our children to be cancelled.

The efficacy of Infant Baptism is not resolved by human reason, but by revelation. When parents brought their children to Christ while He was on earth, Christ received them and said, of “such is the kingdom of God.” Shall the Lord Jesus refuse the parents of this generation who bring their little ones to Him in faith? When the inspired Apostle states that the children of one believing parent are holy, are such children less holy in our day? Does the Antipaedo-baptist maintain that there are varying degrees of possibility in God's promises?

The efficacy of Baptism does not depend upon the water that is sprinkled or the formula pronounced by the minister, but upon the Holy Spirit that honours the promise contained in the formula; and the operations of the Spirit are made known by revelation, not human reason (John. 3: 8). We are wholly in agreement with Fotheringham when he writes “Not for a moment do we ascribe any potency to consecrated water; but the Holy Spirit has chosen this as the means and occasion of His own activity. His operation does not submit itself to any of the senses; it does not come within the sphere of consciousness at all, but we have the assurance of God's promise, which faith rests upon, that the two factors in the Sacrament are inseparably joined together, so that the part we see is a testimony to the reality of the operation which we cannot perceive. The mystery cannot be eliminated without destroying the sacramental character of the ordinance” (P'ton Review).

That there are those who after being baptised live godlessly to the end of their days, we know; but we also know that the promises of God have not been broken in His rejection of them.

The objection that some in later life live godlessly, is no objection to Infant Baptism at all. The objection rather exposes the shallowness of the Antipaedo-baptist's presumption in the use of the term “Believer's Baptism,” when so many have received so-called “Believer's Baptism” by false profession. This statement is supported by the fact that Dr. T. T. Shields, perhaps the most outspoken Antipaedo-baptist in the world today, has withdrawn from the regular Baptist community and formed an independent Baptist Church in Canada? Why?

Baptism is a Sacrament, ordained by Christ for admission to the membership of the Church, as a sign and seal of the Covenant of Grace, regeneration, and the remission of sins. Seeing that it has already been established from the Holy Scriptures that infants are capable and actually have received these blessings, the Antipaedo-baptists; in refusing little children the right to membership in His Church, do so against the explicit direction of our Lord and the practice of the Apostolic Church.

(To be continued.)

HOLDING THE TRUTH

The Rev. J. G. Vos, Minister of the Reformed Presbyterian Church in the U.S.A., and editor of the “Blue Banner,” gives the following reply to a question submitted to him asking why the Church did not grow in numbers when it had the truth?

Reply: In the first place, the statement that “we have the truth” is ambiguous, and ought to be clarified. What do we mean by saying that the Covenanter Church “has the truth?” Does this mean that we have it in our official standards, or does it mean that this truth is actually known, loved and confessed by the rank and file of our membership? These are two different things.

Our confessional standards, such as the Westminster Confession of Faith, the Larger and Shorter Catechisms . . . are not infallible, but they constitute an honest, faithful, tried and true statement of the system of truth revealed in the Word of God. In this sense we readily agree that the Church has the truth. . . .
But if we raise the question of whether this body of truth is actually known and loved and confessed by the rank and file of our membership, no such confident answer can be given. The real situation at the present time seems to be that a considerable number of our members have no adequate knowledge of the system of truth stated in our official standards; others have a knowledge of it but little or no love or zeal for it, and still others hold errors and distorted views which are contrary to our official standards. . . .

Merely having the truth in our official creed amounts to little, unless it is also in our minds, hearts, lives and on our lips. It is to be feared that very much ground has been lost and must be recovered. A previous generation knew their Bibles and their Shorter Catechisms, but it is different today. Today there are some adult communicant members who cannot even find a reference in the Bible without consulting the index. And the real tragedy is that some of these people are complacent, and have not the slightest inclination or desire to gain a knowledge of the truths of the Bible or the faith of their Church. Where ignorance and indifference to truth exists there is always deadly weakness. God will not honour and bless neglect of His truth.

In the second place, God does not always bless loyalty to His truth with increase in numbers. Elijah held the truth in his day, but he was in a small minority. The majority went over to the worship of Baal. Jeremiah held the truth in his day, but the majority rejected it and went on in idolatry and apostasy until they were carried captive to Baby-lon, and Jerusalem was destroyed by Nebuchadnezzar. Jesus Christ our Lord held and preached the truth in His day, but many even of His disciples were offended by His plain statement of Gospel truth (John 6: 60-61). And “From that time many of His disciples were offended by His plain statement of Gospel truth (John 6: 60-61). And “From that time many of His disciples went back and walked no more with Him” (John 6: 66). In times of revival, multitudes may rally to the truth of God's Word, but in seasons of declension and lukewarmness, large numbers forsake a sound, pure and faithful Church for one that is more “popular” in its message and programme.

We would certainly like to see our Church grow in numbers. But there is no programme or method by which this can be infallibly accomplished. Our responsibility before God is to be faithful to His Truth and to do our duty without wearying. The results are God's business – they depend on His sovereign grace; which is not subject to our control (see John 6: 65).

– (“Blue Banner Faith and Life.”)

BRITISH JEWS' SOCIETY
REPORT FROM Mr. E. LLOYD

It was a real joy to visit the Congregations of the Free Presbyterian Church along the North Coast of New South Wales as Deputation Secretary of the British Society for the Propagation of the Gospel among the Jews, otherwise known as the British Jews Society. I only regretted that I was not able to meet the congregations in other States of Australia. I was, however, glad to be with the friends at St. George's Church, Castlereagh Street, Sydney, and meet their revered Minister, Rev. A. Allen, who showed me no little kindness. The meeting there was a great blessing, and the generosity of the Church was a practical sense of sympathy with the work I represent, which is so beloved by our good friends of the Free Church of Scotland, whom we love for their sympathy to Israel, and to whom we are so closely allied. On the North Coast it was a joy to be met by my good friend, Dr. Campbell Andrews, whom I met in South Africa, and who has showed me such wonderful kindness and help; a big word of thanks to him, and God bless his work in Australia and South Africa. It was a real joy to meet Rev. and Mrs. J. A. Webster in their hospitable Manse in Maclean, and to have fellowship in Christ with his dear wife and self.

My first Sabbath along the Clarence River, I had the morning service at Grafton, and the minister, Rev. S. Ramsay, showed me much kindness, and his people evinced much interest in the work. In the afternoon, I gave a message at Brushgrove, and again trust interest was aroused. Sabbath night I was at Maclean, and had a fine congregation, and felt that the Word of Truth entered many a heart for the Cause of the Gospel among Israel today. A very good after Church service followed, when a fair number were present. Monday morning, August 10th, I spoke to the Ministers' Fraternal and felt again a ready listening. A splendid gathering of ladies in the Maclean Manse in the afternoon did much good, and most intelligent questions were asked. At
night I spoke on the significance of the Jewish Passover in relationship to the Communion service at Chatsworth Church, and an excellent meeting.

Thank you, dear Mr. and Mrs. Webster, for your wonderful kindness to me, and may your folk pray afresh for the Cause of the Lord among Israel. A small but good meeting on August 11th at Grafton, where Rev. S. Ramsay presided, and gave me a most warm welcome, and one was glad to know of interest awakened in our Society. Then on to Wauchope, where I was given such a warm welcome by the good minister and the lady of the Manse, Rev. and Mrs. J. Harman, and what talks on Scotland and the Highlands! On the 13th, Thursday, I had my first meeting in the church, and although numbers were not too good, there was such a sense of the Master's Presence. Friday, August 14th, I spoke at two schools in the country – one at Kindee, where I spoke at night in the church to a congregation scattered far and wide, and some real saints of God. Saturday, the 15th, I had an excellent meeting at night, and again the Lord spoke to some regarding their duty to His brethren according to the flesh. Sabbath morning I preached at Wauchope, and what an excellent congregation, including some of our Dutch friends! Sabbath night I was at Taree, and was delighted to stay in the Manse of Rev. and Mrs. M. C. Ramsay, and again felt the warmth of welcome afforded me there. Both 6 the ordinary service and after Church service were a real blessing to my own soul, and I felt many were awakened to seek in Christ the Grace of our God.

Dear friends, this Society, I trust, will become your Society, a Society now 112 years old, with the tradition of the saintly Robert Murray McCheyne, working today with active, full time missionaries in South America, South Africa, Israel, and then in the large cities of Britain.

God bless you, faithful folk of the North, as you keep aloft the flag of true Scriptural witness for God and His Christ.

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CONGREGATIONAL NEWS

MANNING RIVER. Dr. Helen Ramsay.
– Prior to her departure for Scotland in July, Dr. Ramsay received very warm farewells at Wingham and Taree. Friends from the Manning and Wallamba Rivers and other centres responded liberally, and expressed their appreciation of Miss Ramsay's worth in no uncertain manner. At both functions speakers assured the Missionary in training of the prayerful support of the Manning charge. Dr. Ramsay, in her reply, stated that her decision to serve Christ was made at a very early age; likewise her choice of a missionary career was made in her early years. Rev. M. C. Ramsay said that he and Mrs. Ramsay would consider themselves greatly honoured if all their children were called for full-time service for Christ.

Renovation of Buildings. – Both Wingham and Taree churches have been repaired and painted. Special appeals were made to cover the cost.

Visit of Dr. Andrews. – The addresses, with accompanying films and splendid slides, were greatly appreciated at the various centres. The missionary's labours prove conclusively that he is fulfilling a Divine call to labour among the underprivileged Africans.

Assistant for Minister. – The Central Presbytery has instructed the Session to obtain details concerning the various parts of the charge, with a view to soliciting financial assistance from the Special Finance Committee in the event of an assistant being available to supplement the work of the present minister. It is generally acknowledged that the very large area in these parts has never received attention sufficient to consolidate and extend Free Presbyterian influence.

Visit of Mr. E. Lloyd. – On Sabbath 16th August, Mr. E. Lloyd, Deputation Secretary of the British Jewish Society, conducted worship in Taree and addressed an after Church meeting. The speaker's gracious personality and presentation of the Church's obligation to the Jewish race, were well received by Taree folk. We trust that the Society's influence will be extended to Australia.

St. George's. – At Dr. Andrews missionary meeting, the opportunity was taken to farewell Dr. Helen Ramsay, prior to her sailing to Europe, and presenting her with a wallet of notes and the assurance of being upheld with prayer, as she makes further preparation for her work as a medical missionary. – R. A.

Wauchope. – Rev. Arthur Allen visited the Hastings for a few days early in August. Although not over well, he conducted the service in Wauchope on the Sabbath evening, and his address on "Baptism" was much appreciated.
On August 12th, two trustees of the Synod of Eastern Australia (Messrs. A. Allen and J. A. Harman) visited Bowraville on Synod business. The Synod holds Deeds for the property in that town, and recently the Presbyterian Church of N.S.W. made the request through their solicitor, that this land should be transferred to them. A church and a manse stand on the property. – J. A. H.

VICTORIAN CHURCH NEWS

Sorrow has been caused in Hamilton by the departure of their highly esteemed minister, the Rev. A. D. McIntosh, to Geelong, while at the same time there has been rejoicing in Geelong that a vacancy of four years has now been happily filled. Before leaving Hamilton, Mr. and Mrs. McIntosh and the boys were the guests of the congregation at afternoon tea. There was a good gathering, which included ministers from other churches with whom Mr. McIntosh had co-operated while he had been in Hamilton. All these ministers spoke eulogistically of the departing minister. On behalf of the congregation, Mr. J. R. Jackson, elder, presented a box of cutlery to Mr. and Mrs. McIntosh. Mr. C. A. McMillan, also an elder, spoke appreciatively of Mr. McIntosh’s work for the congregation. This was supported by Mr. C. Hanks, for the Branxholme section of the congregation. Pearl Jackson, a small Sabbath School girl, presented a 7 dainty posy, and her sister, Mary Jackson, handed books to the McIntosh boys, John and David. On behalf of all the recipients, Mr. McIntosh expressed thanks and extended a warm invitation to friends to visit them in Geelong. He appreciated all the kindness he and his family had received during their short stay in Hamilton.

The induction took place in Geelong on Friday evening, July 31st, The Rev. K. A. MacRae, of Stornaway, Scotland, conducted public worship and preached from the words of the Apostle Paul to Timothy in his first epistle, chapter 2, v. 15: – “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the 'Word of Truth.’” The induction was performed by the Clerk of Presbytery, who thereafter addressed words of counsel to the minister. The congregation was impressively addressed by Mr. MacRae as to their obligation in having called a minister.

After the solemn service, a welcome was extended to Mr. and Mrs. McIntosh and the boys at a social function in the School hall. Loretta Young handed to Mrs. McIntosh a beautiful bouquet, and speeches of welcome were made by Mr. Wm. Crocker on behalf of the congregation, and by the Rev. Alexander Barkley for the Reformed Presbyterian Church. Mr. McIntosh suitably replied.

Prior to the induction service in Geelong, the Victorian Synod and Presbytery also met. At the latter it was agreed that the Rev. Mr. MacRae be appointed to supply the Hamilton charge for the months of October and November. Following upon Mr. McIntosh’s acceptance of the call to Geelong, the senior Hamilton minister deemed it wise to tender his resignation. Consideration of this had been deferred at a previous Presbytery held in Hamilton. It was considered advisable, in view of the need to have a quorum to maintain the higher courts of the Church in Victoria, to have Mr. Graham's resignation, to lie in the table sine die. At the earlier meeting of Presbytery held in Hamilton, the Rev. A. D. McIntosh was appointed interim-Moderator of the Hamilton charge. Mr. Graham indicated willingness to help with supply, and it has now been arranged that he should occupy the pulpits of the charge for the months of August and September.

Victorian ministers, Mr. McIntosh being unavoidably absent, recently conferred with the Revs. W. R. McEwen and Alexander Barkley, of the Reformed Presbyterian Church, concerning the holding of a series of meetings to promulgate principles and doctrines held in common by the two churches. The syllabus for such meetings is now being prepared, and it is thought that it may be possible to hold them in St. Kilda towards the end of November, when it is expected a general meeting of the Synod of Eastern Australia will be held.

In connection with the induction in Geelong and related meetings, it was a pleasure to members to welcome Dr. Helen Ramsay, whose ship arrived in Melbourne that morning from Sydney. Dr. Ramsay was assured of the good wishes of all friends as she journeys to Scotland to prepare herself further for work in the Mission field. – I. L. Graham.

OBITUARIES

Alexander Bain. – It is with deep regret that we record the death of Mr. Alexander Bain, at
McAulay was the Rev. Dr. J. Campbell Andrews, and we are persuaded that this visit was a source of great pleasure to Miss McAulay, as perhaps few understood as Miss McAulay the conscientious application of Dr. Andrews to his preparation for the work to which God had called him.

Miss McAulay was an ornament of Presbyterianism, and the Church is the poorer by her death; but 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." Our deepest sympathy is extended to the sorrowing sisters.

Dougald McLean: Death has once again further thinned the ranks of the small congregation at Byaduk by the removal of Mr. D. McLean. Brought up in the Church, he gave splendid service in connection with the erection of the present place of worship about thirty years ago. His good support was continued until his death, which took place on Sabbath, 2nd August. Hindered for some years from regular attendance at public worship, he always appreciated his minister's visiting him in the home and conducting worship. This the writer did on the day of his death, He seemed brighter and somewhat better on that day, but, a few minutes after the visit had ended, while sitting quietly in his armchair at the fireside with his wife, he suddenly passed away.

— I. L. G.

Flora Dunn: The Mt. Eccles congregation has also suffered loss in the sudden death of Miss Flora Dunn, which occurred on 10th August, while about her work. She was a member of the Methodist Church, but while at Mt. Eccles, where she had been employed for some years, she worshipped regularly with the Free Church congregation, giving generous support to its various funds, and manifesting a true interest in spiritual things. She does not pass from the congregation unremembered or unmourned.

— I. L. G.

SEARCH WORK
John, Chapters 4 and 5
1. Write out a verse containing one of the questions which the woman of Samaria asked Jesus.
2. How did Jesus say true worshippers should worship God?
3. What did Jesus say to the disciples when they prayed him to eat?
4. Who said to Jesus, "Sir, come down ere my child die?" and what was Jesus' answer to him?
5. Name the place where Jesus found the crippled man whom He healed on the Sabbath Day.
6. Who were the people who were displeased because Jesus healed the man?
7. Write out the verse commencing with "Search the
“As the Father hath loved Me, so have I loved you: continue ye in My love.” – John 15: 9.

1953

Sept. 1 – Patricia Bain, Wauchope.
     5 – Bruce Gregor, Tyndale.
     5 – Julie Moore, Killawarra.
     5 – Donald Kennedy, Birdwood.
     7 – Ruth Tisdell, Kendall.
     7 – Harry Steel, Wauchope.
     8 – Elwyn Hill, Bunyah.
    11 – Linda Mathias, Forster.
    18 – Rodney Gill, Port Macquarie.
    20 – Lorraine Paterson, Bunyah.
    20 – Janice Smith, Wallsend.
    20 – David Gregor, Tyndale.
    26 – Ruth Wessel, Taree.
    27 – Campbell Farmer, Adamstown.
    29 – Helen Maurer, Ghinni.
    29 – Karen Stewart, Wingham.
    30 – Margaret McLean, Eltham.

Jesus, The All-Sufficient Saviour

BY REV. J. A. WEBSTER

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.” (Hebrews 2: 9).

This chapter begins with a solemn note of warning, “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip,” etc. Vs. 1-3. It also reveals to us the end for which our Lord assumed human nature. It was “that He by the grace of God should taste death for every man.” The question might be asked, how did death come into the World?” In Romans 5: 12 we read, “By one man sin entered into the world, and death by sin,” etc. To understand these words we must view them in reference to Adam, with whom God had entered into a covenant of life, on condition of perfect obedience, forbidding him to eat of the fruit of the tree of Knowledge of good and evil, upon the pain of death, adding these words, “for in the day that thou eatest thereof, thou shalt surely die.” Adam disobeyed God, and in that moment of disobedience fell from the estate wherein he was created by sinning against God. All we descending from him by ordinary generation sinned in him, and fell with him in his first transgression, and God hath said, “The soul that sinneth it shall die.” We also read in Romans 6: 23, “The wages of sin is death.” Death in its threefold aspect is meant here, Temporal, Spiritual, and Eternal. The first refers to the termination of our earthly life. The second to
the condition of man by nature, dead while he lives, dead in trespasses and sins. He may have the semblance of life and bear a name to live, yet spiritually he is dead, dead to all spiritual impressions, and unless he is convicted of sin, and brought in humble penitence to the feet of Jesus, to acknowledge Him as Saviour, he will go on in sin, till finally he is plunged into a lost eternity. Oh! what need have those in this lost condition to cry in the words of the Philippian jailor, “What must I do to be saved?” (Acts 16: 30).

The third and last state is that of being eternally banished from the presence of God, from which condition there can be no redemption. Under the second head man is powerless to effect his own salvation; he cannot obtain it by mere good works, for we are told, “it is not of works lest any man should boast,” etc. (Ephes. 2: 9), “for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephes. 2: 10). We are saved by grace, and that not of ourselves; it is the gift of God.

This shows us very clearly the impossibility of salvation apart from Christ. But how comforting are the words of our text, “But we see Jesus,” etc. Jesus was made a little lower than the angels, etc. He came to undertake a task above the power of all the angels, and, to effect it, is made a little lower than the angels. How wonderful to think of Jesus, “who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and was made in the likeness of men, and, being found in fashion as a man, humbled Himself and became obedient unto death) even the death of the cross.” (Phil. 2: 6).

What a death our Saviour died! It was a death of the most fearful nature, subjecting the Lord of glory to great physical torture, as well as occasioning Him great anguish of soul, yet He was made perfect through suffering; His soul was made an offering for sin. To understand something of the awfulness of our Saviour's death, we must realise His feelings in prospect of it, when on that memorable night in Gethsemane His soul was exceeding sorrowful even unto death, and His sweat fell to the ground as it were great drops of blood, as He agonised in prayer to the Father, saying, “If Thou be willing, remove this cup from Me; nevertheless not My will, but Thine be done” (Luke 22: 42). Humbly and submissively our Lord subjected Himself to the ignominy, and the shame, and the curse of the cross, being made a curse for us. Truly it is said that “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).

The end for which our Lord suffered was “that He by the grace of God should taste death for every man,” God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved. Happy indeed are they who can say, “It is to the praise of the glory of His grace wherein He hath made us accepted in the Beloved.” The Apostle in speaking of this grace calls it “Abundance of grace” (Rom. 5: 17). “Exceeding abundant grace” (1 Tim. 1: 14). “Riches of grace” (Ephes. 1: 7). “Exceeding riches of grace” (Ephes. 2: 7). It was this grace that moved Christ to lay down His life for us. “He tasted death for every man.” Our Lord stated in the days of His flesh, “I, if I be lifted up, will draw all men unto Me.” So this wonderful offer of salvation is made to all men. We read in the Prophet Isaiah, chapter 55, “Ho, everyone that thirsteth. Come ye;” etc.; and in the last chapter of the Bible we read, “And the Spirit and the Bride say, Come, and let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely” (Rev. 22: 17). In all that has been said, we note the sufficiency of our Lord's death, not only to satisfy Divine justice, but also to meet the needs of all who believe on Him.

In conclusion, where could we find a more gracious invitation than that extended by our Lord to sinful man, “Him that cometh unto Me I will in no wise cast out.”

INFANT BAPTISM (4)

The Antipaedo-baptists maintain that the sign of circumcision used in the Old Testament dispensation represents something altogether different from the sign of baptism in the New Testament dispensation.

Baptism is the sign of the Covenant of Grace and the solemn admission of the person baptised into the visible church of God; therefore, if the Holy Scriptures clearly teach that circumcision is a sign of the Covenant of Grace and the admission of the person circumcised into the visible church of the Old Testament dispensation, it is established that both signs are used to signify the same things, and that Christ has instituted the sign of baptism in place of the sign of circumcision. At present we
are not considering the reason for the change in the sign, but that baptism has taken the place of circumcision.

Circumcision was the sign of the Covenant of Grace used in the Old Testament dispensation. In Genesis 17, we read that God established His covenant with Abraham, and we submit that the inspired Apostle is better equipped to interpret this passage of Scripture than the Antipaedo-baptists. Paul positively identifies Christ, and Christ alone, as the seed referred to in the covenant established with Abraham: “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ.” Gal. 3: 16. The Apostle definitely states that the covenant is not made with many, but with one; to Christ. The covenant described in Jeremiah 31: 33, and Hebrews 8: 10, is simply an expanded form of the promise recorded in Genesis 17: 7. “And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant to be a God unto thee, and to thy seed after thee.”

The Covenant of Grace originated with God, and goes back until the past is exhausted and we meet eternity. In Micah 5: 2 Christ is represented as the One “Whose goings forth have been from of old, from everlasting.” Prov. 8: 23, “I was set up from everlasting, from the beginning, or ever the earth was made”; also see Matt. 25: 34, 2nd Tim. 1: 9, Titus 1: 2, 1st Peter 1: 20, Rev. 13: 8. While the Covenant of Grace goes back to all eternity, it is referred to as the New or Second Covenant because it became operative after the Covenant of Works was broken, through the weakness of the flesh: “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” It is also called the New Covenant because of its stability in relation to the Covenant of Works (Heb. 8: 6-13). On the heavenly side the party to the covenant is God, essentially considered as the Father, upholding the Majesty and Authority of the Godhead. The Son of God, Christ, is the party representing man. He is a person of infinite merit and perfection. Thus the promises are made with Christ as the representative of man.

The following promises given by God and recorded in the Old Testament are typical or emblematic of the Covenant of Grace, and it should be carefully noted that the promises are made with parents, as representatives of their descendants. The promise made with Noah with reference to destruction by flood, Genesis 9: 9, “Behold I will establish my covenant with you and with your seed after you.” The covenant established with Abraham, Genesis 17. The covenant regarding the priesthood made with Phinehas, Num. 25: 12, 18. The covenant made with David with reference to the establishment of his kingdom, 2nd Sam. 7: 12.

The promises of the Covenant of Grace are made with Christ as the Head and Representative of His people; therefore the covenant was established with Abraham and recorded in Genesis 17: 7. “And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant to be a God unto thee, and to thy seed after thee.” It cannot be disputed that this is the Covenant of Grace, the promises made to Abraham's seed, which is Christ, Gal. 3: 16-17. “Now to Abraham and his seed were the promises made.” “And this I say that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”

The token or sign of the Covenant, of Grace given to Abraham, and to all those the covenant embraced in the Old Testament dispensation, was circumcision: “And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and thee.” Gen. 17: 11. The Apostle Paul emphatically declares that circumcision was the sign of righteousness imputed to all who by faith embraced the covenant; “And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe.” Rom. 4: 11. Thus in the Old Testament we have set before us the sign of circumcision as the sign and seal of the Church of God on earth.

The promises are to Abraham and his seed, which is Christ, and therefore must not be confined to the natural descendants of Abraham; for the blessings received and bestowed upon all who believe are called “the blessings of Abraham”; “That the blessings of Abraham might come on the Gentiles through Jesus Christ; that we
might receive the promise of the Spirit through faith.” Gal. 3: 14. Therefore the sign of circumcision must not be considered as a badge of national distinction, as it was not confined to the natural descendants of Abraham: “And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.” Gen. 17: 12.

The whole significance of the sign, circumcision, was the greatest of all blessings; the promise was, “I will be a God unto thee and thy seed.” Thus we have the Church set before us in the Old Testament dispensation and the sign or token of circumcision was the right of admission into its membership, “And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.” Gen. 17: 14. It is also evident that we must acknowledge the spiritual character and significance of circumcision, as explained by the Apostle. (For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: – but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Rom. 2: 28-29.

We feel that sufficient has been said to show that circumcision was the token of the Covenant of Grace in the Old Testament dispensation, or as Paul has said, it was the seal of justification by faith and union with God. Our Lord Jesus Christ has seen fit to change the sign, but not the things signified by the sign. Baptism has been substituted for circumcision. In the New Testament baptism is the token of the Covenant of Grace, the seal of justification by faith and union with God. In the Old Testament dispensation circumcision was the rite by which the individual was received into the Church of God. In the New Testament dispensation baptism is the rite by which the individual is received into the Church of God.

The Antipaedo-baptists know very well that circumcision was the initiatory rite of the former dispensation of admission to the membership of the visible Church; and they also know that this rite was applied to adults and to infants eight days old – that is, infants born within the Covenant received the sign of the covenant, and the blessings of the covenant, and the privileges of the covenant. The infants were received into the Church by God's appointment, and the reception of infants within the covenant has never been repealed. Let the Antipaedo-baptists show us either by precept or example from the Holy Scriptures where God has changed His mind concerning the reception of infants within the covenant into His Church.

The blessings sealed and signified by circumcision are identical with the blessings sealed and signified by baptism. Paul in his letter to the Colossians said: “And ye are complete in Him, which is the Head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through faith of the operation of God, who hath raised Him from the dead.” Col. 2: 10-12.

The Antipaedo-baptists in refusing the rite of baptism to infants of believing parents, refuse them the right of membership in the visible Church of God, when by God's appointment they, the infants, were received into the Church by the sign of circumcision at the age of eight days. Without any warrant from the Holy Scripture the Antipaedo-baptists are prepared to set aside God's appointment, and by their presumptuous action imply that the infants of today, within the covenant, are excluded from the privileges of the Church which the infants of the Old Testament age enjoyed. Are we to conclude that God is less gracious today that He was then? We repudiate any such suggestion. If parents bring their infants in faith to receive the sacrament of baptism, the seal and sign of the Covenant of Grace, God will fulfil His promise: “I will be a God unto you and your children.”

**JESUS OF NAZARETH**

Phillip Schaff, the church historian, says: “Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Caesar, Mohammed, and Napoleon; without science and learning, He shed more light on things human and divine than all the philosophers and scholars combined; without the eloquence of the school, He spoke words of life such as were never spoken before, nor since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, He has set more pens in motion and
furnished themes for more sermons, orations, discussions, works of art, learned volumes, and sweet songs of praise than the whole army of great men of ancient and modern times. Born in a manger, and crucified as a malefactor, He now controls the destinies of the civilised world, and rules a spiritual empire which embraces one-third of the inhabitants of the globe.”

The Lost Chord of Modern Evangelism

William Booth, the founder of the Salvation Army, is credited with the prophecy that there were five dangers he could see confronting the world in the fifty years that were to follow his day: they were, religion without the Holy Ghost, forgiveness without repentance, Christianity without Christ, politics without God, and heaven without hell. Whether we are disposed to raise this to the level of a prophetic utterance or not, there can be no doubt but that it reveals a penetrating insight into the trend of the times, and that much of it has had only too ample fulfilment in the fifty years since it was uttered.

Of the five dangers listed as threatening the world and the Church then, the one that seems to have most generally invaded even our professing evangelical Christianity is that of forgiveness without repentance. It is not too much, indeed, to say that repentance is the lost chord of modern Christianity.

The failure to stress the need for repentance undoubtedly arises from shallow views of sin and an easy and complacent view of the character of God. Where there is no true conception of the holiness of God there can be no true experience of the sinfulness of sin. And where there is no deep experience of the nature of sin, there can be no true appreciation of the grace of Divine forgiveness. It is, perhaps, true to say that the seed of grace will go only as deep as the ploughshare of conviction has gone, and that much of the shallowness of present day religion can be traced to the absence of any deep realisation of sin.

But repentance is more than mere conviction: it is an orientation of the soul Godwards that only grace can effect. It takes toll of the whole of man's inner being and all the centres of thought and life, mental, moral, emotional and volitional, are affected. While the mind is enlightened to perceive the truth, the conscience is made sensitive to its moral implications, the heart is cleansed to hate sin and relish holiness, and the will is empowered to refuse evil and choose good. It can thus be seen that the experience of repentance is something so penetrating and convulsive that to miss it is to be without much, if not indeed all, that constitutes a man a living Christian.

Is it not this that lies at the root of the superficial evangelism of today as well as at the heart of the religious indifference of the mass of our Church members? When people are told by accredited preachers not to “worry about their sins” and just to “come to Christ,” is it any wonder that sin ceases to be a deep concern to them and that their conduct after a professed conversion is not marked either by sensitiveness to sin or devotion to holiness?

This superficial treatment of sin is also, we believe, behind much of the extravagant claims to perfect holiness and the life of constant victory that baffle and perplex experienced Christians today. We have heard a question asked recently by one who was a teacher of others as to “what happens to sin when Christ comes into a heart.” The answer expected and propounded was that sin goes completely out when Christ comes in, whereas we think the true answer in terms of Christian experience is that sin becomes exceeding sinful. As many things seemed wrong, and called for rectifying in the rich man's life and home, when our Lord entered the house of Zacchaeus, so it is true that the presence of Christ has the immediate effect of bringing a deepening conviction of sin into the experience of the soul. And only in His presence and by His grace can there be true repentance.

It is also true that the absence of any clear teaching on repentance has led to a very imperfect conception of the meaning and implications of conversion. The word itself is extensively used, but the experience it connotes is something quite other than that conveyed by New Testament doctrine. In the larger churches today it implies nothing deeper than “joining the Church” or “making our profession.” One regrets to find that even in the larger communions of the Baptist persuasion, baptism by immersion is still insisted on, but it is entirely divorced from the experience it symbolises. There also it becomes a matter
merely of “joining the Church” at the age regarded as most suitable for assuming this responsibility. When one looks abroad on the state of the Church in Scotland today, not to go further afield, one is impressed by the fact that only in the smaller denominations is there any insistence on the experience of conversion or any understanding that it involves an experience of the regenerating grace of God. To many ministers in the larger churches, a profession of conversion after this fashion is a serious embarrassment and merely points to a “neurosis” that makes the sufferer a case purely for the clinic of the psycho-analyst. Nothing, in our way of looking at it, indicates more clearly the departure of the modern Christianity from its New Testament foundations, and nothing stamps it more clearly as a spurious offshoot of the faith that once had its roots deep in repentance towards God and faith towards our Lord Jesus Christ.

This modern attitude towards repentance and its implications for the Christian life is nowhere more glaringly seen than in the mission field of today. In very many mission fields the attempt is being made to graft Christianity on to native religious and pagan customs. In the monthly magazine of one of our larger churches we noted that “Mau Mau” and such like movements were traced, in part at least, to a defective understanding on the part of the missionary of the part to be played by native religions in the training of primitive peoples, and the confession was made, with a show of contrition, that the Church on the mission field was not always as ready as it should to make use of ideas and customs in native religions and absorb these into Christian teaching. In other words, it was this attempt to make a complete break with pagan faith that led to the violent reactions of Mau Mau and other reactionary movements. We feel that all this only betokens the complete break of the modern Church with New Testament Christianity and the resultant darkness that has overtaken the churches of our land. Is it any wonder that the fruits of missionary labours have proved so evanescent and that lapsing into paganism is a common feature of so many of our mission fields today?

To come nearer home, we are persuaded that in evangelical circles the failure to assert the place of repentance in the Christian life has led to the modern insistence on “follow-up” work. It is alarming to realise that of the professed converts of many of our large evangelistic campaigns only a very small percentage, some put it as low as five per cent., last out for twelve months. This failure is generally attributed to the absence of adequate “follow-up” work. We would attribute it to the absence of reality in the experience of conversion. If the early apostles had insisted on this meticulous attitude to follow-up work in the case of their converts, we wonder how Christianity could have survived in its pagan environment. If the Spirit of God has been truly at work in conversion, bringing the realities of regeneration and repentance into the experience of the soul, then the follow-up work can safely be left to the grace and teaching of the same Spirit. That of course does not relieve the Church of its responsibility to offer fellowship and Christian teaching to young converts, but it does mean that every soul who has had an experience of the grace of God has an independent spiritual life, and that where God has begun that good work He will carry it on unto perfect completion.

Truly, modern evangelism might well learn the place of repentance unto life in Christian teaching and Christian experience, and thereby restore to us what is verily the lost chord of modern Christianity.

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CHURCH NEWS

We have received information that Mr. Allan Harman, son of the Rev. and Mrs. J. A. Harman, of Wauchope, has made application to be received as a student for the ministry. Allan had a distinguished school career, and holds a Commonwealth Scholarship for the University of Sydney.

Mrs. J. C. Andrews went under an operation on 23rd September, at the Royal North Shore
Hospital. The operation has been successful, but it is expected that post-operative treatment will cover a period of months. The illness of Mrs. Andrews has caused the Doctor to alter pre-arranged plans for visiting the congregations of the Church. Dr. Andrews anticipated visiting the congregations in Victoria during November, but in the circumstances this will not be possible.

Mr. Lachlan R. McKinnon has been elected by St. George's congregation to hold the office of elder. The Kirk Session fixed the 11th October for the ordination and induction of Mr. McKinnon.

CORRESPONDENCE
Wauchope, 22/9/53.
The Editor, “The Australian Free Presbyterian.”
Dear Sir, – We shall be grateful for the courtesy of your columns to draw attention to a decision of last Assembly and to urge upon both Deacons Courts and members of our congregations the need for immediate action.

Inter-alia, Mr. J. A. Webster moved “that the Rev. M. C. Ramsay be elected as our representative to the next Assembly of the Free Church of Scotland, and that a collection be taken up immediately.”

The Rev. M. C. Ramsay has given more than thirty years of able, devoted and unbroken service to our Church. He is well worthy of the honour of representing our Church at the Assembly of the Free Church of Scotland, and well qualified to do so in the most worthy manner. It is very fitting that a delegate to the Scottish Church should be appointed at this time. The legislation now being enacted in Victoria will, ere the end of the current year, make our Victorian and New South Wales Churches one in the full and legal and ecclesiastical sense. The passing of Federal Relations Acts has just brought our Scottish and Australian Churches into closer relationship than ever before in our history.

The sum required for berths, as well as incidental expenses, will be considerable, about £350.

Donations and congregational offerings ought to be forwarded to the General Treasurer before the end of November, or at the latest mid-December.

It is expected that Rev. and Mrs. Ramsay will sail for Scotland in February or March, 1954.

Yours sincerely,
J. C. ANDREWS, Moderator.

LETTER FROM SOUTH AFRICA
At last Assembly it was agreed to convey our Christian greetings to the Pirie Kirk Session. Recently the following letter was received in answer to the greetings:

Free Church of Scotland Mission,
Knox.
19/8/53.

Mr. J. A. Harman, Clerk of Assembly.

Dear Mr. Harman; – I acknowledge receipt of your letter of 29/4/53, addressed to the Pirie Kirk Session. We heartily wish to reciprocate the Christian greetings extended to us, and to assure your Assembly of our allegiance and loyalty to the Free Presbyterian Church of Australia at, all times.

We desire to take the opportunity of thanking our Lord that it is possible for men in distant countries to communicate about spiritual matters.

This is clear testimony of the power and glory of Him Whom we seek to serve.

May the Lord sustain you.

Yours sincerely,
ZOKOBE TAHO.

OBITUARIES
Ruth Cooke. – Readers of the church paper who have visited Adelaide and been in touch with the Free Church people there, will regret to learn that Miss Ruth Cooke has passed away, death having taken place on 15th August, after a brief illness. She belonged to a family who had long and prominent association with the church. Her mother lived to pass her hundredth birthday, and had remarkable vitality in her old age. A sister, who passed away a few years ago, was a stalwart for the church, and helped it in her death as well as in her life. Miss Ruth was also a fine church woman. She rejoiced in its ministrations, and seemed ever ready to seek its prosperity. She had reached more than four score years. Sincere sympathy is extended to the aged brother who survives.

Andrew Colville. – The sudden passing of Mr. Andrew Colville, of South Arm, Maclean, severed a long association with the Free Presbyterian Church. Drew, as he was familiarly known, lived a life full of usefulness. Of outstanding scholastic ability, he rose by sheer dint of hard work (attaining several scholarships) to the peak of the educational profession; he was also co-author of several textbooks on mathematics. But sad to say, his career was prematurely cut off by an illness which practically incapacitated him, even to leaving him with the sore
handicap of a speech impediment, as well as of hand and limb. Despite the severe trial which befell him, he maintained a spirit of cheerful Christian resignation to the end. His radiant smile will be long remembered by those who knew and loved him.

During the days of his health he filled the various pulpits of our Church with much acceptance. He was always anxious to promote the glory of God, and of him it could be said that he “sought first the Kingdom of God and His righteousness.” Many deeds of kindness done by him, though unrecorded in the annals of time, follow him into eternity.

He was attended in the days of his weakness with patient devotion by his loving wife, the esteemed daughter of our late worthy Elder, Mr. Ken McDonald. To his sorrowing widow and relatives we extend our deepest sympathy. — J. A. W.

James Cameron. — Mr. James Cameron's all too sudden end removed from the Maclean congregation a member of an old and highly esteemed Clarence River family. Keen and alert, despite his great age, Mr. Cameron was a keen Protestant advocate, and was always ready to give a reason for the hope that was in him. During his short illness the Word of God was very precious to his soul. Mrs. Forrester, his niece, rendered great service by her care and attention during his declining years. To his sorrowing relatives we extend our sincere sympathy. — J. A. W.

Isabella McKay. — Maclean congregation suffered a sad loss in the passing of Mrs. Isabella McKay, nee Cameron. Despite a long and sometimes most painful illness, Mrs. McKay maintained a quiet confidence and trust in her Lord. An ardent student of God's Word, she found rich consolation and comfort from its precious promises. In the flyleaf of her Bible was found the record of much study, her greatest regret being that although having known her Lord for many long years, she did not come to know Him sooner. Her place at church and at the prayer meeting was rarely empty. Mrs. McKay's husband predeceased her, being killed in World War I. To her sorrowing son and relatives we extend our warmest sympathy. — J. A. W.

SUBSCRIPTIONS, ETC., FOR JUNE
N.S.W.

Mr. D. D. Campbell, Mullumbimby, 18/-, 30/6/55; Mrs. D. Kennedy, Forbes River, 12/-, 30/11/54; Mr. John Fowler, Sydney, 15/-, 31/1/55; Mrs. C. C. Campbell, Lane Cove, £1, 31/10/55; Mrs. Gillies, Parramatta, £1, 31/5/55; Mr. J. McInnes, Taree, £1/10/-, 31/5/55; Mrs. C. McPherson, Sydney 15/-, 31/1/57.

Victoria

Miss P. McDonald, Geelong, £1/15/6, 31/12/53; Mrs. C. R. Price, Condah Swamp, £1, 31/1/55; Miss J. McLenann, Geelong, 12/-, 31/2/54; Mrs. R. Costello, Branxholme, 6/-, 31/12/55.

Donation. — Miss P. McDonald, Geelong, Vic., £1/6/6.

SUBSCRIPTIONS FOR JULY
N.S.W.

Mrs. J. O'Grady, Springwood, 6/-, 31/8/54; Miss L. Ray, Taree, 6/-, 31/8/54; Mr. C. Mackay, Beverley Hills, 6/-, 31/1/53; Miss McSwan, Wentworth Falls, 6/-, 31/12/53; Mrs. F. Kerr, Greenwich, 6/-, 31/7/54.

Victoria

Mr. H. C. Nicolson, Ringwood, £1/4/-, 30/11/55.

SEARCH WORK

John, Chapter 6
1. What did Jesus do before He fed the five thousand people?
2. In which verses in Chapter 6 is eternal life and everlasting life mentioned?
3. (a) Who answered Jesus question, “Will ye also go away?”
   (b) What answer did he give?
4. Who sent the officers to take Jesus?
5. What reason did the officers give for not taking Jesus?
6. Did Jesus brethren believe on Him?
7. Complete the sentence commencing with “If a man keep My saying . . . .”

Answers to be sent to Mrs. J. C. Robinson, Woodford Leigh, 3C, N.S.W.

OCTOBER BIRTHDAYS

Many Happy Returns

“Mercy unto you, and peace and love be multiplied.”
Jude, verse 2.

1953.

Oct. 2 — Pearl Jackson, Hamilton.
   3 — Margaret Blackmore, Sydney.
   5 — Hazel Brooker, Kindee.
   6 — Richard McKinnon, Ellenborough.
   7 — Neil Wilmer, Kimbriki.
   8 — Raymond Murray, Bunyah.
   13 — Robert Fowler, Wingham
   17 — Helen Robinson, Marlee.
   18 — Dianne Carter, Barrington.
   18 — Sandra Faulks, Tamworth.
   20 — Carol Wilman, Kimbriki.
   20 — Clifford McKinnon, Kindee.
   21 — Peter Berry, Gloucester.
   21 — Brian Murray, Bunyah.
   21 — Geoffrey Murray, Browns Creek.
   23 — Frances Nichols, Raymond Terrace.
   23 — Elizabeth Anderson, Bob's Farm.
   25 — Ronald Lawson, Wauchope.
   28 — Lorraine Weber, Tinonee.
   30 — Susan Ellis, Moorebank.

A Late Item of News

The Free Presbyterian Church of Victoria Property
Bill has now been passed by the Victorian Parliament, and having received Royal Assent, will come into force on November 25th. – I. L. G.

IMPORTANT ANNOUNCEMENT
The Synod of Eastern Australia will meet, God willing, in St. Kilda Free Presbyterian Church on Wednesday, 25th November, at 2 p.m.
Business: To receive the Ministers, Elders, Deacons, Congregations, and Properties of the Free Presbyterian Church of Victoria into the Presbyterian Church of Eastern Australia.
This will be followed by a Service of Thanksgiving and Prayer.
It is requested that all Ministers and representative Elders attend this important and historic meeting of Synod. The public also are invited.
The next day, and on Friday, November 27th, the Synod, now including Victorian brethren, will meet for general business.
Beginning at 7 p.m. on Friday, November 27th, an important conference, jointly arranged with the ministerial brethren of the Reformed Presbyterian Church, will be held, centering around the theme, “Things Surely Believed Among Us.”
This conference will be continued on Saturday with forenoon and afternoon sessions. It will resume again on Monday afternoon, with a further session in the evening, and on the last day, Tuesday, December 1st, there will be three sessions.
All Free Church ministers and both ministers of the Reformed Presbyterian Church will take part in this Conference, and members of the public, especially Reformed Presbyterian and Free Church people, are warmly invited to attend.
On the Lord's day the services will be under the banner of the Free Church. In the forenoon there will be a devotional service, a Communion service in the afternoon, and in the evening a clarion call to our people to “Go forward.”
A syllabus for the conference will be printed later, and those wishing to have a copy should apply to their minister.

FEAR NOT

In the beginning of his letter to the seven churches which are in Asia, John declares who he is: “I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.” He does not exalt himself above other men, but claims to be a brother and companion of all who are in the kingdom of Christ. He wishes to impress the readers of the book that he is a man like themselves; he knew the struggling of the human soul, and was their companion and fellow sufferer in tribulation. Were they subject to temptation and trials, so was he. He was but a brother, therefore one in Christ with each of them, and a participant with them in all anxieties, perils, and persecutions. Then he tells them where he is. In the isle of Patmos. There is no mystery about Patmos. It was a well known island washed by the waves of the sea. Then he tells them why he was there. “For the
Word of God and for the testimony of Jesus Christ.” The enemies of the cross had banished him to this island in an endeavour to stamp out Christianity; but neither he, nor his persecutors, knew that the over-ruling hand of God had chosen this island that John might receive the Word of God, and the last inspired statement to be given to the world, and the final and concluding personal testimony of Jesus Christ. When John took up his pen to write, he claimed no superiority and no exemption from suffering. He was just an ordinary man, a brother of all those in Christ.

The revelation that came to John on the Isle of Patmos was a mighty manifestation of Jesus Christ. John saw the glorious person of the Son, amid all the glory and grandeur of that panorama of celestial majesty that stretched out before him, and as he gazed into the meridian splendour of that scene, he saw Christ. Here was authority, power, and unspeakable glory. The sight of his beloved Lord, “Glorious in holiness, fearful in praises, doing wonders,” is more than he can bear; strength seems to depart from him, as he falls as one dead at the feet of Christ. Under the penetrating brightness of His countenance, John became utterly helpless. But no sooner is John overcome by the majesty and strength of Christ than he feels the gentleness of the Saviour's hand. God had touched him with His right hand and the voice of the most high assures him that he has no need to fear. “Fear not.”

John had been summoned to behold the mighty revelation of deep mysteries, to see the irresistible forces of heaven's obedience to the Word of Christ. John is called to the place of service. “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” John has been called to special service, and he will not fail, for He Who has called him has given him the strength to stand in His presence and to perform His will. John was as one dead, but the touch of the finger of God had strengthened him.

John was given the strength and grace for the immediate task, and not to John only, but all who are called and willing to serve Christ shall feel the touch of God. All who receive the touch of God are called of God to a place of trust in His kingdom, and the touch of the finger of God cannot be mistaken; as new life surges through our being, and the words that John heard, we shall hear also: “Fear not, I am the first and the last.” These words declare the might and power of the Christ, His Godhead, eternity, and authority. Jesus Christ is the living one, Who has life in Himself. In Him is the inexhaustible fountain of life as it exists in the Father. He is the source of immortality, and life in its earthly or heavenly sense exists only because He wills it. He holds all things in the hollow of His hand. Christ's “Fear not” is maintained by the irresistible authority of omnipotence. There is no greater authority, no greater power than His. All who will serve Christ in accordance with the commission set down in the Inspired Word, can go forward with the same confidence that John experienced when he received the assurance of Christ's words “Fear not.”

Christ loves His own, and He has redeemed them. He entered into the domains of death, and passed through the unseen world and ascended into the highest heavens; not in weakness but in power, the power that resided in Him. Only Christ could enter into the chambers of death and come through triumphant, having destroyed its power, and on Patmos isle He talks with John. He loved John, He loves all who serve Him. He brought His power to bear on sin and death to redeem them from the curse of the law and the pains of hell. Therefore, when He calls upon us to “Fear not,” He reminds us of His love. “I am He that liveth and was dead, and behold, I am alive forever more.” Christ did not make peace with hell or its inhabitants; they are still the enemies of His kingdom, but He has crushed and destroyed their power forever more. Christ has made peace between God and the sinner saved by grace.

The Christ bids us to “Fear not,” because He holds the destiny of all creatures in His Hand. He holds the keys of hell and death. There is no realm of existence with which He is not familiar, though He knew no sin, yet by experience He knew the power of death and the secrets of hell. Death must await Christ's command, and no order shall ever pass from the lips of Christ that would in any way impair or rob His people of true happiness and eternal perfection. “Fear not”; Christ shall decide when you shall pass from time into eternity; He also assures us that He will call when our place is prepared. Christ has made physical death but a passing experience in the immortal existence of His saints.

The Christ has determined what the future
will be, there is no such thing as unforeseen circumstance with Him. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The future of the Christless, as described by John, is terrible to contemplate, with its judgement against all unrighteousness. The future holds no mercy for the unregenerate. But Christ's redeemed are safely guarded, the destroying angels receive their instructions concerning them. Christ says "Fear not." If we look upon Christ as John did, our fears will vanish. Is not Christ the first and the last, has He not searched out and destroyed the power of the enemy to hurt His redeemed? He is alive, and was dead, and liveth forever more. He holds the destiny of all living creatures in His hand, and has He not determined the future? If you feel His touch, then rest assured in His security. If you have not felt His touch, then in the light that He throws upon the future, seek Him while you have the opportunity.

INFANT BAPTISM (5)

In concluding the articles on Infant Baptism, we feel that the following extracts from the Princeton Review, 1858, opens up a wide field for convincing evidence of the unscriptural position of the antipaedo-baptist:

"In all the covenants which God has ever formed with man, their children have always been included. The covenant made with Adam was not only for himself, but for all his posterity descending from him by ordinary generation. Without their assent or consent, and even without the possibility of their knowledge or co-operation, he was constituted their federal head and representative, authorised to decide for them their character and destiny. His choice was regarded as their choice. It is a plain historical fact, that his apostasy was the apostasy of his race. When God entered into covenant with His Eternal Son, as the representative of His people, it was without their assent or consent, knowledge or co-operation. And yet they, in virtue of that covenant, are made partakers of all the benefits of redemption. And Christ will stand at the last day before the throne of God and say, 'Behold, I and the children whom Thou hast given Me.'

"It is objected, however, that the old dispensation was external, typical and ceremonial, whereas the new is spiritual; and therefore we cannot argue from the one to the other. Under the old dispensation, natural birth and outward profession were the condition of church membership, whereas under the new, spiritual birth and saving faith are the conditions. The premise in this argument is incorrect. When a man entered the Jewish community, or when a Hebrew parent presented his child for circumcision, he made a profession of the true religion, and the promise of spiritual obedience. Any Hebrew who did what he professed to do was as surely saved as any Christian who is sincere in his baptismal vows.

The Hebrew took God to be his God; he promised obedience to all His laws, and faith in all His promises. What more does the Christian? All this the Hebrew did for his child; more than this no Christian parent can do for his child. What God, therefore, authorised and commanded Jewish parents to do for their children is precisely what the opposers of Infant Baptism say Christian parents have no right to do for their children; and they found their objection on the very nature of the thing to be done. That is, they pronounce that to be wrong which God enjoined as right. The argument goes further than this. It is not merely that Christian parents may do what Jewish parents were allowed to do, but that they are bound to do it. They violate one of the most obvious and important of their parental obligations if they fail to present their children for baptism. They are bound to profess in their name the Christian faith, to promise for them obedience to all His laws, and faith in all His promises. What more does the Christian? All he professed to do was as surely saved as any Christian who is sincere in his baptismal vows.

'That circumcision was 'a Token' or seal of the Covenant of Grace is evident from its spiritual import. It was a sign of regeneration. It signified the removal of the defilement of our nature; or, as the Apostle expresses it, the 'putting off the body of the sins of the flesh' (Col. 2: 11). It was the symbol of the circumcision of the heart. On the ground of the covenant into which they had entered by circumcision, Moses exhorted the people, saying, 'Because the Lord had a delight in thy fathers to love them, and He chose their seed after them.'
(Deut. 10: 15, 16). The prophets presented the rite in the same light (Jer. 4: 4), and so does the apostle in Rom. 2: 28. The true circumcision, he says, that which the outward ceremony signified, was the circumcision of the heart by the Spirit. The 'uncircumcised in heart' are the unregenerate and disobedient (Lev. 30: 41; Jer. 9: 26; Acts 7: 51). As baptism with water is the symbol of the baptism of the Spirit, so circumcision of the flesh was the symbol of the circumcision of the heart. If infants cannot be baptised, because the symbol of regeneration can be applied to those only who give evidence of regeneration, neither can circumcision. The import of the one was the same as the import of the other. It is obvious, therefore, that if circumcision was the symbol of regeneration, the covenant of which it was the badge was the covenant in which regeneration was promised, i.e. the covenant of grace.

“Circumcision, therefore, being the token or seal of that covenant in which God promised salvation through Christ by faith in Him, those to whom the seal was applied professed to accept of that covenant. And as children of professing Jews were circumcised, those children were, in the sight of man, included in the covenant. In other words, they were by divine command to be regarded as members of the Church.”

THE RESPONSIBILITY OF PARENTS

In the sacrament of baptism the parents are required to take solemn vows, and thereby assume weighty responsibilities; and the vows once taken can never be reversed. To vow vainly or rashly by that glorious and dreadful name JEHOVAH is to invite disaster; for the decrees of God are as unchangeable as His being. Thus saith the Lord: “Ye shall not swear by My name falsely, neither shalt thou profane the name of thy God. I am the Lord” (Lev. 19: 12). The writer of Ecclesiastes says, “Better is it that thou shouldest not vow, than that thou shouldest vow and not pay” (Ecc. 5: 5). And there is the commandment written by the finger of God, and sealed for all eternity: “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” (Ex. 20: 7).

The vows that the parents are required to take are set forth in Eph. 6 4, “And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.” Parents who knowingly avoid taking these vows, do not alter the consequences. For, thus saith the Lord: “What nation is there so great that hath statutes and judgements as righteous as all this law, which I have set before you this day; only take heed to thyself, and keep thy soul diligently lest thou forget the things thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons and thy son's sons” (Dent. 4: 9).

It should be clearly understood that the responsibility rests, in the first place, upon the parents, and not on the Church. Responsibility cannot be shifted to the Sabbath School. The Holy Scriptures lay the responsibility squarely upon the parents, saying “When thy son ask thee, in time to come, saying,” What mean the testimonies and the
statutes, and the judgements which the Lord our God hath commanded you? Then shalt thou say unto thy son, We are Pharaoh's bondmen, and the Lord brought us out with a strong hand.”

Every individual is required to fulfil his obligations to God; and he shall answer for his failure before the Throne of Judgement; as it is recorded in the Book of Revelation, “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.” To avoid taking the vows does not constitute a release from parental obligation.

The significance of the baptismal vows is this: The parents acknowledge God as their God, and claim the covenant promise for their child. “I will be a God unto thee, and thy seed after thee.” And the covenant promise is restated by Peter after Pentecost: “The promise is to you and your children.” The parents bring their child to be received into the Church of God, and the Church is required to hold the child in spiritual affection, and pray for the enrichment of its personality and loveliness of its character; in a very real sense the baptised infant is indeed the child of the Church. The Lord Jesus Christ, when He had set a child by Him, said to His disciples, “Whosoever shall receive this child in My name receiveth Me.” Thus when the covenant promise is claimed for a child, the Church receiveth the child into membership. The parental vows are taken, the institution of baptism by our Lord administered, the responsibilities of both parents and the Church lovingly undertaken.

The divinely imposed responsibility of parents to their children is used by God to reveal His own care over His people, as a mother's tenderness and care in her watchfulness and love over her child, and the compassion and affection of a father with regard to the helpfulness of the charge committed to his trust. So said the Psalmist – “As a father pitieth his children, so the Lord pitieth them that fear Him.”

The endearing, intimate relationship between parents and children binds them in the closest union; so that the parents become the natural objects of the child's love, reverence, gratitude, devotion and confidence, and when parents neglect the spiritual welfare of their children, that confidence is betrayed.

Into the hands of parents a charge has been committed. A life that will reach out to all eternity, which will either be conformed to the divine image and hold the citizen rights of heaven, or be forsaken of God and dwell in the habitations of a lost world. The child has a religious and moral nature, and it is the trust committed to parents to enlighten and cultivate the religious nature, that the child may aspire to be adorned with that perfection purposed by God to be manifest in all His redeemed. Parents may be greatly concerned about the material well-being of their children: but God insists, by His commandment, that the child's eternal salvation should claim the parents first interests. The most formative years of the child's life are in their hands, while the character and personality are being moulded. And God's command, “Bring the child up in the nurture and admonition of the Lord,” includes the whole training and discipline of the child.

In 1st Samuel 2 we have recorded the dreadful and terrible consequences of neglect on the part of the parent. There came a man of God unto Eli saying, “the Lord saith, 'For them that honour Me I will honour, and they that despise Me shall be lightly esteemed.' Now the sons of Eli were sons of Belial. they knew not God,” and Hophni and Phinehas came under God's condemnation, because of their own wickedness; nevertheless, Eli's neglect was not overlooked, for God said, “Because his sons made themselves vile, and he restrained them not, God swore that the iniquity of the house of Eli would not be purged by sacrifice.” Those who conscientiously strive to fulfil their parental vows have the assurance of the Word of God that their efforts shall not be in vain. The promise is: “Train up a child in the way he should go, and when he is old, he will not depart from it.” (Prov. 22: 6).

The promises of God do not vary in degrees of possibility, for all His promises are secured by His omnipotent holiness. The Holy Scriptures set down the method by which parents should bring up their children in the nurture and admonition of the Lord. In the 119th Psalm we read: “By what means shall a young man learn his ways to purify? If he according to thy word thereto attentive be.” The Bible is the text book that God has given to parents. The Psalmist claimed that the Scriptures gave him more understanding than his teachers, and made him wiser than the wisdom of experience gave to the aged. “Than all my teachers now I have more understanding far;
because my meditation thy testimonies are. In understanding I excel those that are ancients, for I have endeavoured to keep all Thy commandments.” It was a practical wisdom that consisted in the fear of the Lord, and when applied, proved to be a “lamp to his feet and a light unto his path.”

It was the Scriptures that Eunice used in training her child, Timothy. And above all other recommendations, our Lord Jesus Christ used the Scriptures to answer the problems that faced men in His day on the earth. The Holy Bible is the centre of all authority, and the fountain head of wisdom, for it is THE WORD OF GOD.

THE CHURCH

The fact that the Church is the kingdom of Christ lays upon her the obligation to be subject to His Headship, and in faithful subjection to His kingly claims, the freedom of his subjects consist. The fact that Christ is king in His own realm was burnt into the inmost convictions of the Calvinistic churches, and as they recognised His right to rule there, they were prepared and willing to let His Word have free course in their midst. They loved to think generous thoughts of their Lord and Master, and to give Him credit for making ample provision for the government, worship, discipline, instruction and administration of His kingdom. And this generous thought they embodied in their doctrine of the sufficiency of Scripture. This doctrine found one of its applications in the sphere of worship and our confessional statement on the subject that “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 under any visible representation or any other way not prescribed in the Holy Scripture,” is but the announcement of this application.

Our Lord has given ample guidance to His people in these things, and if His guidance was only accepted in simplicity, it would solve many of the difficulties that have emerged in this department of church activities. Divine prescription is felt to be in bondage only when man thinks himself sufficiently wise to be able to improve on the apostolic pattern. Where this guidance ends and man's wisdom begins there is the beginning of endless variance. – Principal John McLeod.

6

THE SEPARATED LIFE AND THE SUFFICIENCY OF SCRIPTURE

The principle of the sufficiency of Scripture as the standard of faith and conduct is involved in the problem of the separated life. Separation is sometimes demanded from things which Scripture does not declare or imply to be sinful. Sometimes the attempt is made to show that some of these things or practices are sinful by bringing in a secondary authority, such as experience, physical science, the so-called Christian consciousness. Experience or science may show good reasons for abstaining from certain acts or habits, but experience or science can never of itself be binding on the conscience of man.

Moreover, those who wish to introduce science as an additional authority always speak as if it were a very simple matter to ascertain what science has to say on any particular question. They always speak as if somewhere there were as sort of scientific pope who could utter, ex cathedra, the final, united, unquestionable voice of science. They seem to presuppose that the voice of science can be heard, speaking with authoritative accents by simply consulting a few volumes in the public library. The truth is, however, that “science” is an abstraction. There is in the world today no such thing as the voice of science; there are only voices of a multitude of scientists, and they are anything but agreed among themselves. Now who is to decide which of these many voices is to be accepted as the authoritative voice of science? One scientist, a professor in a great university, states that years of research have failed to demonstrate that a certain practice shortens life. Another scientist, of equal scientific standing, maintains the contrary position. Who is to decide which represents the authoritative voice of “science”? All too often those who wish to place science alongside of Scripture as a standard of faith and conduct wish, at the same time, to be the judges of what is science; those who hold certain views they regard as scientists; all others they reject as being prejudiced or otherwise untrustworthy. Can any pope or church assembly decide just what kinds of science – the opinions of just which scientists – are authoritative, and therefore, along with Scripture, binding on the
conscience of man? No, in matters of science, every person must decide for himself. And even if certain scientific theories are believed to be true, they cannot be binding on the conscience. We must beware of the sin mentioned in the “Larger Catechism” 105, of “making men the lords of our faith and conscience.”

All human authority, however expert or learned, is fallible, and therefore cannot bind the conscience. Science may show that certain things are harmful to the body, but science can never show that anything is sinful. Scripture alone can show that anything, for example a particular course of conduct, is sinful. It is true that the light of nature, or the moral law written on the heart of man (Rom. 2: 14, 15) shows that certain acts, such as murder, are wrong; but the light of nature does not tell us anything about morality in addition to what is revealed in Scripture; Scripture is a fuller revelation than natural revelation, and includes all of the latter and much more besides; therefore when Scripture does not declare or imply that a certain practice is sinful, we cannot turn from Scripture to natural revelation for fuller light on the matter. (In this connection it may be remarked that the modernist notion that all human knowledge and science is a divine revelation in the same sense that Scripture is a divine revelation, is utterly false and destructive. Natural revelation is a provision of God by which the heathen who have not the light of Scripture may know something of His power, divinity and moral law. It is insufficient for salvation, but leaves men without excuse and provides a standard by which those who lived and died without the light of special revelation shall be judged. Rom. 1: 18, 20; 2: 12-16).

Scripture, of course, teaches that it is ordinarily the duty of Christians to abstain from what is harmful to the body (this is not always the duty of Christians, for there may be circumstances when loyalty to Christ requires that our own physical welfare be disregarded, or even that we suffer martyrdom and allow the body to be entirely destroyed); the sixth commandment, “Thou shalt not kill,” is stated by the Shorter Catechism to forbid “the taking of our own life, or the life of our neighbour, unjustly, or whatsoever tendeth thereunto” (No. 69). This commandment is binding on every man, and the interpretation of it given in the Catechism is doubtless the correct one. It thus becomes binding on the conscience of the Christian to abstain from that which tends toward the unjust destruction of his own life, or that of his neighbour – that is, from that which is harmful to the body.

But we should note that the decision whether a particular act is harmful must be made by the individual concerned. Science is never infallible; it cannot bind the conscience; therefore the individual Christian must judge of the statements of science, and the statements of science must not judge the Christian. To deny this means to make science, instead of God, the Lord of the conscience. No alleged “findings” of science can be formulated into an authoritative list of harmful things or acts. The relation between the sufficiency of Scripture as the standard of faith and conduct, and the problem of the separated life, may be summarised as follows:

1. The Christian is required by God to separate from what is sinful.
2. Scripture alone can demonstrate that a given course of conduct is sinful.
3. Natural revelation cannot be regarded as a fuller revelation than Scripture, or as co-ordinate with Scripture in any sense whatever.
4. It is possible that science or experience may show that certain conduct is harmful.
5. Science or experience can never show that anything is sinful.
6. Scripture teaches that what is really harmful is ordinarily sinful.
7. The decision whether science or experience shows that particular conduct is harmful must be made by the individual concerned, not by other persons.
8. Church assemblies may not issue authoritative regulations based in whole or in part on any other standard than Scripture.

(From “Bible Doctrine of the Separated Life,” by J. G. Vos.)

LATE VICTORIAN NEWS

Preparations for Synod meetings on Nov. 25th and following days, also for the doctrinal Conference, are now well in hand.

The Moderator of the Synod of Eastern Australia, the Rev. Arthur Allen, of Sydney, will conduct public worship and preach on Wednesday, the 25th inst., the service beginning at 2 p.m. After this, the Victorian Free Presbyterian Church will be
officially received into the Presbyterian Church of Eastern Australia. Prayers of Thanksgiving, Confession and Intercession will then be offered, interspersed with the singing of Psalms.

In the evening, a Dinner will be held, at which appropriate speeches will be made and gratitude expressed to Cabinet Ministers and Members of the Victorian Parliament who carried through an Act of Parliament making the organic union of the churches possible.

Next day, at 10 a.m., a general meeting of the Synod of Eastern Australia will begin with public worship conducted by the retiring Moderator; and the newly elected Moderator, who is expected to be the senior Victorian minister, will give an address. Business arising out of the union will then be taken up, followed by general business.

The conference, with the theme, “Things surely believed among us,” will begin on Friday, Nov. 27th. Copies of the syllabus are available to all interested on application to any of the ministers of the church.

On the succeeding Lord's Day, three services will be held. The Rev. S. N. Ramsay, of Grafton, will conduct a devotional service at 10.30 a.m. A Communion Service is appointed for the afternoon, beginning at 2 o'clock. The Rev. J. A. Harman has been invited to preach at this service, while the Rev. K. A. MacRae, of Stornoway, Scotland, will preside and speak at the table. In the evening service, the Rev. M. C. Ramsay, of Taree, will speak on the subject, “The Presbyterian Church of Eastern Australia Faces the Future.”

The venue of all meetings and services is the St. Kilda Free Presbyterian Church, 14 Chapel Street, St. Kilda. An invitation to attend is extended to everybody. – I. L. G.

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SUBSCRIPTIONS FOR AUGUST

Mr. M. F. McKinnon, Maclean, donation, £1; Mrs. M. J. Murray, Taree, 7/6, 31/12/58; Mr. Graeme King, Pt. Kembla, 7/6, 31/8/54; Mr. A. Ramsay, Tamworth, £2, 30/4/57; Mrs. A. E. Sutherland, Carlton, £1, 31/10/54; Mrs. W. McKinnon, Drummoyne, 10/-, 30/9/54; Miss. A. E. Stewart, Taree, (5/-), 30/4/54.

SUBSCRIPTIONS, ETC., FOR SEPTEMBER

N.S.W.

Mrs. K. Beaton, Barrington, £1, 31/10/56; Mr. H. W. Blyth, Comboyne, 18/-, 28/2/56; Mr. J. G. Harris, 10/-, 28/2/56; Miss M. Campbell, Wyong, £2/2/-, 31/3/57; Mrs. D. Vandenburg, Maclean, 18/6, 31/12/53; Mr. G. McQueen, Maclean, 18/-, 31/10/56; Mr. M. Campbell, Kooree Island, £110/-, 31/12/57; Misses Robinson, Croydon, 6/-, 30/6/54; Miss J. Lobban, Burwood, 12/-, 30/9/55; Mrs. M. Sunderland, Woolahra, 12/-, 28/2/55; Mr. R. Allen, Ashfield, 12/-, 30/6/55; Mrs. H. Walmsley, Wingham, 12/-, 30/4/56; Miss B. Andrews, Wauchope, 10/-, 30/4/54; Mrs. Marchment, Wauchope, 6/-, 30/11/54; Mrs. M. Latter, Wauchope, 6/-, 30/11/54; Mr. M. Kennedy, Wauchope, 12/-; Mrs. S. Steele, Ennis, Wauchope, £5, 31/7/71; Mr. L. Steele, Wauchope, £5, 31/7/71.

Donation. – Mrs. Latter, Wauchope, £1. Scotland. – Mrs. M. Henry, Edinburgh, £2/10/-, 31/7/61.

SEARCH WORK

John, chapters 10-12

1. State the number of the verses in chapter 16 in which Jesus says “I am the door,” and “I am the Good Shepherd.”
2. What does Jesus give to His sheep who hear His voice?
3. What did Martha and Mary say to Jesus when they came to Him?
4. Name the thief who was displeased when Mary anointed the feet of Jesus.
5. Why did the chief priests want to put Lazarus to death?
6. What did Jesus say concerning those that love
their life and those that hate their life in this world?

7. Why were many of the chief rulers afraid to confess that they believed on Jesus?

Answers to be sent to Mrs. J. C. Robinson, Woodford Leigh, 3 C., N.S.W.

NOVEMBER BIRTHDAYS

"O God, Thou art my God; early will I seek Thee."
(Psalm 63: 1).

Nov. 1953

2 – Neil Gregor, Maclean.
3 – Jeanette Calvert, Wingham.
4 – Janet Armstrong, Chatsworth Island.
4 – Betty Wells, Geelong.
4 – Robin Gregor, Maclean.
5 – Cheryl Robinson, Maitland.
6 – John Murray, Browns Creek.
7 – Graeme Martin, Maclean.
7 – Heather Young, Geelong.
9 – John Carter, Barrington.
11 – Edith Chapman, Wingham.
14 – Russell Murray, Bunyah.
15 – Peter Anderson, Bob's Farm.
15 – Roderick Murray, Bunyah.
16 – Robert Steel, Wauchope.
16 – Sandra Ellis, Moorebank.
17 – Laurie Brown, Rawdon Island.
18 – Leonie Gill, Port Macquarie.
19 – Helen McSwan, Woodford Leigh.
21 – Graeme Wall, Hornsby.
22 – David Russell, Tamworth.
25 – Alan McLaren, Chatsworth.
27 – Jeanette Lawson, Wauchope.
27 – Robyn Murray, Bunyah.
28 – Lynn Suters, Wauchope.
28 – Graham Smith, Russell Island.

Howard Faulkes, Tamworth.

THE AUSTRALIAN FREE PRESBYTERIAN

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THE SPECIAL SYNOD OF THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA

The 25th day of November, 1953, marked an occasion of great importance in the history of the Presbyterian Church of Eastern Australia, when the ministers, elders, deacons and congregations of the former Free Presbyterian Church of Victoria were received into the Presbyterian Church of Eastern Australia.
Australia, and it was agreed that a record of the proceedings of the Synod be made in this issue of the magazine.

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Within the St. Kilda Church, Victoria, on Wednesday, the Twenty-fifth day of November, in the year of our Lord, One Thousand nine hundred and fifty-three, at two o'clock in the afternoon,

Which place, day and hour ministers and ruling elders from the Presbyteries of the Presbyterian Church of Eastern Australia convened pursuant to appointment,

The Reverend Arthur Allen, Moderator of the Synod of Eastern Australia, conducted public worship and preached a sermon from the words, “To the law and to the testimony: if they speak not according to this word it is because there is no light in them.” – Isaiah 8:20.

SERMON

The doctrine of the total inability of man to will anything spiritually good, and man's depravity, is not generally accepted today; although, since the fall of man, no convincing evidence has been produced to the contrary, but, rather, the terrible fact of man's depravity is written in every page of history, regardless of every effort that has been made to improve man's moral condition.

The enthusiastic zeal of liberalism, clothing its earth bound Utopia with Christian terminology, and expending its energy and substance, teaching men that environment and social conditions are the factors that will appeal to the higher principles of human nature; strictly avoiding any appeal “to the law and to the testimony” of God; or the necessity of the immediate and direct agency of the Holy Spirit for man's regeneration. As E. K. Simpson has said: “To these enthusiasts for humanity, all whose sympathies are engrossed by the criminal, what befalls the Lord's glory is of slender consequence compared with their favourites interests and happiness. They are ready to set aside the moral constitution of the universe for the offender's sake. Their paradise regained consists of a garden city of wastrels who have never had a fair chance, scamps who forsooth have been scourvely treated and not unnaturally embittered against heaven by trials much too arduous for their strength.”

If the symptoms of spiritual death, the corruption of the heart and the darkened understanding, could have been corrected by circumstance and environment, it would have been accomplished long ago. Our fallen parents lived within sight of paradise; their lost communion with God was a personal experience, which in the same sense none of the human race has ever shared; the blessed advantages of their previous state were fresh in their memory and their eyes beheld the power of God, represented by the Cherubims with flaming swords to keep the way of the tree of life; and, added to all this, was the promise of restoration given by God. Such a splendid display of God's power and grace did not subdue the murderous passion of their eldest son. Cain stands out as a melancholy monument of the depravity and reckless folly of man's rejection of the “law and the testimony” of God.

The Apostle Paul in his letter to the Romans exposes the same condition. “Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.” Spiritual death accompanied by the mutileations of the heart and mind; sin begetting sin and the darkness of the mind increasing in density, giving fearful expressions of depravity. Lust having gained the ascendancy, rules ruthlessly. God is not in their minds, but dead men and fictitious monsters became the objects of their idolatrous worship, constituting an outrage against Almighty God, and exalting the patience of eternal justice.

We must be on our guard against the shallow liberalism that extols its own virtues by a false humility and sees something respectable in the religions of heathenism. “Blind leaders of the blind,” who refuse to see the apostasy of souls from God. “To the law and to the testimony,” for there is the Divine revelation which declares that we are entirely dependent upon the all-sufficiency of the atoning sacrifice of our Lord and Saviour Jesus Christ, and our destiny is wholly secured by our Lord faithfully discharging His offices as a Prophet, Priest and King. The only stabilising power in the earth is the Church, under the Headship of Christ. God, speaking through His prophet Isaiah, pronounces judgement against Israel, and warns the faithful against the unbelievers who placed their confidence in the wisdom of men and the practice of wicked superstition, consulting senseless idols and dead men for the instruction of the living. The same applies today; the wisdom of man arises from spiritual death. “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.” God calls His people to “the law and to the testimony,” as the only rule of faith and conduct, and which clearly reveals the essential principles respecting the Church of the living God. The councils of power and the halls of learning must be rejected if “they speak not according to this word.”

In Isaiah's day the character of Israel was determined by its attitude to the “law and to the testimony” of God. Israel turned away from the revelation of God as a guide to their faith and conduct. The omnipotence of God was openly denied and their confidence was placed in human aid; their depravity found expression in superstition, by which they sought to induce the faithful to resort to their own idolatrous and blasphemous practices. God warned His people, saying: “And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? That is, should a people consult the dead instead of the living God? “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.”

It has been well said, “The character of an age is determined by its theology.” We live in an age when faith and conduct is no longer brought to the touchstone of the “law and testimony” of God; but the reverse is true, “The law and the testimony” of God is accepted or rejected according to the faith and conduct of men; this is indeed the offspring of spiritual imbecility, from which we have reaped the harvest of two world wars and eight years of international tension. The mind of man is a glorious thing when guided and sustained by the Spirit of God, but if there is anything that the history of the world teaches us, it is this: “The world by wisdom knew not God,” as it is recorded in Job: “He taketh the wise in their own craftiness; and the counsel of the froward is carried
headlong. They meet with darkness in the daytime, and grope in the noontide as in the night.”

The “law and testimony of God” is absolutely essential to man's salvation, and the guide to his relationship to his fellows and to the world. Truth is the fundamental principle of God’s revelation and that truth is essential to expel error; as light is necessary to expel darkness. To deprecate the importance of doctrine is to oppose the “law and testimony” of God. The knowledge of God is eternal life, and the Apostle Paul counted “all things as loss for the excellency of the knowledge of Christ.” Paul emphasised that the Gospel is the Word of God, and the doctrine he preached was the power of God and the wisdom of God unto salvation. Paul taught that it is impossible to exercise faith without knowledge, and without faith men cannot be saved; and those who taught contrary to the gospel he preached must perish: “If our Gospel be hid, it is hid from them that; are lost.”

The so-called fundamentalist, whose boast is that he accepts the Bible as the infallible Word of God, disposes of the full plan of salvation by his own wisdom, depreciating the importance of doctrine. It's all very well to proclaim with persuasive eloquence that “whosoever cometh” unto Christ, “He will in no wise cast out,” but the so-called fundamentalist refuses to give the ground of authority and assurance in making such a statement. He refuses to follow Christ's example, and make it clear that the heirs of the Kingdom of God must be regenerated by the Holy Spirit before they can or will come to Christ. Christ said: “All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.”

Faith in Christ involves faith in the “law and the testimony” of God; therefore, faith is not the product of reason, nor is it founded upon argument addressed to our understanding, but by the very thought of God illuminated by the Holy Ghost in the Scriptures. Paul in his letter to the Corinthians said, “And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God.” Paul speaks of the power of the Holy Spirit that controls our convictions, affections and conscience, and is therefore irresistible and cannot be destroyed either by argument or ridicule, contempt or persecution. “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.”

Particular election is inseparable from salvation; without one the other cannot exist. The elect are given to Christ by the Father from all eternity in the covenant of redemption. And in so far as the so-called fundamentalist fails to proclaim the whole doctrine of Redemption, in so far he is unfaithful to the “law and the testimony” of God,

The Lord Jesus Christ has instituted His Church in such a manner that the means of grace are entrusted to ordained office-bearers. The preaching of the Word and the Sacraments are the means whereby the grace of God is made manifest to men. The subject of our preaching is the whole counsel of God. “The law and the testimony” wherein the great doctrine of the Sovereignty of God, embracing His eternal decrees of election and predestination. His sovereign grace is the call of the Gospel and justification by faith. “Moreover whom He did predestinate, them He also called; and Whom He called, them He also justified, them He also glorified.” The greatest missionary that this world has ever known wrote more about God's sovereign free election than any other inspired writer. Let us heed the word of the prophet, “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.”

Thereafter, by prayer, he (the Moderator) did constitute the Synod of Eastern Australia; in the name of the Lord Jesus Christ, the only King and Head of the Church.

3

The roll was then called. The following answered to their names

Central Presbytery: Ministers
Mr. M. C. Ramsay
Mr. Arthur Allen.

Elders
Mr. Robert Allen.

Northern Presbytery: Mr. J. A. Webster
Mr. J. E. Hückert

Mr. S. N. Ramsay
Mr. C. J. Green

Mr. J. A. Harman

Commissions to ruling elders to represent them in the respective presbyteries and in the Synod were submitted from the sessions of Grafton and Richmond and Brunswick, and were sustained, and accordingly the names of Mr. Hector McPherson and Mr. Gordon Anderson were added to the roll. The Rev. Kenneth A. MacRae, M.A., of the Free Church of Scotland, being present, was associated.

The Moderator intimated that the meeting of the Synod had been convened to receive the ministers, elders, deacons and congregations of the Free Presbyterian Church of Victoria, as ministers, elders, deacons and congregations of the Presbyterian Church of Eastern Australia, and called upon the Clerk to narrate the steps leading up to this action being taken.

NARRATIVE. – For a number of years the relations between the two Synods were considered by a number of the brethren to be unsatisfactory. Committees were appointed from time to time to investigate the whole matter; little or no progress was reported until further investigation revealed that a union could take place much easier than it was first thought.

Early in 1951, a committee was appointed, consisting of three members from each Synod, and this committee was instructed to meet in Melbourne later that year to consider the matter of union. This committee met in St. Kilda Church, 21st day of November, 1951, at 7 p.m., further sessions of the conference being held 22nd day of November, in the morning; afternoon and evening.

It was agreed at that conference to recommend the Free Presbyterian Church of Victoria to agree to go into
the Synod of Eastern Australia on the understanding that the principles of the Synod are identical with those held by the Free Church of Scotland in 1843, following the Disruption, and we regard the constitution of that Church as including the following authoritative documents in the sense as held by it in the aforesaid year: The Westminster Confession of Faith; Westminster Directory of Public Worship; The Westminster form of Presbyterial Church Government.

It was also agreed to recommend to the Synod of Eastern Australia to agree to receive into the Synod of Eastern Australia the Free Presbyterian Church of Victoria, on the understanding that the principles of the Free Presbyterian Church of Victoria are identical with those held by the Free Church of Scotland in 1843, following the Disruption, and that the Synod of the Free Presbyterian Church of Victoria regards the Constitution of that Church as including the following authoritative documents in the sense held by it in the aforesaid year: The Westminster Confession of Faith; The Westminster Directory of Public Worship; The Westminster form of Presbyterial Church Government.

It was further agreed at the above conference that we recommend to the respective Synods that if the former recommendations of this conference be approved by them, they take early steps to submit the question of the proposed union to Presbyteries, Kirk Sessions, Deacons Courts, and Congregations for their approval.

In April, 1952, the Synod of Eastern Australia did enact and ordain as follows: –

(1) The Synod approve a union of the Free Presbyterian Church of Victoria, and the Presbyterian Church of Eastern Australia, on the basis of principles held by the Free Church of Scotland in 1843, following the Disruption.

(2) The Synod declare that the principles of the Presbyterian Church of Eastern Australia are identical with those of the Free Church of Scotland in 1843 following the Disruption, and on this understanding approve the implementation of the above mentioned union by the Free Presbyterian Church of Victoria being received into the Presbyterian Church of Eastern Australia.

(3) That upon the Free Presbyterian Church of Victoria agreeing to be received into the Presbyterian Church of Eastern Australia, legislation be sought from the Parliament of Victoria to vary the trusts upon which the real and personal property of the Free Presbyterian Church of Victoria is held so such properties shall be held in connection with the Presbyterian Church of Eastern Australia, and for this purpose be vested in the corporate trustees.

(4) That upon the said legislation coming into operation, the Synod of Eastern Australia will receive the ministers, elders, deacons, and congregations of the Free Presbyterian Church of Victoria as ministers, elders, deacons and congregations of the Presbyterian Church of Eastern Australia, maintaining such pastoral relationships between ministers and congregations and such jurisdiction of sessions and deacons courts as shall immediately prior to such reception by the Synod of Eastern Australia have subsisted within the Free Presbyterian Church of Victoria, but subject thereafter to the law of the Presbyterian Church, of Eastern Australia.

4 The Synod of the **Free Presbyterian Church of Victoria** met on 15th day of January, 1952, and the following motions were agreed to: –

(1) That the Free Presbyterian Church of Victoria unite with the Presbyterian Church of Eastern Australia on the basis of the principles held by the Free Church of Scotland in 1843, following the Disruption.

(2) That, on the understanding that the principles of the Presbyterian Church of Eastern Australia are identical with those of the Free Church of Scotland in 1843, following the Disruption, the Synod of Eastern Australia, as the supreme court of the Presbyterian Church of Eastern Australia, be asked to implement the above mentioned union by receiving the Free Presbyterian Church of Victoria into the Presbyterian Church of Eastern Australia.

(3) That if the Synod of Eastern Australia expresses itself by resolution as willing to accede to this request

(a) legislation be sought from the Parliament of Victoria to vary the trusts upon which the real and personal property of the Free Presbyterian Church of Victoria is held as from the Synod of Eastern Australia receiving the Free Presbyterian Church of Victoria as aforesaid, so that such property should thereafter be held in connection with the Synod of Eastern Australia, and for that purpose be vested in corporate trustees and

(b) subject to the enactment of the said legislation, the Free Presbyterian Church of Victoria unite with the Presbyterian Church of Eastern Australia in the manner specified in motion (2) thereof.

The Synod of the Free Presbyterian Church of Victoria met on 16th May, 1952, and the Clerk reported as follows: –

He had received the returns to remit anent union with the Presbyterian Church of Eastern Australia, and that they were as follows: –

<table>
<thead>
<tr>
<th>Approve.</th>
<th>Disapprove.</th>
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<tr>
<td>The Presbytery.</td>
<td>Nil.</td>
</tr>
<tr>
<td>Hamilton Session.</td>
<td>Hamilton Congregation.</td>
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<tr>
<td>Geelong Session.</td>
<td>Geelong Congregation.</td>
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In every instance the Clerk reported the motion for approval was carried unanimously.

On the 16th day of May, 1952, the Synod of
the Free Presbyterian Church of Victoria moved: –

The Synod of the Free Presbyterian Church of Victoria, with the consent of the Presbytery and of the several Sessions and congregations enact and ordain as follows: –

(1) The Free Presbyterian Church of Victoria unite with the Presbyterian Church of Eastern Australia on the basis held by the Free Church of Columbia following the Disruption.

(2) That, on the understanding that the principles of the Presbyterian Church of Eastern Australia are identical with those of the Free Church of Scotland in 1843, following the Disruption, the Synod declares its approval of the implementation of the above mentioned union by the Free Presbyterian Church of Victoria being received into the Presbyterian Church of Eastern Australia.

(3) That legislation be sought from the Parliament of Victoria to vary the trusts upon which the real and personal property is held that such property should be held in conjunction with the Presbyterian Church of Eastern Australia, and for that purpose be vested in corporate trustees.

(4) That upon such legislation coming into operation the Free Presbyterian Church of Victoria be received into the Presbyterian Church of Eastern Australia,

Application was then made to the Victorian Parliament for the needed legislation to vary the trusts of Free Presbyterian Church of Victoria. Considerable progress was made with the proposed legislation when the Victorian Government had the required legislation passed earlier this year, the property in question was vested in corporate trustees as from this day.

The Clerk, having narrated the steps leading up to the union of the Free Presbyterian Church of Victoria with the Presbyterian Church of Eastern Australia, and read the Proclamation of His Excellency the Administrator of the Government of the State of Victoria bearing the date the Sixth day of October, 1953, declaring his assent in the name of Her Majesty, the Queen, to a Bill, No. 5691, for the above purpose.

The Clerk laid on the table the said Proclamation, and a copy of the Free Presbyterian Church Property Act 1953, being the Act to which the proclamation relates.

The Clerk then moved, “Whereas an Act has been passed by the Parliament of Victoria to vary the trusts upon which property was held in connection with the Free Presbyterian Church of Victoria so that from this Twenty-fifth day of November, in the year of our Lord, One thousand nine hundred and fifty-three, such property is held in connection with the Presbyterian Church of Eastern Australia and is vested in a body corporate, and thereby the
sessions of Geelong, St. Kilda and Hamilton respectively.

The Moderator called for these ministers and elders. Mr. I. L. Graham, M.A., and Mr. A. D. McIntosh, ministers, and Messrs. A. M. McLean, H. C. Nicolson and C. A. McMillan, elders, presented themselves at the bar of the Synod, signed the formula, and were declared by the Moderator to be received into the Synod.

The Moderator led the Synod in prayer, on conclusion of which he gave the newly received members the right hand of fellowship.

The Moderator then intimated that at this historic stage in our history, so that all may see with certainty and clarity where the Church stands, he, and the other New South Wales members of the Synod, would also sign the formula, and thereafter his fellow members, along with Rev. Mr. MacRae, would give the right hand of fellowship to the Victorian ministers and elders who had just been received into the Synod. This having been done, the first two stanzas of the second version of Psalm 136 were sung.

The Moderator then delivered an address of welcome.

ADDRESS OF WELCOME

To you, the ministers and office-bearers of the former Free Presbyterian Church of Victoria, I do now, in the name and on behalf of the Synod of Eastern Australia, most warmly welcome you into the supreme court of the Presbyterian Church of Eastern Australia, and I do so with the deep conviction and full assurance that the will of God is being fulfilled. The hope that stirred the hearts of our fathers for unity and found expression in the noble failures of 1878 and 1913, is now an accomplished fact. My brethren, we have worked together with singleness of purpose over many years. We have pooled our resources for the propagation of the Gospel of our Lord and Saviour Jesus Christ, in the homeland and overseas; our prayers have been weighted with the same responsibilities, but the fact remained that the doors of our respective supreme ecclesiastical courts were closed. We could not sit with you with equality of brethren, nor you with us; until the bolts were drawn by an invitation extended and agreed to, and when the Moderator closed the business of the court the bolts were driven home again and locked with constitutional keys. Today, these bolts have not only been withdrawn, but destroyed, and there is none to mourn their destruction.

During the period of negotiations, and I was present at all the meetings convened, there was not one dissenting voice; opinions may have differed, but the consciousness of Christ's presence led to unanimity without compromise. I doubt if a similar case in church union negotiations can be shown in ecclesiastical history. My voice may not betray my emotions, and I cannot find words to express them; but this is the day that I have longed and prayed for.

One hundred and seven years ago marked the beginning of the separation of men of like faith and practice. The Rev. James Forbes, representing those who were to form the Free Presbyterian Church of Victoria, and the Rev. William McIntyre, were united in their faith and practice as we are this day.

The Rev. James Forbes, whom Victoria must ever honour as its first Public Educationist, we must honour for his greater and nobler qualities, manifest in his unwavering devotion to Christ as the sole King and Head of the Church. Immediately following the news of the Disruption in Scotland, 1843, Mr. Forbes drew up a “Declaration of Principles,” which was adopted by the Synod of Australia in connection with the Established Church of Scotland, 1844, in which he set forth the supreme Headship of Christ, the 7 spiritual independence of the Church and the rights and privileges of its members, and later, at great personal sacrifice, maintained the doctrines asserted in the “Declaration.”

In an address delivered in Scots Church, Melbourne, 12th day of July, 1846, he said: “I have come to the conclusion that it will be my duty, and the duty of everyone who holds all the principles of the Scottish Reformers, to separate themselves from the Synod of Australia in connection with the Established Church of Scotland.”

On the 9th day of June, 1847, the Synod of the Free Presbyterian Church of Australia Felix was erected, and the separation from the Synod of Eastern Australia, erected October, 1846, was complete. Section four of the Constituting Act reads “That it is expressly declared and pro-vided, that the Free Presbyterian Church of Australia Felix is not under any superintendent or control, or subject to the interference of any body whatever external to itself. The same day, 9th June, the “Fundamental Act” was enacted, and the doors of the supreme court of the Free Presbyterian Church of Australia Felix were locked against the brethren of the Synod of Eastern Australia.

Within ten years the Free Presbyterian Church of Australia Felix entered the stormy seas of ecclesiastical controversy, which led to the union of 1859. The protesting minority determined to maintain the distinctive principles of the “Fundamental Act,” appealed to the Free Church of Scotland for assistance; they appealed in vain. The General Assembly of the Free Church of Scotland 1858 refused to recognise them. The minority then sent the Rev. William Miller to Scotland to secure ministers and represent the Free Presbyterian Church of Victoria in the courts of the Free Church. The Colonial Committee of the Free Church of Scotland refused to hear Mr. Miller as the representative of the Free Presbyterian Church of Victoria. Dr. Bonar, on 13th day of April, 1847, as Convener of the Colonial Committee, applauded the stand taken by the Rev. James Forbes on October 10th, 1846. In 1861, Dr. Bonar recommended those men holding the 1846 Disruption principles to abandon them, saying: “We recommend our brethren of the minority to join the united Church;” and Principal Cunningham used his power of eloquence against them. Undoubtedly, the treatment received by the few
ministers and elders seeking to maintain identical principles as those claimed by the Free Church of Scotland, led eventually, though not wisely, to discarding all the Scottish documents from its constitution in 1878, when the “Model Trust Deed” was drawn up and adopted by the Free Presbyterian Synod of Victoria. The Model Trust Deed was submitted to the Synod of Eastern Australia, but the Synod could not accept it.

The first step towards closer relationship between the two churches followed the visit of the late Principal Donald McLean, D.D., in 1910-11, which eventually led to the federation of 1913; but there still remained the gap that preserved the identity of the two churches and prevented complete unity. Today we have closed that gap and unite under one supreme ecclesiastical court, the Synod of Eastern Australia.

Our constitution is the “Common Law” constitution of the Church of Scotland, and our constitutional history goes back to 1560, and we are the only Church in the overseas dominions that holds the original constitution of Presbyterianism.

The Rev. William McIntyre and his colleagues did not form a new Presbyterian Church, but erected an independent ecclesiastical court, i.e. The Synod of Eastern Australia, to “maintain the standards of the Church of Scotland in their true and original import.” The authoritative document of the Synod of Eastern Australia is the Protest of 10th October, 1846, in which it is stated that the then existing ecclesiastical court, the Synod of Australia in connection with the Established Church of Scotland in 1844, they were united in purpose, moved by the same deep convictions, as the “Declaration of Principles” drawn up by James Forbes reveals. That was the last time these two men sat together on the same ecclesiastical court.

One hundred and seven years have passed, and history has shown that at times we have drifted far apart, but by God's grace we have been drawn together. The honour has fallen upon me to welcome you ministers and elders of the former Free Presbyterian Church of Victoria into the Synod of Eastern Australia.

The address of welcome was acknowledged by the Rev. A. D. McIntosh, the last Moderator of the Synod of the Free Presbyterian Church of Victoria. Mr. McIntosh drew attention to the relationship that existed between the 7 Synod of Eastern Australia, the Free Presbyterian Church of Victoria, and the Free Church of Scotland, by the fact that he was ordained by the Free Church of Scotland, inducted into the Grafton charge by the Northern Presbytery of the Synod of Eastern Australia, and into the Hamilton and Geelong charges by the Presbytery of the Free Presbyterian Church of Victoria.

The Moderator called upon the Rev. J. A. Webster, of New South Wales, to lead the Synod in prayer, followed by the Rev. I. L. Graham, of Victoria.

Psalm 67 was sung, and the Moderator, having intimated that a General Meeting of Synod would be held tomorrow, God willing, beginning at 10 a.m., closed the proceedings with the benediction.

At a Dinner given by the members of the Synod of Eastern Australia, in the “Victoria,” Little Collins Street, Melbourne, the Moderator addressed the members and invited guests:

Fathers and brethren, the Honourable Member for Mornington, Colonel Leggatt, ladies and gentlemen: We meet here to celebrate the unity accomplished this day between the former Free Presbyterian Church of Victoria and the Presbyterian Church of Eastern Australia,

Esteemed brethren, and fellow officers in the Church of Jesus Christ: we are, indeed, deeply conscious of the fact that we are, in ourselves, quite incapable of performing the grave responsibilities that we have assumed this day, for it is written, “Except the Lord build the house, they labour in vain that build it.” We begin a new era in the history of the Presbyterian Church of Eastern Australia; let us go forward in the fear of God, depending wholly upon the Holy Spirit and in obedience to Christ, the sole King and Head of the Church. Let us build upon the foundation of the Apostles and prophets, Jesus Christ, Himself, being the Chief cornerstone,” which shall bind us unconditionally to the Holy Oracles.
In uniting under one supreme court, the Synod of Eastern Australia, we have not removed the ancient landmarks which our fathers have set, but have brought them within focus of our age. Turning the pages of the history of the Church of Scotland, we identify ourselves with John Knox and his colleagues who drew up the First Book of Discipline; with Andrew Melville and the General Assembly of 1581, when the Second Book of Discipline was entered into the registers of the Church of Scotland; with Gillespie, Henderson and Rutherford, commissioners to the Westminster Assembly and those who adopted the Westminster Standards in 1647, with William McIntyre and James Forbes and the Protest of 10th October, 1846, and the Declaration of Principles, 1844. What has been precious in the past has its bearing upon the present, and the witness and testimony of our fathers that stirred our spirit is the call for loyalty and devotion now. For what cause have we come to this hour? But to unite to maintain the great doctrines of the faith embodied in the standards of the Church of Scotland, the purest expression of Presbyterianism.

The Honourable Member for Mornington, Colonel Leggatt; we most sincerely welcome you, and are happy that you have been able to join with us on this day of celebration. We deeply appreciate the favourable consideration of the request of the former Free Presbyterian Church of Victoria, when the Property Act was submitted for the deliberation and decision of the Parliament of Victoria, and we were impressed by the knowledge of ecclesiastical history that was evident during the consideration of the Bill. We trust and pray that the future will fully reveal the wisdom of the legislation passed by your Parliament, and would ask you to convey our thanks to your fellow members.

We also welcome our friends, and thank you for your interest in what has been done this day. May the smile of God's favour be upon the new era that the Presbyterian Church of Eastern Australia has now entered, and that God's blessings upon the Church shall, in the days to come, revive the memory of this hour.

The Moderator called upon the senior minister of New South Wales, the Rev. M. C. Ramsay, to express the appreciation of the Synod for the professional services rendered by the procurator of the Synod, Mr. F. Maxwell Bradshaw, M.A., LL.M., whose wise counsel and legal skill made possible the reception of the Free Presbyterian Church of Victoria into the Synod of Eastern Australia. Mr. Ramsay requested the procurator to accept a gift of Chambers' Encyclopaedia as a token of our appreciation. The senior minister of Victoria, the Rev. I. L. Graham, also expressed the thanks of the Synod, and presented Mr. Bradshaw with the pen that members of the Synod used to sign the formula.

Mr. Maxwell Bradshaw thanked the Synod for the gifts, and said he was happy to have been of service.

[The Synod agreed that this issue of the Magazine should be a Special Synod number.]

A WORD FROM THE GENERAL TREASURER

Some changes have taken place in the financial arrangements of our Church. The main accounts are being transferred from the Broadway branch of the Commonwealth Bank to the Australia and New Zealand Bank, Flinders Lane, Melbourne. There are two things I would like our various subscribers to do when sending money:

Firstly, I would like you to draw your cheques in favour of the Church, but instead of using the name FREE PRESBYTERIAN CHURCH, I would be glad if you would use the Church's proper title, namely PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA. Secondly, if you have to use money orders, will you please make them payable to MELBOURNE, and not to RINGWOOD.

Again I make the appeal to which I am getting every year a better response. Will you please send me all the money you can for 1953 as early as you can. Preparation for this year's Synod will be a fairly heavy task, due to changes arising out of the recent legislation. If you could let me have everything by the end of the third week in January I would be most grateful. I will, however (D.V.) close the books on the 31st January, 1954.

I sincerely hope that all those who so loyally support the funds will appreciate my insistence on this matter, but if the Synod members are to properly deliberate on financial matters they must have the accounts in time, and remember, when I've finished with them – the accounts, not the Synod members – then the auditor gets them and then the printer.

H. C. NICOLSON.

OBITUARIES

Margaret Stewart, relict of Chas, Stewart, passed away recently in Taree. Her life was very active until a few months before her death, when she underwent a serious operation. Mrs. Stewart (nee Graham, of the Hastings River) typified that earnest, practical, affectionate Christian character associated with her generation. Her bright disposition and ever-active mind and body were a continuous testimony to the cause of Christ. Her loyalty to Free Presbyterian principles was consistently strong. At all times a lover of good causes, she strongly supported the Lord’s Day Observance Society. At the ripe age of 86 years Mrs. Stewart has gone to her eternal reward. “The memory of the just is blest.” – C. P. K.

Margaret Cameron – Recently there passed away Miss Margaret Cameron, of Mount George, at the age of 87 years. Miss Cameron had been nurtured in a Christian home, and early training and parental prayers bore fruit by the operation of the Holy Spirit and early in life Miss Cameron began to trust and to serve the Lord.

Miss Cameron's body was laid to rest in The Bight
Cemetery, after a service in the Wingham Church, and her minister bore witness freely to the depth of her faith, her joy in the Lord, her kindness, especially to those in trouble, when she spared not herself in helping them, and her delight in the Word and worship of God.

Miss Cameron greatly delighted in singing the praises of God – the metrical Psalms, and during her latest days she thought of little other than the worship of God.

Miss Cameron was not of that class who allows difficulties, real or imaginary, to keep them from the public Worship of God; rather, she surmounted great obstacles in order to attend. This reminds us of the Lord's Words: “For where your treasure is, there will your heart be also.”

Sincere sympathy is extended to Miss Cameron's brothers and sister. – M. C. R.

SEARCH WORK

JOHN – Chapters 13-15.

1. Why was Jesus troubled in spirit?
2. What new commandment did Jesus give to His disciples?
3. Who said to Jesus, “I will lay down my life for Thy sake?”
4. Who is the Comforter?
5. What will Jesus do when He has prepared a place for His people?
6. Give the chapter and verses where Jesus says, “Let not your heart be troubled.”
7. Find two verses where Jesus repeats the new commandment.

Answers to be sent to Mrs. J. C. Robinson, Woodford Leigh, 3C., N.S.W.

DECEMBER BIRTHDAYS

“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.” – Ephes; 2: 8.

1953

Dec.  1 – Stephen McSwan, Barrington.
   "   2 – Marie Steel, Wauchope.
   "   5 – Donna McDonald, Bunyah.
   "   5 – Frances Neil Robinson, Marlee.
   "   6 – Frank Bain, Wauchope.
   "   7 – Myree Murray, Bunyah.
   "   8 – Judith Black, Eastwood.
   "   10 – Ian MacKechnie, Moorabbin, 
   "   10 – Margaret Oakley, Comboyne.
   "   10 – Lorraine Chapman, Taree.
   "   11 – Barry McKay, Kinchela.
   "   11 – Graham Kidd, Taree.
   "   11 – Gordon Stewart, Wingham.
   "   12 – Donald Atkinson, Barrington.
   "   14 – Donald McSwan, Woodford Leigh.
   "   17 – Graeme Weber, Tinonee.
   "   18 – Kenneth Stevenson, Sutherland.
   "   18 – Catherine Bain, Wauchope.
   "   19 – Margaret Greig, Wauchope.
   "   23 – Stanley Murray, Browns Creek.
   "   21 – Kerry Calvert, Wingham.
   "   25 – Marilyn Miles, Forster.
   "   25 – Bertie Chapman, Taree.
   "   25 – Dianne Robinson, Maitland.
   "   25 – Daryl Murray, Kundibach.
   "   27 – Janet Leeman, Kingsford.
   "   29 – Robert Atkinson, Barrington.
   "   30 – Wm. Graham Calvert, Wingham.
   "   30 – David Robinson, W. Maitland.
   "   25 – Ian MacKechnie, Moorabbin.
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EASTERN AUSTRALIA

OUR CHURCH UNION

As seen by Mr. F. Maxwell Bradshaw, M.A., LL.M., the Honorary Procurator of the Church. The views here reported were expressed by Mr. Bradshaw when acknowledging a presentation made to him in recognition of his magnificent services to the Church in the cause of union. Mr. Bradshaw is an elder of the Presbyterian Church of Australia.

It has been a matter both of pleasure and of interest to me to assist in bringing about this union. The legal task was one largely of making more simple the administrative machinery of the Church. In this instance it was not without a parallel in the task of one who seeks to restore the painting of a great master, over which some inferior artist has painted some picture of his own. For the Presbyterian Church of Eastern Australia possesses a constitution I believe to be unique outside Scotland – the ancient constitution of the Church of Scotland – the church of the Reformers and of the Covenanters.

The task we have faced and have now concluded has been to remove the additions and accretions which have been added to it, and that has only been possible through this union now accomplished.

The desire to return to the constitutional position inherited from Scotland is not a question of pandering to Scottish nationalism. Far deeper goes the reason. For if the churches which arose from the Reformation movement – and this has been said by many whose words are entitled to deference – that which was the most perfectly reformed according to the Word of God was the Church of Scotland. That is why its constitution is such a priceless possession of the Presbyterian Church of Eastern Australia.

There have been quite a number of Presbyterians who are not connected with the Presbyterian Church of Eastern Australia, but who have been concerned with bringing about this union in one way or another. As one example I might mention the members of Parliament, represented here by Colonel Leggatt, who so enthusiastically supported the Bill in the two houses of Parliament. And there were others. I feel that the ready response and willingness on the part of everyone approached to help indicated a realisation of the need for a strong and informed Presbyterian witness in this land, and the hope that this union was a contribution to that objective.

We have only to look around us to see how we need that witness. We need it as to doctrine. Liberal theology is on the wane; but it has left a community characterised by an indifference and paganism with which other doctrinal systems can do little, and which needs a witness to the truths and the system of doctrine contained in the Confession of Faith and the Five Points of the Synod of Dort.

We need a Presbyterian witness as to our way of life. Some churches present doctrine without life: liberal theology sought life without doctrine. And where there is an attempt to relate life to belief, it is all too often in a pietistic form alien and repugnant to our Presbyterian inheritance. The Presbyterian Church of Eastern Australia has produced people of the finest Christian character. It is that example which is so much required today.

Then also we need a Presbyterian testimony as regards worship. Half a century ago Stuart Ross the historian of Victorian Presbyterianism, said that the blue banner of Presbyterianism in this country was becoming multi-coloured. Today, regarding certain tendencies in public worship, he might well have said it would be hard to discern the original colour. In these circumstances the Presbyterian Church of Eastern Australia can provide, as it were, a measuring stick for the whole of Presbyterianism in this country, that it may at least have a means of knowing what is the historic worship of the Scottish Church.

You may rest assured that Presbyterians of any discernment who are outside the borders of your Church will not view with jealousy any progress you may make – the need for a Presbyterian witness is much too pressing to permit of such things. It is my hope that now you have achieved this union you will consolidate your position on those northern rivers where you are strong, and that you will reproduce there the ancient Church of Scotland, with all its ordered government, its soundness of doctrine, the example of the character of its people, its pure and Scriptural worship. If you can do this and manifest to the world any growth in so doing, you will see the beneficial effects throughout the length and breadth of Presbyterianism in this land.
OUR CHURCH FACES THE FUTURE
(A sermon preached by Rev, M. C. Ramsay, M.A., in the St. Kilda Free Presbyterian Church on Sabbath evening, 29th November, 1953.)

We meet this evening with the historic event of last Wednesday fresh in our minds – for our churches now are legally and ecclesiastically one. May we be also one in spirit and in high endeavour!

I consider that our service this evening should be of such a nature as to furnish guidance and strength for the tasks ahead. That which has been done by placing our church on a sound legal basis whilst conserving the whole testimony of the Reformed Faith, is with a view to the future: to those periods of service remaining to each of us and to those who shall come after. Hence the title of this address.

Certain recorded experiences of the prophet Elijah may be very helpful on such an occasion as this. The 19th chapter of the First Book of Kings records that a crisis had arisen in the life of Elijah. He had been labouring in very difficult days, and the need for patience had been insistent. He had beheld the spiritual and moral degeneration of his people, and had striven, at risk of his life, to avert that disaster. The years of enforced silence by the brook Cherith and then at Zarephath, must have been irksome to him. The man whose power in prayer is cited in the Epistle of James as an incentive to Christians to pray hopefully was not likely to lead an idle life in his seclusion. Then came the call of God to go forth and meet the king, which he did courageously and with strong faith. Whatever failings the prophet had, he never compromised. To him black was black, white was white, error was error, and truth was truth. He would win or lose. He was no Facing-both-ways. Let none of us ever seek to reconcile that which is irreconcilable. Let us be forthright in our adherence to the Reformed Faith, as we recognise that it is the system which is truly Scriptural. Let us who are preachers seek a fuller understanding of it, in order that we may preach it better so that it may be the wholesome food for our congregations which they will relish. We who are office-bearers have vowed “to assert, maintain and defend” it.

The triumphs of the prophet on Mount Carmel were followed by increased hostility on the part of Queen Jezebel, and the prophet is again in solitude and seeming obscurity.

Throughout all his varying experiences, Elijah had clearly defined views. Not for a moment did he waver in his adherence to them. May it be that we, a small church, as we confront the world of our day, have so firm a conviction of the Truth for which we stand that we may say in truth with Martin Luther, “Here we stand; we can do no other.”

Elijah's high faith gave way to pessimism. Had he not laboured long and earnestly, and had he not offered petitions in strong faith, and where were the results? Not only his labours, but his prayers, had been unavailing, so he thought. Have we never felt as did Elijah under the juniper tree? These uplifting days of fellowship and mutual encouragement may be followed by periods of discouragements when we will be tempted to think our work a failure, and our stand for pure doctrine and worship and spirituality have been in vain.

The prophet for a time was a dispirited, broken hearted man. The fire which consumed his sacrifice on Mount Carmel had gone out, and he thought that the effects had likewise gone. Another contributing factor was loneliness. Solomon reminds us that “two are better than one . . . and a threefold cord is not easily broken.” Elijah was destitute of the fellowship of those who could share his views, appreciate his difficulties, and encourage him in his labours and dangers. He stood alone contramundum. “I, even I only, am left and they seek my life,” he complained. Such loneliness is a searching test of fidelity. To us who belong to a small church, and to us who as ministers have few opportunities for mutual encouragement, our very isolation constitutes a severe test to our loyalty, and may suggest to us the possibility of lowering the Divinely given standards in order that we and our teaching may become more acceptable to many. That great, sturdy, sound, spiritual and learned Puritan, Dr. John Owen, wrote in reference to Old Testament happenings: “God never honoured His true prophets more than when there were most false ones.”

The royal Psalmist had his eye on the future when he wrote, “This shall be written for the generation to come” (Psalm 102: 18). We, too, must not be so immersed in the present as to be incapable of looking to the future. John Calvin says that “this shall be written for the generation to come,” means, this shall be registered in the public records for the benefit of future generations. Here I
would register or record that those who will come forward to stand with us in maintaining the Truth, will probably also be beset by the perils of isolation, for few Protestants today regard with favour those who stand for the basic truths of Protestantism.

Here it is pertinent to quote a further comment of Calvin in loco: “Let no desolation therefore bereave us of this hope, that like as God did once create the world out of nothing, so it is His own proper work to dig His Church out of the darkness of death.” This evening we would, in spirit, join hands with our great father in the faith, John Calvin, and with confidence in his Lord and ours, go into the future humbly, thankfully and resolutely.

But what did the future hold for Elijah? What was he to do? What does the future hold for us? What are we to do ? It would not have been necessary for any human being to tell Elijah what he was to stand for or maintain, for he knew that right well. Likewise it would be presumption on my part to tell you what to uphold, for you know the Truth. There was work for the prophet to do, and just what that work was, God only knew. Likewise the duties which await each of us, as we unitedly go forward, is known to God only. To the prophet came the call: “Go forth and stand upon the mount before the Lord,” for that which he was to do God would tell him. So as we go forward trustingly, God will show to each his duties.

Elijah was commissioned to anoint Hazael to be king of Syria, for as king he was to punish severely the highly privileged but apostate nation of Israel. It was an intimation to the dejected prophet that God reigned and would continue to work. Jehu, the son of Nimshi, Elijah was commanded to anoint king of Israel, for he would execute the Divine judgements upon Ahab and his house and punish with death Baal worshippers in Israel. Further, Elijah was directed to anoint Elisha, the son of Shap-hat, to be Elijah's successor in the prophetic office. So Elijah was not to be the last of the true prophets! God would continue to raise up His witnesses, and the cause of God would be divinely maintained. Thus God had fruitful duties for Elijah to perform, and the continuance of God's work was assured.

In days of brighter faith the prophet had perceived the possibility, yea, and the probability of God doing great things through him, for does not faith create vision?

As individuals and as a church, what ventures of faith have we made? Must not God be disappointed often in His people, who achieve so little because they attempt so little? In addition to pure doctrine, we must stand for pure and spiritual worship. It is greatly to be regretted when there is a weakness in our church services. Not infrequently the praise portion of the service is defective, due not to the inability but to the unwillingness of some, and often many, to join in singing praise to God. The need of suitable precentors should engage the attention of every congregation. Also the grace of gratitude should be inculcated.

The youth David declared to King Saul: “Thy servant slew both the lion and the bear, and this uncircumcised Philistine shall be as one of these, seeing he hath defied the armies of the living God.” That devoted friend of David, Jonathan, with kindred faith, declared: “There is no restraint to the Lord to save by many or by few.” The fearlessness and the achievements of these two young men were expressions of their faith in God.

We must train ourselves and our people to recognise that difficulties are not to be allowed to hinder the Work of God, but are to be surmounted. The Roman Catholic Church, probably more than any other Church, recognises the strategic position of Australia. It is for us, although constituting a very small minority, and despite other formidable difficulties, to go forward mindful that God has often accomplished much by means of the few.

“The Lord hath been mindful of us; He will bless us.” (Psalm 115: 12).

God's final word of encouragement to the downcast prophet was this: “Yet I have left Me seven thousand in Israel, who have not bowed unto Baal.” Those who adhered to God and His truth were not nearly so few as Elijah had thought. There is the danger that we today will make the same mistake as did the prophet.

Brethren, no man's work can be a failure unless he himself is a failure. Our work is before us – a work of God; a work which God is blessing, and a witness which we fully believe He highly values and honours. “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.”
THE RESURRECTION
By Rev. W. J. GRIER, B.A.

The Larger Catechism of the Westminster Divines, in answer to the question, “What are we to believe concerning the resurrection?” says, “We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and unjust: when they that are then found alive shall in a moment be changed; and the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ, and by virtue of His resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to His glorious body; and the bodies of the wicked shall be raised up in dishonour by Him, as an offended judge.”

I – A General Resurrection

Professor Louis Berkhof reminds us that the resurrection of the wicked does not stand out as prominently in the Scriptures as that of the righteous. As he suggests, this is because the salvation aspect of the resurrection is clearly in the foreground, and this pertains to the righteous only. Yet the resurrection of the wicked is definitely taught in the Scriptures – for example, by our Lord in John 5: 28, 29, and by St. Paul (as reported by Luke) in Acts 24: 15.

II – The Certainty of the Resurrection

St. Paul emphasises this certainty in 1 Cor. 15. Because Christ rose, His people too shall rise. At the resurrection they will receive a body like the body which Christ has now; they will bear the image of their heavenly Lord. This body of humiliation will be made like the body of His glory. The resurrection will be the climax of the believer's transformation.

The event is sure, because Christ is risen as the first-fruits. Because of our union with Him, “He'll not be in glory and leave us behind.” Of all that God has given Him, He will lose nothing – not even the mortal bodies of His people.

The event is also sure when we consider the indwelling of the Spirit in believers. The Spirit dwells in us and the body which is His temple cannot have death as the end of its story (Rom. 8: 11).

III – The Nature of the Resurrection Body

St. Paul is not so much concerned in that great chapter – 1 Cor. 15 – with the makeup of the resurrection body as with its quality.

He asserts that there is a connection between the present and the future body. God does not create an entirely new body, but will raise up the body deposited in the earth. The person buried is the person raised. The difficulty of forming a concrete idea of the resurrection body is no proof of its impossibility. St. Paul points to the very pronounced difference between the grain which is sown and the ear which sprouts – as an illustration of what takes place in the raising of the body which is sown in the earth at death. He also points to the multitude of bodily forms which God has at His disposal, as seen in the bodies celestial and terrestrial which He has made. The same sovereign God will raise the dead.

But while there is to be a preservation of the identity of the body, St. Paul makes it clear that there will be a far reaching change. The believer can speak of the new body as “my body,” but it will be vastly superior to the present body. All sin caused defects will be for ever gone, and the new body will be endowed and equipped with new powers. It will be a spiritual body; that is, it will be “framed by, filled with and led by” the Holy Spirit.

In consequence, it will be marked by incorruptibleness, glory and power. It will eradicate glory after the fashion of our Lord's body on the Mount of Transfiguration; there will be no “fleshliness,” even in the smallest degree; and weakness of every sort will be removed. The greatness of the change is emphasised by the use of the Greek word “heteros” in 1 Cor. 15. There are two Greek words for “other” (“allos” and “heteros”) and both occur in speaking of the resurrection body in 1 Cor. 15. “Heteros” is the stronger word, meaning (another of a different category.”) The use of this word emphasises the greatness of the resurrection change. As Dr. Vos puts it. the new body will be not merely specifically different from the old; it will be generically different. It will be “heteros” and not merely “allos.”

It is probable that the future body will retain the human form, and will be a glorified likeness of what it was on earth – so says Dr. Charles Hodge. Our characters often stand revealed in our faces; in heaven “the revelation of the inward by the outward will probably be far more exact and informing” than here on earth. Dr. Hodge adds that we shall not only recognise our friends in heaven, but also know, without introduction, prophets,
apostles and martyrs of whom we have read or heard while here on earth.

Speaking of the new powers of the resurrection body, Dr. Hodge suggests that, instead of wearisome modes of locomotion, we may be able to pass with the velocity of light or thought from one part of the universe to another, and our power of vision may exceed that of the most powerful telescope. Certain it is that God has wonderful things – above all thought – prepared for them that love Him.

The new body, then, remains the same body; yet it is dominated by the Spirit and bears the image of the body of Christ's glory. It will be the perfect instrument of the perfect life. It will be perfectly “adapted to the use of the soul in its future glorified estate and to the moral and physical conditions of the heavenly world.”

(A. A. Hodge).

IV – The Victory of the Resurrection

At the resurrection, death will be swallowed up in victory. Conquering kings often led their chief opponents captive in their train. When the conquering Saviour comes, the spectacle of multitudes receiving their perfect bodies will be the glorious display of Christ's complete triumph over the last enemy – a triumph in which His people will share.

This victory is ours in principle even now. “Thanks be to God who giveth (present tense) us the victory through our Lord Jesus Christ” (1 Cor. 15: 57). “We are (present tense) more than conquerors” (Rom. 8: 37). If we may so put it, the believer even now lives on one of the headlands of eternity jutting out into the sea of time. “Our citizenship is in heaven.”

V – The Time of the Resurrection

Our Lord said: “Of that day and hour knoweth no man.” “Christ will have that day unknown to men, that they may shake off all carnal security and be always watchful” (Westminster Confession). Augustine said: “That day lies hid, that every day we may be on the watch.” God's people in every age are to look for it as always impending. “Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their lord.”

In conclusion, we should note that in 1 Cor. 15, when St. Paul rises to a triumphant climax – to the complete and final victory when believers receive their glorified bodies – he does not stop there. He immediately adds an exhortation to immovable steadfastness, and abounding and fruitful labours.

Yes, Jesus has risen, and we, too, shall rise and be like Him. Surely this glorious faith should influence our lives from day to day. The victory IS ours! – (Irish Evangelical.)

6

HOW SHALL I OBSERVE GOD'S DAY?

That men are more earnest when they fight a stern battle for right, no one will deny. Such earnestness, when inspired by God's Spirit, is continually enlightened, encouraged and borne along by that blessed Spirit, using the unerring Word of God. May one ask, “When were saints more earnest than in Reformation times?” To put the question another way, “When were saints more powerfully wrought upon than in those dangerous days?” So for principles of religion I gladly turn to olden times, when holy men of God enunciated those principles with blood and tears.

The first date is 1595 when was published THE TRUE DOCTRINE OF THE SABBATH, by Nicholas Bound, D.D. (the author was suspended in 1583 by Archbishop Whitgift for nonconformity to the latter's Three Articles). The position which the writer copiously and learnedly maintains from Scripture, the Fathers, and the Reformers, are as follows (the writer of this article has inserted a few bracketed comments):
Firstly, “the observation of the Sabbath, now the Lord's Day, is an immortal commandment of God, and thereby binds men's consciences in all ages, the law being spiritual and therefore not for any one period (Rom. 7: 12 and 14). Ceremonies of the law have passed, but the Decalogue is in full force as moral and perpetual and binding all nations and all men (not merely the Christian Church”). The Apostles, says Dr. Bound, NOT the early Church, changed the day by direction of the Holy Spirit, from the seventh to the eighth day, which is to continue to the end of the world.

Secondly, on this day we are bound to rest from the ordinary work of our callings, because six days are given for them, and the other day is sanctified and separated for the public service of God. On this day we are to avoid every kind of lawful recreation and pastime, which are certainly less necessary than our calling, and also whatever withdraws the heart from God's service (what would the godly Bounds say of the Sunday newspaper?) Works of necessity and mercy are excepted from the prohibition, but the emphasis must be on worship for the whole day.

The day of rest ought to be spent altogether in God's service, partly in the public assemblies and partly in private devotions and spiritual fellowship. The author is at pains to point out that one's private exercises should prepare for or promote the benefits of public worship. Thus, not only the preacher, but also the hearers, should make preparation for the public worship, and follow up the same with prayer and meditation. (We 20th century folk, many of whom worship at the radio, should remember the call to public worship; “The Lord loveth the gates of Zion more than all the dwellings of Jacob.” (Psalm 87: 2.)

This thorough-going treatise goes on to show that the civil authorities ought to provide in their respective spheres for the observation of the Fourth Commandment, and to compel those under their charge to at least an outward rest and sanctification, as well as to the keeping of any other commandment, such as those against murder, adultery, theft, and such like.

Thus Gilfillan (“The Sabbath,” published 1862) summarises this 16th century work, the influence of which was remarkable. Doubtless in the battle for the Sabbath which raged throughout the reigns of James I and Charles I, the faithful often sighed and prayed for the revival of Sabbath principles in high places. Their opportunity came at length. In 1643 Parliament, acting on Calvinistic principles, convened the Assembly of Divines at Westminster. The Sabbath occupied a large place in the many questions dealt with over the years and therefore finds a prominent place in the Confession of Faith, and accompanying catechisms produced by this learned and pious body. The Shorter Catechism, designed, as the Preface says, for the use of those of “weaker capacity,” has a paragraph reminiscent of Bound's Sabbatum. This and other paragraphs reflect the high mental and spiritual capacity of former generations, whose kindergarten classes must have been rather advanced.

May I close this brief survey by quoting question and answer of the Shorter Catechism?

Question: How is the Sabbath to be sanctified?

Answer: The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. – (By C. King, B.A., Secretary of Lord's Day Observance Society, Taree, N.S.W.)

7

DR. HELEN RAMSAY

In a letter received from the doctor she tells of an enjoyable trip by the “Mooltan,” and Christian fellowship on the voyage. While in London she attended services in the Free Church and was pleased to hear Professor Renwick, who had been a missionary in Peru. Dr. Ramsay was warned of the difficulty of obtaining a hospital appointment in Scotland, and was advised to try the English hospitals, but a letter came from Dr. Isobel Macleod telling of a vacancy in the Raigmore Hospital, Inverness, and advising her to apply for the position. To Dr. Ramsay’s “great surprise and delight,” she was accepted for the position, just two weeks after her arrival in Britain. She is very happy at Raigmore Hospital, which in regard to size, standards of teaching and opportunity for practical experience, is just what she desired. Also, there is a wonderful opportunity for visiting Free Churches, contacting and getting to know Free Church people. Dr. Helen was impressed by the intense missionary activity of the Inverness Free Church; and she also
remarks on the custom of nearly all church-goers – men, women and children – of carrying their Bibles to church.

At the hospital she had the opportunity of attending a service by the Rev. Calvin Mackay, who after many years of service as a missionary in Peru, is now hospital chaplain. Dr. Ramsay also met Miss Sarah McDougall, on furlough from Cajamarca, Peru, and Mrs. Lindsay, wife of Dr. Harold Lindsay, of Moyobamba, Peru. She also tells of attending services at Dingwall (Rev. Leitch), Drumnadrochit, Cawdor and Nairn.

"THINGS SURELY BELIEVED AMONG US."

A conference held in St. Kilda, Melbourne, under the auspices of the Synod of Eastern Australia, and the Reformed Presbyterian Church, ran over a period of four days, during which time ten papers were read. Scholarship and practical application was evident in accordance with the subjects allocated. While precision and attention to details gave finish and polish to the addresses, the dryness that so often accompanies a theological treatise was conspicuous by its absence. The high level introduced by the Rev. William R. McEwen, B.A., “The Holy Scriptures,” and the Rev. J. Campbell Andrews, M.A., M.B., Ch.B., “The Headship of Christ,” at the opening of the Conference, was consistently maintained.

The Synod considered that the Church would suffer a great loss if the addresses were not secured in a permanent form, and appointed the Revs. I. L. Graham, A. D. McIntosh, and Arthur Allen, to form an Editorial Committee and instructed the Committee to publish the papers in a book. The progress of the Committee will be reported from time to time, the size and anticipated price, etc. We also hope to publish some brief reviews of the papers.

WELFARE OF YOUTH

To keep the Sabbath School, and all those who are working from the Lesson Notes, together, it is requested that the Notes be used as follows: –

FEBRUARY: Notes 36 to 39.
MARCH: Notes 40 to 43.
APRIL: Notes 44 to 47.
Lesson Note 47 ends the John series.

Superintendents wishing to alter the number of Notes required, please let the convener know. At the end of the year, only one list of successful scholars in the repetition work for 1953 was received. Early application is desired, so that the children will not be kept waiting for their certificates.

Parents isolated from our Sabbath Schools, and having children between the ages of 10 and 14 years, and who desire to have the Lesson Notes posted to them monthly, should write to the nearest Sabbath School Superintendent (care of the Minister), or, if too far distant, write to R. Allen, 21 Brunswick Parade, Ashfield.

VICTORIAN NEWS

Sincere sympathy throughout the church will be felt with Mrs. McIntosh, of the Geelong Manse, on the death of her father in Scotland, after a brief illness. Mr. Ratteray will be long and affectionately remembered by those ministers of the church who had the privilege to enjoy his friendship. His home in Edinburgh, which was situated about half-way between the Free Church College and the University, was synonymous with hospitality and kindliness to the Australian students.

SEARCH WORK

JOHN 16—2 1.

1. – Why was it necessary for Jesus to go away?
2. – Why did Jesus tell the disciples to be of good cheer.
3. – Quote the verse in which Jesus tells what is Truth.
4. – What did Jesus say concerning the cup which His Father had given Him?
5. – In how many places in chapter 19 do we read of Scripture being fulfilled?
6. – What was the message which Jesus told Mary to give the brethren?
7. – John tells of three times when Jesus appeared to His disciples after His resurrection. State the chapters and verse numbers where we read of His appearing to them.

Answers to be sent to Mrs. J. C. Robinson, Woodford Leigh, 3C, N.S.W.

JANUARY BIRTHDAYS

“Trust in the Lord with all thy heart” (Proverbs 3: 5.)

1954
   * 6 – Allan Atkinson, Barrington.
   * 7 – Mary Nicolson, Ringwood.
   * 7 – Donald McInnes, Hamilton.
   * 8 – Donald McFarlane, Branxholme.
   * 12 – Ivan Rees, Gatam.
   * 12 – Nita McKinnon, Kindee.
   * 16 – Graham Anderson, Chatsworth.
   * 17 – Rosemary Haig, Taree.
   * 18 – Stanley Milliken, Nabiac.
   * 19 – Mary Nelson, Mt. George.
   * 24 – Lynette Faulks, Tamworth.
   * 25 – Janet Mathewson, Tomago.
   * 26 – Darrel Armstrong, Chatsworth.
   * 26 – Carmel Anderson, Bob's Farm.
   * 27 – Ernest Kennedy, Birdwood.
   * 28 – Allan Stewart, Taree.
   * 29 – Ian Steel, Wauchope.
   * 30 – John Franklin, Macksville.
   * 30 – Ruth Steele, Wauchope.

SUBSCRIPTIONS ETC.. FOR OCTOBER

N.S.W.
Mrs. K. Long, South Grafton, £1, 30/4/57; Mr. S, McLachlan, Ulmarra, 12/-, 31/3/55; Mrs. T. Middlemiss, Tinonee, 12/-, 30/6/56; Miss E. Smith, Bondi, 12/-, 31/1/55; Miss J. Mackintosh, Wairoonga, 6/-, 31/8/54; Mrs. C. McKenzie, Saltash, 12/-, 30/4/51; Mr. H. L. Trotter, Wauchope, £2/0/6, 31/21/55.

Donations – Mr. H. L. Trotter, Wauchope, N.S.W., £1; Mr. S. McLachlan, Ulmarra, N.S.W., 6/–

SUBSCRIPTIONS FOR NOVEMBER

N.S.W.
Mrs. McPherson, Maroubra, 6/-, 31/12/54; Miss L. Cameron, Maclean, 2/-, 31/8/55; Mrs. Hayward, Woodford Leigh, 6/-, 28/2/55; Mr. T. Aitchison, Drummoyne, £1/10/-, 31/1/59; Mrs. M. McSwan, Maclean, £1/3/-, 1/10/54; Mr. John Cameron, Mt. George, £2/4/-, 31/5/61; Mr. Allan Cameron, Bexley, 18/-, 31/12/59; Mrs. J. Munro, Carlton, 8/-, 30/9/54.

Victoria

The General Treasurer acknowledges the following amounts with thanks:

Collections at special meetings addressed by Dr. Andrews: – Raymond Terrace, £7/17/6; Anna Bay, £16/0/10; Wauchope, £3/2/3; Manning River, £14/11/9. Missions: Mrs. Gardiner, Wingham, £10; St. Kilda Women's Missionary Society, £21; St. Kilda Congregation, £12/7/-; Maclean Women's Missionary and Church Aid Society, £100.

Training of Ministry: Wauchope, £11/10/-.
Rev. Malcolm Ramsay Overseas Visit: – Mrs. A. W. Campbell, Stawell, £10; St. Kilda, £3/5/-.

Unallocated Funds. – Mrs. A. W. Campbell, Stawell, £40.

The Preacher's Honour

“PAUL, an Apostle of Jesus Christ.” Paul gloried in his title. The Apostle was never content unless he was proclaiming the unsearchable riches of God's grace. God's great plan of redemption was his continual theme. When he was at liberty he adopted the role of a travelling preacher; in prison he would instruct his jailer or take up his pen and send the message from his prison cell. His great subject was “Christ and Him crucified.” He gloried in the Cross of Christ, and considered that the greatest honour that had been bestowed upon him was, “Unto me, who am less than the least of all saints, is this grace given; that I should preach among the Gentiles the unsearchable riches of Christ.”

The greatness of this honour swept across his soul as he unfolded the great mysteries of the eternal purpose of God, and we shall see that Paul was justified in his rejoicing. Paul's vision was not limited. The pomp of Imperial Rome, the glories of the world and the wonders of time, proved insignificant before the vast expanse of Paul's vision. The manifold wisdom of God refers to the wisdom of God displayed in Redemption, in the salvation of men and women, and clothing them with glory; reconciling hell deserving sinners to an all Holy God, through the person of Jesus Christ, His only Son, and the glorious consummation in the celestial estates of eternity, and the transparent lustre of the image divine restored in the members who constitute the Church triumphant. The whole of this mighty transaction is of God. The Holy Spirit, by sovereign choice, regenerates the soul, making the impossible possible, expelling darkness with light, giving knowledge that enables the individual to exercise saving faith; for there cannot be faith without knowledge. God alone can make known the mystery of His will. Paul, writing to the Ephesians, said: “You hath He quickened who were dead in trespasses and sins,” and in the same letter he reminds the Ephesians that God enlightened their understanding. Then search deep into your soul for the evidence of regenerating power, for the Holy Spirit alone can reveal the object of saving faith, even Jesus Christ our Lord, and the all-sufficiency of His sacrifice for our salvation.

Paul revealed that it is the Church, saved by the blood of Jesus Christ, that will be made; through all ages, and to all intelligent beings, the brightest display of His Divine perfections. This, indeed, gives us the highest conception of the dignity of the Church of Jesus Christ.

The works of God make known His glory. It is because the universe is so vast, the heavens so glorious, and the earth clothed in the beauty of nature, that reveal the mighty power and glory of their Maker.

If, then, it is through the Church that God purposes especially to make known to the highest –

SYNOD MEETING

The Synod of Eastern Australia will meet for its Annual Session in St. George's Church, Castlereagh Street, Sydney, on 7th April next, at 7.30 p.m. Committee meetings will commence at 9 a.m. On the same date.

J. A. HARMAN,
order of beings, His infinite power, His unsearchable wisdom, and the exceeding riches of His grace, then the Church in her final consummation must be the most glorious of all His works. Now we can understand why Paul considered the greatest of all honour and heaven's high favour, to preach the Gospel. “For to me is this grace given.” There was no doubt concerning the success of his labours; failure had no place in the divine commission, for there would be a response from every soul touched by the finger of God in regenerating power.

It is from God saving a people unto Himself; a glorious Church, that the high peers of eternity learn the manifold wisdom of God. As the inspired Word says in Ephesians: “To the intent that now unto the principalities and powers in heavenly places might be known, by the Church, the manifold wisdom of God.” The angels learn from changes in the Church, through the persecutions the Church is called to pass, the perfection of the attributes of Jehovah.

It is here that Paul reveals that the repercussions of the regenerating power of the Holy Spirit among men are recorded in heaven; the war against the world, the flesh and the devil which the Christian must wage throughout his earthly pilgrimage. The apostle gives us a glimpse of the unsuspected witnesses of our courage and cowardice. Angels and Archangels, Gabriel and his fellows, whose keen vision pierces through the intervening space, and scans the heroes of faith. They see the mighty cleavages in the ranks of unbelief, when a sinner is saved by grace, the breaking down, and building again of the walls of Zion, and the bastions of heathenism breaking before the advance of the Gospel. For are they not “all ministering spirits sent forth to minister to them who are heirs of salvation.” As someone has said, “God and the angels, in the galleries of heaven, are the only onlookers to the scenes that are played in this world of time.”

They would also learn the manifold wisdom of God in man’s creation and redemption. From their celestial post of observation, they would be puzzled over man's creation, made from the dust of the earth, and yet bearing the divine image, and in gaining the ascendancy resulting in the destruction of the image divine.

A race unresponsive to God, the pulse beats of spiritual life had ceased, vessels of wrath fitted for destruction; and yet, amid the darkness of death are the heirs of the kingdom of God, yet to be made manifest by the regenerating power of the Holy Spirit. Heaven had not witnessed such a profound revelation of the mighty purpose of God. Those saved by grace are interlocked by the Spirit of Christ dwelling in them, so that their lives are related to two worlds, earth and heaven, the material and the spiritual, until an innumerable company that no man can number shall constitute the family of God. In every age this divine and sovereign selection goes on, until all that the Father hath given the Son shall be accredited with the full inheritance of the children of God. It is true that the angels exceed us in knowledge, but this we do know that those who are alive and remain form a part of a grand united whole, a glorious and eternal family. And God is the Father, “in whom the whole family in heaven and earth is named.”

Paul was justified in considering it a right royal and glorious honour to proclaim the Gospel of Jesus Christ. All that the eye can see and the ear can hear and the hand can touch, and the mind can understand, must contribute, either in justice or mercy, to the final consummation of the Church of God.

It was, and is, God manifest in the flesh that brought this glory within the range of our vision; a glory that holds high festival in heaven forever. The magnitude of its untold wonders rolls on unceasingly, and there are pleasures at God's right hand for evermore. When the natural must give place to the spiritual, and the mortal to immortality, then at the gates of eternity the redeemed will sing.

“O set ye open unto me the gates of righteousness, then will I enter in and I the Lord will bless.”

The Apostle Paul rejoiced in his commission to preach the Gospel, to give the invitation full and free to all men everywhere, to tell of love that exceeds human or angelic understanding. That Christ, the Son of God, had forgone more than any other ever possessed to win salvation for men. If love is to be measured by sacrifice, here is love indeed.

The two's and three's that meet together in Christ's name, bear the Royal signet, and form part of the greatest of all God's revelation. God's thoughts concerning them are thoughts of peace and salvation. The Gospel calls upon you to examine your life and experience, to see if you can produce the evidence of the regenerating power of the Holy Spirit in you.
may you ask, What is the evidence that I must look for? Faith, faith in Christ as your personal Saviour; for without faith you cannot please God.

3

THE MESSAGE OF THE BIBLE FOR TODAY:
(By Rev. K. A. MacRae, MIA.)

The implication borne by our subject is that the Bible has a message for every age, else why mention our age specifically? Every age is different; the setting is different; the outlook is different; the problems are different; the whole stream of life is different; yet the Bible has a message for every age. This shows the timelessness of the Scriptures. The Bible never grows old. It is always fresh and up to date. We cannot peruse the books of a former generation without feeling an atmosphere of bygone times about them. They bring to us a world and an outlook which has long passed away. Such cannot be said of the Bible. It speaks to us directly and with authority, and we lose all sense of its age. Every age is different, yet the Bible is ever new. This changelessness, combined with its adaptability to every age, is a proof of its Divine origin. Only God could produce such a book.

The message of the Bible is unchanging; its contents may neither be added to nor taken from; yet every age is simply a record of change. Since this is so, the message of the Bible for each age varies in its emphasis according to the nature and conditions of the age in question; that is to say, we are not to expect a new message for our age, but in this compendium of Divine wisdom we are to search out what particularly touches upon our day.

Many think that the Bible is obsolete, and that it has no bearing upon modern life, but these are those who do not read the Bible. Were they accustomed to do so, they would be of a different opinion.

Today there is an idea widely current which minimises the importance of doctrine. It is said that what really matters in religion is not what a man believes but how he lives. Consequently, those who adopt such a theory have little use for the Bible; for them it has little more importance than the Talmud or the Koran. Their aim is to achieve salvation by works, and it really does not matter what a man believes.

Such a view, of course, empties the Bible of all meaning, and relegates it to the category of things that ought to be dispensed with.

But such a view is absolutely contrary to the teaching of the Bible. Fundamentally, the Bible is a Book of doctrine. It is a revelation of the will of God towards fallen men, and, consequently, it teaches many truths which otherwise we would not know. These truths we call doctrines, and these doctrines constitute the message of the Word of God.

Consequently, when we enquire, What is the message of the Bible for Today? we mean, Which are the doctrines neglected or ignored by our age? for these are the teachings which our day needs. Let us consider some of them: –

I – Sin

Our day imperatively requires the teaching of the Bible concerning sin. We live in an age when the fact of sin is largely forgotten or glossed over. Few trouble themselves about it. The Churches, as a rule, have very little to say concerning it. Sermons on sin are seldom heard. Evangelists engineer conversions which know nothing of conviction or repentance, and these conversions, lacking those elements which invariably accompany the saving work of the Holy Spirit, are purely nominal; they are worth nothing. Today, the average Christian has very little consciousness of sin. Special services of thanksgiving are frequently thronged, but services convened. as of old, for confession of sin, are practically unknown. Yet, since the Reformation, it is questionable whether the civilised world was ever more sinful than it is today.

The Bible record begins with an account of how sin came into the world which God had framed. The Scriptural account of sin is absolutely fundamental to the whole Christian revelation. The Bible begins with sin; the preacher ought to begin with sin, and it is just here that every soul must begin who wishes to see God's Face in peace.

The Bible shows that man is hopelessly undone by sin; that it has deprived him of all spiritual life and power; it describes him as “dead in trespasses and sins.” Salvation on the ground of his own merits it shows to be a stark impossibility, since “there is none that doeth good, no, not one.” Salvation as the result of his own efforts it roundly declares to be outside the bounds of all human power.

The Bible teaches that sin is abhorred by a holy God, and that sin, being a breach of His law,
brings the Divine displeasure upon the transgressor. God is angry with the sinner every day, but this displeasure is restrained until the limits of His patience are reached when the offender shall be removed to a sphere in which he shall receive according to the deeds done in the body.

These things are seldom taught in our day, consequently, sin is lightly regarded, and many perish for want of knowledge. This is the first great message which the Bible has for our day, and it ought to receive priority of place in the preacher's list of themes.

II – The Justice of God

This is an aspect of God's character which today is ignored by popular religion. God is a God of love, and therefore His love is due to every man, and consequently every man shall be saved. This, then, is the message which is sounded out, year in, year out, from the pulpits of the land, and the wicked is assured that it shall be well with him.

But this has no bearing whatsoever upon the teaching of the Word of God. There we learn that God is a just God, and that His mercy can never be extended to sinful men at the expense of His law or the denial of its claims.

All are under law. God's law for man took its beginning when God created man, and this was the law which Adam broke in his first transgression. This law will continue till time shall take end, and then, on the great Judgement Day, it is in the light of this law that men shall be tried for the deeds done in the body.

By the law is the knowledge of sin, and the absence of the preaching of the law is directly accountable for the lack of the knowledge of sin with which we have already dealt.

The study of the law of God leads us to the recognition of the necessity of the atonement.

III – The Atonement

The doctrine of the atonement is not often preached nowadays, but there can be no conversions without it. The death of Christ is generally superseded by His life, and worshippers are urged not to look to Christ crucified, but to follow His example. The atonement, therefore, is overlooked in favour of a doctrine of salvation by works, and the death of Christ is regarded not as a substitutionary sacrifice for sin but as an exhibition of His love for men. This has been called the Moral Influence theory, and is supposed to melt and soften the hard hearts of men, and make them more amenable to Divine influences.

The Bible knows nothing of all this. Its teachings on this subject – both in the Old Testament and in the New – are perfectly clear. Because God is a just God, He cannot overlook the claims of His law, and if mercy is to be extended to sinners, it must not be – as we have already seen – at the expense of that law. By that law His people were condemned. But in the eternal covenant He was appointed their Surety-Redeemer, and in the fullness of time, He took to Himself a true body and a reasonable soul, that in their nature He, by His life and death, might satisfy all the claims of Divine justice on their behalf. Thus the Shorter Catechism says, “He offered up of Himself a sacrifice to satisfy Divine justice and reconcile us to God.” Both the life and death of Christ were substitutionary, the one to provide a complete positive righteousness for His people; the other to take away the penalty of their sins. The failure to preach Christ's work as substitutionary is to deprive it of all meaning and virtue, for the Bible teaches that it is upon the ground of Christ's satisfaction that mercy is extended to sinners who rest upon Him for salvation.

The doctrine of the atonement may be said to be the heart of the Gospel. Without it there can be no life, and where there is no life there can be no power. Until this doctrine be restored to the pulpits of the land, the present spiritual darkness resting upon the people must continue.

IV – Justification by Faith

This doctrine, which receives such emphasis in the Word of God, today is almost as much forgotten as it was in the darkness of the Middle Ages. Its discovery by Luther, buried under a mass of Popish superstition, ushered in the Reformation. When it is discovered again and preached as it was in those days, there will be another Reformation.

The Bible teaches that when the sinner rests upon Christ for salvation, the guilt of his sins is cancelled, because of his Saviour's propitiatory work, and His positive righteousness wrought out in satisfying the claims of the law is imputed to him. Thus he becomes a justified person in the eyes of the law, for God's Word says, “There is therefore no condemnation to them which are in Christ Jesus.” And this justification is termed justification by faith, because it is the immediate
result of the exercise of saving faith in Christ.

How many thousands of churchgoers here and elsewhere know absolutely nothing of this wonderful, glorious, yet fundamental doctrine? How any one professing to be a Christian can intelligently read Paul’s epistles to the Romans and to the Galatians without recognising this doctrine is very difficult to understand. Our age is in dire need of the resuscitation of this doctrine.

V – Man’s Chief End

Men today as a rule have a totally wrong conception of human life. It is regarded not as the fruit of the creative power of God, but as the product of a blind impersonal power which they call evolution. Such an idea reduces everything to an absolutely materialistic plane, in which there is no room for anything that is spiritual, nor indeed for anything that rises above brute level.

The Bible comes with the sublime conception of man as created in the image of God, and having as his chief end to glorify God and to enjoy Him for ever. Man by sin ruined himself and made it impossible for him ever in his own strength to achieve the end of his creation, yet, since he alone was responsible for this, God does not discharge him from this obligation. Nevertheless, in the Gospel, the Bible tells us, God has provided a way by which we can achieve the end for which we received being—to glorify God and enjoy Him for ever.

This is a doctrine forgotten today, but our age stands greatly in need of having it again declared.

VI – The Bankruptcy of Man

Ever since the days of the Tower of Babel, man has been seeking to exalt himself and to achieve independence in his own right. Half a century ago he was dazzled by the brightness of his prospects. There was nothing between him, it would appear, and unlimited progress which would finally bring him to that perfection which would render any conception of God absolutely superfluous; but just then he was plunged into the two worst wars in history, and now today, after an unparalleled exhibition of the innate savagery and brutality of human nature, he lives upon the edge of a bottomless precipice over which he may find himself hurled at any moment; and he has got therewith the bitter reflection that it is all his own doing – the doing of the one who so recently was winging his way up to perfection!

The prospects for the future are very dark. Education, science, statesmanship, all man's skill, have been called in to try to ameliorate matters, and all have failed. The voice of the world today is very apprehensive.

But is it not time that the message of this old Book, the Bible was brought to this generation? The bankruptcy of man is there plainly declared. The present pass into which he has brought himself was foreseen long ago. Hath not God made foolish the wisdom of this world and brought to nought the things that are?

But the Bible does not leave us there, but in man's desperate dilemma it comes to us with a glorious message of hope. Let us but take it and all shall be well, and we shall see what God can do for those who put their trust in Him. When man fails utterly, God is likely to begin. Here is the message our generation needs.

JOHN KNOX

The following excerpt is taken from a letter written by John Knox, 7th July, 1557, to friends in Scotland: “I have thought it good to communicate with you, in these few lines, my weak counsel, how well you should behave yourselves in the midst of this wicked generation, touching the exercise of God's most holy and sacred Word, without which, neither shall knowledge increase, godliness appear, nor fervency continue among you.”

John Knox, adhering, both in faith and practice, to the convictions expressed in his letter, opened the door to the modern era of history in Scotland, he enunciated the interpretations along which religious thought and civil liberties were destined to advance. Knox undoubtedly studied the polity of the republics of Geneva and Switzerland, whilst ministering to the English congregation in Geneva during 1556-9. But he was not a man to follow blindly the footsteps of another; forming his own views independently, his course of action was determined, from which he would not be turned aside. His observations convinced him that the mode and administration of civil governments of Europe were bound by the dictatorial powers of Roman Catholicism, and if religious liberty was achieved, the emancipation of man from civil tyranny would automatically follow.
John Knox was persuaded of the necessity of government to maintain order and dispense justice; but held that rulers were invested with authority for the public good, and it was beyond the jurisdiction of civil rulers to frame legislation contrary to the revealed will of God. In a specific sense, he held the view of popular sovereignty. If a ruler insisted on usurping his authority, then the people were justified in withdrawing their allegiance. Knox applied this principle in his attitude to Mary Queen of Scots: “Think you,” said the young sovereign, “that subjects having power may resist their princes by resort to violence?” Knox replied, “If rulers exceed their bounds no doubt they may, even by power. I stand in the place where I am demanded by my conscience to speak the truth.” He contended for the power of the people, but only in accordance with the laws of God. If there is one principle that stands out in the Reformation in Scotland, more than another, it is the principle of national religion, perhaps it could be better stated, the principle of true religion nationalised.

The Reformer had no difficulty about recognising the truth, nor how error should be dealt with, for he applied the principle that he recommended to his friends. In his hands was “God's most holy and sacred Word,” the only rule of faith and conduct. Knox's own words can better express his convictions than those of another. “For as the Word of God is the beginning of spiritual life, with-out which all flesh is dead in God's presence, and the lantern to our feet, without the brightness thereof, all posterity of Adam doth walk in darkness, and it is the fundament of faith without which no man understandeth the good will of God.”

John Knox was the God-made and God-sent civil and religious deliverer of Scotland. He was largely instrumental in emancipating his country from the superstition and tyranny of Roman Catholicism. He laid the foundation upon which the great organisations, ecclesiastical and educational, were built for the spread and preservation of the Gospel, and under God he initiated the movement that was carried on by his successors for civil liberty. His greatest conflict was with the powers of Rome, which the throne of Mary faintly hid from view, and it has been well said: “In the chamber of Holyrood, and in the pulpit of St. Giles, he fought the noblest battle ever waged upon Scottish soil, and defeated a more formidable foe than Wallace at Stirling, or Bruce at Bannockburn. Unassisted and alone, it may be said, he foiled the tactics of the most treacherous and cunning race of princes the world had ever seen. He was the restorer of his country's faith, the founder of his country's liberties.”

The secret of John Knox's strength, wisdom, initiative and courage was “God's most holy and sacred Word.” He maintained the supreme and final authority of the Scriptures. When Mary Queen of Scots asked him whose interpretation she should believe, his or that of Rome, Knox replied: “You shall believe God, who plainly speaketh in His Word and further than the Word teaches you, you shall believe neither one nor the other.” With Knox there was no common platform for truth and error; with him all things, civil or religious, must be tested by the peerless perfection of God's revealed will. The Scriptures are not left to human interpretation, but the illumination of the Holy Spirit. To use the words of Knox: “If there appear any obscurity in one place, the Holy Ghost, who is never contrary to Himself, explains the same more clearly in other places, so that there can remain no doubt, but unto such as are obstinately ignorant.”

John Knox insisted upon the necessity of education, and became the father of the Parish School system of Scotland. In the schools, the great verities of Protestantism were taught; the fall of man, redemption by Christ, regeneration by the Spirit of God. The Reformer did not depart from his counsel to others; the religious instruction of our children is laid down by God Himself, speaking in His own infallible Word, with the voice of authority, accompanied by His gracious promise, “Train up a child in the way he should go”; with the added promise, “and when he is old he will not depart from it.” And the way the child should be instructed is clearly stated: “By what means shall a young man learn his ways to purify? If he according to Thy Word thereto attentive be.”

The modern era of Scottish history began with Knox, and he took “God's most holy and sacred Word” as the fountain head of history, and together with his successors, was convinced from the Bible that, if the mind is imbued from the first with Christian principles, just rulers and governments will be strengthened and honoured.

Through the application of the principles recommended by Knox to his friends, the Reformation came to Scotland, which, relatively speaking, turned the exploits of Wallace and Bruce
into mere episodes. The second Prelacy that arose from the restoration of Charles II, Scottish subjects, from the mighty Argyll to the humble peasant, vindicated the Reformation principles in the long and bloody struggle that ran from 1661-89. They stood at bay in a mood that the boldest and mightiest oppressor could not but dread the audacity of their despair, said Macaulay, until the last martyr, the 7 noble Renwick, gave this testimony from the gibbet ladder: “I die, for owning the Word of God as the only rule of faith.”

Thousands upon thousands held the Oracles of God dearer than life, and their blood stained the heather on the mountains and moors of Scotland. The Word of God spoke to them of eternal life, and they refused to imperil the destiny of their souls by the violation of their allegiance to Christ.

The Word of God does not pamper to the sickly fastidiousness of the hypocrite, nor is its edge blunted by allusions to a lost world. A master stroke of Hell has established a false delicacy, that is common, in order to discredit the stern truth of God's Word. “The soul that sinneth shall die.” The spiritual sons of Knox found salvation in Christ, and embraced the covenant promise, “I will be a God unto you and to your children.” They placed their confidence in the all-sufficiency of the atoning sacrifice of Christ, and their destiny was forever linked with His, and many of them glorified God in death.

During the Coronation service last year we were reminded that our religious and civil liberties are dependent upon the Word of God. When the Moderator of the Church of Scotland handed “God's most holy and sacred Word” to Her Majesty Queen Elizabeth II, he said: “Here is wisdom; this is the Royal law; these are the lively oracles of God.” This priceless treasure is in our hands; to neglect it is to imperil our religious and civil liberties; this has been convincingly demonstrated by contemporary ideologies.

How do we esteem the faith restored and the liberties founded by the Reformation, in these days, when the great principles of the Reformation are treated, by many, as relics that may have had value in the past, and a sort of grandeur that has now faded? To Knox, statesmanship stood upon the foundation of Christian principles; contemporary statesmanship can claim little basis other than party or present advantage.

In our present educational system, the Bible is not recognised as a part of the general education of our children. To Knox it was a fundamental principle that a professing Christian nation ought to instruct her children in the doctrines and duties of Christianity.

We live in an intensely secular and utilitarian age, and it is well that we heed the counsel of John Knox: “Touching the exercise of God's most holy and sacred Word, without which neither shall knowledge increase, godliness appear, nor fervency continue among you.”

SEARCH WORK
MATTHEW, chapter 1

(1) Why was the name Jesus to be given to the child born to Mary?
(2) What lie did Herod tell the wise men?
(3) What did Herod do when he saw that the wise men had mocked him?
(4) Of whom was John speaking when he said, “He shall baptise you with the Holy Ghost and with fire?”
(5) Give Jesus' answers to Satan each time he tempted Him,
(6) What did Jesus say when He began to preach?

Answers to be sent to Mrs. J. C. Robinson, Woodford Leigh, 3C., N.S.W.

MAGAZINE SUBSCRIPTIONS
DECEMBER, 1953

N.S.W.
Mr. H. D. Andrews, Wauchope, £1, 31/10/59; Mr. R. N. Shaw, Sydney, 6/-, 30/11/54; Misses Cameron, Maclean, 6/-, 31/12/54; Mr, Norman McDonald, Sydney, £2, 30/4/59.

Victoria
Mrs. J. Morgan, North Fitzroy, 10/-, 31/10/54; Rev. I. L. Graham, Hamilton, 12/-, 31/12/55; Rev. A, Barkley, Geelong, 6/-, 30/9/54; Mrs. A. W. Campbell, Stawell, 6/-, 31/1/56; Mr. J. C. Campbell, Stawell, 6/-, 30/11/54; Mr. A. K. Campbell, Mar-noo, 6/-, 31/12/54; Mr. G. K. Maconachie, 6/-, 31/12/54.

New Zealand
Mrs. T. Aitken, St. Andrew's, 6/-, 31/12/55.

U.S.A.
Mr. R. Mathewson, New York, 6/-, 31/12/54.

DONATIONS
Mrs. A. W. Campbell, Stawell, Vic. 16/- Mr. R. Matheson, New York, U.S.A., 2/10; Misses Cameron, Maclean, N.S.W., 8/-.
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Mrs. R. Beaton, Saltash, 6/-, 31/12/55; Miss H. Beaton, Newcastle, 6/-, 31/12/54; Mr. M. Cromarty, Anna Bay, 6/-, 31/12/54; Mr. A. Cromarty, Saltash, 6/-, 31/12/55; Miss C. McAuley, Wahroonga, £1, 30/4/58; Mrs. A. Lawson, Wauchope, 6/-, 31/12/54; Mrs. C. A. McSwan, Maclean, 6/-, 30/4/58; Mrs. S. J. Bennett, Grafton, 12/-, 31/12/55; Miss C. McAuley, Wahroonga, £1, 30/4/57; Mrs. F. Ramsay, Maclean, 6/-, 30/11/54; Misses 8

McLachlan, Grafton, 6/-, 31/12/54; Mr. A. S. McLachlan, Grafton, 6/-, 31/12/54; Mrs. Victor Murray, Taree, 12/-, 31/4/54; Mrs. Unwin, Goodwood Island, £1, 30/4/57; Mrs. James Berry, Barrington, £1, 30/4/57; Mrs. F. Ramsay, Maclean, 6/-, 31/12/54; Mr. Malcolm McKinnon, Maclean, £1, 30/4/58; Mr. J. E. Hackett, Kindee, 7/6, 31/12/55; Mr. Alex. McKinnon, Kindee, 7/6, 31/12/54; Mr. J. H. McKinnon, Pappinhuna, 7/6, 31/12/54; Mr. D. C. McKinnon, Kindee, 7/6, 31/3/55; Mr. W. J. McKinnon, Kindee, 6/-, 31/8/54; Mrs. S. J. Bennett, Grafton, 12/-, 31/12/54.

**Extra Sales**

Mrs. R. Beaton, Saltash, N.S.W., 6/-.

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**FEBRUARY BIRTHDAYS**

Draw nigh to God and He will draw nigh to you.” – James 4: 8.

1954

Feb.  1 – Raymond McKinnon, Kindee.
      ** " 1 – Isabel Jackson, Hamilton.
      ** " 2 – Alison Maurer, Taree.
      ** " 3 – Allan McKay, Kempsey.
      ** " 3 – Margaret McKinnon, Kindee.
      ** " 7 – John Martin, Maclean.
      ** " 9 – Margaret Bain, Wauchope.
      ** " 9 – Donald Donnelly, Taree.
      ** " 11 – Leslie Brammah, Tuckurimba.
      ** " 11 – Ann Lawrence, Palmarsh Island.
      ** " 11 – Peggy McKillop, Ashbury.
      ** " 12 – John Greensill, Chatsworth.
      ** " 12 – Lynne Kidd, Taree.
      ** " 12 – Donald Miles, Forster.
      ** " 13 – Wilma Blythe, Comboyne.
      ** " 14 – Ellis Tant, Birdwood.
      ** " 14 – Carin Campbell, Mt. George.
      ** " 14 – Jennifer Leech, Ivanhoe.
      ** " 15 – David McIntosh, Geelong.
      ** " 16 – Alex. Anderson, Grafton.
      ** " 16 – Ross McKay, Kinchela.
      ** " 17 – Jennifer George, Warren.
      ** " 17 – John McIntosh, Geelong.
      ** " 19 – Kathryn Muldoon, Purfleet.
      ** " 20 – Judith Farmer, Adamstown.
      ** " 21 – Janet Murray, Willena.
      ** " 21 – Allan Polley, Tinonee.
      ** " 23 – Glenda Murray, Bunyah.

**VICTORIAN NEWS**

The McPherson family at Warrnambool, who for many years were associated with the Hamilton congregation, and the children with the youth work of the Church, have also had a sore bereavement. Eunice, the second daughter in the family, who had been in poor health for twelve months or more, was taken from them by death at the age of 20 years. We assure the sorrowing ones that in the sympathy of our hearts we share their sorrow. – I. L. G.

The Rev. K. A. MacRae, of Stornoway, Scotland, resumed his work in the St. Kilda Congregation at the beginning of December, after spending two months in the Hamilton charge.

The St. Kilda Congregation were cheered by the numerous meetings held in their church in connection with the union celebrations. Earnest, instructive addresses by different speakers, accompanied by fervent prayer and hearty singing, the last mentioned being specially noticeable in the evening meetings, warmed the hearts of the people. On their part, the congregation showed their appreciation of the presence of their visitors by warmly welcoming them at afternoon tea in Alma Gardens at the close of the Saturday afternoon session.

We hear of much heartiness in the Geelong; congregation under their newly settled minister. One way in which this has been showing itself has been in the renovation of the church, the work having been done by enthusiastic volunteers.

With the Free Presbyterian Church of Victoria now absorbed into the Presbyterian Church of Eastern Australia, the latter becomes the correct title of the Church, and in all official documents this is the name which should be used. It is of interest to recall that the churches both at Geelong and Hamilton at one time were sometimes referred to as the “Gaelic Church.” While among some families the denomination has always been thought of as the “Free Church.” This latter name arose because the church identified itself with, and had its origin as a separate denomination in the contendings of the evangelical section of the Church of Scotland, who, at the Disruption in 1843, formed the “Free Church of Scotland.” Very many of the people who in the early days belonged to the Free Presbyterian Church of Victoria either came from the Free Church of Scotland, or had close associations with it. Although old names may persist despite union, as often happens, yet the official designation should be kept in mind.
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THE CONSENT OF THE WILL

In the beginning, God spread out His works of creation, and each object was a perfect expression of the work of God; nothing could be added to or subtracted from it that would enhance its beauty or increase its usefulness, for the comment, after Divine inspection, was, “And God saw that it was good.” The morning dew, or Arcturus with his sons that ride the vastness of space, making the heavens a highway, reveal something of God; and in the centre of creation God placed His image-bearer, man. “And God said, Let us make man in our image, after our likeness; and let them have dominion over all the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

Before man is displayed God's ideas and thoughts in creation, and in creation man should understand “the invisible things” of God, “even His eternal power and Godhead,” the unbounded power, wisdom and goodness of God. The psalmist said: “The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.”

God's book of nature is given for the unfolding and expanding of our knowledge of Jehovah; as Paul writes in his letter to the Romans: “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.” The greatest creative revelation of God is man himself. We are “fearfully and wonderfully made,” said the psalmist, and Paul, in the course of his sermon at Athens, declared that in God: “We live and move, and have our being.” Thus in the creative manifestations of God's power and Godhead, the whole human race should bow in reverent adoration and worship before Him. The plea of ignorance will not stand at the judgement bar of Heaven, for the inspired pen has written, that, in the light of creation, man is without excuse. The first chapter of Romans is a commentary of the devastation that sin has wrought in man: “Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, professing themselves to be wise, they became fools.”

While God's revelation in nature unfolds His eternal power and Godhead, there are thoughts that nature cannot reveal, and that is the knowledge of God and His will, which is necessary unto salvation.” But it has pleased God to reveal Himself unto the Church that we may behold the glory of God in the face of Jesus Christ. When our Lord came to this earth, He said: “Lo, I come (in the volume of the book it written is of me) to do Thy will, O God.” All that Christ said and did was a perfect expression of the will of God. Christ said:
“The word which ye hear is not mine, but the Father's which sent me.” And again: “My meat is to do the will of Him that sent Me, and to finish His work.”

It was God's will that Christ should be made sin for us. To quote the Apostle: “For he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” It was the will of God and the desire of Christ that our sins should be imputed to Him. Our sins can only be imputed to Him because He had none of His own. Christ's spotless righteousness alone made it possible that the burden of our wickedness could be placed on Him. Thus His holiness did not prevent, but qualified Him to suffer and die for our iniquities, the Just for the unjust. Our wickedness does not prevent, but qualifies us, by faith, to receive the reward of imputed righteousness, which is eternal life. In fact, the recognition of our unrighteousness is absolutely essential before we can receive the blessings of Salvation.

Therefore, to refuse the invitation of the Gospel on the plea that you are unworthy, is a display of ignorance or open rejection of God's grace; for you refuse to acknowledge the will of God. “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” In fact, a plea of unworthiness is no plea at all, for there is none righteous, no not one.” Paul declares, “That in me, that is in the flesh dwelleth no good thing,” and the Psalmist says: “I was born in sin and shapened in iniquity.”

It is the will of God that Christ is made all our sin, our original sin, our indwelling sin, our actual sin, all sin that we have ever committed in the past, those sins of the present, and those sins that will yet be committed. It is the very thought of God that all the sins of the redeemed are imputed to Christ. To use the words of the prophet Isaiah: “But 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.”

Because we are destitute of righteousness we are, therefore, qualified, by faith, to receive the benefits of Christ’s righteousness; all that constitutes the perfect righteousness in Christ; His righteousness, however expressed, in obedience, thought, affections, desires and will. In other words, the Son of God changes places with us. All the action in this transaction is performed by Christ, with perfect precision and finality. The invisible God the Son identifies Himself with us, by taking unto Himself a natural body and a reasonable soul, which was subject to the wrath of God against all unrighteousness, and, having definitely paid the penalty for all our sins, on the cross of Calvary, our destiny is for ever linked with His.

Ascending far above the heavens, He sat down at the right hand of God the Father Almighty, thus welding our eternal destiny to the throne of omnipotence. “Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

Now the Lord Jesus Christ was not made sin without His own consent. When He came into this world and clothed Himself with our nature, that was the work of the Holy Spirit. The Angel Gabriel said to Mary: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God.” But the consent of the Son of God was essential, and He saith: “Lo, I come to do thy will, O God.”

Our regeneration is also the work of the Holy Spirit, but our consent is not dispensed with; although it is not the determining factor, for, “By grace are ye saved; through faith, and that not of yourselves, it is the gift of God.” It is the resistless, omnipotent grace of God that is the determining factor in our salvation. “According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love”; but in the infinite wisdom of God He has been pleased not to dispense with our consent, for it is written, “Thy people shall be willing in the day of thy power.” It is clear that they are a willing people, and the invitations in the Gospel make it abundantly clear that your will is not destroyed, or treated with indifference. The words “a willing people” describe the will of a man being conformed into the image of God; it is the will of the redeemed that glorifies God in performing His pleasure.

When the invitation of the Gospel is refused, it is a conscious experience of unwillingness on the part of those who refuse. Christ said: “Ye will not come to me that ye might have life.” A plea of ignorance cannot stand, neither can they support their refusal by producing evidence of unrighteousness. Your consent is definitely involved,
“And the Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely.”

Our Lord Jesus Christ was willing to pass over to the place of sin and condemnation, the place where God's justice and wrath would find Him. The Gospel invites you to pass over into Christ's place, where the blessings of God will find you, even life everlasting.

Your consent is the seal of the Spirit, which means time will be lost in an eternal weight of glory.

The Necessity and Reality of Regeneration

MUSINGS ON THE NICODEMUS STORY

NICODEMUS, the ruler of the Jews, is of perennial interest alike to the student of human nature and to the winner of souls. This is not merely because he came to our Lord under the shadows of night, and so became the forerunner of all who seek in the dark, nor yet because the outcome of his mission proves that grace knows no night and that the doors of mercy are never barred against a sincere seeker after light and life.

It is rather because the incident illustrates, as perhaps no other passage in Scripture illustrates, the meeting of religion on the human plane and on the Divine, and lays bare both the Divine principles that underlie all spiritual life and, on the human side, the struggle in the soul of a man, whose roots are still in the religion of self-righteousness, when confronted with the necessity and reality of regeneration and a life where God is all and in all. This gives the night interview of Nicodemus a startling relevance even when lifted out of a background that gives it so much colour and dramatic appeal. It presents man with the stark fact that he must be born from above before he enters, or even understands, the realm where God is Sovereign and King, and scarcely ever does the teaching of Christ come into more violent conflict with the religion of man and its natural presuppositions than in its unfolding of the necessity and reality of regeneration. There, not only is the mind of man clouded and confounded, but his heart is estranged and rebellious. And yet regeneration is on the very threshold of the faith of Christ, the portals through which the soul of man enters into the Kingdom of God.

Our Lord's encounter with Nicodemus would seem directed both to overthrow the false assumptions of the natural religion of man and to present the first principles of the religion of which God is the source and end. For example, it disposes of the assumption that it is merely increased knowledge that man needs to become a disciple of the Kingdom. Rather does it demand something deeper than knowledge, the vision and insight and penetration that only a Divine quickening can give. “We know,” was the keynote of Nicodemus approach; it signified a generous recognition of the spirituality of the mission and message of Jesus. He was ready to offer Him a certificate of confidence as a member of the Rabbinical School: “We know; we have discussed you and we have come to the conclusion that there is something genuine in your mission, that God must have sent you.” To this Christ replied: “Except a man be born again, he cannot see the Kingdom of God.” This was to say, in effect, “You boast of your knowledge, Nicodemus, but your knowledge is blind, the Kingdom of God is so far distant from your standpoint, so far above your knowledge, that you cannot see it, for it is hid from the knowledge you possess. For that you need new vision, an eye opened in your soul, a spiritual faculty given you that can discern and appreciate what the Kingdom of God is, and what it stands for.”

It is ever so with mere human knowledge. It may bring us the length of paying compliments to Jesus Christ and giving approbation to His message, but such knowledge may be purblind to the realm in which God is Sovereign, where Christ is all and in all. The Kingdom of God is not within the reach of human knowledge; its ideals are too high, its demands too holy, its laws too spiritual, and its life too heavenly. It is a world that is without the ken of those who are not taught of the Spirit of God, and to see it we need a new vision, a spiritual awakening and enlightenment that is able to discern things spiritual.

Then, again, Jesus would seem to dispose of the assumption that it is more attention to the things of God that is needed, rather than submission to the will of God. The Jewish ruler spoke of somebody who had come from God. This was an admission forced from him by the evidence afforded by the miracles of Jesus. He had reached the conclusion that nobody could have done these miracles unless God had aided him. What he did not recognise was that the miracles of Jesus were
blazing the way into the Kingdom of God, a Kingdom whose first law was submission to the will of God. Across that threshold, into a Kingdom where submission and whole-hearted obedience was the one law of life, Nicodemus was unwilling to pass. Then Christ says to Nicodemus, in effect, “You acknowledge me to be a messenger from God because you have seen my miracles, but if you are to be a citizen of that Kingdom yourself, you must give unquestioning obedience to God's rule and will; you cannot be a subject of God's Kingdom by admiring my miracles and paying compliments to my teaching.” More than Nicodemus need to learn this. To give attention, even admiring attention, to the Message, and even to acknowledge its power in the lives of men and of nations, may not get us very far. Christianity is essentially submission; it brings the soul across a threshold, on one side of which is self-will, on the other submission to the will of God. He who would find the Divine blessing must go over from one allegiance to another, break off from the old loyalties and enter into loyal submission to the King eternal, immortal, invisible.

In short, our Lord was instructing Nicodemus, a teacher of others, that what he needed himself was not a teacher, but a quickener, one who should quicken within him the spirit of life. “A teacher come from God” suited Nicodemus well. In self-conscious humility he acknowledged that there were departments of knowledge in which he was deficient, and that if he only had further instruction in the strange things of the spiritual world, it would be helpful. He was not prepared to be told that what he needed was not instruction, but life, the capacity to receive instruction, the faculty to absorb spiritual knowledge. Jesus was saying to him, in effect: “Before you become a disciple of the Kingdom of God, before you are able to give the submission and obedience it claims from all its subjects, you must change at the very centre of your being. You must receive a new impulse and a new power within you, your own tastes and desires must be yielded up and new tastes and desires implanted within you. Your own life must expire and another life begin.” And this life that Nicodemus needed could come only through a new birth.

The natural man cannot understand or receive this lesson. It is alien to every instinct of his nature to yield the old and receive the new, to let the life he has be slain and a new life be imparted. It is more in the line of his inclinations that the old nature should be tutored and instructed rather than condemned and cast aside, that the life he has should be improved rather than a new one given. For that reason he cannot be reconciled to the doctrine of regeneration or accept the truth that he must be born again before he can see the Kingdom of God.

It is, indeed, this element in Christianity, above all others, that makes it so unacceptable to human nature. The doctrine of regeneration makes the great cleavage between those who yield humble submission to the Word of God, and those who trust to their own understanding. Christendom – if the word be not a misnomer – is thus cleft in two; a Christianity that is based on a new creation, a spiritual life derived from God. and a Christianity that is built upon the tottering foundations of human effort and human achievement. The one is true, the other false; the one real, the other a mere counterfeit. And so the world is left confused, the Church divided, and the name of Christ degraded and dishonoured. And until the Church of God has restored to it the conviction that only a new nature is acceptable to God, that only a new birth can give admission to the Kingdom of Heaven, and that only a new creation within the soul of man can bring us the new heavens and the new earth wherein dwelleth righteousness, there can be no reality in its life or power in its message to claim the attention and the submission of men. It may have a name that it lives, but it is itself dead.

– (“Free Church Record.”)

THE ELDER’S OBLIGATIONS

The apostle Peter, in exhorting the elders, claims a common ground with them. “I exhort, who am also an elder,” and declares that he will share with them, “The glory that shall be revealed.”

Elders; called of God and ordained by the Church of Jesus Christ, we would magnify your office. Your service bears directly upon the purpose of God in the mystery of Redemption as it pertains to immortality and eternal life. Your office requires you to listen no longer to the dirge of a dying world or contemplate the wasting years of time, but to meditate upon the stupendousness of God’s purpose in Redemption. It is essential, as one of our
ministers recently said, “to have an applied scriptural and Biblical development of the whole spiritual being, in understanding, affections and will. Many have placed the emphasis on one, or sometimes both, of the last two, i.e., the affections and will, but how ignorant and erroneous it can be without the recognition in practice that the understanding must be furnished with a systematic, Scriptural body of truth, that must have abiding spiritual illumination by the Spirit direct from the Word.”

The Grace of God overflows the capacity of the mind and its incomprehensibility displays the unspeakable glory of the gift of God, which is eternal life. Surely this is the glory of the Cross, 5 5

“Christ's sacrifice is death's destruction.” This is the message of Salvation committed to the trust of the Church; and you, elders, are chosen to rule in the Church of the living God. Therefore, all your loyalties must be bound by your allegiance to the Lord Jesus Christ as the great Head and King of the Church. It is beyond the range of possibility to conceive of an office to compare with the solemnity and weight of responsibility, and one hardly dares to venture to anticipate the honour conferred upon you.

Presbyterianism is far removed from despotism; it does not advocate, in fact, it would vigorously oppose even the slightest indication of secular force to bring any under its jurisdiction; but those who, by conviction or choice, freely place themselves under its jurisdiction, Presbyterianism claims the right of exclusive authority over such a person in regard to the spiritual affairs of the Church. The distinctive principles of Presbyterianism constitute its judgement on society as a whole.

The standards of the Presbyterian Church embrace the Westminster Confession of Faith, the larger and Shorter Catechisms, and the Second Book of Discipline, etc. The Standards must not be considered as helps or aids in the study of the Scriptures, but they denote the confession of the Church's faith in the infallibility of the Holy Scriptures as the only guide of faith and conduct. The purpose of the standards is a bond of union among those who agree that these documents interpret plainly what the Holy Scriptures teach and shows what the Church believes. “It is a strange mis-take,” says Dr. McCrie, “to confound our speaking to man in a confession of faith, with God speaking to us in His Word.” Elders of the Church, when taking your ordination vows, you did, in the presence of God, and before the assembled congregation, solemnly vow that “you sincerely own and declare the Confession of Faith, approved by former General Assemblies of the Church of Scotland, to be the confession of your faith; and own the doctrine therein contained to be the true doctrine, which you will constantly adhere to.”

Elders have authority, by the Word and Spirit, to admit or suspend members from the sealing ordinances of the Church instituted by our Lord Jesus Christ, and the judgements and pronouncements thus made by the eldership from the instruction of the Sacred Scriptures and the illumination of the Holy Spirit, become exceedingly dreadful by God's ratification of them. “Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.” Well may you cry with one of old, “Who is sufficient for these things?” By God's grace, your frailties shall be braced by the Holy Spirit, enabling you to bear with solemn dignity your responsibilities for the glory of God and the good of the Church.

You are called upon to exercise your office, not by constraint, but willingly. In other words, do not shrink from your responsibilities, and so exercise your office by fear of judgement; rather assume your responsibilities willingly for the glory of Christ. Do not look for material advantage or worldly praise, but serve with a ready mind, equipped by the study of God's Word.

The General Assembly of the Church of the Living God has never yet been called, never have all its members assembled in one temple to worship the Triune Jehovah. It is not on earth, but in heaven, that the unity of the Church shall be perfectly displayed. In the meantime, it is given to you “elders” to exercise spiritual oversight of the Church in that particular place where your lot has been cast. Hold fast to the truth as it is committed to your trust, and pass it on unimpaired and unsullied to those who will come after you. And, when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
The form of the publication of the addresses delivered at the Melbourne Conference has not yet been approved, and it is anticipated that it will take some time before the material goes to the press. The Rev. Kenneth MacRae, of Scotland, delivered two addresses. In his first address, Mr. MacRae dealt with “The Perpetuity of the Moral Law,” and emphasized the binding obligation of the Fourth Commandment, and, in doing so, we saw something of the expositionary powers with which Mr. MacRae is definitely gifted. This address may be summarised under nine heads: –

1. In Scripture, the term “law” is used in different senses. Our concern is with the Moral Law.

2. The Moral Law is the will of God, expressed in terms of the obedience of the creature.

3. The Moral Law consequently came into existence when the first responsible creature received being.

4. The Moral Law must of necessity continue as long as responsible creatures have being – and the souls of men are immortal.

5. The Moral Law is the standard by which men, angels and devils shall be judged on the judgement day.

6. From the condemnation of the Moral Law, the Gospel alone provides a way of escape – through a Redeemer.

7. The Moral Law is in this life expressed in terms of the Decalogue.

8. It is rank heresy to teach – as Dispensationalists do – that the Decalogue has been repealed or pertains only to the Jews.

9. Therefore the Fourth Commandment has binding authority over all men till the end of the world.

Mr. MacRae, in his second address to the Conference, entitled “Scriptural Worship,” with care and precision dealt with purity of worship, and emphasized in a most convincing manner that the Psalms only should be used in the praise portion of our worship. The Psalms only have the warrant of the Holy Scriptures. Mr. MacRae's address may be summarised under the following propositions: –

1. God requires the worship of every rational creature. Non-worship is irrational.

2. The Worship which He requires is prescribed in His Word; and man has no choice in the matter.

3. The New Testament prescribes worship in spirit and in truth. In its parts, it approximates to the worship of the early synagogue, and consists of praise, prayer, reading of the Word, and preaching.

4. To draw near with what has never been prescribed is will-worship, and therefore sinful.

5. Hymns were introduced by the Arians to propagate their heresy, and instrumental music followed early in the apostasy of Rome.

6. Both hymns and instrumental music were cast out of the Church at the Reformation.

7. As a Church, we stand not only for purity of doctrine but also for purity of worship, for the latter is a fundamental doctrine of the Word of Truth.

8. When God revives His Zion, our witness will be acknowledged and made glorious as of old.

P.S. – Eph. 5: 19, and Col. 3: 16, refer only to inspired praise.

NEWS ITEMS

The Rev. D. G. C. Trotter has declined the call addressed to him by the Hunter-Barrington congregation. It is anticipated that a congregational meeting will be called on the Hunter to determine what future action may be taken to settle the charge.

The Central Presbytery met at Wingham last month. The Manning River Kirk Session put forward a proposition to divide the Manning congregation into two charges. In the meantime, they have requested the Presbytery for an assistant to the Rev. M. C. Ramsay. The Kirk Session has also appealed to the Special Finance Committee for
help in carrying out their plan to divide the congregation into two charges.

The Rev. M. C. Ramsay leaves for Scotland this month, and is expected to be away from his congregation for six months. The Presbytery appointed the Rev. J. A. Harman as Interim Moderator of the Manning.

The Presbytery also appointed the Rev. Arthur Allen as Interim Moderator of the Hunter-Barrington congregation.

The Rev. J. Campbell Andrews and his family sailed in the “Arawa” from Melbourne on 18th March for South Africa. A farewell meeting was held in Wauchope on 25th February.

Mr. Allan Harman is expected in Sydney this month, to take up his studies in the Sydney University; we understand that Mr. Andrew Home is to study in Melbourne.

7 WELFARE OF YOUTH WORK FOR 1954

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. Intermediate, 10 years to 11: First and second. Senior, 12 years and over: First and second.

Shorter Catechism. – A certificate will be awarded for: – Infants: Correctly answering questions 1-10. Junior: Correctly answering questions 11-30. Intermediate: Correctly answering questions 31-62. Senior: Correctly answering questions 63-107. Also, for the child who can repeat, word perfect, all the questions of the Shorter Catechism.


Singing. – A certificate will be awarded to the child who can sing, without musical accompaniment, the following tunes: – Junior: Sawley, How-ard, Rest, Evan. Senior: Sawley, Howard, Rest, Evan, Palestrina, Salzburg, Richmond, and St. Agnes Durham.

OBITUARY

WILLIAM J. ANDERSON: By the death of William J. Anderson, of Bob's Farm, via Newcastle, the Church lost a whole-hearted supporter and a diligent servant of the Lord Jesus. For more than twenty-six years, he had served in the office of the eldership. The late John McInnes and Mr. Anderson (who, at that time, resided at Bowman's Farm, Gloucester) journeyed to East Maitland to be ordained to the eldership. The late John McDonald, of Maitland, was ordained at the same service.

Mr. Anderson married Elizabeth Cromarty, who was a splendid helpmeet to him. In his younger years, he attended the singing classes conducted by Mr. Spout, and, up to the time of his decease, Mr. Anderson was the leader of the praise at the Anna Bay services.

For many years he was treasurer of the Hunter-Barrington congregation, and took a leading part in caring for the spiritual and financial affairs of the congregation.

After the death of his beloved wife, and although alone, he regularly conducted worship as usual, morning and evening, and offered prayer after the midday meal. Throughout his life, Mr. Anderson had varied interests, whilst at Gloucester he was a shire councillor, but that to which he gave his heart and his strength was the work of the Church. It was only when he was called away that there was anything like a clear recognition of his immense labours on behalf of the cause of Christ, especially as represented by the congregation.

Mr. Anderson's only child is the wife of the Rev. D. G. C. Trotter, M.A., and to her is extended sincere sympathy. Revs. J. A. Harman and M. C. Ramsay officiated at the funeral services. – M. C. R.

HAMILTON OBITUARIES

Within the last two years, eight aged ladies of the Hamilton congregation passed away.

Mrs. BARBARA HOFFMAN, who at the age of (39 years, was the youngest of the eight, was the first to be taken, her home-call coming on the 21st June, 1952. She was a member of the family of the late Donald McInnes, of Mt. Eccles – a large family, whose connection with the Church dates back to its earliest days in that district. After long absence in other parts, in the later years of her married life, Mrs. Hoffman lived in Hamilton, and was a devout worshipper with the congregation there. She also attended the Sabbath Morning Prayer Meeting, where sweet fellowship in prayer was to be found by the spiritually minded.

Miss FLORA McDONALD, at the age of 71 years, was called away on the 4th July of the same year. She, too, belonged to a family of long standing in the Church, first at Hotspur and later in Hamilton, where her father became an office-bearer. Miss McDonald was looked upon by friends
and acquaintances as a woman of sterling worth. When able, she was exemplary in her attendance at church services and the week-night prayer meeting. Her days on earth came to an end very unexpectedly after a brief illness.

**Mrs. FLORA FORT** died on the 28th January, 1953, at the age of 87 years. She had reared a large family of twelve children, all but one of whom survive their parents. Mrs. Fort was one of three octogenarians who became communicants in the Church on the occasion of the celebration of its 80th anniversary. Like others of the aged ones now gone, she is missed from the assemblies of the Lord's people.

**Miss ANNIE CLELAND** enjoyed good health until some months before her departure from this life on the 15th June of last year. She was a very ready worker in the Church, esteeming it no hardship to perform the humblest duties. When well, she could always be relied upon to be in her place at public worship, prayer meeting, and Bible study group. She found much joy in these. In the days of her youth, she had learned many of the Psalms, and in the evening of life, her memory of these was still fresh. Three sisters survive in this family, whose mother was held in high esteem in the Church in the days when the Rev. Wm. McDonald was the pastor.

**Mrs. ANNIE ALDWINKLE** had a long life of 90 years, all of which were spent in Hamilton and in association with the Church there. She departed this life on the 19th October of last year. Small in stature, she was a woman of remarkable vitality. She had done her business in the street as usual a few days before she died, walking, as was her wont, from her home a considerable distance away in order to do this. She was very devoted to her Church, and only some very serious hindrance kept her from any of its meetings. Living alone in her last days, one, who was concerned about how she might be cared for when later this may be necessary, ventured to suggest that perhaps she should make some provision for this. Her reply was that she would trust in God about that. Her trust was not misplaced. She was found unconscious in her home on a Sabbath at about midday. She had arisen from her bed apparently as usual, but was taken with a seizure, became unconscious, and remained in this state until the end came next day.

**Mrs. MARY FORT** was also a great woman for her Church, interested in all its activities, grieving over its sorrows, and ever willing to give what help she felt she could. Many years ago, when living in the country about four miles away, with horse and buggy she drove in regularly to the services, morning and evening. In addition to the church services, she found sweet fellowship for her soul in a women's prayer meeting held weekly in the church on Friday afternoon. A widow of many years, in her last illness she was tenderly cared for in the home of a devoted niece and her husband. She passed away on the 14th January, in the 80th year of her life.

**Mrs. ANNIE KEEGAN**, a sister of the foregoing and also of the previously mentioned Mrs. Flora Fort, passed to her eternal home on the 20th January, after a lengthy illness, at the age of 85 years. She had seen much sorrow in her life — had reared a family of four sons and one daughter, and of these only one son remained at the time of her death. For the devotion and attention of this son, although residing at a distance of 100 miles, she was ever grateful. Her Christian faith brought strength and courage to her in her illness and in all the sorrows which preceded it.

**Mrs. JESSIE McFARLANE**, widow of the late John McFarlane, a highly respected elder in the Hamilton congregation, passed to her eternal rest at the home of her daughter and son-in-law, Mrs. and Mr. Harold Walter, on the 4th February, after a long illness, during which she had the devoted care not only of the relatives with whom she lived, but also of other members of her family circle. She had reached the age of 80 years. Brought up in a Free Church family at Branxholme, all her life she was connected with the Church, and was greatly interested in its welfare. It was a great joy to her to see all her family become members of the Church, not only because of what this meant to the Church, but especially because of the great fact which such membership should ever imply. She was a devout hearer of the Word, and seasons of special services seemed to give her special joy. Her confidence was in Christ. She sheltered beneath His blood, and all her expectation was from Him.

**MARCH BIRTHDAYS**

“Seek the Lord and His strength; seek His face ever more.” — Ps. 105: 4.

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**SEARCH WORK**

Matthew, Chapters 5-8.

1. What did Jesus teach concerning letting our light shine?
2. Why are we told to love our enemies?
3. Write out a sentence which tells us of something we cannot do.
4. What is it we are told to seek first?
5. Whom did Jesus say will enter into the Kingdom of Heaven?
6. Write the words quoted from Isaiah the Prophet.
7. Where does the straight gate and the narrow way lead to?

Answers to be sent to Mrs. J. C. Robinson, Woodford Leigh, 3.C, N.S.W.
THE REALITY OF THE INVISIBLE
2nd Kings, Ch. 6 : 17.

With the fall, man lost all direct fellowship with the invisible world; for God is the “Invisible God.” But the promise of the Redeemer left a consciousness of the invisible world, and God in condescending grace, through miraculous works, has kept before man the world that lies beyond his unaided powers to grasp or understand. The Christian Church plainly unfolds that it is only by a miracle, a supernatural act of God, that man can venture outside the bounds of time and sense into the realms of immortality and eternity. The Master's words to Nicodemus clearly indicate this: “Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

In Old Testament times, the miraculous was the attestation of God's presence, to proclaim the truth, or preserve the Church. The flood in Noah's day; the fires of Sodom; the deliverance of Israel from Egypt; the Law given by the disposition of angels on Sinai.

In the second book of Kings we have recorded the experience of the servant of Elisha in the town of Dothan. At that time Jehoram was king of Israel and at war with the Syrians. The tactics adopted by the king of Syria to trap Jehoram failed, and a repetition of failures led the king of Syria to suspect treachery on the part of his own high ranking officers, but on inquiry he was told that Elisha the prophet knew the king of Syria's secret plans and informed Jehoram. “The prophet that is in Israel telleth the king of Israel the words that thou speakest in thy bedchamber.” The king of Syria then turned his attention to Elisha, and surrounded Do-than with his troops.

The servant of Elisha, rising early in the morning, saw that the town was surrounded by the enemy, escape was impossible, and in despair he turned to Elisha and said: “Alas, my Lord, what shall we do?” Elisha's answer to the young man was “Fear not; for they that are with us are more than they that be with them.” The answer of Elisha must have seemed absurd, for the young man had seen and could still see that the Syrian army had surrounded the town, and as the day was breaking...
they would soon close in upon Dothan, as there was nothing to stop them.

Elisha then prayed that his servant's eyes should be opened, that the young man would see something more than the world of time and sense, something beyond the powers of natural sight. Then the young man saw a repetition of what Jacob saw just before he met Esau, “The angels of God met him.” The young man saw the mountains full of horses and chariots of fire round about Elisha. There was revealed unto the young man, as unto John on Patmos Isle, the hosts of the invisible world, presented in a form equal to the capacity of his mind and within the grasp of his intelligence. It was, as it were, a new sense given unto him for the time, that enabled him to see into a realm beyond the reach of the natural senses. There was presented unto him the invisible power of God in a form best calculated to assure him of God's power and protection. “The horses and chariots of fire.”

When the young man first saw the Syrians troops closing in on the town he could see nothing beyond the power of his natural sight, and he was terrified by what he saw, until Elisha prayed that he might see into a world totally independent of time and sense, nevertheless, had the young man's eyes not been opened, the protecting power of God about Elisha would have been there just the same, as the Psalmist declares: “The angel of the Lord encompasses about those that fear the Lord.” The fact that stands out in the young man's experience is, that he was wholly dependent upon the gift of God.

The greatest of all miracles, supernatural power made manifest, is set forth in the incarnation of God the Son. “God who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.” In the Lord Jesus Christ we have the greatest revelation of the nature, character, purpose and will of God presented to us, equal to our capacity, and in a form within the range of our intelligence. “For verily he took not on him the nature of angels; but he took on him the seed of Abraham.” He spoke with human lips, and used the language of men. But we are as wholly dependent upon the gift of God as the young man in Dothan if we are to behold in Christ the Glory of the only begotten Son of God, for Faith is the gift of God.

The prophet Isaiah declared that the mission of Christ is, “To open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house.” The prophet refers to our spiritual blindness and the prison house of our fallen nature.

Natural vision can see no more than the young man in Dothan saw when he fixed his gaze upon the Syrians; natural intelligence could arrive at no other conclusion than he arrived at, that he would fall into the hands of the enemy. The Apostle Paul says: “The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned.” The young man in Dothan was wholly dependent upon the gift to see the invisible ere he could behold the power and protection of God symbolised by the “horses and chariots of fire,” and we are dependent upon the gift of faith ere we can know the purpose of God and our destiny.

This is precisely the gift that is offered to us in the Gospel; a new spiritual sense which enables us by the Word and Spirit to behold and experience the realities of immortality and eternal life. The gift of faith that opens up for the development of our mind, reason, understanding, and affections, the incomprehensible immensity of God's glory and purpose. No longer need we the symbols of God's power and protection, for the Holy Spirit dwells in His people, renewing the spirit of the mind and enlightening the understanding as they meditate upon His Word, which reveals that the natural must give way to the spiritual, this corruption must give way to incorruption, and mortality must put on immortality. The natural vision of the young man in Dothan saw only the threatening hosts of the Syrian army; and without faith you can only see death and the darkness of judgement beyond.

Faith in the finished work of the Lord Jesus Christ alone can open our eyes to behold the glory of God, and to enter into the enjoyment of His presence. Faith is the gift held out in the Gospel.

The Psalmist prayed, “Open thou mine eyes, that I may behold wondrous things out of Thy law.”

HOW I NEARLY LEFT THE PRESBYTERIAN CHURCH
By Malcolm Buist. LL.M.

Mr. Buist is a member of St. Columba Church, Lower Hutt. He is Editor of the “I.V.F.,” the magazine of the Inter-Varsity Fellowship of Evangelical Unions. – Ed.
Some years ago, a member of the congregation with which I was then connected was being farewelled before commencing her training as a deaconess of the Presbyterian Church. During the evening I said to her, “Now, you are taking a very serious step in giving yourself up to full-time work like this. Have you considered obeying the Lord in the matter of baptism before you go any further?” Well, it was a bull's eye shot. She looked astounded, and embarrassed. Evidently she was attending preparatory classes at the local Baptist Church, with a view to being immersed and the folk concerned had not told her minister anything about it, hence the embarrassment.

The average minister might be surprised if he knew what is done behind his back. His keen young members are immersed secretly; so-called “obedience” is cloaked with a furtive secrecy instead of a manly openness. But, if he has not given scriptural teaching on baptism by pouring, he has only himself to blame.

3

Years ago, I went to my own minister in considerable stress and perplexity, because certain positions of the Scriptures had for the first time come to my notice. He told me he was a bit rusty in these matters, and lent me Bushnell’s “Christian Nurture,” which was certainly not an exposition of the Scriptures relevant to the problem of immersion.

The First Brush

An elderly gentleman had stopped me one night in a Wellington street, with the inevitable enquiry whether I was saved. I owe him a great deal, because his question made it plain to me later that I was not. He pressed upon me, however, the teachings of the sixth chapter of Romans, as he understood them, and told me that if I was saved I must be obedient to the Word of God. I quite agreed with this. Then he assured me that this chapter showed that I must be baptised by immersion, so that I would be buried with Christ. He told me that the Greek word “baptizo” meant “immersed.” He showed how, in Acts 8:38, the Ethiopian eunuch went down into the water.

Unfortunately for him – fortunately for me – he went too far. He spent some time mimicking the pulpit manner of certain Presbyterian ministers (he was an ex-Presbyterian), and that made me a little uneasy over accepting him as a sound interpreter.

It is a pity that our Bible Class members are not likewise made suspicious by the failure of folk running immersion classes. etc., to inform their ministers openly of what is being done.

The other mistake he made was with Acts 2:38. I said that I would like to receive the Spirit of Pentecost, and that immersion seemed from this verse to be the way to the Spirit. He did not contradict me; he was more keen for me to be immersed than for me to be correct. He had a strong personality, and it was only afterwards that I realised that he could not possibly interpret Acts 2:38 thus, because this was not the teaching of the church to which he belonged. As a result of these two doubts, I rang him next morning and said I would like to think it over before doing anything final. He was very decent and said that if I wasn’t certain, he would be much happier if I waited. Years later, just before he died, I met him as he was visiting Hamilton, and thanked him. His pressure in Romans 6 forced me to read Galatians by way of counterweight, and I accepted the Lord’s Promises of His Spirit as set out there, and was born again. So in an indirect way I owe him a lot!

Counter Measures

For some time I stayed quite worried, because Romans 6 from the immersionist angle was the only teaching I had ever received on this subject. Then in a second hand shop I picked up a book of sermons, called “The Methodist Episcopal Pulpit.” It was an old American publication, and in it were two sermons on “Baptism,” the first one being on spiritual baptism and the second on water baptism. I bought it, and took it home to read. It showed a new line of teaching. It dealt with something I had not heard of before – the Baptism of the Holy Ghost as a direction by the Lord concerning the mode of Water baptism. The writer impressed me because he did not spend any time in labelling those who differed from him. He did not speak of them as “gross perverters of the written word,” nor say that they “handled the Word of God deceitfully,” nor suggest that those who wished to be baptised “scripturally” should do so without first discussing the matter with responsible members of their own church.

This writer humbly pointed me to the Scriptures where God had poured out His Spirit in a baptism of the soul, and he said to me: “Look, and you will see what God means by the word ‘baptised’!” He showed me Pentecost, he showed me Cornelius, he showed me John speaking to Him Who would baptise with the Holy Ghost. And as I looked, I learned that there were more Scriptures on this subject than the immersionist teaching took
into account.

This was a sensible approach to the Bible. I liked the idea of watching the Lord as He baptised with the Spirit, for this would be the safest way to learn what He wanted me to do. As I watched, bits and pieces that had been bothering me fell into place. For instance, on looking carefully at Acts 8: 38, I noticed how the Scriptures said that both Philip and the Ethiopian “went down into the water,” so that if the Ethiopian went under, so did Philip. The elderly gentleman had missed that. I noticed in some literature that at Pentecost the Holy Spirit had filled the room, so that the disciples there were (I was told) immersed, but, on reading the verses carefully, I saw that the “sound” alone filled the room.

A Final Step, to Say “No!”

Only a few years after discovering this book, and holding grimly to this one part of scriptural teaching, I found a friend of about my own age who was likewise wondering whether the Presbyterian Church had the final answer in this matter. We decided to make a fair and thorough investigation, but it seemed almost impossible to find any material published by our Church that dealt with the scriptural problems we still faced. What were we to do about Romans 6. We could not simply ignore it. It was like a festering sore. We were satisfied that Cornelius gave us a right answer, but how were we to deal with the other side of the matter?

We found three things. First, we had known practically nothing about the depths of Scripture teaching available on the Presbyterian case. Secondly, our friends of the other side knew even less about our Church's case and the relevant Scriptures. Thirdly, there were old Presbyterian writers who made us and our friends look mere ignoramuses.

How did this come about? Again it was an old secondhand book, this time A. A. Hodge's “Outline of Systematic Theology.” In the Appendix there was reprinted Calvin's “Consensus Tigurinus,” compiled by him in 1549 to unite the Reformed Churches in a common doctrine of the sacraments.

Here we read:

“For it is not to the bare signs, but rather to the promise which is annexed to them, it becomes us to look. As far then as our faith advances in the promise offered in the Sacraments, so far will this power and efficacy of which we speak exert itself. Accordingly the matter (materia) of the water, bread or wine, by no means presents Christ to us, nor makes us partakers of his spiritual gifts; but we must look rather to the promise whose office it is to lead us to Christ by the right way of faith, and this faith makes us partakers of Christ.”

By this another door was opened and we learned the true doctrine of the Sacraments taught by the Reformers as they gathered it from Holy Scripture. What we learned will be set out in a moment, we had first to learn how to use our Bibles. I do not mean merely that we had not read them. What I mean is that we had to unlearn many things that we had taken for granted because our Church had never explained to us that these were not correct.

Perhaps this rediscovery of the proper use of Holy Scripture was what really turned the scale in the end. We saw with surprise that when “prophecy” was the topic, our immersionist friends couldn't give us enough of the Old Testament — Daniel, Ezekiel and all the rest were in great favour — but that as soon as the subject of baptism came up the Old Testament suddenly became a complete back number. This is what I mean when I say we had to learn how to use our Bibles by unlearning “dispensationalism.” It was not easy, but, again, everything suddenly fell into place.

The Covenant and the Children

One of the strongest objections made against the baptism of infants is that they do not know what is taking place, and cannot possibly have faith. As my old gentleman said, they probably protest by kicking and crying. (He, by the way, had been a widower for many, many years.) The basis of this objection is that a person receiving the sign or symbol of faith must be a believer himself. Therefore our friends stress what they call “believer's baptism.”

We can test this by the method to which I was first led, namely, by watching God at work. We see Him making some wonderful Promises to Abraham “and his seed,” and then we see God commanding him to take circumcision as the sign or seal of his faith (Rom. 4: 11). There we see him, “the father of all them that believe.” “And if ye be Christ's, then are ye Abraham's seed, and heirs according to the Promise” (Gal. 3: 29). What the Promise is, we see from Gal. 3: 14 and Acts 2: 38-39; it is the Baptism of the Holy Ghost. This was promised to Abraham, according to the New Testament.

Well, in Acts 7: 8 we see how Abraham begat Isaac and circumcised him the eighth day with a sign of faith in Christ. This, my friend and I realised, put the boot on the other foot. Every
objection that the infant could know nothing about faith was an objection to God's way of doing things.

It follows, of course, that sponsors and “confirmation” have no place. The covenant is between the Lord and the parent, not between the Lord and the child's agents. Abraham would have been amazed if anyone had suggested to him that he was merely acting on Isaac's behalf until Isaac came of age and could confirm what Abraham had done on his behalf. Any such practice admits that the infant ought to have faith, and that “believer's baptism” is the only scriptural method. We found that this is not so, and decided to remain with “faithful Abraham.”

Here again we ran into the curious ways of “dispensationalism” in handling Holy Scripture. Book after book, and pamphlet after pamphlet, insisted against us that circumcision was of the Mosaic Law and not of faith. But Gal. 3: 17 reads: “The covenant that was confirmed before of God in Christ,” i.e., the covenant with Abraham, “the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” In other words, the New Testament ripped a 430 years wide gap in the objection. This is about the stage when we began to think that the old Presbyterian writers showed a grasp of God's Word much greater than anything we had met before.

Our Birthright, and Ignorance of it

Space does not allow me to go into further detail. I attended a service of immersion, and was interested to feel the emotional tension, even in the back seat of the building. There is a strong psychological attraction in a massed crowd, another in the religious appeal to “obedience,” and unless our young people are well grounded in the teaching of the Bible concerning these matters, they will have empty minds and will be simply “bowled over” by the emotions stimulated in them when the arguments for immersion are first met by them. It is far better for them, and for all concerned, if we meet this subject openly, and give them the chance to face it in the light of day.

As an appendix, I am including the summary I prepared for my deaconess friend who, like myself, was almost not a Presbyterian through sheer ignorance of Scripture. And every reference I have used throughout is from the New Testament!

BAPTISM

I.: Mode

The Lord Himself showed His meaning of “baptize” when He “poured out” the Holy Spirit (a).

II.: Infants

Abraham believed the Gospel Promises (b) (c), so God appointed a Sign of his faith in them (d). This was for Abraham and his descendants, including infants (e) (f). All believers in the Gospel Promises are Abraham's true descendants also (g) (d), so they and their children must receive the sign of Abraham's faith. (The New Testament does not revoke the Command, but confirms (b) the Promises).

III.: Signs

The original sign of Abraham's faith (d) in the Gospel Promises (b) (c) was Circumcision. Later on (h) circumcision became the sign of the Jewish Law (i), so baptism, a new sign of faith in the same Gospel Promises made to Abraham (b) (c), was appointed (j) (k) by the Lord (l) for Abraham's true descendants and their children (g). The sign still meant heart cleansing (b) the faith was still the parent's.

IV.: Meaning

Only baptism by pouring on an inactive person can comply with the following Scriptures:

1. We are “dead” (n) and cannot move (o) till the Holy Spirit falls on us (p).

2. Infant baptism emphasises that we are “without strength” to save ourselves (q), and admits that infants, who die not knowing what is done, can be saved (p) only by God's decision and act. His alone is the glory of the New Birth (n).

3. 1 Cor. 12: 13 shows how the Baptism of the Outpoured Spirit brings a holy life (r). The Spirit baptises us (a) into Him (s) Who was crucified, buried and resurrected (t) (u) as our substitute. For it is “not I but Christ” (v) that was crucified and buried, and rose again – see (w).

V.: Christlikeness

In the “Stations of the Cross” the Roman Catholic worshipper “acts” the Lord's Journey to Calvary. Others seek to be “like Christ” in the same way by “acting” His Burial and Resurrection (omitting the Crucifixion). Scriptural Christlikeness, however, means a humble, loving heart (m) (x) (y) and not ritual positions of the body.

VI.: Substitution

The heathen worshipped Nature, and their ceremonies showed the planting (burial) and
springing up (resurrection) of harvest. They did not know God's Substitute, Who died and rose again for them, so they themselves “acted” the burial and resurrection process.

If St. Phillip and the Ethiopian (z) had “acted” this, the new convert would have thought they were performing a harvest ritual together by being “both” of them “buried” and “resurrected,” but would have wondered why the Lord's Crucifixion was not “acted,” too.

Instead, however, they both came down from the chariot and both stepped into the nearby water ("both Philip and the eunuch"). There the Ethiopian was ritually baptised into Christ (following 1 Cor. 12:13) with the sign of the Outpoured Spirit of the Baptism (a), i.e., was “Christ”-ened with the sign of the New Birth (p) (s).

(a) Acts 10: 45 & 11: 16.  
(b) Gal. 3: 14 & 29.  
(c) Acts 13: 32-33.  
(d) Rom. 4: 11.  
(e) Acts 7: 8.  
(g) Gal. 4: 28  
(h) Gal. 3: 17  
(i) Gal. 5: 2-3.  
(k) Eph. 2: 1.  
(m) Col. 2: 11 & 1 Pet 3: 1  
(o) 1 Cor. 2: 14.  
(p) John 3: 5.  
(q) Rom. 5: 6  
(r) Rom. 6: 1.  
(s) 1 Cor. 12: 13 & Gal 3: 27  
(t) Rom. 6: 3, etc.  
(u) Col. 2: 12.  
(w) Rom. 7: 4.  
(x) 1 Pet. 2: 19-21.  
(y) 1 John 4: 19.  

—“Evangelical Presbyterian

FAREWELL TO DR. ANDREWS

Twelve months of furlough has sped by all too rapidly and Dr. Andrews has returned to the field. Passages were booked on the “Arawa,” which sailed from Melbourne on 18th March. The ship did not call at Sydney, so it was necessary for the missionaries to embark at Melbourne. Owing to the severe operation performed on Mrs. Andrews, it was not possible for the doctor to carry out the deputation work in Victoria as planned, so he arranged to pay a brief visit to the Victorian congregations before he embarked. This meant leaving Sydney 8th March. Mrs. Andrews saw her doctor before leaving Sydney, and he was very pleased with her steady recovery, and believes that the source of potential trouble has been completely and successfully removed. This is welcome news to all, and it is a matter of gratitude to our Lord for His great mercies extended to Mrs. Andrews and the family so that our missionaries and the family go back to the field in good health.

On Thursday, 4th March, St. George's farewellled Dr. Andrews at a prayer meeting, followed by a social cup of tea, when the large gathering had the opportunity of having a chat with the doctor. On behalf of the congregation, Mr. Neil McPherson presented Dr. Andrews with a wallet of notes, and for St. George's Fellowship, a similar gift. Miss Vida Macaulay, on behalf of the Women's Missionary Society, gave our missionary a writing set for Mrs. Andrews, who was unable to be present herself.

Dr. Andrews, in thanking the friends, asked for a continuance of their prayers, for he believed that they loomed largely in the success of the work and in the health and preservation of the family and himself. He hoped that he would be able to give greater emphasis and time to the spiritual side of the work amongst the natives when he returned to the field. Should the connection be made at Durban he expected to be back in King William Town on 9th April.

Dr. Andrews is taking back to Africa a number of cups (trophies) donated by members of St. George's congregation. Mrs. F. Maclean donated two fine cups for competition at the inter-school sports, the Marjorie Davis Cup, for girls, and the Sheila Maclean Cup, for boys. Mr. Neil McPherson donated the Julie McPherson Cup, for some purpose left to the doctor to decide, and the Davis family donated the MacDonald Memorial Cup. Mr. Robert Allen gave sufficient money to provide a guinea prize each year for five years for the best pass in the mission schools. Dr. Andrews greatly appreciated these gifts, which create much interest and keen competition amongst the pupils of the
Mission Schools.

Dutch Interest in the Free Church Mission. – The Rev. Vander Bom, of the Reformed Church of Australia (Dutch) arranged with Dr. Andrews to screen his films for the young people of his church, and handed over a sum of over £19 for mission work.

A farewell was tendered to Dr. and Mrs. Andrews by the Lower Clarence congregation at Maclean. The Rev. J. A. Webster was unable to be present as he was conducting services on the Hunter River. Presentations were given to the Doctor, Mrs. Andrews, and the children, and assurances were given that they would continue to pray for the success of the great work which was being done in South Africa.

Dr. Andrews thanked all for their kind and helpful words. The fraternal hand of fellowship was sustaining, and during the course of his reply he spoke of the racial position in Africa. The high racial tension was being maintained. There would have to be a change of heart, otherwise there would be conflict between the blacks and whites in the next 50 years.

The issue could not be delayed; with education the blacks would want control in civil, political and social life. There was no organization to challenge that supremacy, which would assert itself.

The Gospel should be preached as widely as possible, and the people moved by Christian love and sympathy. Racial tension could then be averted.

In the southern half of Africa in the years to come there would not be many Europeans left in high positions.

Dr. Andrews said it was nice to meet in fellowship. The gifts were greatly appreciated. (“Daily Examiner.”)

A large gathering attended the farewell to Dr. and Mrs. Andrews and family at Wauchope on 25th February. Although extra seating accommodation was provided, quite a number were unable to get into the Church, although, on account of the large flood the previous weekend, many of the friends were not able to attend. A number of apologies were received, including those of three local Ministers, and Mr. L. C. Jordan, M.L.A.

The Congregation presented Dr. and Mrs. Andrews with a roll of notes, and the four children with small presents. The function was brought to a close by an excellent luncheon, and happy time of fellowship in a local hall.

On Thursday afternoon, 25th February, Mrs. J. C. Andrews addressed a meeting of many of the ladies of the Congregation. Mrs. Andrews had hoped to have had this meeting last year, but on account of her health she was unable to meet the ladies as early as desired. Mrs. Andrews' address was greatly appreciated.

On Sabbath, 28th February, Dr. Andrews preached his farewell sermon in the Wauchope Church. A large congregation was present, and it was needful to provide about thirty extra seats. Dr. Andrews' text was taken from Acts, 27th chapter and verse 23: “Whose I am, and whom I serve.” Few in the congregation failed to realise that they had listened to an instructive, stimulating and challenging address.

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CONGREGATIONAL NEWS

A very happy function was held at the Taree Manse on Friday, 5th March, to give friends the opportunity of wishing Rev. and Mrs. M. C. Ramsay a safe and happy trip to Scotland. The function was presided over by Rev. J. A. Harman, and numerous speakers conveyed their “good wishes” to the guests of the evening. It was quite obvious from the various speeches that Rev. and Mrs. Ramsay are held in high esteem by the congregation, and will be greatly missed while absent from Taree. They were presented with a roll of notes.

Information has been received from the Convener of the Foreign Mission Committee, Scotland, that the situation in India, regarding missionaries, has improved greatly over the past year, and there appears to be no danger, for some years to come, of missionaries having to leave that country. In the light of that information the Mission Committee of the Free Church of Scotland has agreed to accept Dr. Helen Ramsay as a missionary for service in India. It is possible that Dr. Ramsay will spend the remaining portion of 1954 in Scotland gaining further experience.

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OBITUARY

John Graham. – The Hastings River Congregation suffered a great loss by the death of Mr. John Graham, Port Macquarie, on 1st January, 1954. The late Mr. Graham had not been over well for a number of weeks, but his death was unexpected.

His whole life was spent in the Hasting River
District. The early life was spent on the farm at Koree Island, and a short period in business in Beechwood, but many years were spent in connection with the butter factories at Port Macquarie and Wauchope. The late Mr. Graham was Manager of the Wauchope Factory for quite a number of years. During that period he proved himself to be an efficient and popular manager. He had a great interest in the life of the Church on the Hastings River. He rendered great service to the congregation as Precentor, Deacon, and Sabbath School Teacher. We extend our deepest sympathy to those who mourn the loss of a dear one.

Although marks were not deducted for such errors, it would be well if the children were taught always to use a capital letter when referring to God; often “He” and “Him” were written with small letters when “God” and “Jesus” were referred to. Little matters like this help to teach reverence.

It would be gratifying to see more schools taking an interest in this aspect of the Youth Work. – Scripture studied intensively will surely remain in the memory for a long time. – L. E. WESSELL.

Results. — The following passes are in order of merit: —

**SENIOR** (13 years and over): Elizabeth King (Taree) and Alison Walter (Maclean), equal; Don Berry (Taree); Alan Gregory (Maclean); Pauline Green (M); Janice Green (M); Karin Webster (M); Colin Gray (M); Jean Bruce (M); John King (T); Cathryn Fuller (G); Joy Kidd (T) Joy Gray (M).

**INTERMEDIATE** (10 to 12 years): Patricia King (T) Margaret Fuller (G); Cyril Porter (Birdwood); Max Anderson (G); Fay McInnes (T); Lynne Kidd (T); Patricia Bailey (M); John Green (M); Ian McInnes (T); and John Martin (M), equal Vernon Haigh (T) and Allan Gilbert (T), equal; David McSwan (M); Rosemary Haigh (T), Anna Buitenhuis; (M).

**JUNIOR** (Under ten years): Daphne Fuller (G), Donald McSwan (M); Valerie Richards (T); Helen King (T) Graham Berry (T) ; Alan Blanch (G).

**SEARCH WORK**
(Matthew Chapters 9-13)

1. – How many times in chapter 9 do we read of people being healed when Jesus saw their faith?
2. – Give part of a verse which tells us whom we should fear.
3. – Why did Jesus upbraid the cities wherein most of His mighty works were done?
4. – What did Jesus say concerning idle words?
5. – Who did Jesus say is His mother and sister and brother?
6. – State at least four things in chapter 13 to which Jesus likened the kingdom of heaven,
7. – Who shall come forth at the end of the world to sever the wicked from among the just?

Answers to be sent to Mrs. J. C. Robinson, Woodford Leigh, 3C, N.S.W.

**APRIL BIRTHDAYS**

“Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.” Psalm 16, verse 11, 1954

April, 1 – Allan Murray, Wingham.
" 2 – John Tisdell, Kendall.
" 4 – Graeme Murray, Burrell Creek.
" 6 – John Gray, Maclean.
The Synod of The Presbyterian Church of Eastern Australia

The Synod met for the annual session on Wednesday, 7th day of April, within St. George's Church, Sydney. The Moderator, Rev. I. L. Graham, M.A., preached, taking for his text, Hebrews 7: 24, The Unchanging Priesthood of Christ. At the conclusion of the discourse the Synod was constituted.

WEDNESDAY, 7th APRIL First Day Sederunt (1)
The Roll was called. The following answered to their names:

Central Presbytery:
Ministers  Elders
Mr. Arthur Allen.    Mr. Robert Allen       St. George's.
Mr. J. Robinson        Manning River.
Mr. Hugh Grant        Hunter-Barrington.
Mr. Sr. N. Ramsay.  Mr. E. J. Harrison       Grafton.
Mr. H. D. Andrews    Richmond and

Northern Presbytery:
Mr. J. A. Harman.   Mr. D. McLeod          Hastings River.
Mr. I. A. Webster.   Mr. D. Gillies              Maclean.
Mr. S. N. Ramsay.  Mr. E. J. Harrison       Grafton.

Victorian Presbytery:
Mr. I. L. Graham.     Mr. H. C. Nicolson    St. Kilda.
Mr. A. D. McIntosh. Mr. A. McLean         Geelong.

The elders commissions were sustained on the motion of Mr. J. A. Harman. Seconded by Mr. Arthur Allen. Mr. Kenneth A. MacRae, M.A. (Minister), was associated with the Synod on the motion of Mr. J. A. Harman, seconded by Mr. Arthur Allen.

Mr. J. A. Webster was appointed Moderator for the ensuing year, on the motion of Mr. H. C. Nicolson, seconded by Mr. J. A. Harman. Mr. Webster was warmly welcomed to the chair, and after having thanked the brethren for the honour conferred upon him, addressed the Court on the great doctrine of Justification. (At this stage) permission was granted to the Special Finance Committee to meet tomorrow morning at 8.30 a.m. It was agreed to adjourn until 10 a.m. tomorrow. Public intimation thereof having been made, the sederunt closed with prayer.
THURSDAY, 8th APRIL Second Day Sederunt (2)

The minutes of the previous sederunt were read and confirmed on the motion of Mr. A. McLean, seconded by Mr. E. J. Harrison. Mr. D. G. C. Trotter, M.A., being present, was associated on the motion of Mr. J. A. Harman, seconded by Mr. H. C. Nicolson.

BILLS AND OVERTURES. – Mr. J. A. Harman, convener of the Bills and Overtures Committee, submitted the following report: –

1. After reading the minutes of the preceding sederunt, all other business be suspended to allow the following matters to be received and considered:

   a. Reception of the Treasurer's and Auditor's Reports.
   d. Correspondence relative to Finance be read, received and dealt with.

2. Should there be any time available for further business today, return to item 4 on the printed form, and consider business in that order.

3. Mr. D. G. C. Trotter's petition be dealt with as first business on Friday. (The petition is with reference to ecclesiastical procedure as carried out by the Central Presbytery.)

4. The Missions report be dealt with on Tuesday evening at 7.30 p.m.

5. The printed order of business otherwise to be followed as closely as possible.

6. Normal meeting times: – 9 a.m. to 12.30 p.m.; 1.45 p.m. to 5.30 p.m.; 7 p.m. to 9 p.m.

The recommendations of the Committee were received and adopted, on the motion of Mr. J. A. Harman seconded by Mr. S. N. Ramsay.

TREASURER'S AND AUDITOR'S REPORTS. – Mr. H. C. Nicolson, the General Treasurer, submitted the Treasurer's and Auditor's Reports. (At this stage) it was agreed to adjourn until 2 p.m. Public intimation whereof having been made, the sederunt closed with prayer.

The minutes of the previous sederunt were read and confirmed on the motion of Mr. D. Gillies, seconded by Mr. McIntosh.

The reports of the Treasurer and Auditor were further considered. The reports were received on the motion of Mr. A. M. McLean, seconded by Mr. D. McLeod. It was agreed at this stage that Mr. H. C. Nicolson should present a report on a scheme prepared by him on superannuation. Mr. Nicolson presented his report and Mr. A. M. McLean moved that Mr. Nicolson's report concerning a scheme for the insurance of the lives of our ministers and Dr. Helen Ramsay, as a means of provision for their old age, be received, and that discussion thereon be deferred to a later sederunt, seconded by Mr. D. Gillies, and carried.

A vote of thanks was conveyed to Mr. Nicolson on the motion of Mr. A. M. McLean, seconded by Mr. D. McLeod.

FINANCE COMMITTEE. – Mr. I. L. Graham submitted the report of the Finance Committee. The report was received on the motion of Mr. Graham, seconded by Mr. D. Gillies. The recommendations were as follows: –

1. That the name of the Assembly General Fund be changed to the Synod General Fund
2. That delegates be allowed 2nd class fares and allowance be 15/- per day, 7/6 per half-day necessarily absent from home to attend Synod, In the case of those who must travel overnight, 1st class rail fare with sleeper, plus allowances.
3. A typewriter be purchased for the Treasurer's work at a cost of £35.
4. The Treasurer be authorised to pay cost of the Synod's Financial Reports when the account is received.
5. We recommend that the levy on all congregations be a minimum of £12 per congregation for Synod General Fund.
6. That the usual honorariums to the Treasurer and Clerk be paid, £10/10/-.
7. The Treasurer be allowed £3/3/- for expenses and the Clerk's expenses, £1/5/-, be paid.

The recommendations were adopted on the motion of Mr. A. D. McIntosh, seconded by Mr. A. M. McLean.

MOTIONS. – That we refer any application for this year which is forwarded through the respective presbyteries for a subsidy for stipend to the Special Finance Committee to be dealt with and decided by them, and that they be authorised to use whatever money is available for supplementing stipends for this purpose. Moved by Mr. I. L. Graham, seconded by Mr. A. D. McIntosh, and carried.

That the credit balance on the Richmond-Brunswick Manse Fund account be remitted to the congregation less the debit of 10/1 incurred on the Relief Loan Account. Moved by Mr. H. C. Nicolson seconded by Mr. D. Gillies, carried.

Mr. Arthur Allen moved that Mr. Nicolson be given power to approach the procurator to clarify the position concerning the Moderatorial office, Clerkship, and Treasurerships in relation to the Synod of Eastern Australia Property Act, 1918, seconded by Mr. Gillies. Carried.

Mr. A. D. McIntosh moved that Mr. Nicolson interview our Procurator and clarify the position relative to the Mary McIntyre Fund, seconded by Mr. D. Gillies, and carried.

Mr. N. A. McPherson reported that £25 had been paid to the Grafton congregation under arrangements made by the last Synod, and sought the Synod's endorsement of the payment. Mr. I. L. Graham moved and Mr. J. S. Robinson seconded, carried.

Mr. Graham moved that affiliation with the N.S.W. Council of Churches be brought before the Synod, under Church Principles business, seconded by Mr. N. A. McPherson, carried.

It was moved by Mr. H. C. Nicolson and seconded by Mr. Robert Allen, that the balance standing in credit to the Synod Expenses Fund in the former New South Wales Account be transferred to the Synod General Fund, carried.

It was agreed to adjourn until 7 p.m. Public intimation whereof having been made, the sederunt closed.
Second Day Sederunt (4)

The reading of the minutes of the previous sederunt was deferred until later in the sederunt.

Mr. H. C. Nicolson moved that the following honorariums for the pre-union Synod be paid: Clerk, £3/3/-; Treasurer, £5/5/-; seconded by Mr. Arthur Allen and carried.

Mr. H. C. Nicolson moved that the Widows and Orphans Fund as existing in the pre-union Synod be disbursed as in past years; seconded by Mr. I. L. Graham, and carried. That an equal amount as agreed to the previous motion be paid to the ministers resident in Victoria, seconded by Mr. S. N. Ramsay. Carried. The amount to be paid to the ministers in Victoria come out of the Synod General Fund. Moved by Mr. N. A. McPherson, seconded by Mr. H. C. Nicolson, and carried.

Mr. J. A. Harman moved that we convey to Mr. D. Montyn our thanks for allowing Mr. Nicolson to be present at this Synod; seconded by Mr. Hugh Grant, and carried. Mr. N. A. McPherson moved that a letter of thanks be forwarded to Mr. A. Aitchison for his services rendered as Honorary Auditor of the Synod Funds, seconded by Mr. D. Gillies and carried. A vote of thanks was conveyed to Mr. N. A. McPherson Assistant Treasurer, for his valuable services, on the motion of Mr. I. L. Graham, Seconded by Mr. A. M. McLean, and carried.

It was agreed to pay the Appin rates when due; moved by Mr. N. A. McPherson, seconded by Mr. A. M. McLean. That the committee who previously handled the Appin Property business be instructed to negotiate with the occupier of the land regarding a lease, and report to next Synod; moved by Mr. I. L. Graham, seconded by Mr. D. McLeod. Carried.

A hearty vote of thanks was conveyed to the Finance Committee, and especially the convener. A vote of thanks to Mr. C. Mackechnie for his work as Honorary Auditor was carried.

SPECIAL FINANCE COMMITTEE. – Mr. I. L. Graham gave the report of the Special Finance Committee. The decisions of the Committee relative to the Hunter-Barrington and Richmond (congregations) were reported to the Synod. The report was received, on the motion of Mr. I. L. Graham, seconded by Mr. J. S. Robinson. The recommendations were as follows:
1. Regarding the Manning River (congregation's) request for help towards employment of an assistant: That we agree to provide for the first year a sum equivalent to the full stipend of an assistant. This does not include accommodation, and for a fully qualified minister, at present, the amount would be £600; for other than a fully qualified minister, the Synod agreed to give whatever stipend is approved by the Synod, and also that the Synod give another £100 towards travelling expenses.
2. That if the assistant be from overseas, he be recognised as coming under the Church Extension Committee's scheme.
3. That when the assistant has completed approximately six months service in the district, the Manning River (Kirk) Session convene meetings at all preaching centres, in what would probably be the new charge, to ascertain the mind of the people in regard to the future development and the extent of their co-operation.
4. That the Moderator of the Manning River (Kirk) Session preside at these meetings.
5. That the Central Presbytery and the Synod each appoint a representative to act as a deputation and attend these meetings and to investigate the whole situation with reference to future developments, both delegates to report to Central Presbytery.
6. That the Special Finance Committee provide for the necessary expenses of this deputation.
7. That the Central Presbytery, in the light of these reports and other reliable information available to it, decide concerning the future organisation of the cause in the Manning River area and seek the Synod's ratification of their proposals. A copy of the Presbytery's proposals be submitted to the Special Finance Committee a reasonable time prior to the meeting of Synod at which they will be considered.

The recommendations were adopted on the motion of Mr. I. L. Graham, seconded by Mr. A. M. McLean. Mr. I. L. Graham moved that we authorise the Special Finance Committee to hold a Special Conference to go thoroughly into the business for which they were appointed, expenses of such a conference to be met by the Synod, seconded by Mr. A. M. McLean.

It was agreed to adjourn until tomorrow at 9 a.m. Public intimation whereof having been made, the sederunt closed with prayer.

FRIDAY, 9th APRIL Third Day Sederunt (5)

The minutes of the previous sederunts were read and confirmed. As previously agreed, Mr. D. G. C. Trotter's petition was read.

Mr. J. A. Harman moved that the petition be received and dealt with; seconded by Mr. D. Gillies.

Mr. I. L. Graham moved that before we decide to receive the petition, we ask Mr. Trotter to submit to the Synod the correspondence leading up to the petition; seconded by Mr. McLean. This was accepted as a stopping motion, and on being put to the Synod was defeated. Mr. Harman's motion was carried, and Mr. Trotter's petition was received to be dealt with. (The petition contained certain charges against the Central Presbytery.)

The parties, Mr. Trotter and the Central Presbytery, were called to the bar (of the Synod). Mr. Trotter stated his case. (Mr. Trotter complained that the Central Presbytery had failed to adopt correct procedure with reference to a call addressed to him by the Hunter-Barrington congregation.)

It was agreed to adjourn until 2 p.m. Public intimation whereof having been made, the sederunt closed with prayer.

Third Day Sederunt (6)

The minutes of the previous sederunt were read and confirmed.

Mr. Arthur Allen presented the case of the Central
Presbytery. (Mr. Allen maintained that the Central Presbytery had acted in accordance with the Constitution of the Church, and had followed the correct ecclesiastical procedure.)

Mr. I. L. Graham moved that we dismiss the parties at the bar and that we proceed with the consideration of the prayer of Mr. Trotter's petition; seconded by Mr. H. D. Andrews, and carried. The parties were removed.

Mr. I. L. Graham moved; That the synod having given due consideration to the prayer of Mr. Trotter's petition and information given at the bar of this Court, the Synod finds that the Central Presbytery acted constitutionally, and do now pass from the petition; seconded by Mr. A. M. McLean, and carried.

The parties were recalled, and when the finding of Synod was intimated. Mr. Allen (on behalf of the Presbytery) acquiesced in the finding.

Mr. I. L. Graham asked fur leave to introduce a motion relating to a matter in a former discussion. Leave was granted, on the motion of Mr. A. M. McLean seconded by Mr. H. D. Andrews.

It was agreed to adjourn until 6.30 p.m. Public intimation whereof having been made, the sederunt closed with prayer.

Third Day Sederunt (7)

The minutes of the previous sederunt were read and confirmed

Mr. Arthur Allen moved that this synod enjoins all congregations to have read from the pulpit Section 2 of the Act anent Questions and Formula, 1952. Seconded by Mr. A. M. McLean. This motion was withdrawn by permission of the Synod.

4 The Clerk reported that the minutes of the last Synod had been read and compared with the permanent Record and certified as being in order, by two elders. The Moderator was accordingly authorised to attest the Records.

Mr. Robert Allen moved, That our sympathy be conveyed by letter to Mr. H. MacPherson, with our expression of hope for a speedy recovery. Mr. Arthur Allen seconded the motion. Carried.

A general motion of sympathy with all those who have suffered bereavement or afflication throughout the year was carried on the motion of Mr. A. D. McIntosh, seconded by Mr. J. S. Robinson.

Mr. I. L. Graham moved that we assure our people who have been so adversely affected by the recent floods on the North Coast of New South Wales, of the Synod's most sincere sympathy. Seconded by Mr. E. J. Harrison and carried.

The following examiners were appointed to examine Presbytery Records, viz.: Central Presbytery, Mr. J. A. Webster and Mr. D. McLeod. Victorian Presbytery; Mr. Arthur Allen and Mr. J. S. Robinson. Northern Presbytery: Mr. A. D. McIntosh and Mr. A. M. McLean.

It was agreed to adjourn until 9 a.m. tomorrow. Public intimation whereof having been made, the sederunt closed with prayer.

SATURDAY, 10th APRIL Fourth Day Sederunt (8)

The minutes of the previous sederunt were read and confirmed.

Mr. I. L. Graham moved that Mr. J. A. Harman be appointed Synod representative to visit the Manning (congregation) in connection with the motion passed dealing with the question of an assistant; seconded by Mr. A. M. McLean, Carried.

Mr. Graham moved and Mr. Hugh Grant seconded that the question of superannuation for ministers and provision for ministers widows and orphans, and invalid ministers, be referred to the Special Finance Committee after discussion in this Court. Carried.

CORRESPONDENCE. – The Correspondence was read as follows: –

1. From Mrs. D. G. C. Trotter, expressing thanks for sympathy and prayers of the Synod in her bereavement.
2. From Mrs. F. Ramsay, conveying acknowledgement of and thanks for financial allowance.
3. From the Northern Presbytery, passing on to the Synod, by reference, Mr. D. G. C. Trotter's enquiry concerning a seat on the Presbytery should he accept an invitation to supply the Richmond- Brunswick congregation for two years.
4. From the Victorian Presbytery, petitioning the Synod to grant a seat on the Victorian Presbytery to the Rev. I. L. Graham.
5. From the Victorian Presbytery, advising that the Presbyterian Church of Eastern Australia, the Presbyterian Church of Victoria, The Presbyterian Church of Eastern Australia.
6. From the Northern Presbytery, requesting financial assistance to supplement stipend of the Grafton congregation.
7. From the Northern Presbytery, approving Resolution re Federal Relations Act, and also Resolution re Rules of the Trustees for, etc., Presbyterian Church of Eastern Australia in Victoria.
8. From the Central Presbytery, indicating approval of remit under the Barrier Act Relative to the Federal Relations Act.
9. From the Central Presbytery, approving remit under the Barrier Act re Trustees, The Presbyterian Church of Eastern Australia in Victoria.
10. From the Central Presbytery, approving remit under the Barrier Act to the Federation Council of Churches.
11. From the Manning River Deacons Court asking Synod for subsidy to balance general funds.
12. From the Central Presbytery, referring to Synod petition for loan from Manning River Congregation to purchase a car.
13. From the Central Presbytery, sending on to Synod the Manning River Congregation's appeal for increased allowance for supply.
14. Report from St. George's Deacons Court on St.
George's Building, as requested by Synod.

15. Report from Buckland and Druce on condition of St. George's Building.

16. From St. George's Deacons Court, supplying a plan for the "Regulation of the patrony of the Church," as desired by Synod.

The Correspondence was read and received, and dealt with.

No. 3. – Reference from the Northern Presbytery (re Mr. Trotter's request): Mr. J. A. Harman moved that the matter be deferred; seconded by Mr. D. Gillies. Carried.

Permission was granted to the Northern and Victorian Presbyteries to meet at some convenient hour. It was agreed to adjourn until 9 a.m. on Monday.

MONDAY, Y. 12th APRIL.
Fifth Day Sederunt (9)

The minutes of the previous sederunt were read and adopted.
(The Synod continued to consider the correspondence.)

Letter No. 4 (re granting seat on Presbytery to Mr. I. L. Graham): Mr. J. A. Harman moved that the petition from the Victorian Presbytery be granted; seconded by Mr. D. Gillies. Carried.

Letters Nos. 5, 8, 9 (re the Federal Relations Act, with the Free Church of Scotland): The Clerk reported concerning the remit under the Barrier Act anent Federal Relations Act, with the Free Church of Scotland.

Approve. Disapprove
Northern Presbytery Nil
Central Presbytery, Victorian Presbytery.

The report was received.

5  
Mr. J. A. Harman moved: That the Synod of Eastern Australia do now enact that there shall be established between this Church and the Free Church of Scotland such a relationship as shall maintain and manifest the unity of the Churches, their separate and independent jurisdiction being always preserved. This relationship shall be carried out as follows: –

a. This Church shall henceforth recognise the status of the office-bearers and ministers of the Free Church of Scotland as if they were its own, and the Ministers and Probationers of the Free Church of Scotland shall be eligible for calls by any congregation of this Church as if they were Ministers and Probationers of this Church.

b. In the event of a Theological College being established by this Church, Students of the Free Church of Scotland attending such a Theological College shall be recognised as Students of this Church under regulations to be framed by the Training of Ministry Committee and approved by the Synod of Eastern Australia.

c. In the event of a Mission Field being established by this Church, Missionaries of the Free Church of Scotland in such a Mission Field shall be recognised as if they were our own.

d. A corresponding member appointed by the Synod of the Free Church of Scotland shall be admitted to

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<th>Nature of power exercised, or reason for affixing seal</th>
<th>Names of Trustees exercising Power, or Attesting the fixing of Seal</th>
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The Synod of Eastern Australia to attend its meetings, with the right to deliberate but not to vote, and the Synod of Eastern Australia shall appoint a corresponding member to the Supreme Court of the Free Church of Scotland on similar terms, but any failure in the appointment or attendance of these commissioners shall not invalidate the proceedings of these Courts.

Seconded by Mr. J. S. Robinson. Carried

Letters Nos. 6, 8, 10 (re Rules for Trustees for Victoria): The Clerk reported concerning the remit under the Barrier Act anent Rules of Trustee for Victoria of the Presbyterian Church of Eastern Australia.

Approve. Disapprove
Northern Presbytery Nil
Central Presbytery, Victorian Presbytery.

The report was received.

J. A. Harman moved and Mr. I. L. Graham seconded that –

WHEREAS the Parliament of Victoria has by Section Three of the Free Presbyterian Church Property Act, 1953, conferred on the Synod of Eastern Australia
power to make rules as therein specified and WHEREAS in the opinion of the said Synod it is expedient to make certain rules in the exercise of the power therein conferred; NOW THEREFORE the Synod of Eastern Australia, with the consent of the majority of Presbyteries, enact and ordain that in pursuance of section three of the Free Presbyterian Church Property Act 1953 (hereinafter called “the said Act”), it make the following rules:

1. The Trustees within the meaning of the said Act may affix the common seal of the body corporate, The Trustees for Victoria of the Presbyterian Church of Eastern Australia to any document:
   (a) to which it is necessary or expedient to affix such a seal in order to comply with any direction given pursuant to sub-section 4 of Section six of the said Act; or,
   (b) to which, in the opinion of the said Trustees, it is necessary to affix such a seal in the interests of the Church or any part thereof and it is impossible or impracticable to obtain any direction or authority under sub-section 5 of section three or any direction under sub-section 4 of section six of the said Act.

2. Particulars of the exercise of any power conferred by the said Act on the said Trustees or on the said body corporate and in particular of affixing of the said common seal shall at the time thereof be entered in a book in the form specified in the Schedule to these rules

3. These rules may be cited as the “Rules of the Trustees for Victoria of the Presbyterian Church of Eastern Australia.”

Mr. J. A. Harman moved that we pay Mr. K. A. MacRae's fares and salary in connection with his visit to New South Wales; seconded by Mr. H. D. Andrews and carried.

Mr. J. A. Harman moved that we request Deacons Courts in New South Wales to forward the allowance made by them in connect with Mr. MacRae's visit direct to the General Treasurer; seconded by Mr. J. S. Robinson, and carried.

Mr. N. A. McPherson moved that the Synod express to the Victorian Presbytery appreciation for making provision for and permitting Mr. MacRae to visit throughout the Church, to its benefit as a whole; seconded by Mr. H. D. Andrews and carried.

Permission for St. George's Deacons Court to meet was granted,
Letter No. 7 (re supplement to stipend, Grafton Congregation); Mr. J. A. Harman moved that the prayer of the oevere be granted, seconded by Mr. D. McLeod and carried. Mr. I. L. Graham moved that the matter be referred to the Special Finance Committee to carry out, seconded by Mr. D. Gillies, and carried.

Letter No. 11 (re request of Manning River Deacons Court for subsidy to balance general funds); Mr. D. Gillies moved that this appeal be remitted to the Special Finance Committee for consideration, seconded by Mr. Hugh Grant and carried.

Letter No. 12 (Re Manning River Congregation petition for a loan to purchase car); Mr. H. D. Andrews moved that the prayer of the petition be not granted, seconded by Mr. Arthur Allen, Mr. J. A. Harman moved an amendment that the matter be referred to the Special Finance Committee for consideration.

The amendment was carried.

Letter No. 13 (re Manning River request for increased allowance for supply); Mr. Graham moved that we guarantee the Manning congregation up to £120 in response to their request for additional assistance during Mr. M. C. Ramsay's absence, seconded by Mr. J. S. Robinson. Carried.

Letter No. 14 (Re the building of St. George's) Mr. J. A. Harman moved that a Special Commission of Synod be held, the personnel to consist of the members of the Special Finance Committee, Mr. Robert Allen and Mr. N. A. McPherson, to meet 14th day of July, the place of meeting to be left in the hands of, the Convener of the Special Finance Committee. The Commission be instructed to bring all the relevant information up to date and give due consideration to the whole matter and deal with it as they deem wise; seconded by Mr. I. L. Graham and carried.

Letter No. 16 (re the patrimony of the Church). It was agreed to adjourn until 2 p.m. Public intimation whereof having been made, the sederunt closed with prayer.

Fifth Day Sederunt (10)

The minutes of the previous sederunt were read and confirmed.

Letter No. 16: Mr. S. N. Ramsay moved that St. George's Deacons Court be thanked for their submission in response to Synod's request; that copies of the submission be forwarded to all Deacons Courts and Management Committees for consideration, and that the matter be further considered at a later session of Synod; seconded by Mr. Arthur Allen. Carried.

Further correspondence was read as follows: –

17. From the Free Church Of Scotland Seeking information re the official designation of our Church.

18. From Mr. F. Maxwell Bradshaw, M.A, LL.M., re-Treasurership of this Church in New South Wales,

Letter No. 17: The Clerk was instructed to supply the inform on desired.

Letter No. 18: Mr. I. L. Graham moved that we ask Mr. Maxwell Bradshaw, who is to be regarded as Treasurer, to sign New South Wales legal documents, seconded by Mr. A. D. McIntosh, Carried.

Mr. Arthur Allen reported on behalf of the Trustees regarding properties at Glen Innes, Shell Harbour and Bowraville. The report was received.

Mr. A. Allen moved that the sum of £5 be paid to Mr. J. A. Harman for travelling expenses in connection with the visit to Bowraville. Seconded by Mr. Hugh Grant and carried, Mr. Arthur Allen moved, that the sum of £120, proceeds from the sale of the property at Bowraville, be paid to the Hastings River congregation; seconded by Mr. S. N.
confirmed.

TUESDAY, 13th APRIL Sixth Day Sederunt (11)

The minutes of the previous sederunt were read and confirmed.

RELIGION AND MORALS. – Mr. I. L. Graham submitted the report of the Religion and Morals Committee. The report was received. Mr. A. D. McIntosh moved that the Religion and Morals report be printed in our Church Paper; seconded by Mr. D. Gillies. Mr. A. M. McLean moved an amendment, seconded by Mr. D. Gillies. The amendment was lost, and the motion became the finding of the Synod.

Mr. J. A. Harman moved that a day of humiliation and prayer be held during the year by each congregation.

A vote of thanks was conveyed to the Committee. The Committee was re-appointed, with Mr. McIntosh replacing Mr. I. L. Graham.

Church Extension Business resumed. – Recommendations were as follows: –

That whereas our Church faces a constant leakage both of members and adherents through removal of many of our people to areas where our own Church is not represented, your Committee recommend:

1. That this problem be brought before the notice of our own congregations and that they be urged to take whatever steps may lie in their power to maintain positive contact with those of their number who may remove to other parts.

2. That a Central Records File be established, in the hands of the convener, to which details of names, addresses and particulars of all such may be forwarded by their Kirk Sessions, there to be catalogued for reference.

3. That where a sufficient number of our people to warrant personal contact are resident in a centre beyond the bounds of Presbyteries, that the Moderator for the time being be requested to visit any such area as may be recommended by this Committee, and that the Committee be authorised to meet the expenses so involved.

4. That in view of developments in relation to the securing of a minister from home for St. Kilda, and further, considering that the Rev. M. C. Ramsay has been commissioned to endeavour to interest other ministers or licentiates of the Free Church in service in Australia, that the affairs and needs of Church Extension be brought clearly before our people.

The recommendations were adopted, on the motion of Mr. Hugh Grant, seconded by Mr. D. Gillies.

Mr. I. L. Graham moved that we ask the Victorian Presbytery to continue the oversight of the Adelaide cause; seconded by Mr. D. McLeod. Carried.

Mr. S. N. Ramsay moved that the sum of £25 from Church Extension Fund be forwarded as a loan to the Richmond-Brunswick congregation; seconded by Mr. Hugh Grant. Carried. A vote of thanks was conveyed to the Committee, and especially the Convener. The Committee was re-appointed, on the motion of Mr. J. S. Robinson, and Mr. I. L. Graham seconded.

PUBLICATIONS. – Mr. J. A. Webster (Convener) submitted the report of the Publications Committee. The report was received. The recommendations were as follows: –

1. That the name of our magazine be changed to “Our
Bills and Overtures Committee. The report was received. The recommendations were as follows:

1. That the Synod request all congregations to take the annual collection for Widows and Orphans Fund.

2. That ministers and elders be asked to contribute articles monthly as follows: – June, Mr. A. D. McIntosh; July, Mr. I. L. Graham; August, Mr. W. R. McEwen; September, Mr. Alex. Barkley; October, Mr. S. N. Ramsay; November, Mr. J. A. Harman; December, Mr. J. A. Webster; January, Mr. Chas. Mackechnie; February, Mr. M. C. Ramsay.

3. That Mr. H. C. Nicolson be requested to write an article stressing the need of our magazine.

4. That Mr. Arthur Allen be thanked for his excellent work as Editor over the past years.

5. That Mr. Robert Allen be thanked for his valuable services rendered in assisting the Editor.

6. That Mr. Chas. Mackechnie be thanked for his splendid service in reading the proofs.

7. That Mr. Arthur Allen be paid £10/10/- honorarium as Editor.

8. That the annual collection for this Fund be taken as usual.

The recommendations were adopted, on the motion of Mr. J. A. Webster, seconded by Mr. A. M. McLean.

Mr. J. S. Robinson moved that the subscription to our paper be 10/- per year; seconded by Mr. A. M. McLean. Mr. Hugh Grant moved an amendment, that the subscription to the church paper be 7/6 per year, seconded by Mr. D. Gillies. The motion was carried.

Mr. I. L. Graham moved that the Editor be authorised to use 8 point type instead of 10 point for all matter except the leading article; seconded by Mr. D. McLeod and carried.

A vote of thanks was conveyed to the Committee, and especially the Convener. The Committee was re-appointed, Mr. A. D. McIntosh replacing Mr. Harman. Moved by Mr. Gillies, seconded by Mr. E. J. Harrison.

It was agreed to adjourn until 2 p.m. Public intimation whereof having been made, the sederunt closed with prayer.

Sixth Day Sederunt (12)

The minutes of the previous sederunt were read and confirmed.

Mr. I. L. Graham moved; That the May issue of the church paper be a Synod number, That we request the Editor to publish all motions passed at this Synod as they appear in the Minute Book. That a summary of reports be given at the judgement of the Editor, except in the case of those reports authorised by Synod to be published in full. That the sum of £20 be allowed from the General Fund to meet the cost of this issue, and that a copy be retained among the documents of the Church. Seconded by Mr. H. D. Andrews. Carried.

Church Principles. – Mr. Arthur Allen (Convener) submitted the report of the Church Principles Committee, The report was received.

Mr. D. McLeod moved that the fee to the (N.S.W.) Council of Churches be paid, and that copies of the constitution of the Council of Churches be made available to all members of Synod for decision next year. A vote of thanks was conveyed to the Committee. The Committee was re-appointed, on the motion of Mr. A. M. McLean and seconded by Mr. I. L. Graham.

Widows and Orphans. – Mr. I. L. Graham (Convener) submitted the report of the Widows and Orphans Committee. The report was received. The recommendations were as follows:

1. That the Synod request all congregations to take the annual collection for Widows and Orphans Fund.

A vote of thanks was conveyed to the Committee, especially the Convener. The Committee was re-appointed.

Titles. – Mr. J. A. Webster (Convener) gave the report of the Titles Committee. The report was received. Thanks was conveyed to the Committee, especially to the Convener. The Committee was re-appointed

Presbytery Records. – The Examiners of Presbytery Records reported as follows:

1. Central Presbytery Records: Some omissions which need attention.

2. Northern Presbytery Records: In order.


Mr. J. A. Harman moved that the reports be received and the Moderator be authorised to attest same.

A vote of thanks was conveyed to Mr. Robert Allen and Mr. A. M. McLean for attending to expenses.

The Special Finance Committee was re-appointed, Mr. I. L. Graham as Convener, Moved by Mr. D. McLeod, seconded by Mr. H. D. Andrews.

The General Finance Committee was re-appointed, on the motion of Mr. A. D. McIntosh, seconded by Mr. D. McLeod.

Psalmody. – Mr. S. N. Ramsay submitted the report of the Psalmody Committee. The report was received. The recommendations were as follows:

1. That permission be granted to the Committee to purchase Psalm Books according to the requirements of congregations.

2. That we endeavour to prepare a draft of selected portions of the Psalms set to certain specified tunes for use especially among our young people, and that this matter be left in the hands of the convener and Mr. Robert Allen.

3. That we request the Convener of Psalmody Committee to make full enquiries regarding Recordings of unaccompanied Psalms, and to communicate the information to congregations.

The recommendations were adopted, on the motion of Mr. A. M. McLean, seconded by Mr. D. McLeod. A vote of thanks was conveyed to the Committee, and especially the Convener. The Committee was re-appointed, on the motion of Mr. D. Gillies, seconded by Mr. Hugh Grant.

Mr. A. M. McLean moved that the matter of stationery and forms being printed be left in the hands of the bills and Overtures Committee; seconded by Mr. H. D. Andrews. Carried.

Bills and Overtures: – Mr. Arthur Allen reported that the commission given to the Bills and Overtures Committee regarding the Act anent Questions and Formula, 1952, was being carried out; extreme care was being exercised to ensure that the copy when printed should
be accurate in every detail.

The report was received.

**FINANCE.** – That the credit balance of £74/0/11 in the unallocated funds be transferred to the General Fund. Moved by Mr. I. L. Graham, seconded by Mr. D. Gillies. Carried. The Special Finance Committee be requested to investigate the matter of the Mrs. Elizabeth Anderson Legacy. Moved by Mr. Arthur Allen, seconded by Mr. Hugh Grant. Carried.

**PROCEDURE.** – Mr. Arthur Allen reported on behalf of the Committee on Procedure. The report was received. Mr. A. Allen requested further time to investigate the matter of (procedure); the time craved was granted.

It was agreed to adjourn until 7 p.m. Public intimation whereof having been given, the sederunt closed with prayer.

**Sixth Day Sederunt (13)**

The minutes of the previous sederunt were read and confirmed.

**CONFERENCE EDITORIAL COMMITTEE.** – Mr. I. L. Graham reported on behalf of the Conference Editorial Committee. The report was received. The recommendations were as follows:

1. That a change be made, and instead of publishing the addresses in book form, they be published singly in pamphlet form, and that all business in connection with their publication and disposal be left in the hands of this Committee.

2. That the Committee be authorised to proceed at their earliest convenience to issue the first pamphlet of the series.

The recommendations were adopted, on the motion of Mr. D. McLeod, seconded by Mr. J. S. Robinson.

A vote of thanks was conveyed to the Committee, and especially to the Convener. The Committee was re-appointed, on the motion of Mr. E. J. Harrison, seconded by Mr. D. McLeod.

**MISSIONS COMMITTEE.** – Mr. J. A. Harman submitted the report of the Foreign Missions Committee, and read to the Synod a report drawn up by Dr. J. Campbell Andrews. The report was received. The recommendations were as follows:

1. That we express gratitude to God for His goodness to Dr. Andrews and his family, and in permitting them to return again to the work in Africa.

2. That we express our thanks to Dr. Andrews for his untiring efforts while on furlough in presenting the claims of the Mission Field.

3. That we forward quarterly to the Free Church Offices, Edinburgh, the full amount to meet Dr. Andrews’ salary/Child allowance.

4. We continue to grant Dr. Andrews £50 per annum for medical expenses.

5. All monies which have been specified for work in the field in which Dr. Andrews labours be forwarded direct to him.

6. We request Dr. Andrews that in preparing material for us to illustrate the work in Africa, to have slides made for a modern projector.

7. That we acquiesce in Dr. Helen Ramsay’s appointment to the Free Church Mission Field in India.

8. That we allow Dr. Ramsay £90 for her personal outfit in preparation for work in India.

9. All other arrangements regarding Dr. Ramsay be left in the hands of your Committee.

The recommendations were adopted, on the motion of Mr. J. A. Harman, seconded by Mr. J. S. Robinson. A vote of thanks to the Committee, and especially the Convener, was moved by Mr. Robert Allen, seconded by Mr. D. Gillies, and carried, and conveyed to the Committee by the Moderator.

That we ask the Editor of our church paper to publish in the Synod number a financial statement prepared by the Convener to show the givings of the people in connection with our Mission work. Moved by Mr. I. L. Graham, seconded by Mr. McLeod.

That we place on record our appreciation and our pleasure in having had with us for this Synod the Rev. Kenneth A. MacRae, of Stornaway, Scotland. We thank him for his presence, and we wish for him and Mrs. MacRae God’s very rich blessing as they return shortly to their home-land, Moved by I. L. Graham, seconded by Mr. J. A. Harman, and supported by Mr. A. D. McIntosh. Carried.

Mr. McIntosh moved, seconded by Mr. E. J. Harrison, that should the date decided upon for the Special Commission of Synod be found to be unsuitable, the Moderator and the Clerk be empowered to make the choice of the date of meeting. Carried.

Mr. A. D. McIntosh moved a vote of thanks to the ladies for their kindness in supplying refreshments for the members of Synod; seconded by Mr. E. J. Harrison. Carried.

Mr. A. D. McIntosh was nominated as Moderator for the next term.

It was agreed to meet next year on Wednesday in the usual period, at 7.30 p.m., in St. George’s Church, Sydney. Moved by Mr. I. L. Graham, seconded by Mr. J. S. Robinson. The business of the Synod having ended, the Moderator briefly addressed the Court, the concluding verses of Psalm 122 having been sung, the minutes of this sederunt read and confirmed, the Synod was closed to meet (D.V.) next year, at the time previously appointed. Public intimation whereof having been made, the Synod closed with prayer.

(Moderator) J. A. WEBSTER.  
(Clerk) J. A. HARMAN.

**REPORT RELIGION AND MORALS.**

In the view of this Committee, the subject dealt with by it should be changed perhaps to that of “Social Questions.”

Religion in its most vital aspects could well be
covered by the Committee on Church Principles. Modernism, ritualism and other trends in religion which we deplore are all fitting topics to be discussed under the head of “Church Principles.”

In the opinion of this Committee, a very useful purpose would be served by confining this part of our Synod business to discussion of these social matters and current events on which it is desirable that the voice of the Church be heard. This is not so much for the public ear as to give guidance to our own people as to what is the God-honouring position to take up on the question discussed.

At the same time, it is recognised by this Committee that a healthy spiritual life on the part of each individual is the best corrective of those tendencies and temptations which lure people into an unworthy standard of Christian conduct. This, however, is not the sole corrective; it is necessary that instruction and guidance be given in the light of divine truth.

Confining this report, then, more particularly to social questions, with deep regret we wish, first of all, to report that, in our judgement, throughout the States where our Church operates there is a pronounced increase in the gambling spirit.

The State of Victoria, which for so long refrained from officially organising a lottery, has at last succumbed to the lure of easy money irrespective of its ill-effect on individuals and families; and, under the specious plea of money being needed for charities, has established its own State lottery.

Almost every denomination in the State protested strongly against the proposal; even the head of the Church of Rome in Melbourne raised his voice in opposition, but yet mammon won the day. As we write, negotiations are in progress for a large building in Melbourne where the Flinders Street railway station empties its thousands daily into the city.

Behind this gambling fever so prevalent throughout the world we see the spirit of covetousness. With a few, it may be indulged in more or less for the fun of it, but with the many it is serious business, and the spirit of covetousness, so hardening in its effects, is even manifest in the countenances of many who frequent the places where tickets are to be had, which perhaps give one chance in ten thousand to obtain wealth at the cost of a mere pittance.

“Take heed and beware of covetousness,” said our Saviour, “for a man’s life consisteth not in the abundance of the things which he possesses.” “Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee,” is another good word that we have from Holy Scripture on this subject.

The Christian attitude in all our dealings is to act fairly toward our fellow-man, and in no way seek to obtain an unjust advantage over him.

Acting on this high principle, the earnest Christian will have no part in lotteries. His concern will be to win the prize of the high calling of God – Christ Jesus.

The question of sport and amusement is one which requires thought and prayer on the part of Christian people. It is very proper that men and women should have time for healthful recreation, and there are many forms in which this can be found, but care must be exercised against excess in these otherwise good things. If one’s recreation is the chief subject of thought when one’s mind is released from necessary engagement, and if it is the chief subject of conversation among friends and acquaintances, it has too large a place in one’s life, and should be corrected.

God is a jealous God, and He will keep him in perfect peace whose mind is stayed on Him. There are gods many and lords many nowadays, and these can be found on the fields of sport.

The great object of Christian people should be to keep their souls in a healthy condition, and this will not be found where much time is given to sport and amusement. Indeed, some forms of popular amusement the healthy soul will shun as he would some spot where infection lurks.

Our aim ought ever to be for such a healthy church condition that our people will find their chief interest there, and also happy fellowship.

The right use of money is one to which earnest attention should be given by all Christian people. There is so much good that can be done in the world that we should guard against wasteful and luxurious practices. God in His providence has made the earth to produce sufficient for all His creatures, but it was never intended that some should live in luxury and others in misery. An early injunction to Gentile Christians was that they should remember the poor.

However, even more than the materially poor we should remember the multitudes in spiritual poverty throughout the world. “Give ye them to eat” has an application for the soul as well as the body.

We should encourage our people to live carefully and to find joy in helping those in need, whether the need be material or spiritual, and remember the words of our Lord, “It is more blessed to give than to receive.”

Submitted by the Religion and Morals Committee.
I. L. GRAHAM, Convener.

MISSIONS REPORT, 1954

The Convener (Rev. J. A. Harman), in giving a brief report, reminded the Synod that Dr. J. C. Andrews presence among us made a lengthy report unnecessary. During the past year, Dr. Andrews had been very busy presenting the Gospel and the claims of the African Mission. The doctor had not accomplished all that he had hoped to do, his activities being greatly restricted, late in 1953, owing to Mrs. Andrews health, following a severe operation.
The Committee regretted that the doctor was not able to give more time to Victoria, but were thankful that just prior sailing for Africa the doctor was able to visit the congregations in that State.

Dr. Andrews lectures, films and slides were well prepared and most instructive. A glance at the Missions Financial Statement will reveal that even from a financial point of view, it pays to have a missionary, when on furlough, visit our congregations with the best of films and slides to illustrate the work on the field. The Committee recognise the great help given by Mr. Robert Allen, who frequently placed his car, driven by himself, at Dr. Andrews disposal, and at no expense to the Committee.

Dr. Helen Ramsay sailed for the United Kingdom about the middle of 1953. This journey was made for two reasons – firstly, to gain further experience; and, secondly, to meet some of the Free Church people. Dr. Ramsay accepted a post in the “Raigmore Hospital, Inverness. The Free Church Missions Committee has accepted Dr. Ramsay as a Medical Missionary for India, where she is expected to take up duties during the summer of 1955. Before concluding his report, the Convener said that Dr. Ramsay was well received in Scotland, and is held in high esteem by the Missions Committee a home.

The Synod requested me to prepare a Financial Statement of the Missions Income and Expenditure for the past year. The above will give the information desired. Further amounts were received too late from some Congregations to be included in the Treasurer's Accounts for the past year. The expenditure for last year was somewhat above the usual, but we also had some unusual income.

The balance of Dr. Andrews fares to Africa was paid early this year, but because of the amounts received too late by the Treasurer to be credited for last year, our balance in the General Mission Fund at the end of March, 1954, was approximately £180.

J. A. HARMAN, Convener, Missions Committee.

11
MISSIONS FINANCIAL STATEMENT FOR YEAR ENDING 31st DECEMBER, 1953

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236 18 1

Receipts from Missionary Societies:

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Receipts directly attributable to Dr. Andrews

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254 1 0

Mrs. Gardiner, Wingham | 10 0 0 |

£1456 6 3

EXPENDITURE

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£1456 6 3

MANNING RIVER
ONE HUNDRED YEARS

This year marks a century of witness of the distinctive principles of the Presbyterian Church of Eastern Australia on the Manning River. The first minister of our Church to visit the Manning River was the Rev. Arthur M. Sherriff, during October, 1853. The following year three ministers of the Church journeyed to the Manning River, with the object of extending the witness of the Church. They were the Revs. Archibald Cameron, William Grant, and Alexander McIntyre. The boundaries of the Presbytery of Maitland were fixed at that time from the “Thirty-third parallel of latitude to the northern boundary of the Continent” This Presbytery was constituted 22nd November, 1852. The Rev. Allan
McIntyre, the first settled minister of the Church on the Manning River, began his labours there 18th December, 1854, when there was not an organised congregation of the Church on the Manning. After three years work among the people on the River, the Rev. Allan McIntyre received and accepted a call to be their minister, he was inducted into the charge 7th January, 1858. After a ministry of eleven years, that was highly favoured by manifestations of God's grace, the Rev. Allan McIntyre died on 20th May, 1870, and was buried in Rookwood Cemetery.

The next minister was the Rev. D. K. McIntyre, whose ministry terminated, owing to indifferent health, in 1879. Before leaving the district, the Rev. D. K. McIntyre opened the John Knox Church, Tinonee. October 7th, 1880.

The Rev. Samuel Pentleton Stewart was ordained and inducted into the Manning River Charge, 5th February, 1879. After a ministry of 50 years the Rev. S. P. Stewart retired, and was succeeded by the Rev. Neil MacLeod, in 1929. The present minister of the Manning River Charge, the Rev. M. C. Ramsay, was inducted in 1937.

12 SUBSCRIPTIONS FOR MARCH. 1954
Mrs. McIntosh, Chatsworth, 6/-, 31/12/54; Mr. M. McKinnon, Maclean, 12/-, 31/1/57; Mr. J. Fowler, Collarendabri, £1, 31/5/58; Mr. D. Gillies, Palmers Island, 6/-, 31/12/54; Mr. J. McClean, Earlwood, £1/5/-, 28/2/58; Miss M. J. Murray, Taree, 6/-, 31/12/59; Mr. Angus Beaton, Lismore, £1, 28/2/60; Mr. A. Gillies, Grafton, 6/-, 31/12/54.

VICTORIA
Mrs. E. Lamb, Stonehaven, 17/-, 31/12/57; Mrs. Costello, Branxholme, 6/-, 31/12/56; Miss A. Nicholson, Dandenong, 10/-, 31/1/57; Miss M. Sinclair, Gee-long, 12/-, 31/12/55; Misses Constley, Pimpinio, 10/-, 31/10/55.

DONATIONS
Mrs. E. Lamb, Stonehaven, Vic., 3/-.

SUBSCRIPTIONS FOR APRIL. 1954
Mr. C. Mackay, Beverley Hills, 6/-, 31/1/54; Sister J. Robinson, Bellinger Hospital, £2, 31/12/60; Mrs. J. Gardiner, Wingham, £2, 31/5/58; Mrs. A. F. McInnes, Casino, £1/16/-, 31/12/56; Mrs. Stevenson, Sydney, 12/-, 30/9/55; Miss Lobban, Box 21, Wingham, £1, 31/8/55; Mr. John Ramsay, Wahroonga, 6/-, 30/4/55; Rev. J. A. Harman, Wauchope, 10/-, 31/10/54.

VICTORIA
Mr. C. Mackenzie, Moorabbin, 6/-, 30/9/55; Mrs. Dowling, West Footscray, 12/-, 31/7/55; Rev. A. D. McIntosh, Geelong, 10/-, 30/4/55.

SEARCH WORK
MATTHEW, CHAPTERS 14-17
1. – What did the disciples do after they had buried the body of John the Baptist? What was Jesus answer?
2. – Who cried to Jesus, saying, “Lord, save me?”
3. – What did the multitude do when they saw that the people whom they had brought to Jesus were healed?
4. – What man was greatly commended by Jesus and also severely rebuked by Him?
5. – Write out two unanswered questions which Jesus asked.
6. – Why could not the disciples heal the lunatic?
7. – Why were the disciples exceeding sorry?

Answers to be sent to Mrs. J. C. Robinson, Woodford Leigh, 3C, N.S.W.

MAY BIRTHDAYS
“Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men.”
– Psalm 107: 8.

1954
May 2 – William Berry, Barrington.

4 – Harvey Mathias, Forster.

5 – James Milikken, Darawark.

6 – Elspeth Andrews, King William Town.

8 – Robert Smith, Russell Island.

9 – Rhonda Latimore, Kundibahk.

9 – Doris McInnnon, Kindee.

9 – Gillian Harris.

10 – Ray Bain, Wauchope.

10 – Donald Campbell, Marlee.

10 – Garry Milligan, Tinonee.

11 – Bryan Muldoon, Tinonee.

11 – Rhonda Muldoon, Tinonee.

12 – Ross McInnnon, Ellenborough.

13 – Richard Chapman, Wingham.
THE COVENANT OF GRACE

The sacrificial death of our Lord and Saviour Jesus Christ is not an isolated enactment, unrelated to all the other acts of God in the history of time. The sacrifice of Christ was the unfolding of the Divine scheme or purpose set down in an agreement, bearing the signature of God the Father and God the Son, and designated the “Covenant of Grace.” The Lord Jesus Christ encloses His salvation within the Covenant of Grace; when Christ instituted the Lord's Supper, “He took the cup, saying, This cup is the New Covenant in My name.” The Apostle Paul in his letter to the Hebrews writes of the blood of the everlasting covenant; he also refers to our Lord as the Mediator of the Covenant, and makes it clear that it is wresting the Scriptures to separate the Sacrifice of Christ from the Covenant, declaring that Christ is the surety of the covenant. (Heb. 7: 22.)

Adam was the representative of the human race in the Covenant of Works, or the agreement of God with man at the beginning of time. Within the period of probation, the full responsibility fell upon Adam, a single individual. Adam was better equipped and fitted than any of his descendants since the Fall, to be the covenant head and representative of the human race. Thus, under the agreement, or Covenant of Works, one man's obedience to the law of God, for a time, and perhaps a very short time, would have secured the happiness and permanence of the race in the full favour of God. Our first
parent, moved by the strongest motives, in a perfect environment, had great opportunities to persevere in perfect obedience. Search as you will down the ages, through the succeeding generations, there has not been one to equal our first parent, created in the image of God, but our first parent failed; and that failure involved you and me; and, though we never saw the Garden nor heard the voice of God in the cool of the day, nevertheless, experience and conscience testify how deeply we have been involved. Had we been present, we could not have withheld our consent, for our being represented in Adam without sinning, for, as Moses hath said: “I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgement; a God of truth and without iniquity. Just and right is He.” (Deut. 32: 4.) Adam's failure brought in the sentence of condemnation to the whole human race, as the Apostle declares, “As in Adam all die.”

As Adam was the representative of the race in the Covenant of Works, even so Christ assumes full responsibility of the Covenant of Grace, the agreement between the Father and the Son. The whole human race being outside the Covenant of Grace, the immediate action of Christ was required to save the race from destruction. Outside of Christ there is not one that could plead with God for mercy, not a prayer that could reach God's Throne; not an emotion stirred the soul to seek and find God. The most perfect representative of the human race had failed in the Covenant of Works, and his sin was imputed to his posterity; as Paul says in his letter to the Romans, 5: 12: “Wherefore, as by one man sin entered into the world, and death by sin; and so death has passed upon all men, for that all have sinned”; and, 2 again, “Therefore, as by the offence of one, judgement came upon all men to condemnation.”

All that the Lord Jesus Christ has done and is doing is in accordance with the agreement, or covenant, made with the Father, from His immediate action following the Fall, as the Mediator, to His present intercession in heaven. There is no Salvation outside the Covenant of Grace. Christ clearly taught that He was acting by commission; He is bound by the terms of the agreement, which embraces all things that He did, and all that He said. When Christ, in the 14th Chapter of John, held out to His disciples the hope of heaven, He said: “The Word which ye hear is not mine, but the Father's which sent me.” And in His prayer, record-ed in the 17th Chapter of John, He claims having fulfilled the agreement. “I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do.” Thus Christ sets forth the Divine origin and authority of the Covenant of Grace.

The guardianship and protection of Christ against the condemnation of the Law is based wholly upon Christ having fulfilled the agreement or Covenant of Grace, and the Gospel call is God's attestation of the fulfilment of the Covenant, and the Gospel call is addressed to those who are outside the Covenant of Grace, inviting them to come within its protection and receive the benefits that flow from it. It is addressed to all men who are still under the condemnation of the Covenant of Works.

In order that men will respond to the call of the Gospel, they must be convinced of their need. Christ came not to call the righteous but sinners to repentance, the weary and heavy laden, those convinced of their sin and the condemnation of the law. The Gospel call had been proclaimed in Jerusalem, perhaps the most favoured city in the world, but we have it on the authority of Christ's word that there was no response to that call. “O Jerusalem, Jerusalem, if thou had known in this thy day, the things that belong to thy peace, but now they are hid from thine eyes.” Under the shroud of spiritual death, man is in a hopeless condition, insensible to the terrors of eternal damnation and the judgements of God.

Our Lord spoke to Nicodemus of regeneration, and declared it to be the work of the Holy Spirit. The operations of the Holy Ghost come under the terms of the Covenant of Grace. Christ, in directing the development of His Kingdom, does so through the power and agency of the Spirit. Regeneration is the Spirit's work, but the will of man is not dispensed with. The soul convinced of sin and seeking the protection and guardianship of Christ, has the evidence of the Holy Spirit's work within him, and the Gospel call urges the claims of Christ and the Spirit strives with the soul, “to seek the Lord while he may be found and to call upon Him while He is near.” The Gospel call presents the unerring promises that proceed from the Covenant of Grace. “Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.”

The terms of the Covenant of Grace also seal the assurance of eternal salvation to the redeemed.
When Christ makes the declaration, “Him that cometh unto Me I will in no wise cast out,” He makes a direct appeal to the Covenant of Grace, “All that the Father hath given me shall come to me.” They are His reward for His sufferings, and they are given to Him in trust, that He will raise them up at the last day and present them faultless before the throne of His glory, as it is recorded in verse 39: “And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day,” and again in verse 44, “No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day.”

God the Father will acknowledge no credentials save those that have the seal of the Covenant of Grace. Jesus said: “I am the way, the truth, and the life; no man cometh unto the Father but by Me.” (John 14: 6.) The Father recognises all who are under the protection of Christ.

The Gospel is addressed to all outside the Covenant of Grace as an invitation to come under the benefits of the agreement between the Father and the Son. And if you seek God, you shall be surely found of Him.

3

CHURCH DISCIPLINE AS A MEANS OF GRACE
Lessons Learned from the Life of a Young Church

By Rev. J. G. MILLER, LL.B., B.D.

DISCIPLINE, which is so conspicuous a feature of the church of the New Testament, is conspicuous by its virtual absence from the church here in the Homeland. The debunking of church discipline by those who caricature the Scottish church life of post-Covenanter era has done much to shake the confidence of Christian folk in an institution which is both scriptural and healthful. Professor G. D. Henderson roundly condemns such descriptions of church discipline as appear in Buckle, the social historian, as “merely caricatures”; and the same is partly true of Sir Walter Scott's subtle innuendos, as Dr. Alexander Smellie points out in “Men of the Covenant.” The Reformed Churches have always regarded the proper exercise of church discipline as one of the three essentials of a true Church of Christ.

On the Mission Field

On the mission field and in the life of a young church (the Presbyterian Church of the New Hebrides), so far from discipline proving a cold, steel-grey, negative thing, one finds, to one's surprise and profit, that it is the very balm of Gilead for many a sin sick soul and the ordained way for maintaining the health of the spiritual body, and the integrity of the fellowship of the congregation. Neglected, it can but lead to the shallows and disappointments within the church; exercised, it preserves the salty flavour of the Christian witness and the well-being of the entire body. Discipline is meant to be a way of life, not a way of death. It is the failure to utilise this N.T. institution that is the way of death.

Several factors thrust upon a young church the need for the exercise of discipline. Gross sins of the kind which prevailed in the church in Corinth are probably more common than in the home church. Even if the home church has its cases of moral heresy, the relative immunity of whites from public scrutiny relieves the church of the information which would otherwise bring cases of wrong doing before the notice. Native social life, on the other hand, is intimate and personal, and subject to close and sustained scrutiny. Moral errors are thus brought to the light of day. If, as is usually the case, the offence constitutes a breach of native law – and a violent domestic quarrel would be an example – the offenders would first be punished in the chief's court. Thereafter, the church session has to consider the case from the scriptural standpoint, for it would seem strange to the native people if the church allowed what the native law punished! And, further, there is the deep rooted impulse of native people, living in the fear of God, to confess sin as soon as possible, and certainly before death.

The Three Principal Functions

From the N.T., we understand the three principal functions of discipline to be: –

1. To maintain the purity of the church. (1st Cor.: 5 and 6; 2 Cor.: 11:2.)
2. To rebuke open sin. (Titus 1: 13; 2: 15.)
3. To bring the sinner back to Christ. (Gal. 6: 1; James 5: 19-20.)

The technique of discipline is given in Matt. 13: 15-18. Our Book of Order expressly invokes this method in dealing with cases of discipline in the first stages. Here is grievous ill-feeling between two Christians in a congregation – a situation not restricted to young churches. The Scripture requires that the injured party make a frank and open approach to the offending brother. Let us not underrate the power of this method, when carried out in dependence upon the Spirit of God. There is nothing so disarming to wilful and arrogant wrong-doing as a vigorous effort to seek reconciliation on the part of the person who has been injured the most. If, however, this approach fails, a more formal and irreparable step is taken by two or three members of the Session. Thus confronted by representatives of the Session, the sinner is faced with the fact that his violence, if persisted in, will place the whole body of the church over against him. This is a
sobering thought. The elders will press this and other considerations upon him to break the hardening resistance of his heart. They will not hurry him, but will wait for God to speak through some word of the Bible or prayer or admonition to bring about the change of heart and will. If he shows a readiness to confess his sins and to be restored, they will at once claim for him the cleansing of the blood of Christ, using the text which is the Magna Carta of many a native church: 1 John 1: 9, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” At the earliest opportunity, the sinner will publicly confess his sin, and the absolution of the God of all grace will be claimed by the church on behalf of the penitent sinner. Further than this, the church will not go. The elders do not pretend to search the inner thoughts and motives which actuated this change of attitude on the sinner’s part. It may later appear that he acted in hypocrisy. But every attempt to read the heart must be in vain. Repentance must be taken by the church at its face value. Not to do so is to cast the penitential confession back in the sinner’s teeth.

**The Holy Spirit’s Work**

There is tremendous power in the act of confidence which extends the right hand of fellowship upon the confession of sin. But is it merely the psychological release which comes from the breaking of the inner conflict which constitutes the healing virtue of this act of church discipline? Is it not rather the direct intervention of the Holy Spirit applying the cleansing blood of Christ to the guilty conscience, and imparting anew the invincibility of the redeemed man? The secret of the renewing which follows upon the sinner’s confession and the church’s restoration of the sinner to fellowship is undoubtedly the power of the blood of Christ.

But what if this scriptural plan for winning back of the erring brother should fail? What then? He is to be put away from “fellowship” just as if he were an unsaved person. This does not mean that access to the services of the church is henceforth denied to him. What is denied is access to the sacraments. It would be folly to treat such a person under discipline with harshness or contempt. The expectation of his ultimate restoration will continue to direct the prayers and actions of all the believers. They will avoid all harshness and, through acts of love and forbearance and fidelity, will seek his highest good.

But we cannot ignore the implications of the “power of the keys” and the authority delegated to the Church by its Head of “binding and loosing.” (Matt. 16: 19 and 18: 18.) What the session of elders do in the congregation of Christ upon the earth God has solemnly undertaken to confirm in his grace in the remission of sins.

**Christian Discipleship**

**LUKE 9: 24**

Whosoever will lose his life for My sake, the same shall save it

By Rev. J. CAMPBELL ANDREWS, M.A., M.B., Ch.B.

Nearly four thousand years ago, a remarkable man made a choice which largely determined the destinies of two great nations and, indeed, the future history of the world. In direct line, as it seemed, to the throne of a great nation, with great powers of body, heart and mind, a great statesman and military leader, “mighty in words and in deeds,” Moses, in the full maturity of manhood, renounced the brilliant prospects offering, “refused to be called the son of Pharaoh’s daughter . . . and esteemed the reproach of Christ greater riches than the treasures of Egypt.” His earthly hopes and personal ambitions were forgotten in the service of a greater King than Pharaoh. And his name lives for ever, though he lies buried not beneath some mighty pyramid but in an unknown grave, “on Nebo’s lonely mountain.” And his memorial is imperishable, inscribed for ever in a “Word that liveth and abideth for ever,” for God’s own finger wrote his epitaph, “There arose not another like unto Moses whom the Lord knew face to face, in all the signs and wonders . . . and in all that mighty hand . . . showed in the sight of all Israel.”

Nearly two thousand years later, a man whom tradition describes as “small, dark and intense,” was given an important mission by the leaders of his nation. His had been a successful career, first at the university of his own native city of Tarsus, and then at the highest centre of learning established by the Jewish nation at Jerusalem. His brilliant gifts and utter devotion to their cause had won for him the complete confidence of the Jewish rulers. For zeal for his nation, pride of Jewish race and purity of Jewish religion were paramount in the life of Saul of Tarsus — until the glory of Christ revealed to him on the road to Damascus led to such transformation of life and purpose that he thereafter declared, “But what things were gain to me, those I counted loss for Christ.” And, through the years of ostracism, persecutions, imprisonment, even till death, neither friend nor foe swerved him one inch from the path of
obedience to the “heavenly vision.” And death finds him without any regrets for the past or fears for the future. “I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness . . .”

Or we may think of those other early disciples of our Lord, called to leave the quiet and security of their homes and ordinary occupations, many of them to endure poverty, hardship, persecution, exile and even martyrdom. Suffering seemed the common lot of this noble band. To such men had come a compelling claim greater than all others. They had heard from Christ’s own lips the terms of discipleship enunciated so often, so clearly, so compelling that everyone they were impressed on their hearts and wrought out in their lives. “Lo,” said Peter (and I think he spoke simply and with wonder that such a thing had happened to them), “we have left all, and have followed Thee.” These men were caught up in something greater than their homes and work, than their earthly hopes and plans, than their very lives. The love of Christ constrained them, his absolute claim held them. They must follow, despite the cost. They lost their lives to find them in Christ. So Stephen withheld not the words flowing like a torrent from his lips, though he saw the sentence of death written in the faces of the men who stoned him. So Peter and John unconsciously reflect courage and authority of their Lord when, without thought of what they might suffer they faced the council and said, “We ought to obey God rather than men.” So in a later day, Polycarp the aged disciple, faced those who clamoured for his blood and, with contempt for the counsel to curse Christ and live, gave his last gallant testimony, “These fourscore years have I served Him and He has done me nought but good. How shall I curse Christ, my Lord and my God.” It was the voluntary, unconditional acceptance of such a standard of service which made these early disciples, so powerful in their work and witness that, within one generation, they had spread the Christian faith more widely than in any one subsequent generation.

Today it seems that a different standard of discipleship holds. The original has been whittled away in a spirit of compromise to the world, and professing Christians are apt to give more heed to the Words of those who are either hostile or indifferent to the Christian faith rather than to the words of Christ Himself. Someone has said it is a day of cheap Christianity. The Church’s loss of moral influence in 5

the community is the result. The cheap caricatures or sly sneers which are published widely through the press and over the radio would fall very flat in an atmosphere marked by a spirit of true discipleship. The remedy needed to restore the power of the Church is a return to the old standards. The terms of Christ are clear, and they have never been abrogated or even modified to suit the spirit of any age or the whim of any generation. His call, His commission, His claims are like Himself, “the same yesterday and today and for ever.” He who gave all for us demands all from us.

To the Word of God and especially to the words of Christ we must go for direction. The world’s standard for the Christian will vary from high to low according to mood or circumstance. To that devout Christian, whose life of high endeavour and steady consecration is a rebuke to the sin and selfishness of others, the appeal is to lower the standard, to compromise, to condone evil, to be more like other men. But to those who moved by such an appeal, seek to mix so freely with the world as to be indistinguishable from it, the question may be asked, “How can you, as a Christian, do these things?” Well, it is impossible to please all men, especially if we strive to please God. One has but to recall how the people of his day reacted to the ministry of John the Baptist, austere, aloof, condemnatory of moral evil. They said, “He hath a devil.” And of the Lord Jesus, who came so close to men and spoke so graciously to even the worst of them, they said, “Behold a man glutinous and a wine-bibber, a friend of publicans and of sinners.” The relation of the Christian to the world is not easy to define. The words of our Lord describe the type of men the disciples were to be – “in the world, but not of it.” Not isolation from the world on the one hand, or identification with it on the other, but rather separation from it. And that kind of life requires the utmost honesty and the utmost loyalty to Christ. Certainly, the quality of Christian life ought to be different. The moral purity of the lives of the early Christians made them indeed “lights in the world” in one of the most degenerate stand depraved generations of man’s history. A Christian’s devotion ought to be obvious; it ought never be paraded. The nature of one’s past life may be such that a clean break is needed. There are certain places which a Christian does not willingly enter; there are certain activities and certain amusements in which he can take no part. “Come out from among them and be ye separate” has as much force today as when first spoken. A forthright life can be appreciated by the world. Men are not fooled by a life in which the Church competes with the cabaret, and prayer on Sabbath is followed by profanity through the week. Christ and cursing will not mix, as broken-hearted Peter found. Nor will the Spirit of Christ bow to the spirit of the age.

The average pagan, except when he wants to justify his own wayward conduct, requires a higher standard from the Christian than the Christian often realises. His highest commendation is simply, “He is a Christian.” The non-Christian often reveals remarkable insight into the standard required of Christ’s disciples. Indeed, what deters him most from professing faith in Christ is anticipation of the cost of confessing Christ as Saviour and Lord. Granted a man may sometimes ridicule Christianity as a refuge for the weak, a religion for frustrated and craven souls. Do not believe him. He does not believe himself. He knows in his heart that what daunts him is not the fear of being ranked with weak and petty people, but the fear of meeting fully all Christ’s demands. His own moral weakness is betrayed by his criticism. His condemnation is defensive, an attempt to conceal his own moral cowardice. He knows that a sincere confession of Christ will lead to the loss of many things. He is haunted by the cost. He stumbles at that word, “If any man will come after me, let him deny himself . . .” Deny himself he cannot.

There are things to be set right in his life, friendships to be broken or re-adjusted on a higher plane, ambitions to be renounced, misunderstanding, perhaps even ridicule, to be borne. Above all, he knows that God’s will, not his own, must be done, Christ’s interests, not his own, must be put
first, and holiness rather than pleasure must be his aim. For
many, the issues of the Gospel are terribly clear. Not one
thing must stand between the soul and Christ. The Lord is
unsparing in His demands. The rich young ruler whose
outward life seemed beyond reproach is shown an inward
weakness which all his high resolution could not overcome.
He loved gold more than he loved God, and prized his
possessions more than Christ. Yet at his mother's knee and
his father's table, he must have heard the story of the great
leader and law-giver of his nation, and his heart must at
times have warmed to the grand choice of Moses. Yet in that
fateful hour when, by God's grace, memory of Moses might
have given strength to accept Christ's challenge, he had lost
it, for it was buried deep beneath the cares of this life and
the deceitfulness of riches. And the hearts of men are the
same today. So also are the demands of Christ. To the
enquiry, "What must I give up for Christ?" the terse,
uncompromising reply is, "Everything." "Whosoever he be
of you who forsaketh not all that he hath, he cannot be My
disciple." The actual loss may never be suffered, though it was
undoubtedly 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. But in the heart of the true Christian there must be
the willingness, if required, to renounce anything, go
anywhere and do anything for his Lord.

What would appeal to the heart of man is conditional
consecration. The spirit expressed by the words, "Lord, I
will follow Thee, but . . ." is the cry of the half-hearted. It
is the desire of the hypocrite. It is the prayer of Baalam. It is
the plea of Augustine, "Lord, save me, but not yet." It is a
desire to be saved, but not sanctified, to be delivered from
the consequences but not from the power of sin. It could be
crudely expressed in the form of this prayer, "Deliver me
from hell and take me to heaven, but let me lead my own
life on earth." To the unregenerate, the thought of Another
controlling his life is apt to be intolerable. And it is this
moral inability and unwillingness to accept Christ as
Saviour and Lord, this sense; of lack, this consciousness of
being found wanting, which is the source of the sneers and
the jeers and ridicule poured out upon Christians. It is this,
and not any superior intelligence or moral strength, to which
the unbeliever so glibly lays claim.

It is, however, a tragedy that the standard of
discipleship generally shown by Church members today
should so often merit the criticism of the world, because it
falls so far short of the New Testament standard. The present
generation of Christians does not seem likely to regain the
reputation of those "who turned the world upside down."
Our profession is often too glib. "Oh, for a thousand
tongues," we sing -- and fail to use the one we have to
confess Christ faithfully. "Take my life," we sing -- even
while we make sure that our service to Christ will not
conflict with our own interests in this world. "All that I have
is Thine," we profess -- and place a silver coin in a plate
once or twice a week, or toss a shilling to some charity, all
too often, in return for a ticket in some raffle. We do not
even tithe, which was the Old Testament standard of
material giving to the service of God. In contrast with the
early disciples, we have not even begun to practice self-
denial.

Oh, that we grasped this principle enunciated by the
Lord Jesus. "Whosoever will lose his life for My sake, the
same shall save it." The life which reserves all to itself is not
enriched but impoverished, not happy but miserable; it is
empty, barren, lost. The life which reserves nought for itself
is full, overflowing, saved. The thought runs counter to all
our thinking. We think that man happy who is his own
master, independent, rich, strong. He is all too often a slave
to self and material possessions. That man only is free and
happy whose master is Christ. How blind we are and how
foolish to cling to the precious things of this life as if they
were the only precious things, to think and to live as if
Christ, who claims all, gives nought. We know something of
the cost -- the hopes surrendered, the ambitions renounced,
the pleasures relinquished, the homes forsaken. The cost
seems too great to be borne. But we know not the gain till
Christ of the "unsearchable riches" is ours. All our need is
met in Him. Our urgent need for pardon of sin, for peace of
mind and heart, for power to live above sin and the world,
all these and more are ours in Christ. All things; "how shall
He not with Him also freely give us all things"; "the world,
life, death, things present, things to come, all are yours,"
when "ye are Christ's." Things to think of, things to hope
and plan for, things to love and labour for, things to rejoice
and glory in. "Old things have passed away, all things have
become new."

Ah, when the grace of God leads a soul in surrender
to Christ, there is no loss but only an infinite gain. Moses
expressed no regrets for the choice, which cost him a crown
and exposed him to affliction and reproach. Paul does not
weep the loss of all things. Rather, he counts them "dung"
even, compared with the fellowship of Christ's sufferings.
Fellowship with Christ . . . that was the secret of their
strength. Even in suffering, in prison, in prospect of death,
one hour of that fellowship were worth a lifetime of worldly
pleasures. That would be confirmed by every one who has
learnt to say, "For me to live is Christ."

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Oh, that we grasped this principle enunciated by the
Lord Jesus. "Whosoever will lose his life for My sake, the
same shall save it." The life which reserves all to itself is not
enriched but impoverished, not happy but miserable; it is
empty, barren, lost. The life which reserves nought for itself
is full, overflowing, saved. The thought runs counter to all
our thinking. We think that man happy who is his own
master, independent, rich, strong. He is all too often a slave
to self and material possessions. That man only is free and
happy whose master is Christ. How blind we are and how
foolish to cling to the precious things of this life as if they
were the only precious things, to think and to live as if
Christ, who claims all, gives nought. We know something of
the cost--the hopes surrendered, the ambitions renounced,
the pleasures relinquished, the homes forsaken. The loss
seems too great to be borne. But we know not the gain till
Christ of the "unsearchable riches" is ours. All our need is
met in Him. Our urgent need for pardon of sin, for peace of
mind and heart, for power to live above sin and the world,
all these and more are ours in Christ. All things; "how shall
He not with Him also freely give us all things"; "the world,
life, death, things present, things to come, all are yours,"
when "ye are Christ's." Things to think of, things to hope
and plan for, things to love and labour for, things to rejoice
and glory in. "Old things have passed away, all things have
become new."

Ah, when the grace of God leads a soul in surrender
to Christ, there is no loss but only an infinite gain. Moses
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instance where professional scientists – and none other could have 'doctored' the bones so effectively as to deceive several generations of research workers – have deliberately gone about enacting a falsehood in order to support the 'truth' that they were seeking to impose on their fellow scientists and the public alike. Even such reputable scientists as Sir Arthur Keith acted very inconsistently in the matter, at one time expressing doubt as to whether the fossils were human, and at another using the evidence they afforded in support of his particular theory of Evolution. In this connection, it is noteworthy that, simultaneously with the announcement of the hoax, there was made the further announcement that this rather tended to strengthen the argument for the theory of Evolution – another instance, surely, of trying to have it both ways! In the absence of the fear of God, man is self-deceived, and from that it is a short way to becoming a deceiver."

It seems apparent that the Editor trod upon someone's toes, and we are pleased he did, for in the February issue of the “Record” he writes under the heading: –

**Piltdown Morals**

“To those who thought that our paragraph last month on the hoax perpetrated by scientists in the case of the Piltdown Skull was an unjust aspersion on the integrity of scientists, let me say that the Piltdown Skull is by no means an isolated case of scientists fabricating a specimen in order to support their own conclusions. Scientists are human as others, and when it comes to personal issues, they are as ready to take advantage of the ignorance of the layman as are others in like circumstances. Even when they are ostensibly on the quest for truth, it is apparently possible for them to anticipate their arrival by a deliberate act of forgery! Haeckel, to give one instance, was accused of altering the drawings of other biologists to gain support for his own particular views; such as removing 15 or 16 vertebrae from one monkey embryo and altering the name; adding tail vertebrae to another; and adding a vertebrae to a human embryo! When challenged, he confessed that a small number, six to eight per cent. of his embryo diagrams are really forgeries, and added naively that hundreds of the diagrams are not true to nature, but are more or less doctored, 7 schematised and reconstructed.” All this might be legitimate, were it not that the reconstructed and 'doctored' diagram is so often pawned off as natural in order to lend support to some theory or other. Another instance we find when, in 1922, a single tooth was discovered and claimed to be the tooth of an ape on the verge of becoming human. The apeman reconstructed from the tooth was given the impressive name of Hesperopithecus, and Sir Gratten Smith, of London University, wrote an article on it in the 'Illustrated London News,' and supplied, we are told, 'a huge two page picture, showing amid natural surroundings, fully grown male and female hisperopithecus!' But when it was discovered that this particular tooth belonged to a pig, the case was quietly dropped, and no more was heard of hisperopithecus!

“We could enumerate many similar instances of truth suppressed in the interests of a scientific theory. In fact, it is a common habit with scientists to ignore 'finds' that do not square with their own hypotheses. All this could be taken for granted, were it not that these men blow the trumpets, proclaiming that they are in search only of the truth, and care not for preconceived beliefs, however sacred.”

**The Fellowship Rally, 1954**

The Grafton Fellowship undertook a new role this year when they organised the Rally for the first time, on 16th April, and, in the unanimous opinion of their guests, did so, so efficiently that it was one of the most successful yet held. All branches were represented. The members, on arrival, were met and taken to their respective billets, the boys to private homes and the girls to a modern hostel. Our sincere thanks go to those open-hearted church folk who assisted so willingly with accommodation, which otherwise would have been a difficult problem with our numbers so large.

The opening session began on Friday, at 2 p.m. The papers read were on the following subjects: – “The Responsibility of a Christian to God,” “The Responsibility of a Christian to the Church,” and “The Responsibility of a Christian to the World.” by St. George's, Taree, and Wauchope respectively. The meeting was chaired by the Convener of the Welfare of Youth Committee, who announced that a Youth Centre of two acres had been purchased by the Church at Port Macquarie. St. George's paper stressed that a Christian's foremost responsibility was that of knowing the attributes of God's character and “being living epistles known and read of all men.” Taree brought out two important responsibilities of a Christian to the Church, summed up as Love and Liberality. (Rom. 12: 10, 13; 2 Cor. 9: 7.) The vital responsibility of living consecrated lives was emphasised; finally it was stated that, as members of the Church, we have a definite responsibility to “contend earnestly for the faith.” Wauchope's paper forcefully brought out the fact that, knowing Christ as Saviour and Lord, we have an urgent responsibility to fulfill, in the place of His appointment, the last great commission: “Go ye into all the world and preach the Gospel to every creature.” The discussion which followed, as throughout the Rally, was stimulated by the presence of the Revs. Ramsay, Webster, McIntosh, and Harman, as issues arising from the papers were discussed. This, however, had to be curtailed to allow the fellowshippers to adjourn to the R.S.L. Hall for a Welcome Tea and Social. The work of the ladies in preparing the tea was greatly appreciated. Members were then warmly welcomed by the Rev. S. N. Ramsay, and Mr. Shaw, on behalf of the Grafton branch. A representative of the visiting members responded. The following social was capably managed by Mr. Alford, and was thoroughly enjoyed.

A picnic was held at Yamba on Saturday, and a very good surf was enjoyed by many following our arrival there. After lunch, on the request of a number of fellowshippers, there was an informal discussion on the previous day's papers, which was felt to be exceedingly profitable. After a thoroughly enjoyable day, the return journey was commenced...
somewhat early to allow time for a barbecue tea prior to the evening meeting.

At the evening meeting, papers on the Disruption of 1843 were read: “Its Causes,” “Its Fruits”; by the Hunter and Huntington. The causes were seen to lie in the interference of the State in the affairs of the Church, in defiance of Christ's Headship. It was a protest against patronage on the one hand and voluntaryism on the other. The events following the Disruption clearly brought out its fruitful influence as revealed in the notable advance of the Gospel at home and abroad. In the ensuing discussion, helpful light was thrown on the character and attitudes of the leaders, especially Dr. Chalmers, revealing that their action sprang from an intense compassion for a multitude of perishing under an uncertain Gospel without Christ and without hope. This was reflected in their unwavering emphasis on home and foreign mission enterprise.

The Sabbath morning service was taken by the Rev. Harman, assisted by Mr. J. Ramsay, and Mr. G. Harman. The text was taken from Acts 9: 6. In the afternoon, services were conducted at Rushforth and Brushgrove by two fellowshippers. A challenging message was given at the evening service by the Rev. A. D. McIntosh, a former minister of the charge, whose text was taken from John 1: 9.

On the concluding day, the Executive Committee met for a short time prior to the final meeting at 10 a.m. It was decided that the next rally be held at Wauchope. The subjects decided on were: – “John Calvin,” “The Doctrine of the Atonement,” and “Three Inter-related Parables.”

The last subject for study was “The Life of R. M. McCheyne,” papers being read by Kindee, Grafton, and Maclean. The discussion which followed was, though necessarily short, helpful in bringing out some vital aspects of this great life. The outward fruits of a deepening spiritual life were reflected in the casting aside of worldly pursuits, and in a more careful observance of the Sabbath, together with an increasing striving for a closer walk with God.

A new and much appreciated feature of the Rally was a bookstall arranged by Miss B. Murray, and many availed themselves of the opportunity thus provided. It was felt by all that the Rally was a season of heart-searching and stimulating fellowship, and we were sorry to see the time draw to a close so quickly; yet we took our departure in the sure confidence that “He who has begun a good work will also perform it till the day of Jesus Christ.” – A. R. B., A. M. H.

ITEMS OF INTEREST

Miss Beatrice Murray has opened a book shop, and is trading under the name of the “Christian Literature Centre.” Miss Murray has a wide selection of Bibles, New Testaments, Psalm Books, words only; but we have been informed that she expects to have the 1951 edition of the Scottish Psalter in stock within a matter of weeks. Missionary Biographies, Devotion Works, and Scripture Union notes and badges are also on her book shelves. Glancing through the catalogue, we noticed Shorter Catechisms, without Scripture proofs, 5d. each; and with Scripture proofs, 8d. each; also Psalm Books, 4/3 and 5/3 each. We have been assured that mail orders will receive prompt attention, and she will allow 10 per cent. discount to Sabbath Schools. Miss Murray's address is “Christian Literature Centre,” Brown's Building, Victoria Street, Taree, N.S.W.

MISSION NEWS

Dr. Andrews, Mrs. Andrews and the family arrived safely in King William Town, after a pleasant voyage, but, immediately on arrival, little Jimmy developed mumps, and Annabelle, German measles! However, latest advice inform us that they are both well again, and that Annabelle has started her schooling.

A few days after Dr. Andrews returned, the Rev. and Mrs. Sleip, of Transkei, arrived back from furlough in Scotland, so that all the South African missionaries are at present in the field.

At the first meeting at Mdisa, there was a large gathering to welcome the doctor, including about 20 office-bearers, some coming from as far off as Rankin. Miss Ross and Miss Erskine came across from Mnexesa. Mrs. Andrews was unable to be present, owing to the sickness of the children. However, she was able to go to Mdisa later, to chair a meeting of the Women's Christian Association, much to the delight of the native women. So our missionaries are getting back into the routine, and we pray that God's richest blessing will follow their efforts to bring light to those who still sit in darkness.

Owing to the Doctor's time being fully occupied at King William Town, with additions, renovations and organisational work after the year's absence, he will be unable to re-open the clinics for a month or two.

Zokobe Taho, the evangelist, is well again, and was able to take a two and a half hours ride to be present at the Dyatro service conducted by Dr. Andrews.

SEARCH WORK

Matthew 18: 21

1. How many times in Ch. 18 is little children, little child and little ones mentioned?
2. Who was Jesus speaking about when He said, “Of such is the Kingdom of Heaven”?
3. What did Jesus tell His disciples would happen when they went up to Jerusalem?
4. What did the blind men cry out and say when Jesus passed by?
5. What did the multitudes who went before and who followed Jesus into Jerusalem cry out?
6. What did the children in the temple cry out?
7. In which chapter and verse is “the stone which the builders rejected” mentioned?

Answers have been sent in by the following, and the marks allotted for January, February and March follow their initials: – H.K., 100, 100, 97; J.K., 99, 100, 100; P.K., 99, 100, 97; E.K., 100, 100, 90; I. McI., 100, 100, 100; F. McI., 100, 100, 100; R.S., 100, 95, *; D.W., 100, 100, 100; M.H., 99, 100, 100; I.R., 98, *, 85; D.MeS., *, *, 95.

* No answers received for this month.

Answers to be sent to Mrs. J. C. Robinson, Woodford Leigh, 3C., N.S.W.
ACKNOWLEDGMENTS

The General Treasurer gratefully acknowledges the following amounts:

**Missions.** – Barrington, 3/-; Wauchope W.M.S., £37; St. Kilda, £18/11/-; Manning River, £1/10/-; Manning River L.M.S., £85; Hastings, £70/3/-; Hunter, 17/10; Richmond-Brunswick, £30/7/6; Hamilton, £58/12/-; Geelong, £2/4/-; St. George's, £200; Dr. E. Lyons and Miss White, £325; St. George's, for Dr. Andrews Milk Fund, £63/9/- (The last two donations have been forwarded to Dr. Andrews direct.)

**Wauchope W.M.S.,** £16. (The £16 from Wauchope W.M.S. has been remitted to Dr. Annie MacKay, in accordance with instructions.)

**Training of Ministry.** – Barrington, 13/-; Manning River, £22/9/10; Hastings, £11/6/-; Hunter, £10/19/6; Richmond-Brunswick, £4; Hamilton, £2/16/-; St. George's, £46/17/-; Geelong, £1; Maclean, £13/4/9/6.

**Publications.** – Manning River, £2/17/7; Hunter, £5/3/-; Hamilton, £1; St. George's, £5; Geelong, £1.

**Synod General Fund.** – Manning River, £13; Hastings, £3/5/-; Hunter, £4/10/-; Richmond-Brunswick, £7 (refund Mr. H. MacPherson); Hamilton, £3/3/-; St. George's, £15; Geelong, £12; Maclean, £11/16/-.

**Welfare of Youth.** – Manning River, £3/11/-; Hunter, £5/4/-; St. George's, £10; Geelong, £1; Maclean, £9/1/-.

**Rev. M. C. Ramsay Travelling Expenses.** – St. Kilda, £10; Hunter, £8.

**Widows and Orphans.** – Manning River, £2/13/2; Hastings, £10; St. George's, £5; Maclean, £9/10/9.

**Church Extension.** – Manning River, £3/8/6; Hastings, £5; St. George's, £5; Maclean, £19/3/-.

**Sale of Bowraville property,** per Messrs. Hunt and Hunt, £125.

Note. – Donations received during May will be acknowledged (D.V.) in the next issue.

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Wharf Street, Maclean, N.S.W.

THE CHURCH AND THE MASSES

On the one day recently there came under the observation of the writer of this article two statements bearing on the response of the industrial masses of Scotland to the claims of the Church and the appeal of the Gospel. They had very much in common, though emanating from quite different quarters, and the keynote of both was a pitiful wail over the state of complete religious indifference encountered in industrial Scotland today.

The first statement was given by an “industrial chaplain,” belonging to the Church of Scotland, in an address to a conference on industrial chaplaincy at Motherwell. “The modern working man has no time for the Church,” he said, and bringing Christianity to him “is more difficult than bringing it to the savages in darkest Africa.” “It is easier,” he went on to say, “to preach Christianity to Hindus or Moslems than to such people.”

The day on which this statement appeared in the Press, the writer attended a meeting of the Free Church Presbytery of Edinburgh. There discussion arose over the difficulty of maintaining a settled ministry in areas where the people showed little inclination to provide financial support for the minister. But behind the meagreness of the financial support there was a tale of almost
complete indifference to Gospel ordinances and utter ignorance of what the Church stood for. And this in an area served by the Free Church for generations!

It is obvious, then, that indifference to the Gospel and to the ministrations of the Church is very widespread in Scotland today, and that it is not confined to any one denomination. Certainly our own Church. in face of the disclosures made, cannot sit complacently and point the finger of scorn to less “faithful” churches. The rot of religious apathy has entered our own Church and is sapping at the vitals of our spiritual life. Is it possible to analyse the situation with a view to determining what the cause or causes may be?

Much of it no doubt can be attributed to the materialism that has gripped the world in general, and post-war Britain in particular. Material values of high wages, short working hours, and a “higher standard of living” have displaced the spiritual values of independence, personal honour, and a sense of stewardship that coloured the outlook of past generations. For this, the Labour movement in Britain must shoulder a great deal of responsibility. It was the Labour movement that fixed the heart of the worker on a material paradise of ease, comfort, and affluence, and obscured, when it did not directly attack, the spiritual heritage of man's soul. The working man has largely entered his paradise – and no one grudges him the fair share of the fruit of his labours to which he is morally entitled – but it has been found to be a paradise of which it can be said not only that God is absent, but that the serpent of greed, suspicion, and discontent is lurking everywhere. It is not a haven of peace, or contentment, and it never can be as long as God is absent and man's soul is starved.

But what of the Gospel as the great antidote to materialism, and the Church as the spiritual haven where the souls of men attain to peace and spiritual self-expression? Has the Church been tried and found wanting? On the evidence before us it is impossible to give a flat denial to this suspicion!

It is all too evident that the Church and its message has lost its authority. It cannot command the attention, far less win the allegiance of men who find no relevance in its ministrations. “The modern man has no time for the Church . . . . the Church has no real contact with the workers” are the assertions of the Chaplain who mixed with men and took his place amidst the grinding wheels of industry. “More than half our members are dead wood . . . you cannot reach them because they will not come within hearing of your message” is the plaint of a young, devoted, energetic Free Church minister. And this is because the sense of God is gone. There was a time when “Thus saith the Lord” sounded like a shattering trumpet, now it falls on unheeding ears, or lulls the soul to sleep. A messenger who speaks for God is, nowadays, regarded as an irrelevance and left to deliver his message to empty pews.

Then there is the fact that the message itself has largely lost its content. Whereas once it could present certain assertions about God and man, about life and death, about heaven and hell, it is now vague, non-committal, hesitating and unsure of itself. This has worked incalculable damage. With the authority of the Bible gone from our pulpits, our Gospel has become attenuated, “simple,” and innocuous. If heaven and hell are fantasies, if human sin is but a defective adjustment to man's social order, if God is love, and only love, and the benevolent, indulgent Father of everybody, then there is obviously very little in the Gospel to interest anybody, and nothing to compel faith or personal committal. It is true that, by the mercy of God, the Free Church has not jettisoned the evangelical content of its message, but in the prevailing atmosphere its voice is stifled and its message comes with the accents of an old-world tale that has no meaning for men today. Evangelical language has lost its appeal because to the many it is an unknown tongue.

There is the further fact that in the setup of today in Church and State the salvation of man's soul has lost its urgency. In the outlook of the Church generally, communal Christianity and the introduction of the Christian social order took the place of repentance, conversion and personal salvation. The Church became a purveyor of social amenities, and now she finds that the world has beaten her at her self-appointed task. “In this changing age,” said the industrial chaplain of the modern working man, “he finds his fellowship away from the Church: he goes to the pubs and lodges, and to supporters clubs, and these,” he asserted, “are doing work formerly done by the churches: raising funds and presenting TV sets to hospitals.” Obviously the Church's social Gospel is outdone by those through whose hands “there passes more money than the kirk treasurer ever handles.”
“A woman will shed copious tears as you pray with her in the home,” wailed a Free Church minister at this meeting of Presbytery, “but she never appears in Church.” Why is this? It must be because the salvation of the soul has lost its urgency. In the modern scale of values personal salvation is at a discount, and men and women are content to die like the brute, unheeding and unthinking!

It were unnecessary to spill all this ink over the matter, were we sure that the Church was deeply conscious of what is happening around her, and of her own inadequacy to meet the situation. Rather is she in the plight of Samson, who “wist not that the Lord departed from him.” At the forthcoming Assembly, reports will be submitted on the state of our funds, on missions, on religion and morals, and, if they are in line with recent years, there will be scant mention of the “dead wood” that constitutes so much of our membership, no analysis of the situation in some of our congregations, where there is complete indifference to the Gospel, no sense of urgency regarding souls in Scotland who are more insensible to the claims of Christ than “Hindus or Moslems.” Why should an assembly of Christian brethren spend a week of their precious time discussing the frills and trappings of a spiritual vesture that is little more than a shroud, when this decay and death is rampant around them? And of what use is it to retain this “form of sound words” when either it is futile and meaningless to our generation, or, as is more likely, we have lost the skill to apply it?

In either case, it behoves us as a Church to take stock, to recognise where we have failed, to ask the reason for it, and to humble ourselves before God, with whom is the residue of the Spirit, and Who alone can give times of quickening and revival. If we do this, we have the Divine promise: “If My people, which are called by My name, shall humble themselves, and pray, and seek My face, I will hear from heaven, and will forgive their sins, and will turn from their wicked ways; then will I hear upon as the best place for us.

Giving the text a spiritual application, we shall stress that the only place of safety for us from destruction with the wicked is the place of faith in the Lord Jesus Christ, leading to an attitude of full obedience to Him. To stop short of that is to stay in the plain, and staying there we must perish.

Numerous illustrations are found in the Scriptures of those who stay in the plain.

There was the rich young ruler of whom we read in the Gospels, He was greatly concerned about eternal life: he wanted it. He had different views of Jesus from most other rulers. Jesus could help him in his quest for eternal life. Though a ruler, he came running to Jesus. He knelt before Him, and earnestly presented his request when the Master referred him to the commandments, he answered: “Master, all these have I observed from my youth.” We are told that Jesus, beholding him, loved him, and yet this young man, so earnest and humble and lovable, was not prepared to trust Jesus fully and give the obedience which assuredly follows such trust. When the Lord said to him: “One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow Me,” “He was sad at that saying, and went away grieved: for he had great possessions.” In the language of our text, he stayed in the plain.

King Herod was another of those who stay in the plain. Mark records of him that he “feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.” And yet this same Herod, to please the daughter of Herodias, had John beheaded. He did many things. He was not indifferent about the matter of escaping from Sodom; but still he stayed in the plain.

We must be on our guard against doing something toward our salvation, and yet not going far enough. Terah, the father of Abram, left Ur of the Chaldees to go with Abram and others to the land of Canaan. The narrative in Genesis suggests that he was as keen as any to go. They came unto Haran and dwelt there. Then we read, “And Terah died in Haran.” He set out for Canaan, but never got there.

Lot's wife should be a warning to us all, She left Sodom at the command of the Lord, but hers was not an attitude of full obedience, She looked back and “she became a pillar of salt.”

It is a tragedy for anyone to stay in the plain when they
might be secure in a divinely appointed place of safety.

“The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, AND ALL THE PLAIN, and all the inhabitants of the cities, and that which grew upon the ground.”

“All the plain.” No one was safe there. And nowhere can we find it taught in the Holy Scriptures that a man is safe eternally unless he has his trust in the Lord Jesus Christ, and is therefore willing to give Him full obedience. “He that loveth father or mother more than Me is not worthy of Me.” “So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.”

To trust Christ fully and so be ready to obey Him is the only place of safety for us. That is getting right out of the plain. That is casting ourselves wholly upon Him. “And none of them that trust in Him shall be desolate.”

III

In connection with his escape from the destruction of Sodom, Lot had many things for which to be thankful.

As he later gazed upon the desolation where Sodom and Gomorrah stood, would he not be thankful that he had been warned by heavenly visitors of the coming destruction? Those who are in danger have much to be thankful for when they are duly warned. The Lord helps ministers, in particular, to warn sinners to flee from the wrath to come. “And give them warning from Me,” says the Lord in Ezekiel.

No doubt, Lot would also be thankful that he was hastened by the angels. When God commands men to flee for safety, there is need for haste. Delay may be fatal. However, the angels saw to it that there was no delay with Lot. “And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.”

The whole episode of their escape suggests haste. The angels came at even to Sodom. Lot took them to his home and made them a feast. Then there was that incident at the door of the house which shows the appalling iniquity of the city. After that, Lot is told of the impending destruction, and, some time during the night, he went to his sons-in-law to tell them to escape, Alas, “he seemed as one that mocked unto his sons-in-law.” But he was not mocking. He was terribly sincere and in his right mind. Following this ni...
created intelligent beings and clothed them with immortality, and thus peopled His vast estates of eternity. Doubtless, God has many claims upon the celestial citizens unknown to us.

All creation is essential to the unfolding of God's purpose. The incomprehensible activities of creation come within the range of our minds, but we are incapable of grasping their full significance. The visible creation of God brought from the Psalmist a confession of his inability to grasp the all embracing purpose of God. “When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, What is man that Thou art mindful of him? Or the son of man, that Thou visitest him?” (Psa. 8: 3, 4).

The world in which we live God called out of the void, and from the dust of the earth He made man. Therefore, we stand in relation as creatures that He has created. God's claim upon us is that of Creator. We owe to God our continued existence on this globe, He provides all our needs, “For in Him we live, and move, and have our being” (Acts 17: 28), and as the grass withereth and the flower fadeth, or the blazing worlds releasing the energy within their own mass explode into oblivion, even so, man cannot escape his own destiny.

As a created individual, you can have no claim, upon God, nor can man claim any relationship to Him, save that of God as his Maker. “The Fatherhood of God and the brotherhood of man” was born in the mind of man and shall die there. It would serve no purpose to speculate what relationship would have eventually existed between God and man had not man fallen into sin. Man's wickedness, however, had not severed man's relationship to God as Creator. God's claims remain the same, although man has destroyed within himself the likeness of the Divine Image. The point which we wish to emphasise is this: that man cannot claim God as his Father, or his God. Fallen man has no claim whatever upon God; and it is sinful presumption on the part of the unbeliever to claim God as his God. God has indeed purposed that a very close relationships should exist bet-ween man and Himself, but only through the Covenant of Grace, involving the sacrificial death of our Lord Jesus Christ. The sacrifice for sin, placed by Christ's own hands, in the exercise of His Priestly Office, on heaven's Altar, is described by the Words of Inspiration “as a Lamb slain from the foundations of the world.”

The blessing and life-giving virtues of Christ's sacrifice are independent of time. It is true that His sacrifice was offered at a given point of time, in history. The Eternal Son did come in contact with time for a space of 33 years, and thus brought into union, humanity with His Divine nature – two distinct natures and one Person forever. Time is incapable of embracing eternal life. Paul says of God: 5

“Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.” Go back in your mind until you exhaust time, and then, go beyond that, says Paul; “Grace was given us in Christ Jesus,” and that grace given in eternity was made manifest in time, “But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought light and immortality to light through the Gospel.” (Tim. 1: 9-10). Paul gives expression to the same fact in his letter to Titus, saying: “In the hope of eternal life, which God that cannot lie, promised before the world began.” A promise given before the world was.

It was this grace, promised in eternity, that broke through the darkness of spiritual death and “walked with Enoch,” and “spoke with Noah.” These saints of old look-ed forward to the manifestation of that Grace, and it was made manifest in Christ. God called a young man from Ur of the Chaldees, named Abram. Abram had no claim on God, but the promise was given to our first parents of the manifestation of grace, and was carried on to Abram. God entered into a covenant with Abraham, and that covenant was the grace of eternity and called the Covenant of Grace.

Abraham now had a claim on God, for God had said unto him; “In thy seed all nations of the world would be blessed.” The grace, or, if you will, the promises of God, belong to eternity. Our Lord said of Abraham: “That he rejoiced to see my day, and he saw it and was glad.” The Jews could not understand Christ's words and neither will you or I unless we enter into a timelessness of God's promises.

The promises given to Abraham were repeated to Isaac and Jacob, and in Christ's day upon the earth, Abraham, Isaac and Jacob had long finished with time, yet Christ reminded His hearers that the prophets spoke of the God of Abraham, and Isaac and Jacob, and Christ said, “that God is the God of the living and not of the dead.”

God has a claim upon each one of us as Creator, but have you any claim upon God? God entered into a Covenant with man through the blood of Christ shed on the Cross of Calvary, and by faith in the sufficiency of the Atonement a new relationship is established between God and the individual, and this is the message of the Gospel that is preached unto you. It is a message to you who are outside the Covenant to come within the protection and blessings of the Covenant.

When God the Son took unto Himself our nature and dwelt among men, He was conversant with all the implications and limitations of time, nevertheless He remained the “Father of the ages,” “Whose goings forth have been of old, from everlasting,” said the prophet Micah.

Christ's sacrifice was for the redemption of man, both body and soul. When He rose from the dead there was nothing that was permanently good and precious in human nature which was not included in His glorified humanity, and there were not any experiences in time that were precious that was not carried into the eternal habitations.

The saints of old were not ignorant of earthly values, nor were they indifferent to the time that they spent in this world; but eternal values came first with them, as the writer to the Hebrews says of them: “And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned, but now they desire a better country, that is, a heavenly;
wherefore, God is not ashamed to be called their God: for He hath prepared for them a city.

We notice from the Holy Scripture that our relationship to God is determined by our estimate of eternal values, revealed by the Holy Ghost. The grace that bringeth salvation is from all eternity, embracing the unsearchable riches of wisdom and knowledge. In Christ the most precious and valued treasures and experiences in time are carried into everlastingness. We could sum up all in a few words – “Christ our life.”

**NEWS FROM VICTORIA**

(By our Correspondent)

**Hamilton:** The Rev. A. D. McIntosh, interim-Moderator, visited the Hamilton-Branxholme charge during the school holidays in May and conducted a Communion service at Branxholme in the forenoon of the first Sabbath and preached at Hamilton in the evening. The following Sabbath he also preached at Byaduck and Mt. Eccles. There were good attendances at all services.

While at Hamilton, the interim-Moderator intimated a vacancy in the pulpits of the charge owing to the resignation of the former senior minister, which took effect on the 16th April. Some assistance is expected from ministers in New South Wales in supplying the charge while the vacancy remains.

There was a good muster of men at the Mt. Eccles Church on two recent Saturdays for whole day working bees under the leadership of Mr. Dougal Trigger. Several ladies kindly provided afternoon teas. A new chain mesh fence, with Cyclone gates, was erected and other important work done. Painting of a new fence was deferred for more favourable weather.

**Adelaide:** During the same holiday period in May, the Rev. I. L. Graham visited Adelaide, making pastoral calls on the few remaining Free Church people there, and conducting public worship in the city on a Sabbath afternoon.

**St. Kilda:** The St. Kilda congregation were happy at the return of the Rev. Kenneth A. MacRae after a busy tour in New South Wales. It was felt in the congregation that a special effort should be made, during the short period which remained prior to Mr. and Mrs. MacRae's departure for Scotland, to bring in non-churchgoers from the surrounding district. A house-to-house canvass was made by willing workers, and they were cheered by seeing some response to their efforts.

Final services were held on the Sabbath of the 20th June, when the congregations were about double the normal attendance. The message on Sabbath evening on the subject of the “Shepherd finding the lost sheep,” made a strong appeal to the congregation.

**Farewell to Mr. and Mrs. MacRae:** On the preceding Saturday afternoon, a farewell function was held in the Methodist Hall, kindly loaned for the occasion. The interim-Moderator presided over a good gathering. Messrs. A. M. McLean, H. C. Nicolson and A. G. E. Smith all testified to their appreciation of the labours of Mr. and Mrs. MacRae, while Mr. Charles Mackechnie spoke for the whole congregation, when, on their behalf, he presented to the departing minister and his wife presents expressive of their gratitude and Christian love. The Rev. A. D. McIntosh spoke of the Presbytery's gratitude, and handed to Mr. and Mrs. MacRae a small gift as a token of the regard felt by all members of the Presbytery. The Revs. Alexander Barkley and W. R. McEwen, of the sister Reformed Church, also voiced their thankfulness for Mr. MacRae's work, of which they, too, had received some benefit, The thoughtfulness and kindness of Mrs. MacRae were also commented upon.

In his reply, Mr. MacRae spoke of the warmth of the kindness they had received in this land, and of their gratitude for the presents given. There was a passage in the Book of Revelation which said – “and there was no more sea.” As he was brought up in sight of the sea, and lived near it all his life, he loved the sea, and, naturally, he did not like the thought of it ceasing to exist; but the sea suggested separation, and the thought that there would be no more separation was comforting indeed when parting from Christian friends held dear. He went on to give some impressions which he had formed of the difficulties and dangers in connection with the preservation of the Reformed heritage in Australia. Worldliness in the Churches, Sabbath desecration, Roman Catholicism, and Modernism, were named as some very real dangers. They had these evils to contend with in Scotland, but his impression was that the situation was much more difficult in Australia. Mrs. MacRae, in a few words, joined with her husband in giving thanks for all that had been done for them.

A dainty shoulder spray was presented to Mrs. MacRae, early in the function, by Mary Nicolson; while Jennifer McLean and Neil Mackechnie presented flowers which might be used in the cabin of the ship. Two friends, newcomers to the Church during Mr. MacRae's ministry, and keen workers for the cause, provided a special cake for the occasion, inscribed with the words “Bon Voyage” – “The Lord bless thee and keep thee.” All present partook of afternoon tea.

The R.M.S. “Orontes,” conveying the departing friends, who had given St. Kilda eight out of the twelve months which they had spent in Australia, and who had greatly endeared themselves to the congregation, sailed from Port Melbourne at 11 a.m. on Monday morning with the good wishes and prayers of warm-hearted friends who had gathered to see them off.

**NEWS FROM NEW SOUTH WALES**

(By our Correspondent)

**Richmond-Brunswick:** The Richmond-Brunswick congregation was delighted to have the services of the Rev. Kenneth A. MacRae for the Communion season, held at Mullumbimby during the weekend of 23rd May. The attendance at the service on the Lord's Day morning was very pleasing, considering that many had to travel great distances. Some were unable to attend because of sickness and other reasons. Mr. MacRae's services were greatly appreciated, and regret was expressed when the Session closed with the usual service on the Monday. Three members were received.

Mr. Hector McPherson, our aged and beloved elder on the Richmond River, has suffered indifferent health
over recent months. Mr. McPherson has been holidaying at Wauchope, and we are pleased to report that his health has greatly improved. Miss Helen Campbell, a member of the staff of the Bank of New South Wales, Mullumbimby, has been removed to Inverell.

**Grafton:** The Rev. S. N. Ramsay supplied on the Manning for the Sabbath, 13th June. Mrs. Ramsay accompanied her husband on the visit. Arrangements have been made for Mr. S. N. Ramsay to supply the Hamilton congregation during the month of July. Mr. and Mrs. Ramsay left Grafton for Victoria on 28th June.

**Maclean:** We gather from reports from Maclean that the United Services held on the Lower Clarence about the middle of May proved to be a time of blessing. Canon Marcus L. Loane was the guest speaker.

**Wauchope:** The Sacrament of the Lord's Supper was dispensed at Wauchope on the first Sabbath of May. The congregation was favoured with good weather over the weekend, and this enabled some of our members situated in outlying parts to be present on the Lord's Day morning. The Rev. K. A. MacRae conducted all the services in connection with the Communion Season, and his services were both instructive and helpful. The congregation was very happy to have this visit, and we are persuaded that many will prayerfully remember our visitors. Mr. and Mrs. MacRae spent a further few days at Wau-chope when travelling south from Lismore. During this short stay, Mr. MacRae kindly gave a lecture at Wauchope on “Purity of Worship.” Unfortunately, a good deal of rain fell during the day, and the attendance at this lecture was far below what was expected.

A Fellowship Camp was held at Green Hills during the first weekend in the May school holidays. The camp was under the leadership of Mr. Grant Harman, with Mrs. Alex. Suters as “Camp Mother.” The leader was ably assisted by Miss Margaret Ramsay, of Maclean, and Mr. B. Secombe, of Croydon Bible College. The number present at the camp was 32. A happy and profitable weekend was enjoyed by all. A Fellowship Hike was held from Wau-chope to Cameron's Falls on Monday, 10th June, under the leadership of Mr. Grant Harman. As the young folk who were neither members of the Fellowship or the Church were allowed to join the hike, about 42 were associated with it. While at the Falls, games were engaged in, and after lunch, a short address was given by the leader.

Mr. Perrett, the N.S.W. Secretary for the Mission to Lepers, did deputation work in the Hastings River district for five nights commencing on 14th June. On Friday night, 18th June, Mr. Perrett was the guest speaker at the united meeting of Fellowships. His address was greatly appreciated.

**Manning River:** The latest news from the Rev. and Mrs. M. C. Ramsay reveals that they are both well. Writing early in June, Mr. Ramsay states: “We are now in Inverness. We spent ten days in London, then five in Edinburgh, then 7 eight in Northern Ireland, then back to Edinburgh for the Assembly, then seven days in Cawdor, and yesterday we came to Inverness. We are having a very fine time.”

**Bibles. –** We have, from time to time, received requests for Bibles containing the Metrical Psalms. The Christian Literature Centre we referred to last issue has a stock of Bibles with the Metrical Psalms; prices range from 10/9 to 57/6. The address is Cnr. Victoria and Florence Streets, Taree N.S.W.

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**MISSION NEWS**

**South Africa:** News has been received that Dr. Andrews has been very ill with undulant fever, a disease contracted through drinking raw goat or cow’s milk. During his first term in South Africa he had two similar attacks, but the blood tests did not reveal the presence of this germ. Proper treatment has been prescribed, and Dr. Andrews is about again, although feeling rather weak. Mrs. Andrews and the children are well.

**Edinburgh:** Dr. Helen Ramsay was set aside for missionary work at the Assembly of the Free Church of Scotland, held late in the month of May. The Rev. Leitch, Moderator of the Assembly, states: “It was a solemn and impressive service.” The Missions Committee of the Free Church of Scotland has asked the Rev. Leitch to visit India, that, in conference with the missionaries, he may suggest the outline of a policy for the Mission, Mr. Leitch hopes to sail for India on 15th October, and will remain there (D.V.) until the end of January.

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**AN APPEAL FROM THE GENERAL TREASURER**

When the Synod Committee on Publications met in April, considerable concern was shown regarding the fact that publication expenditure did not match income. I will just refresh your minds on the position as revealed in the balance sheet for the year ended 31st December, 1953. Total expenditure was £198/11/8, and to meet this we received subscriptions amounting to £106/5/9, and donations and special collections amounting to £36/7/11. The net result of the year was a deficit of £55/18/3. At the beginning of 1953, a debit balance existed of £156/10/2, and this was liquidated by a transfer of a similar amount from a legacy created by the will of the late Mr. A. MacDonald.

It may be argued that as our church magazine is an important part of our Church's witness, the need for making the magazine pay its way is of secondary importance. If this argument were applied to all our church ventures, we would soon have a serious situation in our church accounts.

The written word has not been superseded as a medium for spreading knowledge. Reading is usually the partner of reflection, and therefore our church magazine may be regarded as an important medium through which our Church's principles may be thoughtfully presented. The Rev. Kenneth MacRae, in his farewell messages to the St. Kilda congregation, emphasised on three separate occasions that in the absence of a faithful proclamation of our Church's principles, a generation could well see the end of our denomination. Mr. MacRae's remarks were particularly directed to the matter of instructing the young. Having regard to the scattered nature of congregations, the magazine affords an opportunity to reach many who are perhaps unable to contact the church as regularly as they would wish.

From the figures I have given, you will see that we are...
coming short of our annual expenditure on the magazine by about £50. I would therefore appeal to you to help in putting the magazine on a sounder financial base. You are the best judge of what you each can do individually, and I know only too well how the demands of various funds mount up, but may I suggest that you ensure that your subscription is brought up to date, and when remitting it to Mr. Webster, you could add some small contribution by way of a donation.

It would be a great encouragement to all who are concerned with the production of the magazine if it could be published free of debt. I am appealing to you all to cooperate in connection with this matter, and it would be a great source of satisfaction to the Publications Committee if we could announce (D.V.) at next Synod that the magazine is paying its way. – H. C. N.

SOME CHANGES IN OUR CHURCH PAPER

At the recent annual meeting of Synod, consideration was given to an alteration in the title of our Church paper. It was realised that, consequent upon the change of name of our Church to the Presbyterian Church of Eastern Australia, the title “The Australian Free Presbyterian” was no longer suitable. Accordingly, the title “Our Banner” was chosen, and future issues of the magazine will be published under this name.

The attention of our people is also drawn to the fact that, with the exception of the leading article, the magazine is now being printed in eight point type, thereby considerably increasing the contents of each issue.

To cover the increased cost of printing, and in an endeavour to make our paper self-supporting, the annual subscription has been raised to 10/-.

BOOK REVIEWS

“THE RESURRENCE OF ARMINIANISM”

By Kenneth A. MacRae, M.A.

(Chronicle, Inverness); 1/6

The Rev. Kenneth A. MacRae, while on a voyage to Australia in 1953, wrote a booklet under the above title. The pamphlet is interesting, and reveals the state of religious life in Scotland from the viewpoint of a minister of the Free Church of Scotland. The opening chapters contain a scriptural examination of Arminianism, and such subjects as “Predestination,” “Total Depravity,” “Faith,” etc., are discussed.

Mr. MacRae says, “Arminian doctrine can be presented in a very plausible way, and, because of their logical nature, they tend to win assent of a mind which has not had the advantage of a sound scriptural training.” The neglect of the Shorter Catechism has contributed greatly to this state of affairs.

In a survey of the historical aspect, Arminianism is described as the greatest contributing factor to the union of 1900 between the Free Church of Scotland and the United Church of Scotland. “The stout, uncompromising Calvinism of the Standards (Westminster Confession, etc.) of the Free Church became intolerable” to the so-called “Evangelistic Party,” under the leadership of Dr. Rainy.

The writer maintained that Modernism was unknown in either the new United Free Church or in the Free Church of Scotland. The United Free Church was Arminian, and the Free Church of Scotland was Calvinistic. Modernism infiltrated into the Church following the Moody-Sankey Revival.

Mr. MacRae points out that the danger of the position, that reached its climax in 1843 and also in 1900, is again being made manifest within the Free Church; saying: “I venture to sound this warning note, in the hope that the Lord in His mercy will arouse many who sleep at ease in Zion to a sense of the dangers by which their citadel is threatened, dangers without and within, and especially to the greatest danger of all, the infiltration of Arminianism.”

Reference is also made to the “Lewis Revival.” Mr. MacRae, who has been a minister in the island for over 20 years, states that this movement as described by the Rev. Duncan Campbell at Keswick, 1952, is a complete misrepresentation of the facts, and that “unscrupulous distortion and absolute falsehood” disfigure the propaganda which accompanied and followed this movement.

OBITUARY NOTICE

N. Campbell: Mr. Neil Campbell passed away at “Lily Bank,” Wauchope, on Thursday, 15th April. The late Mr. Campbell had been confined to his bed for some two or three years, and much of this time was spent in hospital. Just a few days before his death he was removed from hospital to “Lily Bank,” and he was delighted with the prospects of spending a little time with his relatives, whose home he looked upon as his own.

Mr. Campbell was of a bright disposition. He was widely known, and had many friends. He gave evidence of having a saving knowledge of the Lord Jesus Christ. – J. A. H.

The passing of Mrs. Alex. Anderson (nee Morrison), of Warregah, removes one who was a member of long standing in our Chatsworth Congregation. Of a gracious personality, her life was marked by a deep-rooted love for her Lord, a fact which enabled her to bear, with unfailing patience, the pain which oftentimes accompanies the infirmities of age. Her earlier life had not been without its trials, for she was predeceased by her husband, a worthy and beloved Elder of our Church, and three sons, the latter dying in early manhood, after a lingering and distressing illness.

Until recent years, when her health began to fail, she was most diligent in her attendance upon the means of grace; she was also warmly devoted to the cause of missionary enterprise (her sister was a missionary in Tonga). By her Christian character, and worthy example, she constantly lived out the faith she professed.

To her family, two daughters (whose loving ministrations and tender care did much to bring comfort to their devoted mother in her decline), and a son, who worthy upheld the family tradition, we extend our deep sympathy.

Some months ago, Mrs. C. Bathgate (nee Mackay) passed from this life, with its cares and sorrows, to the life where there is “no more death, neither sorrow, nor crying, for the former things are passed away.”

For some years prior to her end, she had been a patient sufferer, which she bore with a resignation which
found its origin in a firm trust in her Saviour. Kindly and gentle in her way, she was always solicitous for the well being of others. Truly it can be said the memory of “the just is blessed. To her sorrowing family, and especially to Mary whose nursing care and devotion brought great comfort to her beloved mother, we extend our warm sympathy.

ACKNOWLEDGMENTS

The General Treasurer gratefully acknowledges the following amounts:

**Missions:** Grafton, £35/2/6; Hunter Barrington, 8/-;
St. Kilda, collection at Dr. Andrews meeting, £17/1/-.  
**Training of Ministry:** Grafton, £20/1/-; Hunter-Barrington, £2/19/-.  
**Synod General Fund:** Received from Mr. Neil MacPherson, being balance of pre-Union Synod Expenses Fund, £25/17/6.  
**Rev. K. A. MacRae’s N.S.W. Expenses:** Maclean, £15/16/-; Hunter Barrington, £5; Additional £4/4/-.  
**Rev. M. C. Ramsay’s Overseas Expenses:** Hunter Barrington, £1/10/-; St. George’s, £20.  
In addition to the above amounts, the following was received by Dr. Andrews at meetings out with our own congregations. These items were adjusted with Dr. Andrews against expenses incurred. Murwillumbah, £12/10/-; Ballina, £2/6/-; Alstonville, 5/5/-; Tamworth, £6/1/-; Dutch Reformed Fellowships, Sydney, £19/3/-.  

SEARCH WORK

Matthew, chapter: 22-24

1. How did the guests who were bidden to the marriage treat the King’s invitation?
2. Which is the first and great commandment?
3. What Old Testament names are found in chapter 22?
4. Write out the verse which teaches who is our Master.
5. What did Jesus teach concerning him that shall endure unto the end?
6. Write out the verse which refers to things that shall pass away, and to something which shall not pass away.
7. Why are we told to “Watch”?

Answers to he sent to Mrs. J. C. Robinson, Woodford Leigh, 3C., N.S.W.

SEARCH WORK RESULTS

March-April

H. King, 97, 100; J. King, 100. 100; P. King, 97, 100; E. King, 90, 100; D. McSwan. 95, 100; J. McInnes, 100, 100; I. Rees, 85, 85; F. McInnes, 100; M. Hollis, 100, 100; D. Wallace, 100, 100.

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