The Apostle Paul is the human author of the epistle, which was addressed by him to the Church of God at Corinth. Among them were a large number of God's people, but, at the same time, there were among them those who were Christians by profession only, and not by regeneration, and in reality. This has been true of the professing Church of God in all ages. A number have been God's people, and a number have been Christians only by profession. In the parable of the ten virgins we read of five wise and five foolish; the wise were distinguished from the foolish by having oil in their vessels; when the time came they were ready, and went in to the marriage, and the doors were shut. The foolish had only the lamps of profession, and were shut out. We read also that, at the last day many shall say unto Him, “Have we not prophesied in Thy name, in Thy name done many wonderful things,” and He shall say, “Depart from me, I never knew you.” The words of our text were addressed to Christians in Corinth 1900 years ago; but are applicable to the Church of God in all ages – “Ye are God's building.”

Observe the Apostle's description of the Church of God. Using a figure of speech, he says: It is like a building. This building has a proprietor. God himself is the proprietor, the Father, Son and Holy Spirit, the triune Jehovah.
Every building is upon a certain site. Now the Church of God is built in this world; this we know on the authority of Scripture, in the words of Genesis. “In the beginning God created the heavens and the earth by the word of his power.” The Lord Jesus Christ is the foundation, and the only foundation, as is stated in the last part of the chapter – “and ye are Christ’s; and Christ is God’s.” The Lord Jesus Christ is the second person in the Trinity, equal with the Father in the possession of all Divine attributes, and with the Holy Spirit. He then is the only foundation. Every building is composed of certain materials; it may be wood, it may be brick, or it may be stone. This glorious building is composed of living stones; in other words, they are sinners, and they all belong to God in a very special way; they are God’s by creation; they belong to Him by purchase; they belong to God by conquest; they belong to Him by their own act of self-dedication; they are made willing in the day of God’s power. God chose ministers and Christian men to gather in the flock. He Himself is the great Shepherd of Israel. All His ministers are under-shepherds; and as such it is their duty to point the gaze of all to Christ. All ministers belong to Christ. There are various kinds of ministers. There are some who were never sent out by Christ to preach the everlasting gospel. They might be sent out by the Church, but not by Christ. We may say of these in the words of another: “To whom the hungry sheep look up, and are not fed.” or as Dr. Duff has said, “A minister with a little grace is dangerous thing; but a ministry with no grace is an accursed thing.” It is then quite impossible for unconverted ministers to build up the Church of God.

Every building has an architect. The Lord Jesus, or the Triune Jehovah, is the great Architect of the Church of God. He has been from all eternity. We have spoken of the site upon which the Church is built. And upon that site there is a race of men called the human race, formed in God’s own image (“let us make man in our own image”). But that race sinned against God – became apostate. They are then in a sinful and apostate state. But God foresaw the sin and fall of man; and made a glorious provision expressed in the words, “When there was no eye to pity, and no hand to save, God’s eye did pity and His right arm did bring salvation” – “Deliver from going down into the pit, for I have found a ransom.” The Lord Jesus Christ from all eternity is the foundation stone. This was predicted as far back as the fall of man in the words of Genesis: “The seed of the woman shall bruise the head of the serpent.” And the great theme of the prophets was Christ. Isaiah wrote in chapter 53rd, “He was wound-ed for our transgressions, and bruised for our iniquities.” And this applies more or less to all the prophets and to the people of God – all pointing to the coming of Christ. Thus, when John the Baptist came, he pointed to Christ, saying; “Behold the lamb of God, who taketh away the sin of the world.” This building has a great foundation. Christ Himself is that foundation. It is said, “Behold, I lay in Zion, a stone, a sure foundation. Christ then is that stone. He is called a stone, because of His stability and durability. He is the Rock of Ages. “Heaven and earth shall pass away; but My words shall not pass away.” Then He is a tried stone – tried by God’s people. They have never found Him wanting. Peter was Divinely taught when he said, “Thou art the Christ, the Son of the living God.” He knew that the Lord Jesus Christ was the great foundation; for he heard Him say, “Upon this rock will I build My church.” Papists say that the rock was Peter; but we know that the rock confessed was Jesus Christ – “And the gates of hell shall not prevail against it” – the rock confessed. Now there are various ideas concerning Christ. Unitarians say, He is simply a man. Socinians and Arians say, He was the highest of all created beings. But the Word of God says, He was the God-man – “God with us.” “Thy throne, O God, is for ever and ever.” Now it is on this great principle that the Lord Jesus Christ is building His church – “I will build My church; and the gates of hell shall not prevail against it.” They have often tried to dethrone Christ; but “He that sits in heaven shall laugh; the Lord shall scorn them all.”

But, my friends, consider the superstructure of the building. All these are living stones. A stone has no life. How then are these living stones? In a state of nature they had no spiritual life, till God breathed into their souls; and by His grace plucked them as brands from the burning, They were down in the quarry of nature till God in His mercy convicted them of their sin, their moral pollution and their danger. The Holy Spirit’s work is like the work of the Father and the Son – perfect. We have a description of this in the 40th Psalm: “He took me from a fearful pit, and from the miry clay; and on a rock he set my feet.” That rock is the Rock of Ages. Then they are brought into a state of salvation. We may describe. They are, first of all, regenerated – their whole nature changed. “Ye must be born again – Except a man be born again he cannot see the kingdom of God.” And they are brought into a state of justification through faith in Christ. Papists say, salvation by works and faith in their own merits; Luther and the reformers preached justification by faith in Christ alone – “Being justified by faith, we have peace with God.” Again, they are brought into a state of adoption. We hear of the universal fatherhood of God; which is indeed a heresy. The Lord Jesus Christ said to the unconverted, “Ye are of your father 420 the devil.” No man becomes a child of God till he believes, repents and by faith in Christ is brought into a state of justification: then he is adopted into
God's family. Need I say they are all in a holy condition; they are all holy men and women. This must be the case where the spirit of God dwells and reigns. Holiness to the Lord is a mark by they are known: and this is necessary for God's own glory; necessary for their own happiness; necessary that they might enter heaven; for "without holiness no man shall see the Lord."

Now concerning the workmen employed, they are very often ministers and these are the ascension gifts of Christ – “And he gave some apostles, some teachers, etc.” All these are His ascension gifts given by Him to the Church of God from time to time. In our own Church and throughout the whole of Christendom there is great need for men who first of all give themselves to the Lord and then to the Church, saying “Here am I; send me.” In view of this need let us pray that God would send men after His own heart into His harvest field.

Observe the principles by which these materials are united together.

The first is faith, and that faith unites them to the Lord Jesus Christ. Then they embrace Him, they accept Him, they rest their soul's salvation upon His finished work alone. That faith is of the operation of the grace of God. Have you that faith in Christ? Some people say we may be Christians, and reject the Word of God, and they say there are mistakes in the Bible. I cannot reconcile these two things. I believe that if a man be taught by the Spirit of God he will accept the whole Word of God: The Lord Jesus Christ said the Scriptures cannot be broken, “Heaven and earth shall pass away, but My word shall not pass away.” Another principle is love, love supreme, whereby the Christian can say, “The love of Christ constraineth me.” The child of God exclaims, “Whom have I in Heaven but Thee?” Christ is loved with supreme love; and is He not worthy of it? There is brotherly love. The Christian loves all God's people wherever they may be found, and for the reason they are God's people and reflect His image: “Behold how good a thing it is, and how becoming well, together such as brethren are, in unity to dwell.”

But observe the special design of the erection. It is to be the habitation of God. God, the Holy Spirit dwells in the heart of every believer, so that his body becomes the temple of the Holy Spirit, and Christ will reign in the Church of God. When this is the case there is no inclination to turn the house of God into a place of amusement. We have read of the “Devil’s mission of amusement. The mission of the Church is to proclaim ruin by the fall, redemption by Christ, regeneration by the Holy Spirit, that the mystical body of Christ may be edified. He says, “With this man will I dwell, with him that hath a contrite heart and a broken spirit.”

But observe the beauty of the building. It is a glorious building, the most beautiful building in the whole universe. The psalmist in the 48th Psalm gives a description of it: “Mount Zion stands most beautiful the joy of all the land.” And this is true of God's people: they are the excellent of the earth, in whom is all delight.” And I might here point out one or two attractive features; They are, first of all, clothed with the perfect righteousness of Christ. God sees no sin in them. He says “thou are all fair, my love: there is no spot in thee.” When He looks upon it, the Church of God is all glorious within; there are faith, repentance, meekness, etc.

Now observe the blessedness of being part of this building: those who belong to the building are heirs of God and joint heirs with Christ Jesus. And Christ say, “I give unto them eternal life and they shall never perish, neither shall anyone pluck them out of my hand.” And there is between them and Jehovah an everlasting covenant sealed by the oath of Jehovah and the blood of Christ. The head of the building is Jehovah, the believer resting upon this covenant, can say, “although my house be not so with God, yet hath He made with me an everlasting covenant, ordered in all things and sure.” All the promises belong to them; which are all yea and amen in Christ: and all privileges belong to them; they can say, “I am my beloved's, and my beloved is mine.” This building is also a place of safety. The proprietor will never allow the Church of God to be broken down, in words already cited, “the gates of hell shall not prevail against it.” Kingdoms shall fall, but the Church of God will last for ever. See then the importance of building upon the right foundation not upon wood, hay or stubble; but upon the Rock of Ages. And let us contend for all the doctrines made known to us in the Word of God. We have no right to let go one of God's truths. In connection with the proposed union of the Churches in Australia there a number of essential truths omitted from the proposed basis of union, let us mention the inspiration of God's Word, the great doctrine of justification by faith, together with others. Are we to leave these doctrines open questions? Let us rather “contend earnestly for the faith once delivered to the Saints.”

The happy secret of retaining our mercies is to receive and enjoy Christ in them; to turn every blessing bestowed into an occasion of knowing and loving and enjoying more of Jesus apart from whom poor indeed were the most costly blessing. – (Winslow). 422

ADDRESS OF MODERATOR OF ASSEMBLY.
Fathers and Brethren, I thank you for the honour conferred upon me, though I would rather have remained in the more familiar position of clerk. One cause of thankfulness is that death has not thinned our ranks since we met last year, but some of us have been made to feel that we may not see many more sessions of the Assembly, and we regret the absence of Rev. S. P. Stewart, through a trying affliction, which we pray may soon be removed. Another cause of thankfulness is that though we are few in number we are still able to hold up a “Banner for the Truth.” A Presbyterian minister who is hostile to the Free Church because it does not change with fashion and the taste of the times, meeting me in the street said, “I suppose you think yourselves the pure merino.” The reply was, “We do not set ourselves up above others, but you cannot deny that our Free Church principles are the pure merino,” and he went away angry. Someone asked a Free Church woman “Why don’t you join the proper Presbyterian Church?” and she replied, “What is there that is improper about the Free Church?” To this there was no answer; because no one can find fault with our principles. We may disgrace them, but they will never disgrace us; and we should never be ashamed of them. Our principles are founded upon the Word of God, and those who are ashamed of them, are ashamed of Christ, who has said, “If we confess Him before men He will confess us, but if we deny Him He will deny us.” A Mormon preacher at the close of a service stood up in the congregation and asked, “May I ask a question?” I said, “You may ask one.” He then asked, “Will you publicly declare that your Church is the only true Church?” I replied, “I hold that the true Church consists of the true believers in all the Churches.” He retorted, “Then you hold that there are true Christians in the Church of Rome.” The answer was, “I would be very sorry to think there were no true Christians in the Church of Rome, and I hope there are some among the Mormons,” He said, “The Church of the Latter Day Saints is the only true Church, and if you will say the same of your Church, I challenge you to debate with me.” I replied, “the one you should debate with is Archbishop Kelly, who makes the same claim for his Church, that you do for yours.” Though we are not so narrow as to think that the Free Church is the only true Church, yet we may claim that it is one of the most Scriptural Churches, because it stands for the Reformation principles which requires the Church to be Scriptural in worship, doctrine, and polity. In one sense purity of worship is the most important, because it was through the worship, that the church has been corrupted in every age. Innovations in worship have also been a fruitful cause of divisions. The Jewish troubles began with the introduction of idolatry into their worship, and God punished them by sending them into captivity into Baby-lon, the headquarters of heathenism, with the result that when at length they came out of Babylon they so loathed idolatry, that they have been afraid of it ever since. The Jews to this day will not tolerate a picture of Abraham in a synagogue window, for fear it may lead to idolatry; and I believe the Jews will never again countenance the worship of images. The divisions and troubles of Protestantism have largely been caused by sensuous practices in the worship brought in to please the careless. In an increasing number of churches today, what is called the worship of God is a kind of entertainment. In my own town recently, the evening service at the Methodist Church was a cantata, and at the Presbyterian, which was once the church of the late Rev. William McIntyre, the service on Sabbath evening was, “A father and son tea meeting.” It is said that in more than 5000 churches in America there are motion pictures. Those exhibitions have been a curse on week nights, but they will become a greater curse in the churches on the Sabbath. Dr. Sprague says, “Soon the church without a motion picture equipment will be as completely out of the swim, as the church without an organ.” Those who approve of the one as all attraction cannot object to the other. In America there is a craze for dances at week evening church functions, and at a Methodist Conference 300 ministers voted in favour of permission to hold church dances, and yet statistics show that 80 per cent. of the fallen women of America trace their downfall to the ballroom. The “King's Business” say that two girls were expelled from a school because they would not attend the school dance. They were not expelled for bad conduct of any kind, but because they wanted to abstain from what might injure them morally and spiritually.

We also aim to be Scriptural in doctrine, with the result that we preach the Gospel declared by the Apostles, and which has been in every age, the power of God unto salvation. Many think that because so much has changed that our opinion of the Bible should change, and that we should find a new Gospel. A sceptic visiting this church recently said, “When I was here some years ago the church was lit with gas, but now it has the electric light, otherwise the congregation is out of date, because the doctrine preached has not changed, and the worshippers still believe the miracles of the Bible.” Men with sceptical views forget, that the Bible being a work of God cannot be improved. It is “perfect, converting the soul.” Like its Divine author it is “the same yesterday, today, and forever.” It is called, “the everlasting Gos-
pel” because it is suited to every age. All attempts to make it to suit the times have been disastrous, some have made the mistake of trying to make science harmonise with Genesis, only to find out later, that the science was false. The wise plan is to try to make science harmonise with Genesis, for in the end the Bible will be found to be correct. Science once said that Genesis was wrong, because it said that light came before the sun. Now they admit that light did come first, and that the sun is only a large lamp or light. The scientists also said that Genesis was wrong, because it said that vegetation came before marine animals: now they admit that Genesis is right, and that they were wrong. How did Moses know, right at the beginning of history, what astronomers and geologists have only recently discovered? There can only be one answer, namely, that he was Divinely inspired. Our Lord said, “O fools and slow of heart to believe all that the prophets have written,” and that those who do not believe Moses will not believe him. Paul also said in his great defence that, “he believed all things in the law and the prophets.”

We also contend for Scriptural government, with the result that no church has a more perfect polity. It has been remarked that Episcopalianism provides order without liberty; Congregationalism, liberty without order, but Presbyterianism supplies both liberty and order. Just now a dark cloud threatens everything in the world, but our hope is in God who will in His own time cause the cloud to pass away, and the sun of Righteous arise, and then the faithful shall shine forth as the sun, in the kingdom of Him who created the universe. Seeing the cloud to pass away, and the sun of Righteousness to shine forth, we may rely on the assurance of our Lord, “In due season we shall reap, if we faint not.”

REMINISCENCES OF AN ELDER.

When God created man and placed him in the Garden of Eden He said “It is not good that man should be alone, I will make a helpmeet for him.” Then he said, “Be fruitful and multiply and replenish the earth.” It was not only the small portion they then inhabited, but the earth in its great expanse. Man misunderstood the Creator's plans, and after the deluge, a colony lived in the land of Shinar, or Babylon, a great plain. They knew not what was beyond the horizon, and they were afraid that unless they had some rallying point they would be lost if they went out from the centre where they established their homes. They therefore resolved to build a great tower, that could be seen from a great distance, to which they would return when they strayed away. This plan would have been excellent if the Creator had intended that they should live in communities like a hive of bees. “Be fruitful, and multiply; and replenish the earth” was the injunction of the framers of the universe, and His purpose was clearly shown in that command that the earth was to be peopled by man wherever it was fit for habitation, wherever grass grew or rivers ran, where there were means of irrigation, and water for man and beast. God has implanted in the minds of many of his subjects the desire for travel, and exploration, and much good has been done in that way. New countries have been discovered, at great cost to the lives of the explorers. The blessings of the Gospel of our Lord and Saviour Jesus Christ have been carried to heathen nations, and is now preached in five hundred different tongues. Many good men have sacrificed their lives to that noble cause. The early Apostles, especially the Apostle Paul travelled long distances, at great hazard, and endured much suffering in the great cause – the spread the Gospel. It is very pleasant reading, the friendly intercourse that existed between the Apostle and the nations and cities he visited, although it is in a great measure one-sided. Yet we can judge from the messages sent much of how they were received by the people. We often feel that we would like to see some of the letters the Apostle received from his friends in Rome, in Corinth, Gallacia, Ephesus, Colosse, Phillipi, Thessalonica, and from his beloved Timothy and Titus. We would like to know how Onesimus fared when he returned to his master Philemon. The beautiful letter that Paul sent to Philemon must have paved the way to a happy reconciliation. No doubt Paul must have received many loving letters in reply. We can gather that much from many allusions in Paul's letters. Friendly intercourse between Christians should be encouraged, for the benefit of visitors and visited. Ministers should often exchange pulpits, for their own sakes and for the sake of the congregations visited. Elders and deacons should also, when opportunity offers, visit the different congregations connected with their church. And if they have talents for ministering make use of them according to their ordination vows. With the above preface, will you, Mr. Editor, kindly permit me to give my friends, through the columns of our Magazine, an account of a ramble made by an old elder of the Free Church, among the congregations of that Church in New South Wales. I may mention, first, the people of the Richmond and Brunswick rivers, although they were not included in this tour. But I made an exhaustive tour among them some years ago, and later in the company of the Rev. John Sinclair. I have no doubt my friend will bear me out when I speak of the pleasant time spent among the McPhersons of Ruthven, Donald Cameron of Coraki, Mrs. Campbell of Mullumbimby, and many others, all true Free Church people. It is regrettable that on account of the difficulty of securing labourers, those warm-hearted Highlanders have been sadly neglected. But as we are having more students in the field, they may have more attention paid to them in future, than has been done in the past.

In the Clarence River there are two congregations, Grafton and Maclean. The Grafton congregation is presided over by the Rev. H. W. Ramsay, and the Maclean by the Rev. T. M. McLean, Maclean of Maclean, as the Rev. S. P. Stewart has styled him. The Grafton charge consists of Grafton and Brushgrove. The people are very much scattered, and those at a distance do not attend very well. It is a pity that those whose fathers were so loyal to the Free Church should not make an effort to attend the church of their fathers. Of course there are those who from infirmities of age are unable to attend. They are excusable. But the young people, sons and daughters of parents who feared the Lord, and walked in the paths of righteousness, are inexcusable. I cannot understand how people, descendants of Highlanders, especially, can keep away from the church of their fathers. But enough of this. I attend church because it is the House of God, not because certain ministers are preaching.

The next congregation visited was Maclean. I think, the premier congregation of The Free Church in Australia. Hamilton, in Victoria, from latest reports, seems to be aiming at that honour. The Maclean congregation had the privilege of having the services of an
earnest, faithful servant of the Lord for the long period of forty years. But notwithstanding
the blessings they enjoyed, the congregation was not always prosperous. There was a time of
serious depression, when the Lord's presence seemed to be withdrawn. The minister was
faithful. But from causes which it is not necessary to mention here, the congregation sank
very low numerically and financially. For a number of years there were no elders nor proper
organisation. At last two elders were ordained, and they with the minister formed a Kirk
Session, and things began to improve, more elders were ordained. The membership
increased. But when there was a prospect of increasing prosperity, their minister, who was
now a very old man was called away to the higher life. My limited space will not permit to
enter into details of the virtues of that faithful minister. A short account of his history
appeared in the local papers a short time ago. The congregation were now without a minister.
And although many attempts were made to get a minister from the Free Church of Scotland
they all failed. So that they were for the long period of eight years in a destitute state, and yet
not destitute. After the death of their minister the Kirk Session resolved with the help of their
Heavenly Father, to keep the service going until such times as the Lord saw fit to send them
a labourer. The elders had increased to eight by that time, and they were all gathered around
their minister's bed when he died. And let me say just say here, without entering into details as
to their fitness to fill the office to which they were ordained, that each and every one of
them was enabled to offer prayer at the bedside, or in the adjoining room when their dear
friend was dying. The elders, therefore, kept the services going until they were relieved by
visiting ministers which was repeated often by all the ministers of our church. The Rev.
James Henry, from Scotland visited the country with Mrs. Henry, and after twelve months
returned to Scotland, and came out a second time. Mr. H. W. Ramsay, now Rev. of Grafton
laboured for some time in Maclean, also Rev. J. Watson Smith from Victoria, and John
Ramsay and D. McDonald, students. And we must not forget the Rev. John Urquhart who
spent a month at Maclean, and who, besides supplying the pulpit delivered several very
interesting and instructive lectures. The congregation in that way instead of diminishing
increased in strength, so that when they gave a call to the Rev. T. M. McClean they were in a
prosperous condition. The church had been kept open every Sabbath during the long period
when they were without a minister. The sustentation fund was collected every six months,
and on account of the assistance given by the elders in the services, which was, of course,
gratuitous, there was always enough of money to meet the expenses of visiting ministers in a
liberal form. The congregation also recognised the necessity of more liberal church door
collections when they had visiting ministers, a custom we would earnestly recommend to all
our congregations. The Maclean congregation which consists of Maclean, Chatsworth, and
Palmer's Island, has an earliest and able preacher in charge: seven faithful and energetic
elders, and a working committee of some of the best men in the congregation, who are
remarkable for the unity and harmony that exists among them. A great deal of the success of
their labours is due to their wise and energetic Secretary. Added to the above, there are
nearly a hundred members on the roll. They have built a manse for the minister which he
does not occupy. They have enclosed the manse and church grounds with a brick and
concrete wall and iron railings, besides repairing the church, putting everything up to date,
except the seats in the church. It is a rare see anyone sleeping in that church and I do not
wonder at it. The person who could sleep on those seats must be void of all feeling. However
I understand that a movement is on foot to provide new seats, and that much needed reform
will probably be carried out before this sees the light. But I must proceed on my journey, and
here I must depart from the ordin-
ary course of my peregrinations, and tell of a visit I made to the Hastings at the opening of the
church. I have paid several visits to that fine congregation, and in the ordinary course I should
speak of my last visit. But I am anxious to give an account of that important function. I may
explain here that suffer from a trying infirmity, being slightly deaf, just enough to hinder me
from hearing anyone speak unless I am very near them. Therefore I cannot describe made
the address made on that occasion, nor do I think it necessary as a full report appeared in the
local papers, and in our own Magazine, at the time. So I will pass over the opening ceremony,
and speak of the communion on the following Sabbath. There was a great gathering of friends from
nearly all of our congregations. Victoria, Sydney, the Hunter, Manning, Clarence, Richmond,
and I believe Queensland were represented. The Rev. S. P. Stewart, assisted by the Rev. Isaac
Graham from Hamilton conducted the services. The minister began to preach, and I could
understand that he in his usual eloquent manner was enlarging on the life of the Man of
Sorrows, who was acquainted with grief. Not hearing the discourse I closed my eyes and the
following scene passed before me:—

I saw in my mind's eye a crowd gathered in a foreign land, a crowd of fierce and wild
fanatics. They have a rude cross laid on the ground, and they take hold of one who is held as a
culprit by one of their number. They place him with rude and violent hands on the cross, drive
nails through the hands that brake the bread that fed his followers, the hands that were laid on
the sick, and brought the healing flow of healthful blood through the veins; the hands that were laid
on the widow's son and restored him to life; the hands that were raised to heaven imploring a
blessing on his followers. His feet that were anointed by Mary Magdalene with her tears, and
wiped with the hair of her head: those feet that were embraced by the Syrophoenician woman
while pleading for her daughter, those blessed feet were pierced with cruel nails. The cross was
raised by the exulting crowd, the base placed in a deep hole in the ground, the earth filled in and
rammed to keep it steadfast. Then the rage of the violent crowd found
vent and poured out their
execrations on the devoted head of the Lord of Glory, while the blood trickled down his face
from the crown of thorns placed in mockery on His head, and oozed from His hands and feet.
And in all that multitude there was no one who dared to minister to him in His agony. He cried 'I
thirst,' and no ministering angel was sent by the Father to give him a cup of cold water. No, He
was drinking the cup of the iniquity of a fallen world, and He had to drink it to the very dregs.

I see another scene. A great multitude are gathered together, many of them the
crowd that stood around the cross. They are gathered together on a great feast day, and one
of the followers of the Man who died on the cross, once a craven coward, but now a brave
champion stands forth and addresses that crowd, telling them the history of that noble martyr
and explaining the mystery of the plan of Salvation. He told them, in language that lacerated
their hearts, that they had crucified the Lord of Glory, and they cried out in the agony of
remorse, “Men and brethren what shall we do?” “Repent and be baptised every one of you.”
Peter replied. The result of that great sermon on Christianity was that 3000 embraced the
Christian faith and became followers of the Man who died on the cross. Behold the man!
The man who was degraded who was spit upon; Who suffered every indignity that his cruel
enemies could devise, is now their King, riding forth, conquering and to conquer, and
thousands are flocking to his standard. “Hosanna to the Son of David,” “Blessed is that
comes in the name of the Lord; Hosanna in the highest.”
denied his Master has fought and conquered for him, even unto the death. Others have gone
before, Stephen, James, Paul, and many others, have yielded up their lives, gladly, and gone
down in those heavenly mansions which the Master had prepared for them.

The Pagan enemies of the Master are at work. Their leader Apollyon is marshalling
his forces, and many of the bravest followers of the Master give their lives for His sake. But
victories are gained all along the line. The cause prospers, and the Kingdom of the Lord is
being established throughout the earth.

While exulting over the victories gained by the Master's army a dark cloud seemed
to envelop me, and out of the cloud came a fearful beast, scarlet in colour carrying a woman,
clothed in garments of purple and scarlet. This was the leader of a great army that professed
to follow the Master, but were in reality followers of Apollyon, descendants of the Pagan
persecutors of former history, rebels, apostates, renegades. These joined with Apollyon's
army, and created great havoc in the Evangelistic army, until a warrior arose, and like David
challenged Apollyon to mortal combat, marching up to the enemy's citadel, and nailing his
challenge to its gates. He went down to meet the enemy with no armour. But, like David
in the strength of the Lord of Hosts carrying a sling, and the Master had given him a white
stone with these words written upon it, "Thou shalt worship the Lord thy God and Him only
shalt thou serve." And with this stone, hurled at the demon, he brought him to the ground.
But the war was now raged more fiercely than ever, and many prisoners were taken, which
the enemy tortured and committed to the flames.

Another scene presents itself to me. Another great concourse of people were gath-
ered together. A stake was driven into the ground, a martyr fastened to it, faggots heaped
around, and the cruel persecutors venting their wrath, as was done to the Master. He who
is now to suffer had been a true follower of the Master. But like Peter through fear of death
recanted, signed his recantation, but afterwards like Peter repented, and when the fire was lit,
and the flame rose around him, he held out his hand, that hand that had transgressed,
exclaiming, "That unworthy right hand," and held it in the flame till the fingers dropped off,
exclaiming, "Oh that unworthy right hand." The war continued, sometimes the enemy
prevailed and sometimes the Master's forces until the man of iron came to the front, and then
the enemy fell before him, and their leader Apollyon, and the scarlet woman lay at his feet.
This lasted for a few years when the Master's forces enjoyed such a peace as they had never
enjoyed before. But the Man of Iron died, and then the enemy began to prevail again. The
Master, before his departure left a will in which were instructions to guide his followers in
the conduct of the war. These instructions were strictly adhered to by the Man of Iron and
his followers, and therefore victory crowned their efforts. But a powerful party, who had
been the followers of the Scarlet woman professed to become followers of the Master, but
still retaining many of the evils that existed in the army of that evil woman, who was now
practically out of the contest, now gained the ascendancy and the war raged fiercer than ever,
and the followers of the Master suffered renewed persecution. The new party held that the
temporal ruler was their leader, while the other would have no ruler but the man who died
for them on the cross. The master instructed them that while He was their captain, they, his
followers, should all be equal. He showed, by his own example, that they were to be humble,
and not to claim superiority over the others. He washed their feet to show that when He, their
Master acted as their servant, they should be servants, and not masters. Fierce and cruel
persecutions continued and many gave their lives in support of the Master's cause.

Another great assembly passed before me, in one of the great cities of the
contending armies. In a large church the faithful followers have been hearing the Master's
will read, and one of their number explaining the provisions therein. The people retire to the
churchyard, and there, on one of the flat gravestones, they sign a declaration, setting forth
that they have only one spiritual ruler, and Him only will they serve, and will defend his
cause even unto death. This document was carried through the land and thousands of
signatures were attached, many with the blood of the writers. The people were faithful to
their promise, and many suffered cruel persecution.

Yet another scene presents itself to me. A warrior arrives from a foreign country,
with an army, professed followers of the Master. He is joined immediately by the faithful in
the land, and war is proclaimed against the apostates. The apostates are put to rout, and the
army of the Master is every way successful, and a new government according to the Will of
the Master is established in the land, to be the law of the land for all time. Peace was now
established, and happiness among the people which continued for many years.

One more scene passes before me. In the city where the covenant was signed a large
concourse of the servants of the Master met to protest against the encroachment of their
rights as followers of the Master. The principle for which their fathers had contended,
and given their lives was the subject of debate viz: the principle of the leadership of the Christian
army. The Government claimed the power to appoint and to deprive, to say who should lead the
people, and who should refrain from leading. A majority was in favour of retaining the
Master as their leader or chief Captain. They appealed to the Government, but that body
would not give in. They said you must be ruled by our Sovereign. They replied "We will be
obedient to our Sovereign in all secular things, but to give up the Master as our leader – that
we cannot do." This contest lasted for ten years. Then a deputation waited on the Master, and
they spread the Queen's letter before Him and they prayed for His advice and assistance. He
answered in these words: "I am your God, and ye are my people; therefore come out from
among them, and be ye separate." Their resolution was taken, and at the Assembly one of
their number went up to the table placing a document upon it stating that they were resolved
to follow the Master at all hazards. They would not agree to any terms offered them by the
Government that would deprive the Master of his allegiance from the Man who died for them. This
done four hundred took up their hats, and according to instructions from the Master, marched out
of the great hall, leaving a small remnant of followers of their earthly sovereign; leaving
their home, their means of supporting their families, and all the earthly comforts which they
had hitherto enjoyed. But the Master had said: "Take no thought saying what shall we eat? or
what shall we drink? or wherein shall we be clothed. For your Heavenly Father knoweth that
ye have need of these things." But seek ye first the kingdom of God and His Righteousness,
and all these things shall be added unto you." And how truly did the Master fulfil his
promise. After they had been tried like Job in the furnace of affliction, they came out more
pure, more refined, and they were richer at the latter end than at the time when they were the
servants of Mammon.

I opened my eyes, and I saw before me in the pulpit, that stalwart exponent of
Protestantism, the Rev. S. P. Stewart, and, gathered around him, as if to give him support, a
number of heroes in the fight. Let me name them. There were Duncan Bain and good old
Sandy his brother, Duncan Graham, the father of the popular minister of Hamilton, and
Robert McKay of Rolland's Plains, Wauchope worthies, John Robertson, the father of J. C.
Robert- 430
son, another popular preacher, and Alexander McLennan, from the Manning; James Ross
and Alex. Anderson from the Clarence; and last though not least, Donald Cameron, all the
way from Coraki on the Richmond River, who has since retired from the contest, and gone
to receive the reward of a faithful servant. If I had to choose from all our congregations
representatives to uphold the cause of the Master. I could not have made a better choice, all
hoary-headed staunch supporters of the Master's kingdom, all sons of fathers who have
fought the good fight, and have kept the faith, and are now enjoying the rest of the faithful
servants. What is the purpose of their gathering? To commemorate the great sacrifice of the
Master. and to follow only in the paths which he trod. To carry to their homes, when they
separate, the glad news that the Master still reigns, and that He is fulfilling the promise made
to His disciples. “Lo I am with you always, even to the end of the world.” – D. McL.

WHY PROTESTANTS DO NOT ATTEND CHURCH.

Sir, – The above question is frequently asked, and Rev. J. Enright and others have
publicly rebuked Protestants for their neglect of the public worship of God. A question
that should be asked is, what has driven Protestants away from their churches? There is no
effect without a cause. Something has caused non-church going. In my opinion, the cause
is the fact that many Protestant services are becoming more and more sensuous and
rationalistic. and less and less devotional and spiritual. In the Bible the place of worship is
called the house of prayer, and the good man is spoken of as “the man of prayer.” and the
great request of the disciples was, “Lord teach us how to pray.” We also read, “the prayer
of the upright man is God’s delight.”

When the services were more devotional and the great aim was to feed the
spiritually hungry, the churches were crowded. The aim now seems to be to make the
worship of God attractive to the careless with the result that the house of prayer is now a
place of music, singing and ritual. These services while pleasant to the eye and the ear
and other bodily senses, contain no food for the soul, and so those who are troubled with a
sense of sin, and have spiritual longings. are sent away hungry, and they say we might
as well stay at home. The hungry man needs food, and we cannot expect him to go where
he longs for is absent.

Let me give some support in my support of my opinion. The late Dr. Dill Mackay
complained to me of many of the services he attended, when travelling, and said “they
were little better than concerts. I said to a gentleman returning from a “Forward
Movement” service (which was crowded, but probably by attracting not only careless folk,
but people from suburban churches). “How did you like the service?” “It was very
pleasant, but I did not feel that I was worshipping God.” Another, visiting a city church.
with his wife, got up during the service and walked out. and the church steward said to
them at the door: “Could you not find a seat?” The lady replied, “We came here to worship
God, but there is a concert going on inside.” At a service I attended, the service was
spoiled for me. and other Protestants and Orangemen present, by the preacher defending
the use of images in the worship of God, and by adopting the eastward position. and by
kneeling at the altar, after the fashion of Romanists, who teach the repulsive doctrine of
transubstantiation. How can Rev. J. Enright and other Federation speakers expect protestants
to attend churches, where the worship has been turned either into a concert or spoiled with
popish practice and teaching?

At a Methodist church recently the Sabbath evening service was a cantata, and the
service at a Presbyterian church took the form of a father and son tea meeting. “The King’s
Business,” says – “Serious as is the picture palace craze in itself, it is likely to become
twofold more the child of hell by regular church services being turned into cinema services.
In America there are between 5000 and 6000 churches with complete equipment for giving
movie shows, and Dr. Sprague, the well known preacher says, – “Before long the church not
equipped to show motion pictures will be as completely out of the swim as a church without
an organ.” Thus many Protestant churches have become places of entertainment and have
ceded to be “Houses of Prayer.” The same is true of ‘some L. O. L. special services. At one,
I attended recently, one speaker spoiled a good address by finishing with a string of funny
anecdotes, which produced roars of laughter, and led more than one gentleman to remark,
“He turned our service into a punch and judy show.”

In addition to this there is the infidel teaching of those who deny the full inspiration
of the Bible – the Protestant’s rule of faith and practice. I regret to have to say it, but I
believe that two thirds of the Protestant ministers of today do not believe in the full
inspiration of the Bible. In so doing they deny that Christ is “The Truth,” and declare Him to
be untrustworthy. Christ said, “O fools, and slow of heart to believe all that the prophets
have spoken.” Thus Christ endorsed the Old Testament and quoted from “all the Scriptures,
the things concerning Himself.” If Christ cannot be trusted with respect to past history, He
cannot be trusted at all. I could name preachers who have told their hearers, that the Bible is
not true. Christ says, these preachers are fools, and they make fools of those who go to hear
them. and accept their teaching.

We read of Gideon’s 32,000 men, that 22,000 were cowardly. 9,700 were lukewarm
or weak kneed – they went down on their knees. This left only 300 who, like himself, were
brave and faithful. Protestants may be divided in the same way. The majority are cowardly
or timid, and most of the rest are lukewarm. These would like to see Protestantism supreme,
but are not willing to deny themselves for it. The brave and faithful, who are willing to deny
themselves for the truth are comparatively only a few. These attend the worship of God as a
Christian duty. And not because of sensuous attractions. These are the only people Rome has
need to fear, and these are the people God will use. as He did Gideon’s 300. Get rid of the
professors and ministers who teach German Rationalism, and restore the faith of people in
the Bible as a rule of faith and practice, and then Protestant churches will be crowded again
with true worshippers, and panic will seize the papal legions. and they will flee away, as the
Midianites did before Gideon’s small, but faithful, army.

W. N. WILSON.

SCRIPTURE CORRESPONDENCE CLASS.

The subject for the quarter ending 30th Sept. next is (1) To find what cities and
villages are mentioned in the Gospel of Mark. Give each reference. (2) Write concerning
three incidents connected with Jerusalem, and one concerning each other town. as mentioned
by Mark.

The work forwarded last quarter was again very good, and showed that those
participating arc taking an interest in the work, and endeavouring to perform it in a manner
that is creditable to themselves and their church. A couple of young correspondents of only nine years of age have done exceedingly well in the search work.

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Those who worked out the lesson, which was to find the word “sprinkled” etc in the books named, seem to have caught the meaning of the subject well, and evidently their trouble was well worth while.

Three things seem to stand out very prominently in the subject. Firstly, How defiled we are, and what continual need we have of cleansing. Throughout the latter books of Moses, as indeed throughout the Bible everywhere, this fact is ever kept strongly before us. There must be ceremonial cleansing in connection with every sacrifice that is offered. When the priests were set apart to God's service they had to be cleansed, even Aaron and his sons. The Levites were chosen to a holy service, and they too had to undergo a purifying rite. How all this reminds us of our own pollution, and our need of cleansing. What preparation then can we need when we draw near to God? I remember having heard long years ago that man of God the late Rev John Davis, exclaim with sorrow from the pulpit that “that good old Scottish custom of praying before going to church is fast dying out in our land.” It was the custom in days gone by for each godly person to spend some time before going to church, in asking God for a blessing on the service. I wonder how many do it now? And we all require the great cleansing, even young boys and girls too, for their nature is also corrupt: to fit us for the Kingdom above.

The second great fact that we were brought face to face with was that the great means of cleansing in almost all the circumstances was blood, reminding us of that blood which taketh away the sins of God's people. Even the other things used in cleansing, the water and oil and ashes of an heifer, all pointed to Christ. We cannot cleanse ourselves, we must look to Christ for his cleansing merits.

In the third place we could not help noticing that the manner in which the blood was applied was by sprinkling. And these cleansings were all “baptisms.” In the book of Hebrews is a very important verse dealing with this matter. It is v. 9 ch. 10 and reads “Which stood only in meats and drinks and diverse baptisms.” The writer is here translated “washings,” is in the Greek “baptisms.” Now notice how the verse reads: “Which stood only in meats and drinks and diverse baptisms.” The writer is here referring to the Old Testament, and what are these “diverse baptisms” but the very ceremonial cleansings or baptisms we have been considering in our lesson. But in case any are not yet satisfied let us read on, and see the conclusion we will be forced to. The writer is contrasting the ceremonies of the Old Testament with those of the New, and what are these diverse baptisms but the very things used in cleansing, the water and oil and ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge your conscience” etc. Here we see some of the baptisms he refers to in verse 10, and the baptism is by sprinkling. But he proceeds further, and in verse 19-22 says, “He (Moses) took the blood of calves and of goats with blood both the the tabernacle and all the vessels of the ministry. And almost all things are by law purged with blood. and without shedding of blood is no remission.” Here the apostle distinctly calls these sprinklings “baptisms.” Who then can scripturally deny that baptism by sprinkling is right?

I would like all my young friends to read this chapter carefully and slowly keeping that important word “baptisms” in their remembrance, and then to underline the word in their Bibles, and write “baptisms” opposite to it in the margin. Then underline the words “sprinkling” in verse 13 and “sprinkled” in verses 19 and 21 and draw a thin straight line connecting each of the underlined words, that is to say, from the word “washings” in verse 10 to “sprinkling” in verse 13, and then to “sprinkled” in both 19 and 21. This will be likely to fix the matter firmly in your mind, and whenever you read that chapter in your Bible you will remember it.

And may God grant that the blood of “sprinkling” may be applied to each of us.

HERBERT W. RAMSAY.

Dec. 1920

( Convener Welfare of Youth Committee).

Those who gained the Assembly's Certificate for Catechism as reported by me since the last issue of the Magazine are for A Certificate with Honours:

<table>
<thead>
<tr>
<th>Name</th>
<th>Congregation</th>
<th>Date</th>
<th>Age</th>
<th>Marks</th>
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</thead>
<tbody>
<tr>
<td>Miss Annie McDonald</td>
<td>Maclean</td>
<td>26/3/19</td>
<td>16</td>
<td>99.8</td>
</tr>
<tr>
<td>Miss Flora May Webber</td>
<td>Maclean</td>
<td>15/3/19</td>
<td>15</td>
<td>100</td>
</tr>
<tr>
<td>Miss Marjorie Ross</td>
<td>Maclean</td>
<td>20/9/20</td>
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Alex. Jas. McLachlan Ross

For B Certificate

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<tr>
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<th>Congregation</th>
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<tr>
<td>Miss Gladys McLean</td>
<td>Byaduk</td>
<td>8/5/20</td>
<td>11</td>
<td>49.5</td>
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<tr>
<td>Miss Dora Cumming</td>
<td>Davis Creek</td>
<td>9/9/20</td>
<td>12</td>
<td>49.8</td>
</tr>
<tr>
<td>Miss Annie Baker</td>
<td>Maclean</td>
<td>28/11/20</td>
<td>15</td>
<td>49.5</td>
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STOMACH MONEY

Upon passing a church building a short time ago a friend said, “There is a church which is supported by stomach money. Oyster stews, candy pullings, ice cream socials, and suppers have become the props upon which the churches lean to get money with which to conduct the work of the Lord. Over and over again it is said, “Why we simply couldn't raise the money for our church if we didn't have suppers!” In other words, the Lord's work would go by the board it were not for stomach money. Thank God that is not true. When the people of God look to Him in faith and repudiate every worldly and satanic method with which they may be tempted to support the work and determinedly say “We will give, give, give, – did you hear it? give, not buy – as the Lord hath prospered us, then and then only is His cause on a Scriptural financial basis.

When believers lean on stomach money they make a burlesque of their own faith, they humiliate Gods cause before an already sceptical world, depart from the teachings of the Bible, and strip the message of salvation of its glory and power

But the cause of Christ must be supported. Never was the need greater for financial
backing in every department of God's work than at this present evil hour in this present evil age. The need will never be met by "stomach money. The need however, will be met. God will lay it upon the hearts of His dear children. The need will be met by heart money.

CLIFTON L. FOWLER.

FREE PRESBYTERIAN INTELLIGENCE.

SYNOD OF EASTERN AUSTRALIA.

The Synod of Eastern Australia held its 75th Annual Session at St. George's Church, Sydney, on the 23rd of February, when Rev. T. M. McClean, the retiring Moderator preached from Isaiah 12: 3 – "Therefore with joy shall ye draw water out of the wells of salvation." Rev. W. McDonald was elected Moderator for the ensuing year; and in the course of a forcible address said, he had grown old as a minister of the Free Church, and the old Gospel which he had proclaimed at the first was the message he had for the people today. It was an encouragement that the Free Church cause was not dying as their enemies predicted it would. The attendance and income of his own congregation were greater than these had been for many years. He said they owed much to the Free Church of Scotland. For many years the Free Church of Scotland disowned the Free Church in Australia, owing to the influence of a strong innovating party, whose teaching became corrupted through attending the theological halls of Germany. This was changed, when a number of ministers in 1900 refused to go with those given to change. Soon after the Mother Church recognised her children in Australia and now there is mutual eligibility between the two churches. The outlook for the Free Church in Australia was brighter and more hopeful than it had been for 44 years. And so they were looking forward to more prosperous times. Some think we are a new church but this being our 75th annual session proves that the Synod of Eastern Australia is the oldest Presbyterian Church. The larger church is a new church. The union movement is one that is based on compromises, but the Bible, their rule of faith and practice, does not allow of compromises. The moderator then dealt with the fundamental doctrines of the Gospel, and concluded by saying that if they were faithful the time might not be far away, when men will say, We are going with you, for we see that God is with you. The great attractive power is the Gospel, and the great need of the world is the outpouring of the Holy Spirit.

The session occupied two days and in the business transacted were the following matters of general interest: –

The report re the St. George’s repair fund showed that £183/11/- had been contributed by the country congregations after deducting the travelling expenses; and the cost of pulpit supply of the collector and £145/1/1 by the Sydney congregation, a total of £328/12/1. After paying the cost of a new roof there was a balance in hand of £93/11/5 towards the cost of the necessary internal repairs.

It was agreed to place on record the Synod’s appreciation of the liberal and generous way in which the friends of the church had subscribed to the fund for the renovation of this church.

It was reported that a sum of £358/16/10 was available towards a manse for East Maitland.

Rev. S. P. Stewart stated that owing to impaired eyesight, he felt it to be necessary in the interests of the church, that he should resign as convenor of the Finance Committee. Mr. Stewart’s resignation was accepted with extreme regret, and it was resolved to place on record the heartfelt sympathy of the Synod for Mr. Stewart and his wife and family and the Manning River congregation, and also for the Free Church people of Australia, because any weakening of Mr. Stewart’s powers would be a loss felt by the whole church. All the brethren present spoke feelingly in support of this resolution and Mr. Stewart touchingly thanked them for their kind expressions and Christian sympathy.

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Rev. W. McDonald was appointed convener of the Finance Committee, and he and Rev. W. N. Wilson were authorised to sign all cheques.

On the recommendation of the Finance Committee it was decided to distribute the interest accruing from the invested funds of the Synod, on the same basis as last year, to those entitled to benefit from the same, in accordance with the terms of the wills.

It was resolved to place the sum of £63/18/2 contributed for Foreign Missions at the disposal of the Assembly, and to pay Mr. Malcolm Ramsay £40 from the Church Extension Fund, towards the cost of his passage from Scotland.

W. H. Reid. Esq., wrote resigning his position as Treasurer of the Synod. It was agreed that the resignation be accepted with regret; and to record the thanks of the Synod for his valued services.

The clerk was instructed to write thanking Messrs. Vigara and Sky, accountants, for making up the annual financial statement of the Synod free of charge.

The convener of Statistics was instructed to answer the letter from the Grafton congregation re the numerical and financial strength of each congregation.

It was agreed to request Mr. A. Gun to act as the Treasurer of the Synod. The request was cordially supported by all the brethren present. The Synod adjourned to meet on the Thursday before the third Wednesday in February next year at 7.30 o'clock p.m.

OUR ASSEMBLY'S GREETING TO THE GOVERNOR-GENERAL.

To His Excellency the Governor-General of Australia.

Melbourne, Victoria.

Sir, –

The Assembly of the Free Presbyterian Church of Eastern Australia, which has recently concluded its Annual Session instructed us to express their unwavering loyalty to His Majesty the King and they pray that the elements of disloyalty and rebellion which are manifesting themselves in different portions of the British Empire may not meet with any success in their attempt to dismember it; and that our nation may be led to acknowledge God in undertaking and to look to Him for protection and guidance ever remembering what great things God has done for our nation in the past. They also pray that your term of office may be pleasant, in all respects, and that your rule may greatly strengthen the ties that bind the Australian Commonwealth to the Mother Land and that the Divine blessing may rest upon you always.

Yours obediently,

W. N. WILSON. Moderator.

5th March, 1921

H. W. Ramsay, Clerk.

CONGREGATIONAL NEWS.

Sydney, – The Sixty-fourth Annual Congregational Meeting was held on
Wednesday 9th February. The minister, Rev. W. McDonald, presided and gave an address on his recent visit to Scotland. The Treasurer, Mr. John Sinclair, read the balance-sheet, which was adopted. This showed that the total income for the year ended 31st December, 1920, including Maintenance and New Roof Funds, was £713/2/2, which left credit balances of £44/17/5 on maintenance fund and £93/11/5 on new roof fund.

A hearty vote of thanks was accorded to the lady collectors and Rev. W. N. Wilson. The latter collected about £200 for the roof fund.

Since the annual meeting a tender for the sum of £333 has been accepted for repainting, especially the inside of the Church.

Through the zeal and energy of the Ladies’ Missionary Society, established in November, the sum of £26 has been raised for the Free Church Mission in Peru, South America.

The Sacrament of the Lord's Supper was dispensed on Sabbath 20th February, when the Rev. John Sinclair preached the action sermon from Mark 15: 34 – “My God, my God, why hast thou forsaken me.” The pastor fenced the table, and gave the pre-communion address, and the Rev. W. N. Wilson gave the post-communion address. The Rev. T. M. McClean preached in the evening.

Manning. – The friends of the Free Church will regret to hear that the Rev. S. P. Stewart has been unwell since June last year. At that time he had a severe attack of influenza. When recovered from that ailment his eyesight began to fail. To obtain the services of specialists he came to Sydney, and was for a while under treatment by two doctors, who diagnosed the trouble as gland coma. After using drops for the retardment of the trouble, Dr. F. Antill Pockley whom he consulted after the drop remedy had failed, advised an operation diagnosed the trouble as gland coma. After using drops for the retardment of the trouble, Dr. F. Antill Pockley whom he consulted after the drop remedy had failed, advised an operation.

At the time of writing this note the bandages are still on the eyes, but when raised Mr. Stewart took the surgeon’s advice. and the operation was performed in due time, which his many friends hope and pray will be the means of checking the disease, and restore the sight to its normal state.

All his friends hope and pray that he may soon be able to resume his ministerial duties and return to his flock in the fullness of the blessing of the Gospel of Jesus Christ.

Maclean. – On 17th December thanksgiving service was held in acknowledgment of the Lord’s goodness in giving a prosperous season. The pastor, Rev. T. M. McClean addressed a full church on Deut. 8, and thanks were rendered to the Lord in the singing of Psalms; whilst prayers were offered by the pastor, also by the Rev. H. Ramsay, and the elders. The Sabbath School children received books to the number of 70; and the minister presented each member of his Bible-class with a copy of the “Scottish Psalmody,” and eleven children were presented with certificates for the high marks won for repetition of the Shorter Catechism. The after lunch was prepared for the children and friends on the Showgrounds, and in the afternoon a large attendance partook of tea. Addresses were delivered to the young people on their obligations to God, to their parents, and to their teachers by the pastor, the Rev. H. Ramsay, and Messrs. R. J.; McDonald, A. Anderson, T. B. Notley and K. McDonald, after which the 133rd Psalm was sung, and the benediction was pronounced.

The Lord’s Supper was observed at Maclean on 17th April; when the pastor was assisted by the Rev. H. W. Ramsay, of Grafton, who preached the preceding Thursday on Ps. 51: 10, 11 – “Create in me,” etc.; on Saturday on Song of Sol. 4: 6 – “I will get me to the mountain of myrrh,” etc.; the action sermon on the Sabbath on Ps. 22: 2 – “O my God, I cry,” etc.; in the evening on Rev. 7: 9 – “After this I beheld a great multitude,” etc.; and on Monday on Ezek. 47: – “The vision of the holy waters. The pastor fenced the Table, and gave the pre-communion and closing addresses, the post-communion to the communicants being given by the visiting minister.

The weather was delightful, the attendances large as usual, and the season felt profitable.

Mrs. J. B. Cameron passed away at Maclean about the end of last year. In the early days she rendered great service as a nurse. She was a devoted adherent of the Free Church, being regular in attendance on the ordinances. She was the mother of a large family of sons and daughters. Whilst the minister was in Sydney to attend the Assembly and Synod meetings last February a daughter of Mr. Donald Case, of Maclean (Marion) passed away suddenly, being only 8 years of age. The bereaved have their friend's sympathy.

Grafton-Brushgrove. – The ordination of Mr. E. J. Harrison to the eldership, after being unanimously elected, took place in the church at Brushgrove, on Thursday, 12th May, when a good congregation assembled, at the conclusion of a Fast-day service, at which the Rev. T. M. McClean delivered a forceful sermon on Acts 24: 25 – “When I have a convenient season I will call for thee.” After the questions were satisfactorily answered, and the new elder solemnly set apart, the pastor, Rev. H. W. Ramsay, addressed him on the responsibilities, duties and reward pertaining to the office, on 1 Peter 5: 1. Mr. McClean then addressed the congregation on their relation to the elders, on Heb. 13: 17 – “Obey them that have the rule over you.” etc.

Two of the Grafton congregation, Mr. and Mrs. Donald Matheson have left for a visit to Scotland to see the aged mother of the former. From Sydney, on 14th May, they sent a telegram to their pastor, desiring prayerful remembrance while away.

Raymond Terrace. – A meeting representative of the Free Presbyterian congregation of the Terrace and a few personal friends of Mrs A. Clarke, of Dockyard, Miller's Forest, met last Thursday evening in the large dining room of the residence of Mr. Neil McClean, to bid her farewell and to make her a presentation.

Rev. W. N. Wilson presided and after devotional exercises in which prayer was offered that the departing guest may be spared for many years, and enjoy many tokens of divine favour in her new home. The chairman said he voiced the feeling of all when he said they were genuinely sorry that Mrs. Clark was leaving the district. By her kind disposition and upright life she endeared herself to all who knew her and the influence of her good example would only be known in eternity. Their guest would be especially missed by the Christian congregation of which she was an honoured and consistent member. She so loved the worship of God that her place in the sanctuary was seldom vacant. She went to worship God and never to hear a man and he hoped her good example would be followed by others. Some years ago there were unordained men in Scotland who were able preachers and men of saintly character and by the blessing of God the influence of those preachers who were known as the “men of Scot-land,” raised Scotland to a higher position morally and religiously. One could live in a parish for years without hearing an oath, and in many parishes there was family prayer and praise in almost every home. The grandfather of Mrs. Clark was one of these preachers. This
explains her fine character; the blessing of God descends upon the children of those who love him. Messrs. N. McLellan, Sutherland, S. McQueen and Rev. M. C. Ramsay had spoken appreciatively of the guest. Mr. Andrew McDonald, on behalf of the congregation presented Mrs. Clark with a solid leather suitcase, a handsome travelling rug, and a lady's handbag.

Hamilt. Three deacons have recently been ordained: Mr. John Nicolson, Hamilton; Mr. Archibald McFarlane, Branhxolme, and Mr. Lachlan Muir, Mt. Eccles. The congregation has now six office-bearers, three elders and three deacons, but one of the former is unable to take an active part on account of the infirmities of age.

In the absence of the minister early in the year the pulpit was supplied for four Sabbaths by the Rev. J. Watson Smith, B.A., of St. Kilda. The Sacrament of the Lord’s Supper was administered at Branhxolme on Sabbath, March 20th. The weather was ideal and there was a good gathering of people, all the preaching centres being well represented. The Rev. J. Sinclair, of Geelong again gave his assistance and a refreshing time was experienced.

Book prizes have been presented to the children attending the Sabbath Schools at Hamilton, Branhxolme, and Byaduk. At Mt. Eccles the event had to be postponed on account of sickness among the children.

The annual congregational meeting was held in the Hamilton Church on Saturday, April 2nd. The pastor’s report stated that there were four preaching centres in the charge at which services are held regularly. At Hamilton, where two services are held every Sabbath, there are thirty members, at Branhxolme, where a service is held fortnightly, there are ten members; at Byaduk, where there is a monthly service, there is one member; and at Mt. Eccles, which also has a monthly service, there are four members. Besides these, three members reside in areas outside the districts mentioned. Two members were lost to the congregation during the year – one by death and the other by removal from the district – while four new members were added. The percentage of males among the members is low, there being only eight out of a total of forty eight. There were three baptisms during the year all children of one member. Eighty seven children attended the Sabbath Schools, forty five at Hamilton, ten at Branhxolme, seven at Byaduk and twenty five at Mt. Eccles. The financial statement showed improvement on last year and on all previous years since the present settlement. Contributions for Sustentation fund amounted to £180/14/-; Plate collections amounted to £163/6/2/ and there was some income from other sources. After meeting all expenses a balance remained of £75/9/0. Out of this it was decided to vote a supplement of £25 to the minister's stipend. Contributions for the special funds showed an improvement. For the Presbytery Fund £6/17/- was contributed, for Foreign Missions £11/10/6; for Church Extension, 7/- for Students’ Fund. 3/6; and for the Hamilton Hospital, £9/8/9. The congregation has for special and general purposes, reserve funds amounting to about £135. Fifty pounds of this amount were received as a legacy from the estate of the late D. McDonald, on behalf of the congregation presented as a Bible to the students of the late D. Murchison, Esq., of Melbourne. The Sabbath Schools continue self-supporting financially.

On April 18th presentations from the congregation were made to Mrs. Margaret McKenzie and her two daughters on the occasion of their departure for South Australia. Mrs. McKenzie has been a member in full communion for several years and was very loyal in the support of the Church.

A special meeting of the congregation was held in the Hamilton Church on Saturday, April 30th when action was taken to bring the financial affairs of the congregation into line with recent Assembly decisions. At this meeting also a presentation was made to Mr. H. T. Walter, who for many years acted as secretary to the committee of management. The presentation took the form of a valuable Scofield Reference Bible suitably inscribed.

In Hamilton a Bible Class for young people has recently been begun, also a morning Sabbath School for a few children who cannot attend the afternoon school. These meetings are held at 10 o’clock on Sabbath forenoon.

An old adherent of the congregation and one of the oldest residents in the district in the person of Mrs. McAuley of North Hamilton, passed away on 6th April at the age of 91 years. Mrs. James Muir the wife of a son of Mr. Lachlan Muir, one of the newly appointed deacons, died very suddenly on Monday, April 18th leaving a sorrowing husband and four little children.

OBITUARY.

By the death of Mrs. Annie Grant, another has been taken from the number of the loyal Free Church on the Barrington, who though they have been without a settled pastor for many years, have remained faithful to the scriptural principles for which their fathers suffered. She departed this life on the 15th Feb. at the age of 59. Her husband, the late Alexander Grant, died a few years ago at the same age. She was a true “mother in Israel” who devoted herself to her home life, and was a faithful wife and an affectionate parent, who looked carefully to the well-being of her children, even before any consideration of her own personal comfort. We see the result in her children, who are all attached to the “old paths, where is the good way,” and are striving to walk therein. A young girl once said, “If I could be such an old lady as that, – so beautiful, sweet and lovable – I wouldn’t mind growing old.” The young who would be beautiful in character as the late Mrs. Grant was should begin early in life, because such a fine Christian character takes time to build. Her children call her “blessed,” because she has left them a valuable inheritance in her prayers and good example and Christian teaching.

W. N. W.

Hannah Isabella Ramsay, wife of Mr. John Ramsay, of Red Range, passed peacefully away from this life on the morning of Saturday, 15th January, aged 68 years. She was person of quiet and unassuming character, one who gave evidence of walking humbly with her God. She was the mother of six sons and two daughters. The sons were Rev. H. W. Ramsay, Grafton; Rev. J. D. Ramsay, Rothesay, Scotland; Mr. Allan Ramsay, Farmer, Inverell; Mr. Colin Ramsay, teacher, Yarrowyck; Rev. Malcolm Ramsay, at present supplying on the Hastings congregation, New South Wales; and Mr. Stewart Ramsay, the youngest, who was killed in action. The daughters are Mrs. John Beaton, Barrington; and Miss Annabel Ramsay. Mrs. Ramsay had been a sufferer for many years so that she was seldom to be seen away from her own home. Although she has three sons in the Christian ministry, in whose welfare she was intensely interested and in whose work she took great delight she never heard of any of them deliver the Gospel message except in her own home. But her sons owe much under the blessing of God to her. We believe that she might be classed among those of whom it is said, “But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city.”

Mr. Norman McLeod. On the 25th January Mr. Norman McLeod, of “Dalvey” Ulmarra, Clarence River, was called away from this life at the age of 79 years. He was born on the Paterson River in the year 1841 and removed with his father's family to the Clarence in 1860. He was married to Miss Sarah McDonald of “Dunfield” who pre-deceased him by a good number of years, leaving a family of several sons and daughters. The writer found Mr.
McLeod a man of the kindliest disposition and of a large heart, and a firm friend of our beloved Zion, whose welfare was always near to him. When reviewing his life in his later days he like Jacob of old, loved to dwell much on the providence of God and he evidently had a deeply placed faith in the over-ruling hand of God in all things. Extreme weakness marked the last few weeks of his life, in which he was given to continual prayer.

H. W. R.

Victoria. — Since our last notices of death were published, several friends of readers of the Magazine, and of the cause witnessed for by it in Victoria and elsewhere have “gone the way of all the earth.” Mr. Duncan McGilp, a steadfast adherent of the Wimmera congregation till deaths and many removals to other parts brought about a vacancy, passed away on 27th December, at “Knapdale,” Minyip, aged 73 leaving a widow and 5 sons and 3 daughters to mourn the loss of an affectionate husband and father. Mr. Samuel McInnes died at his sister's residence, Mrs. Nicolson Benalla, aged 74. He was a native of Inverness-shire, and a colonist of 58 years. He was a brother of late Mrs S. McKay, Geelong; and is survives by 2 brothers and a sister. Mr. Donald Matheson departed this life at his residence, “Kilmuir,” Goroke, on 25th February, aged 93. A son and daughter preceded him, and his wife survives. Many are the blanks that have been made in the circles once unbroken in our time. O to be on the way, of the way, divine grace to the city without a sepulchre.

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New South Wales Congregations. — Barrington: — Collected by Mr. H. A. Grant, for Synod Expenses. £2/7/6; Foreign Missions, £1/17/6; Church Extension. £1/15/6; Students' Fund, £3/2/6. Collected by Miss E. McInnes: Synod Expenses, £2; Foreign Missions, £2/5/6; Church Extension, £2/9/6; Students' Fund, £1/17/6; Church Extension, 1/6; Students' 1/6; Per Rev. W. N. Wilson, 10/- each from Mrs. Wilson and Mr. John Robinson for Synod Expenses; and 10/- each from Messrs. John and Jas. Robinson; for Foreign Missions; Grafton. — Collected by Miss McPhee, £1/12/6; by Mr. Angus Munro. 10/-; by Miss Philip. £1/2/6; by Mr. A. Beaton, 7/6; and by Miss A. McLachlan, 7/6 for Synod Expenses; Collected by Miss McPhee, £3/3/6, by Mr. Angus Munro, 12/-; by Miss Philip, £1/2/6; Mr. A. Beaton, 5/- and Miss A. McLachlan, 4/6 for Church Extension; Collected by Miss McPhee, £1/5/-; Mr. Angus Munro, 7/6; by Miss Philip, 15/-; by Mr. A. Beaton, 5/6; and Miss A. McLachlan, £1/2/- for Students' Fund. Maclean. — Foreign Missions, £18/1/5; Students' Fund, £11/2/-, Synod Expenses £12/12/6, Church Extension, £12/0/6.


For South African Mission. — R. H. £1/15/6; Mrs. Hay, Unley, S. A. £1; Miss Sinclair, do., 10/-; Mrs. D. McGilp, Minyip, £1; Mrs. Usher, Geelong, 5/-; South America. — R. H. £1/15/6; Mrs. D. McGilp, Minyip £1; Mrs. Usher, Geelong, and Mr. M. McDonald, Terang, each 5/- Mrs. Hay, Unley, S. A. £1; James Alan Elder Cooke Memorial £10; for Lima School Scholarship for 1921 (the same amount acknowledged in last issue for 1920 was sent to Treasurer in Scotland in draft for £144/11/7 for Missions, in March for which official receipt has come.

Jewish Mission. — Mrs. Barber, Nhill, 10/3; Miss Sinclair, Unley, S. A. £3; Mrs. Hay, do., £1; Mrs. D. McGilp, Minyip, Mr. D. McRae, Tourello, and J. S. 10/- each.; Mrs. Usher now of Geelong. 3/-; Miss R. McRae, Gelantipy, 5/-; Seoni, India. — R. H. £1/10/-; Mrs. Usher, Geelong. 3/-; Students' Fund. — Mr. M. McDonald, Terang, 5/-; Spanish Mission. — Mr. K. Murcison. Geelong. £1; Mrs. D. McGilp, Minyip, 10/-; Miss B. McRae, Gelantipy, 5/-.

FOR MAGAZINE. — New South Wales. — Per Rev. W. N. Wilson, 10/- for Mr. McLenan, Dumaresq I., to 1922 and 5/- for Miss McKenzie, Anna Bay, to 1919; Per Rev. H. Ramsay, £1 for Mr. D. Matheson, Grafton, to June 1923; and 10/- for Mrs. A. McPhee, Brushgrove, to Sept. 1921; Mr. A. G. McInnes, McLean's Ridges, 12/6 to 1921; Miss McDonald, Wingham, 4/- each for 1921; Mr. J. McDermid, for 1920; Mr. J. Jackson, Wingham, 4/- for 1921; Mr. D. Case, Maclean, 1/- balance for 1921. Victoria. — Mrs. A. McPhee, Kewell, £5/10/- to 1925; Mr. M. McDonald, Packenham, £1 to 1930; Mrs. Cameron, Tahara, £1 to Sept.1922; Miss Campbell, Geelong 25/- to 1920; Per Mrs. Stansmore, 4/- each for self; Mrs. R. Walls, Princeton, Mrs. A. Walls, Mrs. Stevenson and Mr. A. McMillan, Camperdown for 1921; Mr. D. Cameron, Amphitheatre, 8/- for 1921 and 1922; Mrs. R. McGilp, Minyip 10/- to September 1922; Miss Nicolson, Lord Clyde, 16/- to 1924; Miss Robertson. Armadale, 4/- each for self, Mr. J. Robertson, Ben-digo, for 1921; Per Rev. I. Graham, 4/- each for Mr. H. Aldwinkle, Miss McMillan, and Mrs. Lang, Hamilton for 1921; 1/6 for Mrs. Henderson, balance for 1921; and 4/- for Mrs. McInnes, Macarthur for 1917. Mrs. McIntyre, Bahgallah, 2/10; Mrs. Brake, Mont Albert. 3/-; Mrs. Usher, Miss J. McAndrew, Miss Muir, Geelong, Mrs. M. Boyd, Dandenong, Miss D. McRae, Gelantipy and Miss J. McPherson, Meredith each 4/- for 1921; Misses McGillivray, Mt. Doran, 1/6 balance for 1921. Donations. — Mr. S. Wrathall, Geelong. £2/10/-; Misses McGillivray, Mt. Doran, 10/-; and Mr. M. McDonald, Terang, 5/- South Australia. — Mrs. Cooke, East Adelaide, 4/- for 1921.

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NEC TAMEN CONSUMBATUR

THE LORD’S DAY: DO YOU KEEP IT HOLY?

By the Rev. Henry Law Harkness.

“On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.” – Genesis 2: 2, 3.

Reader, the claims of the Sabbath, its duties and obligations, are frequently discussed in the present day; and it is most important to form definite, sound, and Scriptural views on the subject. In this, as well as in every matter connected with religion, we must appeal to the Word of God. Here we must take our stand, for here alone can we discover the mind and will of God, and by that Word we shall be tried at the judgment seat of Christ.

May God mercifully teach us by the Holy Spirit, and impart to us clear perceptions on this subject.
I will endeavour to prove the perpetual obligation of the Sabbath. 1. As evidenced in its Divine institution. This we find in the words I have selected above for our consideration. “Write this among undoubted truths – The Sabbath is as old as man; Adam's first day was hallowed rest.” In the second chapter of Genesis we have the institution of two of the oldest laws in existence – the Sabbath law and the marriage law. The former is the basis of our religious duties, and the latter of our social duties. Neither of these laws has ever been repealed. Both were given at the same time; both stand upon equal authority – the command of God; and both are of perpetual obligation. It is worthy of special notice that when God sanctified the Sabbath Day, or set it apart as holy, He did not limit it to any particular time or people but He evidently intended it to extend to all time and be observed by all people.

2. The Sabbath was observed by the patriarchs. Although there is no direct mention of the Sabbath from the creation to the Exodus, yet there are what may fairly be deemed allusions to it. The use of the word “week” in the history of Jacob and Laban implies a knowledge of the Sabbath, or day of holy rest. The computation of time by years, months, and days arises from natural causes, but the division of time into weeks can only be traced to the positive command of God. Man was taught by the example of God to measure time by weeks – six days for work and one day for rest.

3. The Sabbath was inserted in the Decalogue. It was then republished and re-established. The slavery of Israel in Egypt must have exposed them to toil on the Sabbath, and thus to some danger of forgetfulness, which God guards them against by introducing this commandment with the word “Remember.” It is instructive to notice that before the law was given from Mount Sinai, Moses speaks of the seventh day as being well known and observed by them. “This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord.” (Exodus 16: 23). Also, the Israelites gathered twice as much manna on the sixth day, in order that they might have an opportunity of resting upon the seventh. However, God in His infinite wisdom thought well to republish the law respecting the Sabbath. In the very centre of the Decalogue we find the command, “Remember the Sabbath Day, to keep it holy” (Exodus 20: 8). Observe, this command is expressed differently from the others. It is not written, “Thou shalt do this, or that;” but “Remember to keep holy Sabbath Day.” This would imply that the Sabbath was previously known and consecrated; and looking forward to the future might mean, “Forget not to keep holy the Sabbath Day.” The peculiar form which God gave to the Fourth Commandment bespeaks a previous knowledge on this subject, and not a command now for the first time. God’s Word here repeats and confirms a truth in order that it may be remembered by the people whom God had separated from the world, and was training for His service. “Truly the injunction to keep the Sabbath was interwoven with the other precepts of the law; but before Adam fell this rest was given unto man as his inalienable privilege and his glorious birthright.”

Reader, it is important to notice that the Fourth Commandment did not form part of the ceremonial, but of the moral law, and as such was written on a table of stone.” and deposited within the ark. A broad distinction exists between the moral and ceremonial law. The former is founded upon the eternal principles of right and wrong. And since God is “the same yesterday, and today, and for ever;” of course it must remain unchanged. It is immutable as God is immutable. “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matt. 5: 18). But the ceremonial law consisted in outward observances, was symbolical and typical, and passed away with the establishment of Christianity. While the moral law will always remain in force, the ceremonial law is binding upon no man. The duties enjoined by the Fourth Commandment are not ceremonial, but moral, and therefore universal and permanent.

4. The unalterable authority of the Sabbath may be inferred from the witness of the prophets. For example Isaiah says, “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil” (Isaiah 56: 2). “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it” (Isaiah 57: 13, 14). The prophets kept the Sabbath holy themselves, and enjoined its observance upon others. They spoke of the desecration of that day as one of the chief sins of the Jewish nation, and one on account of which God permitted them to be taken captive to Babylon seventy years.

5. The teaching and example of our Lord confirm and enforce the authority of the Sabbath. It is exceedingly important that we should know what the great Teacher thought and said upon this point. He had power to bind and loose. And what did He declare at the commencement of His public
ministry? “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil” (Matt. 5: 17). He early gave intimation of His design to exercise authority in this matter, saying, “The Son of man is the Lord also of the Sabbath” (Luke 6: 5). If the Sabbath had been merely a part of the ceremonial law, Jewish in its character and purpose, the gracious Saviour would doubtless have dissolved its obligation. We find, however, that He does nothing of the kind. Eleven times He alludes to the Sabbath in His discourses, and never did He diminish the sacred authority attaching to it; but He aimed at correcting the false teaching by which the Pharisees had disfigured God's ordinance, overlaying it with heavy burdens grievous to be borne. He proclaimed the blessed truth that “the Sabbath was made for man.” He declared that it was lawful to do good on the Sabbath Day, and He illustrated His teaching by the works of mercy which He wrought.

6. The practice and teaching of the Apostles and early Christians harmonize with that of their Divine Master. When the Apostles were engaged in establishing Churches in different parts of the world, we are told that they kept holy one day of the week. It was their habit to follow their Master’s example, and attend the synagogue upon that day. The early Christians set apart one day in seven for the worship of God. Pliny, who wrote at the commencement of the second century to the Emperor Trajan, says that the Christians of his time were accustomed to meet together on a stated day before it was light, and sang among them alternately a hymn to Christ as a god. The Christian Sabbath commemorates the resurrection of Christ – that grand truth which is the cornerstone of all our hopes. He who designed a change of the day spent the last Jewish Sabbath in the grave, but made the next, or first day of the week, a Sabbath indeed by rising and showing Himself alive. Again and again during those forty days which preceded the ascension of the risen Lord, He appeared to His disciples on the first day of the week – thus marking it with peculiar honour. Finally, the descent of the Holy Ghost made the first day of the week the birthday of the Church, and ever afterwards the Christian's sacred day (Acts 20: 7, and 1 Cor 16: 2).

Our Lord probably directed His disciples to change the day but made no public decree upon the subject. It was better that the change should be made gradually, and not forced upon the consciences of weak brethren. However, the spirit of the Fourth Commandment was never interfered with. It is important to observe that the ordinance of the Sabbath was not abrogated by the change of day. We still, after working six days, rest on the seventh. The principle of the ordinance was preserved while one day in seven was sanctified, and Christians rejoiced to commemorate the event which brought life and immortality to light on the day which was still the memorial of creation. In order to stamp peculiar honour upon the Christian Sabbath, it is called in the Book of Revelation, “the Lord's Day.” “The disciple whom Jesus loved” wrote by inspiration, “I was in the Spirit on the Lord’s Day” (Rev. 1: 10). Thus teaching us that the Lord claims as His own the day He has consecrated to His special honour and service. We know also from the earliest Christian writings that the first day of the week was distinguished by this name. The “Lord's Day” is a more proper designation for our Sabbath than the old Saxon word, Sunday; so called from the Saxons being sun-worshippers.

When, therefore, we consider the origin of the Sabbath, its observance in the patriarchal ages; its re-establishment amid the thunders of Mount Sinai; its confirmation by the prophets; its observance by Christ, the Apostles, and early Christians, can a doubt remain on our minds that it is far more than a mere Jewish ordinance, and that it is of universal and perpetual obligation?

Reader, let us now consider the subject in its practical bearing. It is our duty to rest upon the Sabbath Day. We read that God rested upon that day, and ceased from His works (Gen. 2: 2). The seventh day message is, Leave your daily work, and anxieties, and devote this day to God. He will take care of you and of all that concerns you. Who can adequately tell what a refreshment it is to the mind thus to exercise dependence upon God? We should rest our minds upon the Lord’s Day. They cannot bear an uninterrupted strain upon their powers. Without some repose, they will either prematurely wear out, or suddenly give way, like an over strained bow. The testimony of Mr. Wilberforce on this point was very striking. He declared that he could only attribute his own power of endurance to his regular observance of the Sabbath Day. He had noticed some of the mightiest intellects among his contemporaries fail suddenly at last, and come to melancholy ends; and he was satisfied that in every such case of mental shipwreck the true cause was neglect of the Fourth Commandment.

We should rest our bodies upon the Lord's Day (Exodus 20: 9-11). This is necessary for persons who are engaged in business during the week. The French tried an experiment which utterly failed. At the close of the last century they set apart the tenth day instead of the seventh, for their Sunday. But they soon discovered that this arrangement did not answer their purpose, and that the rest was not sufficient. They consequently returned to their usual custom of
nominally calling the seventh day their Sunday – not from any right principles – but simply because they found it more conducive to their temporal interests. The gold diggers in California tried a somewhat similar experiment. They commenced working seven days in the week, but their bodies soon became exhausted, so they found out the Sabbath – the reckoning of which they had lost – and ceased from labour on that day.

The rest enjoined is a **holy** rest. Nothing can be more distinct and emphatic than God’s command – “Remember the Sabbath Day, to keep it holy.” “The day of rest is the Lord’s Day, and man is to rest from that labour which is his doom, that he may live in that communion with God which is his glory.”

Like St. John in Patmos, we should be “in the Spirit on the Lord’s Day.” We should aim especially upon that day to think in the Spirit, speak in the Spirit, and act in the Spirit. We hope to spend an eternal Sabbath in heaven, let us acquire as much as possible of the Sabbath spirit while we remain upon earth. The **whole** of that day should be dedicated to God. There are some who falsely teach that if a part of the Sabbath is devoted to the Lord, the remainder may be given to the pursuit of worldly pleasure; but this is not the teaching of the Bible. There we find that the whole of the Sabbath has been sanctified and blessed by God, and should be rightly observed. In Popish countries the people attend their places of worship in the morning, and devote the remainder of the day to their own amusements. But is this keeping the day holy? Can this possibly be well pleasing to the Almighty? God directs us not to do our own works, nor find our own pleasure, nor even speak our own words upon the Sabbath. From which we plainly gather that all worldly business, carnal pleasures, and unprofitable conversation are forbidden upon that day. They who degrade any part of God’s Day by earthly toil and sinful pleasure, insult that God whom they should delight to honour, grieve His true servants, and inflict a deadly injury on their immortal souls.

The following is a good rule by which to steer our course: – All works of **necessity** and **charity** are lawful upon the Sabbath Day. The observance of this rule would close all places of public amusement upon that day; but would not deprive us of one holy enjoyment. While we may well be thankful that the Lord’s Day is better observed in Great Britain than on the Continent, and than in former times, yet who can deny that there is much room for improvement? We have no cause for pride and boasting, but shame and humiliation before God, that we do not better observe that holy day. The following statistics, taken a few years ago, will show what an amount of work is carried on upon the Sabbath in this country. “It has been computed that on the rivers and canals, 100,000 persons are employed on the Lord’s Day; on railways, 100,000; in the Post Office, 24,000; and allowing that only two persons are employed on each licensed victualler’s premises, 175,000 thus lose their day of rest.” It was ascertained as the result of an inquiry made by a Commission issued by the Bishops of London and Winchester a few years ago, that half the shops in London were open on the Lord’s Day. Surely these things ought not so to be. In this nominally Christian country such practices should not be allowed to continue. Nearly all our public institutions are unhappily defective in the provisions they make for enabling servants to attend regularly upon the services of God’s house. The Sabbath is the day given to the poor man by God, to have his body rested, his mind refreshed, and his soul prospered. Much is said about the necessity of amusement for the working classes on the Lord’s Day; but when the recreation proposed is of such a kind as to be unwarranted by God’s Word, we shall find that in reality. It is Sabbath labour and Sabbath slavery.

The Sabbath is designed to be a **happy** day: indeed the happiest and most cheerful of all the seven. God reproached those who said of the Sabbath, “What a weariness is it!” (Mal. 1: 13). All who love God will say, “A day in Thy courts is better than a thousand” (Psalm 84: 10). “What! can it be dull to walk with God? Can it be gloom to hold communion with the centre of delights?” If we cannot enjoy a holy and happy Sabbath, the fault is not in the day, but in ourselves. The true Christian finds his joy where others only see their duty. When the Sunday morning arrives, we should heartily exclaim, with the Psalmist, “This is the day Lord hath made; we will rejoice, and be glad in it” (Psalm 118: 24).

Reader, let us for the future consider the Sabbath as an unmixed good to our souls. In the midst of this God forgetting world, our souls are constantly endangered. For our spiritual improvement is of unspeakable importance that there should be a special day set apart. Let us regard with deepest gratitude the sacred quiet of this day, which invites us to prayer and the study of God’s Word; and which, by calling us forth to works of charity and mercy, shows the Sabbath to be a day, not of gloomy inaction, but of delightful employment. The opportunity is thus afforded for public and private prayer, the study of God’s Holy Word, self-examination, and preparation for eternity. Unless there are stated times for the performance of duties, they will most probably be neglected. This principle has a special application in the case of the Lord’s Day. The Sabbath is to the great mass of mankind almost the only season afforded them for devoting any portion of their time for benefitting their fellow
creatures: such as teaching in Sunday schools and performing charitable works. What an opportunity also is then afforded to parents for the spiritual instruction of their children! Sir Matthew Hale was one of the best and most able judges that England ever produced. Before his death he thus wrote to his children concerning the Lord’s Day: “I have by long experience, found that the due observance of this day, and of its duties, has been of singular advantage and comfort; and I doubt not it will prove so to you. God Almighty is the Lord of our time, and lends it to us. As it is but just we should consecrate this part of our time to Him, so I have found that a due observance of the duty of this day hath ever joined to it a blessing upon the rest of my time; and the week that has been so begun has been blessed and prospered to me. On the other hand, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful to my secular engagements; so that I could easily make an estimate of my successes in my secular employments the week following by the manner of my passing this day.” The following was the golden maxim of that great and good man,

“A Sabbath well spent brings a week of content, And health for the toils of the morrow; But a Sabbath profaned, whatsoe'er may be gained, Is a certain forerunner of sorrow.”

The Sabbath has descended to us for nearly six thousand years. Its existence to the present time seems a proof of its Divine origin. The same God who has watched over His Word has guarded His Day, and preserved it to this hour. Wherever the Bible has been honoured, the Sabbath has been reverenced. Where the word of man is more esteemed than the Word of God; the Sabbath has sunk to the level of a festival, a day of amusement, and is no longer a day holy to the Lord.

Let us “view it, not as a heavy yoke, but as a rich blessing; not as a heavy burden, but as a gracious institution; not as a wearisome requirement, but as a great public benefit.” Let us view it as an ordinance that carries with it its own reward: as an ordinance good for nations, good for individuals, and good for the souls, minds, and bodies of men. Rest assured that we cannot too highly prize, honour, and love that day which God has honoured, sanctified, and blessed; and which He has set apart for the highest and holiest purposes, namely – His own glory and man’s eternal good. Philip Henry used to call the Sabbath “the Queen of days,” and “the pearl of the week.” An old writer said, “What the eagle is among the birds, what the lion is among the beasts, what the fire is among the elements. What gold is among the metals, such is the Sabbath among the days.” These are the characteristics of the Lord’s Day. It is to be eminently a day consecrated to God and His service; at the same time it is to be eminently an honoured and happy day. Honoured, because God has honoured it; happy, because it brings with it enlarged opportunities for communion with God and acts of charity towards men.

Reader, will you not unite with me in fervently praying that, as a nation and as individuals, we may observe the Sabbath Day to keep it holy; that we may be preserved from falling into any doctrinal or practical errors regarding the Lord’s Day; that our British Sabbaths may never resemble those on the Continent, but ever be the glory of our land; that we may never, by our Sabbath desecration, our disobedience to God’s commands, and our forgetfulness of our Maker, provoke Him to deprive us of the benefits of that holy day?

Oh sweetest day of all the seven, Emblem and earnest of that heaven Where saints have peace and rest; For thee I thirst, for thee I sigh, And count the hours till thou art nigh, Sweet day of sacred rest! Oh let my heart thus sigh and glow, My song no intermission know, Till death shall seal my tongue; In heaven a holier strain I’ll raise, And rest from everything but praise, My heaven one endless song.” – H. Smith.

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THE GREAT DIFFERENCE.
(Notes by a hearer of Sermon preached in Geelong.)

Text: – Exodus 11: 7: The Lord doth put a difference between the Egyptians and Israel.

Nine dreadful plagues had fallen upon the Egyptians before the words spoken by Moses in this chapter; but none had fallen upon Israel. One was yet to come – the worst of all; for in Egypt there would not be a house without any dead. So we see a great difference. And there is a difference between people in this world. There are in God’s sight two conditions of people, two classes; and there have been these two classes since the time of Cain and Abel. These two classes are widely separated; and each has many representatives. There has been nearly always a majority of sinners but the days will yet come when “from the rising of the sun to the going down of the same My name shall be
great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering; for My name shall be great among the heathen, saith the Lord of Hosts.

All other distinctions are nothing in comparison with those between the regenerate and the unregenerate and the vast millions of the human race are under one or the other of these two categories in the sight of God, whether they are poor or rich in earthly estate: for there are only two ways to travel, the broad and the narrow – one to eternal life and the other to eternal death. All are on one or the other; and there are only two worlds before us – heaven and hell. Yet few are concerned about this, and many ridicule the very idea, while others have never seriously considered it, ignorant of the fact that a change must be wrought in themselves for the fact stands, “Except a man be born again he cannot see the kingdom of God.” We must accept those words, for they were spoken by Him Who is the Truth. The Lord put a difference between the Egyptians and Israel both in His Providence and in His Grace. As there was a difference in the time of Pharaoh between Israel and the Egyptians so there is still between the representatives of the one and the other – the regenerate and the unregenerate.

Notice –

(1) The features of this difference
(2) The Author of this difference
(3) Some reflections
1. There are ways in which the difference between Israel and the Egyptians suggest difference between the sinner and and the saint.

(a) In their condition there was a difference. The Egyptians were under God’s curse. His Judgments were afflictions on sinners, not the expressions of a fathers rod, but of a God holily angry, and under the curse of God every blow they received was one of displeasure, and they grew hardened till the final blow when even then they did not soften but relented: for they felt themselves conquer’d. But they did not turn to God; they were like lost souls undone under the mighty hand of God and an angel was sent to destroy them; they did not ask to be saved. Pharaoh did not count it a shame that he did not know God; he said “Who is the Lord that I should serve him?” and how many in Victoria are not ashamed that they do not know God. An assembly of people in Melbourne recently called all religious people superstitious – they call themselves rationalists but no unbeliever is worthy the name rationalist like many who call themselves “Christians” and do not believe in Christ. I remember an infidel who lived near our home when I was a boy who put himself down on the census as “Christian” and when someone said “Do you call yourself a Christian?” he said “Oh yes, it is a nice name.” How many are no better than that; like Pharaoh they deny God and are not ashamed yet God’s wrath is upon all such and His word says, “All the wicked shall be turned into hell.” There was a difference with Israel, they were free from this curse. God had chosen them for His people; He said He had a pleasure in making them His people for His own sake. The Almighty favoured them and they were exempt from the awful calamities, and God took up their case to open Pharaoh’s hand to let them go, for, “Is anything too hard for the Lord?” And there is a difference between the sinner and the saint; the sinner is an alien, a stranger to God who if he bend the knee in time of trouble will do so just until the trouble is over; but in trouble God’s people pray, and in trouble whether relative, personal, or soul trouble – they are nearer to God than ever and their trouble just draws them the closer to Him. What would you do, my believing hearer, if you had not God? The trials of God’s people do them good; they are for their profit that they may be partakers of His holiness. The saint is not under God’s curse, and trouble to him is not an expression of a judge’s condemnation but the chastisement of a Father’s hand. Your troubles are therefore light and even gracious when they come to make you better, to make earth less desirable and heaven more; and thus you have the mark of being a child of God. Why is the saint not under the curse? Because the Son of God took it away when He bore it Himself and saw the curse at an end when He said, “It is finished.” “There is therefore now no condemnation to those who are in Christ Jesus.” But the sinner is under the curse and in the state of woe and the light of God does not reach him.

But again (b) they differ in character. Not merely were no plagues on Israel while the Egyptian suffered under the ten but they differed in character. The Egyptian was a type of the natural man because as represented by Pharaoh he was proud, self-willed, disobedient and unholy. That is the character of the man without God while the man typified by Israel is not merely free from the curse but is under the blessing of God. Israel had the glory and the covenants and the true Israelite is penitent, lowly, submissive, sanctified, a gracious soul in covenant with God. Have you my hearer, wept for sin? Only fools make a mock at sin. Have you prayed “God be merciful to me a sinner?” – the words of the publican. Have you submitted to God’s verdict and not tried to do your best but looked to another to be your righteousness. Have you had no hope in yourself left? Are you reverent, obedient? Your old nature would keep you back. No hypocrite cries, “O wretched man that I am!”

(c) They differ also in their outlook. Look at Pharaoh with his army
pursuing Israel; he had relented and let Israel go but now tries to recover the
fugitives, showing himself to be the same proud Pharaoh, unchanged in heart.
Beware of yourself if your troubles only grieve you but do not sanctify. What
happened to them at the Red Sea? The Egyptians acted as if they had forgotten
the plagues, and their impudence against Jehovah and their anger against Israel
returned as if God had spent His arrows and had none left; but when drowned
they learned too late that it was not so. But the Children of Israel went through
the sea under the divine cover and saw their foes overwhelmed in the midst of
the waters. They were safe and sang praises on the other side as the saint will
when he sings, “O death, where is thy sting? O grave, where is thy victory?”
when death shall be swallowed up of immortality.

If we consider the end of the ungodly even here he has trouble for his
comforts cannot bring him happiness; his indulgences increase his forgetfulness of God like the rich man in the New Testament who lifted up his
eyes in 452
hell. But the Christian has no such prospect; he has grace here and glory to
follow and his best times are to come when he will realise the Lord to be his
everlasting light and his God his glory.

2. Notice now who makes the difference. The Lord – Jehovah. The
sinner could not of himself leap out of the horrible pit and the miry clay; he
says, “He took me out” – He did it. So say all who have been delivered. Paul
said, “By the grace of God I am what I am.” The Lord said to His disciples,
“With-out Me ye can do nothing.” Many boast that they can do something.
Arminius said that God could not save him unless he would let Him. But we
read that He makes us willing in the day of His power. He made Israel willing
to leave Egypt; and in grace He must do the work. It was God who saw a
way of escape for the sinner. The Father required to send the Son; the Son
required to take the sinner's place and bear the curse; the Holy Spirit must
change the sinner’s heart and make him willing. God puts a difference between
the saint and the sinner. What has He done for you? He saw the way out when
you did not. He planned for all. He saw how the law could be magnified; how
infinite justice could be satisfied and He obtained redemption for all who believe. He provided the Lamb – the only one Who could stand for us. The
Saviour required the two natures – the divine to satisfy God and the human to
expire on the accursed tree. To reconcile God to the guilty and make us as pure
as if we had never sinned so that saved sinners may stand between the cordon
of unfallen angels and the throne as they sing His praise. What a Salvation!
This points to the Author being none other than God. But the preaching of the
Cross is to them that perish foolishness. Now men are going to make one big
church to please the world and bring unity; but it is an unity in name only. The
Spirit makes His own appointed means effectual and brings one here and
another there into the fold. And we want all in our families to be in the fold.
Father, mother, do you name every child on your knees morning and night
before your Maker?

And there is a wealthy place provided; that is the believer's outlook – an
exceeding weight of glory. Do you receive it? He is the Author. It is all of
grace for we read in 1 Cor. 4: 7 “Who maketh thee to differ? and what hast
thou that thou hast not received? Now if thou didst receive it why dost thou
glory as if thou hadst not received it?”

We are reminded of the words of Doddridge: –

“He drew me and I followed on, Glad to obey the voice divine.”

3. These two people's – the Egyptians and Israel – are thus typical of
the saved sinner and the lost sinner; and also of the former and present states of
the saved sinner. Is there a difference between what you were and what you
now are? Can you say, “Whereas I was blind now I see.” Do you know that by
nature you were blind and dead and you cannot but admire the grace which drew
you. Then the Lord has made you to differ from your former self. Once you
were not distressed at the sin of unbelief – I speak now not of vice or
immorality; for even respectable people are by nature enemies to God. I don’t
ask whether you have been intemperate or a thief or openly vicious but if you
are as good as the young man mentioned in the New Testament you were a
sinner by nature and if you are trusting Christ the Lord has put a difference. It is
not leaving one denomination for another; nor does it matter what family one
has been brought up in; one needs to be renewed in the spirit of the mind. Are
you one of those who in time past were not a people but are now the people of
God; who had not obtained mercy but now have obtained mercy? Once you saw
in Christ nothing but a moral and beautiful character. Now He is all in all. He “is
of God made unto you wisdom and righteousness and sanctification and
redemption.” But you wish to see still more of Him than you do. If so a change
has come over you. Do we live in the world as not of it? and does the world
know it? The world will not care for you. The Lord said, “If they have called the
Master of the house Beelzebub, how much more shall they call them of His
household?” They may respect you for your consistency but they think you too
strict and narrow and not worth much unless you are of their way of thinking. If
the world loves you it is not a good sign. “Love not the world neither the things
that are in the world. If any man love the world the love of the Father is not in
him.” If the world loves you be afraid lest you belong to it. Let people of the
world – the unregenerate world, I mean – see that you do not belong to them; you have something they have not got and it cannot understand you and no wonder because it is dead and you must live as alive unto God and therefore there must be a difference. Though they think you are too strict you feel that you are not near enough to God and not sensible enough of His love but in your desires you live to Him and have the germs of never ending life, and shall yet see Him as He is. Do we condemn the world as Noah? But he was better off in the ark than the world in the waters; so pray for it; pity it; let it see that you do feel for sinners; let it see that you have higher pleasures by not joining in its pleasures. Like Nehemiah say to it, “I am doing a great work and I cannot come down to you.”

Let us therefore pray for those who differ wishing that they may enjoy the blessing of God and let us be more humble if God has made us to differ. What we have is what we received and therefore we cannot boast. We do not hate sin unless He gives us grace to hate it. Neither spiritual nor natural life can begin unless God gives it. God is the Author of life; so that you will praise Him and feel that He has done great things for you whereof you should be glad.

In conclusion let me ask something from you today. I ask you to put yourselves on the way home these questions: –

1. Am I different from my natural state and character?
2. If not, when shall I be different?
3. If never different from my natural state where will I be a little while? Far from God for ever and ever.
4. What am I to do if not right with God?

Go on your knees before Him and ask Him to make you different and put you right with Him.

REMINISCENCES OF AN ELDER.

(continued from Page 430).

In my last I spoke of the pleasant time I had at Wauchope. I visited Wauchope once again on the occasion of another Communion. The Rev. S. P. Stewart was once more the preacher, assisted by the Rev. J. C. Robinson; and the services and the hospitality of the kind friends were enjoyed. I was the guest of Mr. Alex Bain, his dear wife, and their amiable daughter. There are not many of the visitors to the Free Church at Wauchope who do not carry away a kindly remembrance of Marion Bain. The Rev. J. C. Robinson had been labouring among them for some time. They had given him a call, and he did not see his way clear to accept it at that time. This caused them to be disheartened. But they will come out all right; if they stick together and work in harmony. It is a pity that a congregation that made such an excellent beginning, when they built their church, and opened it free of debt, should be discouraged by a little difficulty coming in the way. They have excellent prospects before them of forming as good a congregation as any in the Free Church. There is a very great necessity, at the present time, for the followers of the Master to be sincere; to be faithful; to be earnest champions of the faith suffered for by the blood of our fathers. There is woeful falling away from the ranks of the Master. Traitors are everywhere throughout the camp; shallow brained, weak kneed apostates, who are substituting their own foolish fancies for the Word of God. Let us then be wise, for the time draweth near when the Master is to visit His people. And He has promised that, “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

I accompanied the Rev. S. P. Stewart to his home on the Manning, where I was his guest for a week, and had the pleasure of travelling with him in his new motor car, on Sabbath, to Redbank and Croki. Mr. Stewart placed me on the platform beside him, where I was delighted to hear two excellent sermons in his usual eloquent style. I returned from Croki with Mr. Charles Cameron and Mrs. Cameron, (formerly of Mount George, now of Taree) in their car, and was their guest for a few days, where I met with the greatest of kindness. The congregation of the Manning is very much scattered, entailing a great amount of labour, in travelling to the different stations, Taree, Wingham, and Tinonee have churches. Then there are Woodside, Kimbriki, and Foster, preaching stations. There may be more, but these are what I know. When the minister was young, being an excellent horseman, he enjoyed travelling about among the people. But forty years of such work will tell on the hardest constitution, and he is now beginning to feel the strain. We are all sorry to hear that he has been laid aside for some months on account of weakness of the eyes. But latest accounts say that he has considerably improved. We learn also that the people, who have shown the greatest sympathy for him in his trouble have purchased a home for him in Taree, the old manse being situated in a very inconvenient position having been sold. Mr. John Robinson and Alex. McLennan are the elders; and I understand they are keeping the work of the congregation going in the minister’s absence. That is as it should be. Every elder who is capable of taking up the work of an elder should be prepared to gather the people together on Sabbath, to sing praise unto the Lord; to offer thanks for all His mercies; to read and meditate on His Holy Word; and to read a sermon to God's people. And the people should give encouragement to such work by their attendance and attention to the Word read. Let us all remember that the Church is God’s House; that the Bible is His book; that we are in His presence; and that He is speaking to us through His Holy Word.

On the Barrington, there are a number of our people scattered about, the remains of a one time fine congregation. But on account of the difficulties in securing labourers those earnest God-fearing Free Churchmen have been much neglected. Rev. W. N. Wilson makes periodical visits among them. I paid a house to house visit there a few years ago, and was much pleased with the kind reception I received. Let me just mention distinguishing feature of the Free Church people wherever one goes. Along with the hospitable welcome, the visitor always finds the Bible just as much in evidence as the tea kettle, and that is saying a good deal for the Bible. I visited some years ago, on a collecting tour, nearly every family belonging to our church in New South Wales, and family worship was the order in every household where I stayed.

The Hunter River was next visited, and I enjoyed the hospitality of the Rev. W. N. Wilson, the minister at East Maitland, and also spent a week with friends at Tomago and Raymond Terrace. I shall not soon forget the McDonald's and McQueen’s of Tomago. Mrs.
McDonald paid me a beautiful compliment when leaving – just such a compliment as a true Highlander knows how to pay. She said to her daughters, when I was leaving – I wish Mr. McL. was just coming instead of leaving.” She has now gone to her rest, and I missed the kind genial face on a visit I made a few years ago. This congregation has a fine Church at East Maitland, and another at Raymond Terrace. The minister has a wide field for his labours, extending from Newcastle to the hills above Aberdeen, and from the Barrington to Stroud and Anna Bay. He is an energetic little man, and is well received as a visitor, on account of his happy, genial manner. He not only ministers to the spiritual wants of his people, but follows in the footsteps of his Master, healing the sick. His treatment is Hydropathic; and he works wonders with cold water, and McClintock’s soap. It is told of Dr. Abernathy that a patient presented himself before the witty doctor, in a very filthy condition. The doctor after examining him, rolled up a bar of soap, and gave him careful instructions how to use it. The patient after reading the instructions said, “Why Dr. this seems like telling me to wash myself” “You may interpret it in that way if you please,” said the doctor, and turned the patient out. A good many cures might be performed by the use of the cold bath. Mr. Wilson is of a different stamp from the brusque old doctor. He not only prescribes but he manipulates. Towels and sheets wet have much to do with his remedies. It is said that, when visiting his parishioners, he carries the Bible in one pocket, and Dr. Kirk’s pharmacopoeia in the other.

Of all the charges in connection with the Free Presbyterian Church of Australia, St. George’s, Sydney is the most compact. There is just the one church, Castlereagh Street, Rev. W. McDonald is minister. Saying that the church or congregation is the most compact, does not mean that the minister is confined to a narrow circle. He, like Mr Wilson, is an energetic worker; does a great deal of visiting around the Sydney suburbs, as far as Parramatta, holding services there occasionally. St. George's is the rallying point, not only for the people around Sydney, but for the people from the country congregations, who visit Sydney. St. George's is a fine church on a valuable site. It had got sadly out of repair of late years. But a movement has been on foot to have it put in thorough repair. Rev. Wilson has had the matter in hand of raising the finances, and so successful has he been that some hundreds of pounds were collected, and the church is now in a good state of repair. I might just state here that the congregations of the Free Church occupy a somewhat unique position with regard to their properties. Every church and manse is free of debt. A few years ago, the minister's stipend not before it was wanted. It is very strange that this church, I mean the Free Church, is always being too short. They are a fine lot of people in this congregation They remind me much of the Highland congregation that I knew in Scotland. They have retained the love and veneration of their fathers for the Word and for the Free Church. Speaking to one gentleman who I thought had not been long out from the Highlands of Scotland, I was surprised when he pointed out a mound about one hundred yards from where we stood and said, “That is where I was born?” The Rev. J. G. Graham is doing excellent work in this congregation, making use of the fine course he received in the Free Church College in Scotland, so that the congregation is making a fair bid for the premier congregation in our church.

After a week spent in Hamilton I returned to Geelong, spent a few days more with Mr. Sinclair and his family, Mr. Sinclair took me all over Geelong, and showed the fine views to be seen from the rising grounds of that beautiful city.

I returned to Melbourne, and spent a week at St. Kilda, Mr. Sinclair having made arrangement for my accommodation at Britannia House, a boarding house, Toorak Road, and I was met at Melbourne Station by Rev. J. Watson Smith, also by Mr Sinclair’s arrangement, who took me to my lodgings, and then took me home with him to tea, where I spent a very pleasant evening with him and his bright little woman. I might just mention here that I spent another very pleasant evening there, where I met two very nice maiden ladies Misses McDonald, I believe relations of Rev. W. McDonald, of Sydney. Attended church on Sabbath evening, at St. Kilda, Mr. Smith officiating. The congregation was small. The services were only held on Sabbath evening. Perhaps, when a minister is settled there, the congregation may increase.

This concluded my tour, and I may be permitted to add a few words by way of
showing my appreciation of the kindness I received. And let me say that it would be well worth the while of any of our elders who wish to take a holiday trip to take a run around among our Free Church people, and learn what a real Highland welcome means. Our people have not forgotten the manners and hospitality that was practised by their forefathers in the Highlands of Scotland. I have read somewhere, I think in one of Sir Walter Scott’s notes, that in the Highlands of Scotland if a traveller were to pass a house where the people were having their meal, and not call to partake, it would be considered a gross insult by the inmates, and at the times when feuds existed between the clans, no question was permitted to be asked of a visitor until he had received refreshment, so that the rites of hospitality would not be interfered with by the discovery that they were an enemy. But there is another more important matter to be considered by such visits among our people. While the body is being refreshed the mind is also receiving food to revive the soul. It is refreshing and encouraging to the weary traveller Zionward to associate with so many travellers on the same journey, and when there are so many people seeking bypaths, to find that we are associated with those who are travelling on the good old paths which our Lord and Saviour trod, and where our fathers followed in His footsteps. What a comfort it is to find all our people marching on with the pure Word of God for their guide, and the love of God in their hearts! They will have their reward when they reach the gates of the new Jerusalem. The Master will be there to receive them, 458 and He will stretch out His hands and welcome them with these words: “Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.” D. McL.  

FREE PRESBYTERIAN INTELLIGENCE.

ORDINATION OF MR. JAMES CAMPBELL ROBINSON.

On the 18th August the Presbytery convened in the Free Church, St Kilda, Victoria, at 7:30 pm and was constituted with prayer. There were present the Revs. J. Sinclair, moderator, and I. L. Graham, clerk, and Mr. J. McFarlane, elder. Mr. Muir, elder, was hindered from being present through illness, from which it was gratifying to report he was recovering.

The edict of the ordination of Mr. J. C. Robinson, licentiate of the Free Presbytery of Edinburgh, was returned as duly made, and no objector appearing, when objections were called for at the church door, the court proceeded to the solemn act of the ordination.

Divine service was conducted in the presence of a more than usual congregation, by the clerk, the Rev. I. L. Graham, who preached a suitable and impressive sermon on the great question of our Lord, in Mark 8: 36 – “What shall it profit a man if he shall gain the whole world, and lose his own soul?” From the value of the immortal soul of man the importance of the work of the Christian ministry was emphasised, since its salvation was the great purpose of it. At the close of the discourse the moderator gave a brief narrative of the steps leading to the ordination then asked the usual questions of Mr. Robinson, which were satisfactorily answered, and offered the ordination prayer, in which Mr Robinson was solemnly ordained to the office “by the laying on of hands of the presbytery,” and after this was declared to be set apart in the name of the Great Head of the Church, and the authority of the presbytery, and inducted to the pastoral charge of the congregation. The moderator then addressed the newly ordained minister on the duties, responsibilities and encouragements pertaining to the sacred office, and the people on their duties. Thereafter Mr. Robinson at the Church door was introduced to the people as they went out and received their good wishes in the ordinary way.

Next forenoon at 10:30 the presbytery met in the same place, the same persons being present as before, with the addition of the Rev. J. C. Robinson, who, having signed the formula, took his seat as a member of the court.

The Rev. J. Watson Smith, B A, took the vows required of him by the Assembly, and thus became a probationer of the church.

The Presbytery recorded its gratitude to Mr. Smith for valuable services rendered the church during the past four or five years. The mover of the motion stated that had Mr. Smith been one of their own ministers he could not have served the church more faithfully.

Mr. Donald McRae, whose parents reside at Beechworth, Victoria, was received by the Presbytery as a student of the church, and was instructed to prosecute his studies in Melbourne, with a view to passing the University matriculation examination.

The moderator reported that the St. Kilda congregation had agreed to the financial arrangements recommended by the Presbytery with reference to the stipend to be paid their minister. These recommendations were in accord with the Assembly’s regulations.

The Rev. J. Sinclair, and Mr. Robert Muir, elder, of Geelong, were appointed to act along with the Rev. J. C. Robinson to form the interim session of St. Kilda.

The moderator was deputed to visit South Australia and investigate the situation there as it relates to the Free Church cause, take any necessary action and report.

WELCOME TO REV. J. C. ROBINSON.

On the evening of 19th August the ladies of St Kilda Free P. Church invited the friends of the church to meet the newly inducted minister, in Albert Hall, Windsor, in addition to the members of the Presbytery. At their request the moderator, who had also been interim moderator of the congregation presided. The hall, not large, was nearly full. Psalm 100 was sung, and prayer offered by the Rev. I. L. Graham. After an opening address, which was partly historical of the separate position of the Free from other Presbyterian, claiming that the Free Church had not seceded, but stood in its original place in testimony to the royal prerogatives of the Lord Jesus Christ, being Head of the Church and entitled to supremacy over the nations – he maintained that there was more reason now than before to stand outside a union based on human policy, and not conservative of the whole counsel of God. He quoted the conviction long ago expressed to him by the former minister of the church the late Rev. Arthur Paul that “history will do us justice,” and his choice of the blessing pronounced on Joseph as a most suitable motto for the Free Church in this state: “The blessings of thy father . . . shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren.” Great pleasure was declared at the close of St. Kilda lengthened vacancy at the securing of Mr. Robinson for the charge. The Rev. I. L. Graham, M. A. followed, and in a felicitous speech welcomed Mr. Robinson warmly to his field of labour. He referred to him as his colleague in the Divinity course in Edinburgh, and said that though at one time it was not conceived that they should be both settled in this
State, he hoped that Mr. Robinson would find his sphere congenial as he himself had now
found the Hamilton field to be. Mr. John McFarlane, Hamilton elder, also added his
congratulations, and dwelt on the need of prayer, which he noted had been by others referred
to also. Mr. Robinson then declared his sense of the kindness with which he had been
received. He mentioned how nearly he had come to decide on an evangelical itineracy, when
the call came to him. He also spoke seriously of the work before him, which he hoped soon
to unfold to them, and seek their earnest co-operation with him.

The Chairman then, for the ladies of the congregation, presented the Rev. Watson
Smith B. A., with a good suit case, and asked him to accept for Mrs. Smith a neat morocco
handbag, as tokens of their appreciation of their services during past years to the
congregation. Mr. Smith acknowledged the gifts and accepted the spirit in which they were
given, and took the opportunity to say how glad he was that the vacancy had been filled by a
minister settled over the congregation The company then sat down to supper, and at the close
the ladies who provided it were thanked. 23rd Psalm was sung, and a pleasant function
ended by the Benediction pronounced by the newly inducted minister.

Regarding the first Sabbath of Mr. Robinson's ministry a member of the church
wrote: We had two delightful services on Sabbath. The morning one was intended to make a
new epoch – a new start in our history – new raising up of our banner. “In the name of our
God we will set up our banners.” (Psalm 20: 5). The evening discourse was on the passage
of the Israelites through the Red Sea. Hills each side of them, roaring sea in front; enemies
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behind. The case looked hopeless. What were they to do? God worked a way for them.
They got safely through. We are to have a prayer meeting on Wednesday evening.

Sydney. A gale in Sydney on 3rd August dislodged one of three ornamental pieces
of stone which formed the crown at the summit of the 100 feet high steeple of St. George's,
Castlereagh Street, and sent it through the roof; it weighed about 28lbs. The danger was that
the other pieces might also fall for the iron spire rocked with each gust of wind. About two
tons of stone is said to have been kept in place by its own weight, being without mortar. The
traffic in the street was stopped including trams, till some repairs were effected by “steeplejacks;”
who at the rate of £1 per hour, amounting to £60 in five days temporarily
secured steeple. The estimate for completing it is £87 more. This will increase the repair debt
some young laymen would assist hi

Maclean. On 8th June, on the church ground, a large assembly of the congregation met to	
farewell two of its esteemed members, who were about to leave the district for
Sydney – Miss McInnes, daughter of the late Rev. D. McInnes who had been the minister of
the church for over 40 years, and her niece, Miss Wharrrie. The present minister, Rev. T. M.
McClellan, asked the assembly to sing the 100th Psalm, and the Rev. H. W. Ramsay, of
Grafton, to ask the blessing before the lunch was partaken of. Then another Psalm was sung,
a portion of Scripture read, and after prayer Mr. McClean spoke of the purpose of the
meeting, the valued services of Miss McInnes to the church and Sabbath School noting her
close following in the footsteps of her father and the cheerful helper Miss Wharrie had been
in the manse. Mrs. Alex. McDonald was then called on to present a cheque for £76 to Miss
McInnes, and Miss McKenzie a purse with 11 guineas to Miss Wharrie with the kind wishes
of appreciation. After some of the elders and other representatives of the congregation
expressed appreciation of the departing guests, Psalm 133rd was sung and the benediction
pronounced.

Manning. The Rev. S. P. Stewart and Mrs. Stewart were warmly welcomed back
by a large congregation which assembled in the church at Taree on Thursday the 18th
August. About a year ago owing to ill health, he was asked to take a rest and whilst
staying with friends in the Clarence River district, weakened sight occasioned his seeking
expert treatment in Sydney. There he had the services of two skilled doctors – Dr. Blaxland and Dr. Guy Pockley, who could not promise to restore the sight he had lost but
would endeavour to preserve what he had. The senior elder, Mr. John Robinson, father of
Rev. J. C. Robinson, since settled at St. Kilda, was called to preside, and after prayer
offered by Mr. Stewart, stated the great gratification and thanks to the Lord for the return
of their parish which the congregation were present to express. He regarded the presence
of Mr. and Mrs. Stewart with them and the resumption by their minister of his work as an
answer to their prayers. Mr. Alex. McLennan, another elder, joined with his co-elder in
saying that they felt the time of their ministers absence long and were pleased to know that
his health was much improved and prayed that his sight would be preserved. Messrs. F.
Longworth, of Jones Island, J. Hunter, of Croki, D. Stewart and Cr. Alex. Cameron of
Wingham, J. McDonald of the Bight, and J. Graham of Hastings River feelingly supported
a motion of

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welcome, which was carried with acclamation and conveyed in a few pleasant words by
the chairman to Mr. Stewart. The minister responded with subdued emotion. He referred
gratefully to the kindness shown to him by every one during his ordeal, and to experiences of
it. One of the lessons of it was humility – the realisation that no man was essential.
Another lesson was sympathy with others who were suffering. Then we learn how small
were things that used to worry one when such a great peril as the loss of sight came into
view. Another lesson was resignation. A man was a long way on the way to be a saint
when he could “rejoice in tribulation.” The shortening of the time of preaching the
salvation of sinners by the grace of God called for the more urgency. If they should with
his somewhat depleted energies, though his voice and memory had not failed he would
continue the only pastorate he had had, or wished to have, in serving their Master; and he
felt that the best service renderable was not worthy to offer to the Saviour. He trusted that
some young laymen would assist him by reading the Word and the Psalms, he would offer
the prayers and preach. He valued the people's confidence in him, and prayed for God’s
blessing on the parish and the district.

Thereafter an Honour Roll was unveiled by Mrs. Longworth containing the names
of young men of the congregation who went to the war. On the marble slab, under the gilt
heading “1914 -1918, Roll of Honour, Free Presbyterian Church, Manning River Parish, 11
names of absent ones in gold letters. and 50 more in blocked letters. Other names are yet to
be added. The Rev. S. P. Stewart was ordained at Tinonee, Manning River in 1879.

Geelong and Drysdale. The 40th annual meeting of this congregation under the
present pastorates has been held. There was nothing unusual in the minister's report of his
work, or of that of the Sabbath School superintendent; Mr R. Muir. The statement of the
treasurer showed that the year's receipts for maintenance amounted to £340/8/-,
expenditure for local purposes, £368/17/5. The deficiency had been turned into a credit balance by legacy of £100 received from the estate of the late Mrs. Mary Anderson, of North Carlton. a former member of the church. For Geelong new hospital £64/10/- had been collected and paid over; for Missions £10, including £6 from Sabbath School, £29/6/- for Geelong City Mission, £10; for Assembly Expenses, £2/7/-; Hospital Maintenance, £5; Ladies Benevolent Society, £2; Presbytery Fund, £5/6/-; Church Extension, £2/5/-; and Students' Fund, £1/17/-. After allowing ministers expenses of a little over £50; and subtracting Assembly's minimum of £250, 20 per cent on the difference between that and salary received is about £10, to go to the Treasurer of the Central Fund.

**Miss Annie Nicholson**, a faithful and devout adherent, passed away on 8th June at her residence, Strawberry Hill aged 80. An internal ailment some years ago was surgically treated; but the malady recurred, and caused much suffering at times, which was borne patiently and with confidence in her Saviour, quietly expressed. She was connected with the Geelong Church, previous to the present minister's time; and was the last survivor of a family of nine. **Miss Annie McRae**, one of three maiden sisters resident for many years at Cowie's Creek, North Geelong, after a long time of delicate health, passed away on 26th July.

**Camperdown.** The Lord's Supper was dispensed here on first Sabbath of last month by the minister of Geelong, whose pulpit was supplied by the Rev. J. C. Robinson. The attendance is not what is was, owing to twenty deaths of members, besides several adherents, since services were begun. The last to depart was **Mrs. James Morris**, wife of our faithful elder there, 462 who, though nearly a nonagenarian still manages the services. The late Mrs. Morris suffered some years of failing health, and was for some months invalided. Departure from orthodoxy grieved her, and acceptance on the ground of Christ's righteousness was declared her favourite theme. During her later months she was much troubled about her state before God, even to hopelessness, under conviction that she had only a professor of religion and was not born again. (It would be well if mere professors saw the hollowness of "a form of godliness without the power thereof.") But before the end a sense of peace with God in Christ was expressed which comforted her aged partner in life and household. Her age was 82.

**Morphett Vale.** South Australia. The Rev. John Shiret McPherson passed away at John Knox Church manse, on 22nd June, aged 77. A paralytic seizure prostrated him from which he did not rally. For 25 years he laboured in the Hunter River district in New South Wales, as minister of the congregation of East Maitland and Raymond Terrace; and in 1904, was called to Morphett Vale, in succession to the late Rev. James Benny, who had ministered there for half a century. The late Mr. McPherson was gifted with fluent speech and debating power, in the pulpit or on the platform. His activities both as a pastor and public speaker for over 30 years of his life at least were unwearyed. He often in New South Wales and South Australia did deputation work for the B. and F. Bible Society; and also spoke for the Liberals in the political sphere. On one occasion, when a Liberal speaker was prevented from attending a gathering, Mr. McPherson at a moment’s notice took his place effectively. The journal of that party in South Australia publishes the following notice: By the death of the Rev. T. MacPherson, which occurred on June 22, at the age of 77, the Liberal Union has lost a stalwart member, and one of its most earnest workers. He was a scholarly man of wide attainments, gifted with an unusually vigorous mentality. In addition to his pastorate of the Presbyterian Church, he took a lively interest in public affairs, and was a voluminous writer to the press on social and political questions. He identified himself with the Liberal Union from its inception and for some years acted as secretary of the Morphett Vale branch. He was a delegate to the Alexandra District Committee, and a member of the Executive of the Liberal Union. He was also a member of the Organizing Committee of the Union. He was a regular attendant at the annual conferences, and spoke frequently at these gatherings with characteristic clearness and force. His kindly disposition and charming personality endeared him to a large circle of friends and admirers, by whom he will be deeply missed.

**A Hasty Intrusion.** Soon after the death of the Rev. J. S. McPherson was heard of, and before anything could be done by the sister church in Victoria, came the tidings that the Union body has secured a three years lease of John Knox Church property, and had advertised the charge of the church by one of their ministers, on 17th July. It is reported that the worship is to be carried on as hitherto, without modern innovations, in accord with this condition imposed by the trustees. But at present it seems that an unseemly haste has been evinced to take the opportunity to annex this 70 year old stronghold of Presbyterian orthodoxy.

**WELFARE OF YOUTH.**

The work for the Correspondence Scripture Class for the quarter ending 31st December next is: – (l) To find from the books of 1st and the 2nd Kings what Kings of Israel and Judah followed the sin of Jeroboam the son of Nebat. Give the list of these kings as far as you can, in their chronological order. Write out fully the verse which tells of their sin, and show distinctly to which kingdom each belonged (2) Write a short essay on the sin of Jeroboam and its consequences to the nation. Address all work to The Manse, 50 Fry Street, Grafton.

HERBERT W. RAMSAY
(Convenor, Welfare of Youth Committee)

The undermentioned have recently gained Certificates for knowledge of the Catechism: – Certificate A: Maria Murray Cameron, Manning, age 10, 95 marks. Certificate B: Bessie McLean, Branxholme, Hamilton, 6/6/21, 11 years 47.4 marks, Mary McLean, Branxholme, Hamilton, 6/6/21, 8 years, 48 marks; Jean Henderson, Hamilton, 31/7/21, 10 years, 49.4 marks, Norma Barker, Hamilton, 6/8/21, 10 years, 48.3 marks.

**OBITUARY.**

**Miss Mary McSween**, of Barrington passed away on the 13th August at the ripe age of 89. She not only enjoyed the promise, “length of days” but scarcely knew what sickness was, until near the end when she took to bed, and then said “I am near the end of my journey,” and calmly waited for the final summons. She gave evidence of that faith and love, which cast out fear and give boldness in the presence of the last enemy, death. She was of a quiet gentle and amiable disposition. Her affections appeared to be set on heavenly things, and so earthly matters never worried her. Miss McSween was one of a number of God fearing people, who came from the Isle of Skye, about 70 years ago, and settled on the Hunter River. About the year 1857 a number of these removed to the Barrington, and by their upright lives gained the esteem of their neighbours, and became living epistles of Christ.
in this district. Owing to their influence you could live in the said locality for years without hearing an oath; there was family prayer in almost every home, the Sabbath was well observed, and the place of worship was crowded even on wet Sabbaths. We should pray God to raise up others to fill their places and to shine as lights in this time of darkness, by adorning in their lives the doctrines of the Gospel of Christ.

W. N. W.

Mr. Donald Cameron of the Bridge, Ballarat Road, passed away on the 17th May in one of the local private hospitals after a few week's illness. He was a valued contributor to the funds of the church and was one of the first to speak of the need for a car for the minister's use in working his extensive parish, and when the proposal to purchase a car in commemoration of peace took definite shape he gave it his very hearty and generous support. But the most gratifying thing concerning him is that he gave clear evidence of having experienced a saving change. In his illness he hungered for the Bread of Life. He loved the company of those who spoke of things divine. The company of the worldly he had no pleasure in. He felt he was the chief of sinners and that it would be an amazing thing if God should have mercy on him. But God delights in doing things, and as the Word of God was opened up to him, he believed that God through Christ would be gracious, and casting himself upon Him who has said: "Him that cometh unto Me I will in no wise cast out" he was led to hope in His mercy. Indeed early in his experiences he felt that he could not come to Christ although he greatly wished to do so, and he felt himself so destitute that he could not pray but in his trouble he cried unto the Lord, and He saved him out of his distresses. The Word of God seemed to meet his heart's need at every turn; and one day, when it was feared he was growing worse, he told his pastor, with broken voice and eyes filled with tears, that he believed God's grace would be sufficient for him. His one hope was that God through Christ was able to save unto the uttermost. He was not ashamed to let it be known that he was dying trusting in Christ; and, when he felt himself sinking a few minutes before his death, his last words were words of prayer and that prayer the cry of the publican – "God be merciful unto me a sinner." It is the writer's conviction, judging from the more than most, has cause to give praise unto Him who loved us and washed us from our sins. And yet Heaven will be so full of evidences of God's astonishing grace that the redeemed will ever have increasing cause for giving praise unto His name. The death of Mr. H. Aldwinckle, which took place on the 26th June, removes another well known figure from the Hamilton congregation. He was a very regular attendant on the public ordinances of divine worship. For many years he had been in poor health and was confined to his bed, for about four months before his death. The end, however, came very unexpectedly. Throughout his long illness he was tenderly nursed by his devoted wife who has for long been prominently associated with the Free Church. Much sympathy is felt for Mrs. Aldwinckle and also Mrs. Cameron in the sad loss they have sustained in the death of the two afore mentioned.

Mr. Dewar appealed to the Church not to forget South Africa, a country of great possibilities, where the people are responsive and good work is being done in the schools by excellent teachers.

Rev. W. Murray who is in charge during Mr. Dewar’s absence, sent a report to the Assembly from which we gather the following items. The work grows harder year by year, as the people come under the phases of civilisation imical to Christianity. Even Higher
Criticism has spread its baneful influence among them.

In the Burnhill District the work has been maintained though in some parts there has been retrogression owing to the apathy of the people. At Emnymeni, an elder has been ordained and two more with two deacons have been appointed. Altogether 11 members have been received and 35 children: four members have been placed under discipline.

The Pirie District being extensive, cannot be visited very frequently. In six months, 18 members have been admitted to the church and 21 children have been baptised. There have been some conversions, but the cry here as in every land is for the Spirit to be poured out as floods upon the dry ground.

In Transkei District work is carried on by an elder and deacons. The women are earnest and diligent.

In each of these districts the people express their desire for native Evangelists who will live among them, and so consolidate and extend the work. Enthusiastic in their loyalty to the Church, they feel their isolation. There is an evangelist at Gqunu, an energetic, hard-working man, doing good work. His simple, honest ways make him respected by European and native alike. He travels long distances on foot and seems never weary.

The special requests for prayer are: For native evangelists to work in closer touch with the people than a European worker can. For the power of the Spirit to accompany the preaching of the Word that the people may turn from their evil life and serve the true God. That God may be glorified in this land and those who are His witnesses may be kept spotless in a dark and trying day.

South America: Two deputys of the Church visited Peru last year to report on the Mission being carried on under the oversight of Dr. J. A. Mackay. They both reported favourably on what is being done and were impressed with the possibilities which the country affords for missionary enterprise. One of them said that the school founded by Dr. MacKay in Lima “was calculated to have a far reaching effect on the young life of Peru” and “was itself a real missionary agency, a medium through which the doctrines and ethic of the gospel were brought to bear on the heart and conscience of the rising generation.”

Dr. McKay reports that a building has been secured for the School at a five years lease. He has opened a boarding department in connection with the school with 17 boys in residence. This branch of the work, more than paid its working expenses, but it takes £250 a month to keep the school running. The total number of pupils in the school was 337, nearly all boys. They all receive Bible instruction, and some seem to be not far from the Kingdom. Their reverence for divine things is remarkable.

Here as in South Africa; the Government schools give education free and Protestant boys receive ill-treatment from the teachers for being Protestant besides acquiring evil habits. The parents of most of these boys are not in a position to pay school fees. It is for these that Dr. McKay has proposed that Sabbath Schools undertake the support of a boy by contributing £10 a year.

Mr. V. R. Browne who went from New Zealand, and is now officially acknowledged as a member of the Mission staff, in appealing for teachers writes: “We are anxiously waiting news of teachers. Oh, the scope that is here for all that should come! Why are the young and vigorous so ready to sacrifice even life itself for their country, and yet apparently so unwilling to come to the firing-line in the service of the King of kings!” Dr. MacKay says that if the work is to develop there must be more workers. (Is there one who would volunteer from Australia.)

Rev. Calvin MacKay besides teaching in the school, has been preaching in English and Spanish and has acted as Treasurer of the National Tract Society. One Sabbath night he distributed 100 tracts in ten minutes, the people receiving them gratefully and in some cases eagerly. He is now beginning definite evangelistic work in Cajamarca, a town among the Andes, to the north of Lima. This is the market town for the Indians of the surrounding valleys with whom Mr. McKay desires to get into contact “to give them a glimpse of the glories of God’s redeeming love.

Dr. Helen McDougall has resigned from the Mission on account of ill health. Miss Sarah McDougall, whilst acquiring the language, has been matron of a large hospital, but longs for the day when she will begin work among the Indians of the Sierra.

Matters for definite prayer: For the conversion of boys in the Lima School; for the support of poor boys that they too may come under the teaching of the Gospel; for funds for the School; for fully qualified teachers; for the work being commenced among the Indians of the Sierra; for the health of the missionaries.

India: Dr. Annie MacKay who has a sister and brother in the Peruvian F. C. Mission, has been accepted for medical work in India. A needy field awaits workers in the neighbourhood of Seoni, the centre of the Original Secession Mission, where Miss E. MacLeod has been labouring. A F. C. Mission will be welcomed by the O. S. friends. It is hoped that this is the beginning of a work which will develop as the young people of the church feel the call of responsibility in this part of our Empire. It is understood that Miss MacLeod is to retire from the work; but it is hoped that she will remain long enough to give the benefit of her experience in the establishment of this fresh missionary field.

Two ladies have recently left a legacy of £3000 which provides for an endowment for the equipping and for the carrying on of medical missionary work of the Free Church. This came just as the church was beginning medical work in India.

Jewish Mission. A new departure is announced in connection with work among the Jews. The Mission will be discontinued in Edinburgh; but the Church will co-operate with the British Society for the Propagation of the Gospel among Jews in London. Rev. A. A. Braude will work in London as a missionary of the Society. The General Secretary of the Society in addressing the Assembly stated that this Society owed its inception to McCheyne and Bonar to the Holy Land in 1840, and hence has special claims on the Free Church. The Mission in London was established as the result of a gift of diamonds that was laid at the feet of the Lord Jesus Christ by a lady who desired to see the work extending west in London. By the sale of these jewels and other means they had been able to take a public house with a very evil reputation and to turn that synagogue of Satan into a place where the gospel was preached. The Society worked also on the Continent and more recently in Palestine. Jews were returning in great numbers to the Holy Land; and this was significant of the fulfilment of Scripture. The Jew was one of the greatest evidences of the Word of God; and this Society stood for a whole Bible.
The Convener of Foreign Missions (Rev. Alex. Stewart) in speaking to the report stated that they were living in a critical time for the missionary cause. The Churches were not in every case sending out missionaries who believed in the peerless pre-eminence of Jesus Christ as the only Saviour of men, in the religion of Jesus as the one absolute and final religion, or in the Scriptures as the unerring and infallible Word of God; the men who were on the field did not always proclaim the evangel with the note of conviction, and tell the story of the Cross with the confidence that it was still the power of God unto salvation to everyone that believeth. He was persuaded that there were loyal and consecrated missionaries in all the churches, but the facts were sufficiently disquieting. All this constituted a loud call to the Free Church. Whatever were their shortcomings, they held to the Scriptures as the very Word of God, and the instrument of the Spirit's regenerating power. They had therefore a message that was worth sending across all the seas – to India, to South Africa, and to South America. Let them therefore gird up their loins and devote themselves with all the resources at their disposal to their great and glorious task.

The Foreign Missions Committee had much pleasure in reporting the receipt from the Free Presbyterian Church of Australia of a sum of £144 11s. 7d. This practical manifestation of the warm interest taken by their Australian brethren would be, as on former occasions, a source of lively gratification to the Church. The information is culled from the “Free Church Record.” – Ed. A.F.P.).

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PRESBYTERIAN RATIONALISM.

According to Scripture, days were to come when men in the visible Church “will not endure sound doctrine,” and when “some shall depart from the faith.” These predictions are fulfilled; and men are both preaching and enduring unsound doctrine. It was feared some scores off years ago that the union of different Presbyterian Churches in Australia would issue in declension from things then commonly believed among us. When concessions are made for the sake of union, it need scarcely be said that truth suffers through it. In Victoria, the basis which opened the door to all other Presbyterian Churches for supplies logically prepared for an indefinite creed, which has since been adjusted not to maintain more faithfully the doctrines and practices of Scripture; but to ease the consciences of men who found confessional doctrines uncongenial to them. The laxity thus allowed has borne evil fruit. So far has tolerance of heresy prevailed that men from the chair of the highest Presbyterian Church court have pained evangelical people, and pleased their Unitarian admirers by their unscriptural utterances. A notable instance is the recent deliverance of the Moderator of the New South Wales Presbyterian Assembly in Sydney, the Rev. John Edwards, M. A. He contended for a far more liberal theology than was now popularly held. He argued for such a theology as would keep pace with the advance of human knowledge, and retain in the Church educated people. It did not seem to occur to him that the Lord Jesus, who knew all things, thanked His Father for revealing to babes what were hid from the wise and prudent; or that there is “a science falsely so called,” or that the chief of the Apostles thus cautioned the Colossians: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” The New South Wales Moderator has published his address, calling it, “A plea for freedom, and argues for the church a Theological re-construction.” He quotes approvingly the contention of a predecessor in the chair, 27 years ago, that the verbal inerrancy of the Scripture is a dead theory. This cleared the way for his denial of the sovereign authority of Holy Scripture and his contention for what some call the Christian consciousness, and what according to his idea is the is the intelligence which has outgrown the beliefs of the prophets, apostles, martyrs and confessors of past times. He bases his appeal for an advanced theological position, (1) “on the alienation of certain people from the Church;” (2) “on the nature of our inheritance in the realm of spiritual truth;” and (3) “on the method of Divine revelation.” Past creeds avowed are regarded as progress in Divine revelation and the stopping at the declaratory statement of his church is held to be a malady – an “arrested growth,” resulting in “partial paralysis.” Inspiration is held to be still going on in the thoughts of men, in the same way as the writers of the Bible had it. Therefore appeal to Scripture is to a defective and incomplete revelation. This bold and revolutionary theory is followed by a plea for free thought “if we are to reach the truth in theology as in any other science.” According to this, the truth is yet to be finally, if it will ever be thus finally, discovered. Then there is a plea for “authority” – not an external authority, as the Bible, but what is called “the internal authority of the truth itself.” How this authority is to be exercised is not stated, or if there ever can be authority with the freedom argued for, and the ever varying modes and degrees of thought which such a freedom demands. The third plea is to “banish dualism,” by which this minister means the gulf which “ordinary theology” creates between God and man. According to Holy Scripture sin made this “gulf.” According to this Presbyterian Moderator it only exists in popular theology.” Then he claims the views which he champions would bring changes and mentions two which concern the most outstanding doctrines of the Atonement and the Incarnation. Regarding the former he allows the idea of vicarious suffering but holds that “is an eternal process,” and “concerned with the spiritual and moral progress of the race.” But he revolts against the idea of vicarious punishment. Yet he does not touch the question what is death if it be not a penalty for sin; or why is Christ said to have been “made a curse for us.” No doubt the reconstruction would include correcting the Apostle and all past saints, who were comforted by the doctrine which this minister says “the moral consciousness must ever revolts from. The other change heralded “is a new doctrine of the person of Christ” – the doctrine that He has only one nature which may be called “the divine humanity,” or “human divinity.” A Unitarian minister in Sydney praised this Presbyterian minister by a letter to the press, for his “brave and broad-minded utterance.” But the deliverance had a different effect on other ministers. A public meeting was held in the Chapter House adjoining St. Andrew’s Cathedral, presided over by the Vicar-General of the Sydney Diocese, in which 14 ministers of different denominations took part, “who believe that the Scriptures of the Old and New Testament are the inspired, infallible, and authoritative Word of God.” But it is significant that in the Presbyterian Assembly no protest even, not to mention any charge of heresy, is reported. Does this signify that the rationalismdiscoursed to its members had general sympathy? Or that the evangelical members listened helplessly in view of the number they would find on the other side, if they even expressed dissent? Or that it is tacitly understood that compromising the truth by the acceptance of an indefinite creed, and the equal tolerance.
of rationalists and evangelicals has paralysed discipline? The seriousness of the position presented by modern rationalists in the church cannot be too much deplored. And the extent of its toleration gives reason for the lamentable condition of a Church that ceases to be in the Apostolic sense the “pillar and ground of the truth.” The Moderator restively replied to criticisms on his address to the Assembly in a sermon delivered on 14th August, in which he said that the Bible must be brought before the “bar of reason.” To call this rationalism is its right name; but it is certainly a revolution against the reverent and sacred way in which the Scriptures have been treated by the witnesses to the truth of the Divine Word. By so weakening the authority of Scripture new doctrines are introduced. The rationalistic leaven is working insidiously, and with great injury to the souls of men. In Victoria an ex-moderator recently claimed that most of his brethren held views according to, what he calls “the modern Christian mind,” as “fairly reflected in Hastings Dictionary of the Bible.” A very great danger awaits the ministerial students, and through them the congregations of the Church, in view of their instruction in these views: for the Sydney Moderator commends the Professors and lecturers there. And one of the significances of the listlessness regarding this peril is seen in the forward movement for a union of three denominations without any attempt to prevent this spiritual cancer from infecting the body of the new large Church forecasted.

J. S.

NOTICE

Our subscribers will see that the Assembly has found it necessary to make the subscription to this magazine 4/-, henceforth, to meet the increased cost of its publication, owing to increase in wages, cost of paper, and postage.

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ERROR NOT CENSURED.

The Editor of “The Free Presbyterian Magazine,”

Australia.

Sir,—

In the General Assembly of the United Free Church the Rev. D. MacLennan drew attention to the erroneous teaching contained in a tract entitled “How do we regard the Bible?” issued by the Social Problems Committee of the Church which had given pain to many. In the tract such questions are asked as “Do we approve of all the Moral Sentiments expressed in the Bible.” “Do we regard the Bible as infallible history?” “Do we agree with the opinions of St. Paul.” and the answer given in each case was “No.” Dr. MacLennan moved that the Assembly dissociate itself from the view expressed regarding the Scriptures as contained in the tract, and regret that such a publication should have been issued under the authority of a Committee of the Assembly. It was pointed out that the motion was a vote of censure not only on the author of the tract but on the Committee, and Dr. MacLennan was induced to withdraw it, and the matter ended. Commenting upon this deplorable decision a writer in the magazine of a more orthodox church remarks:—“We have no hesitation in describing this incident as a painful disclosure of disloyalty to the Word of God. It indicates the extent to which the Higher Criticism has ravaged the larger churches and the lengths of reckless impudence to which its advocates are prepared to go in the dissemination of their views. The Assembly of the United Free Church was apparently more concerned lest a slight should be cast on one of their Committees than grieved because dishonour had been cast on the Word of God. But it would have been safer for it to allow its Committee to be dissolved than to lend its sanction to the view that the Scriptures can be broken.

This language is not too strong, for it is difficult to exaggerate the serious nature of what was done, or rather left undone by the representatives of a church which once was faithful to the Word of God.

In the “Record” of the same church for June a writer who is permitted to make disparaging remarks regarding the book of Jonah, says, “there is urgent need for a campaign of candid teaching about the Bible and its inspiration.” As, however, he speaks of the tracts issued by the Social Problems Committee of the Church as supplying a real need, and desires to see them distributed broadcast over Scotland, it is not difficult to understand the nature of the “candid teaching” he desiderates.

There is urgent need in these days for watchfulness on the part of God’s people against the destructive criticism of His Holy Word which is robbing the church of its spirituality and power and leading multitudes astray.

The ramifications of the evil are widespread and far-reaching and are found not only in the pulpit but in books, magazines and tracts emanating from writers and publishers who, in former days, might have been trusted as sound and reliable in their teaching.

I am, Edinburgh,

Yours etc.,

29th June, 1921.

J. FORBES MONCRIEFF.

LETTER FROM THE GOVERNOR-GENERAL.

Commonwealth of Australia

Governor-General’s Office,

Melbourne,

27th June, 1921

Sir,—

With reference to the Private Secretary’s letter to you dated 12th last, His Excellency the Governor-General desires me to inform you he has now received advice that the message expressing, on behalf of the Assembly of the Free Presbyterian Church of Australia, unswerving loyalty to His Majesty the King has been communicated to His Majesty, who commanded that an expression of his appreciation be conveyed to the Assembly.

I have the honour to be, Sir,

Your most obedient servant,

J. H. STARLING

The Right Reverend
the Moderator
Free Presbyterian Church of Australia

Official Secretary to
the Governor-General
CURIous BIBLE FACTS.
The Bible contains 3,536,489 letters, 773,693 words, 31,173 verses, 1,189 chapters and 66 books.

The word “and” occurs 46,277 times and the word rear and but once.
Ezra 7: 21 contains all the letters of the alphabet except “J”.
The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike.
The middle verse of the Bible is Psalm 97: 8.
The first book printed from movable metal types was the Latin Bible in the year 1455.
There are 39 books in the Old Testament, 3 times 9 equals 27, which is the number of books in the New Testament.

If you have the “blues,” read the twenty-seventh Psalm.
If your pocketbook is empty, read the seventh Psalm.
If you are discouraged about your work, read the one hundred and twenty-sixth Psalm.
If you are all out of sorts, read the twelfth chapter of Hebrews.
If you are losing confidence in men, read the thirteenth chapter of First Corinthians.
If you can’t have your own way in everything keep silent and read the third chapter of St. James.
Five and three-quarter tons of type metal are required to cast the type in a typical Bible.

FISHERS OF MEN.
Be Jesus like. In all things endeavour to think, and speak and act as Jesus did, and He will make you fishers of men. This will require self-denial. We must daily take up the cross. This may require willingness to give up our reputation — readiness to be thought fools, idiots and the like as men are apt to call those who are keeping close to their Master. There must be the cheerful resigning of everything that looks like honour and personal glory, in order, that we may be wholly Christ’s and glorify His name. Extract from sermon by Spurgeon.

SAVED ALONE?
(Extract from address by late Rev. C. H. Spurgeon to bankers.)
“Thou hast given me.” This is the meaning of that first word — “Seek the kingdom of God.”
The reign of our Lord is to be our main object if we would lead a well ordered, useful, happy and honoured life.”

ACKNOWLEDGMENTS.
South African Mission. — McDonald family, Cowley’s Creek; Miss Bell, Geelong; Mr. T. Oakman, Hallam; Mr. A. McPherson and Mrs. A. McPherson, Roseville, N. S. W. £1 each.

South American Mission. — McDonald family, Cowley’s Creek, Miss Bell, Geelong; Mr. T. Oakman, Hallam; and Mr. A. McPherson, Roseville; N. S. W. £1 each.

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Spanish Mission. — McDonald family, Cowleys Creek. 10/-: Miss R. Johnstone, Colac, 10/-; Mr. T. Oakman, Hallam, 5/-.

Students’ Fund. — Mr. A. McPherson, Roseville, N. S. W. £2; Miss McRae, Caulfield.

Presbytery Expenses. — Mr. D. A. McRae, Tourello, £2: McDonald family, Cowley’s Creek, 10/-.

Synod Expenses. — Mr. A. McPherson, Roseville, N. S. W., £1.

Church Extension. — McDonald family, Cowley’s Creek, £1; Mr. A. McPherson, Roseville. N. S. W. £1.

MAGAZINE. — New South Wales: Miss McLachlan, Laurel Bank, for Mrs. Kirk, Nambour, Q. 12/- to 1924; Mr. G. Dennes, Custom House; Sydney, 10/- to June 1921. Per Rev. W. McDonald, 10/- for Mr. J. McDonald, Wallalong, to 1920; and 5/- for Mrs. J. McLean, Balmain to date. Per Rev. W. N. Wilson; 4/- for Miss McLelland, Raymond Terrace for 1920. Per Rev. H. Ramsay: 10/- for Mrs. G. Green, Lawrence, to 1922, and 3/6 for Miss McKinnon, S. Graffon for 1921; Mr. A. McPherson, Roseville. £1 to 1925; Mr. N. McSwan, Woodford Leigh, £1 to 1923; Mrs. E. McPhee, Palmer’s Channel, 10/- to 1921; Mr. J. Nesbet, Forster, 4/- for 1921; Mrs. Harris, Mortlake, 2/- for Magazine fund.

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Duirinish, Scotland. — Rev. W. McDonald intimates that he has forwarded to the minister of this Church for repairs, £1 each for Messrs. J. Robinson, Marlee; and P. McPherson, Cambden; and 10/- each for Misses McGillivray, Mt. Doran, and J. S. Geelong.
A MAGAZINE
FOR THE
Defence and Advocacy of Scriptural Doctrine,
Worship, Government and Discipline.

BY AUTHORITY OF THE ASSEMBLY OF
THE FREE PRESBYTERIAN CHURCH OF AUSTRALIA.

DECEMBER, 1921.

NEC TAMEN CONSUMBATURE

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S. WRATHALL, PRINTER AND PUBLISHER,
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The Old Paths.
Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where
is the good way, and walk therein, and ye shall find rest for your souls. Jer. 6: 16.

I suppose most of my hearers have read “Bunyan’s Pilgrim’s Progress.” Those who have not read that work I would advise to read it without delay. Next to the Bible, there is no work that gives a clearer rendering of the plan of salvation, a better description of the Christian pilgrimage. The story is told as an allegory, and is interesting reading, independent of the chief object of the work. It is written in the simplest language; very few words containing more than two syllables. It is a book that parents would do well to place in the hands of their children, and for those that are more advanced in years it contains a great deal of doctrinal information of great value to the traveller whose steps are bent Zionward. The editor of the edition which I have been studying lately says, – The celebrated Dr. Johnson ranks the “Pilgrim's Progress” among a very few books, indeed, of which the reader, when he comes to the conclusion, wishes they had been longer, and allows it to rank high among the works of original genius. He also adds, “But it is above all things wonderful that Bunyan’s imagination, fertile and vigorous in a very great degree, and wholly untutored by the rules of learning, should, in this instance, have been so disciplined by sound judgment, and deep acquaintance with the Scriptures, as to produce, in the form of an allegory, one of the fairest and most unexceptional treatises on the system of Calvinism that can be found in the English language.” Then as the work is an excellent exponent of the Calvinistic doctrine, all who profess to believe in that doctrine, as we do, should study, carefully, the Pilgrim's Progress...” We will make use of it today, with God's assistance, in explaining our text: – “Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

The prophet is reproaching the children of Judah for their apostasy; denouncing their backsliding; and telling them of the evils that will befall them, if they continue in sin; and he concludes by telling them that if they return to the old paths, they will find rest for their souls. In the text we have three propositions, viz: – We are asked to pause and consider – “Stand ye in the ways, and ask for the old paths;” secondly, when we have found the right path to “walk therein;” and lastly the result of walking therein “ye shall find rest for your souls.”

Bunyan says, “Now I saw, in my dream, this man, meaning Christian, walking in the field; reading in his book; and greatly distressed in his mind; and as he read he burst out, as he had done before, crying, “What shall do to be saved.” I saw, also, that he looked this way and that way, as if he would run; yet stood still, because as I perceived, he could not tell which way to go. I looked then and saw a man named Evangelist coming to him, who asked “wherefore dost thou cry?” A conversation ensues, between Evangelist and Christian in which Christian describes his troubles; and Evangelist gives advice and urges him to, “flee from the wrath to come.” Now let us consider what Christian was desirous of fleeing from. He lived in the city of Destruction, a name which you may apply to the city of Sydney, or Melbourne, or any other place where a number of people are congregated who have not the fear of God before their eyes. However the town in this case is symbolical, and refers to the sinner’s own conviction of sin. It also applies to the sinful intercourse existing between unconverted people. All this Christian, when his eyes were opened, desired to flee from. And he stood and considered which way he should go. He wanted to know the way, aye that is the question! Which is the true way? There are numerous paths; which is the right one? Christian wandered from the path. He fell into the 'Slough of Despond’ by not taking heed to his steps. Then he was led astray by listening to the counsels of 'Worldly Wiseman.' Our test says, “Ask for the old paths.” Which are the old paths? Jesus says, “I am the way, the truth and the life, no man cometh unto the Father but by me.” That is the old path; old as the Reformation, old as Protestantism; old as the days of the Apostles; old as time, and old as eternity; Christian was instructed to follow this path; but he often went astray until he reached the wicket gate, where he knocked and was admitted. “Strive to enter in at strait gate; for strait is the gate that leadeth unto life and few there be that find it.” But take notice, although Christian had entered in at the strait gate, the load of sin did not fall from him, until he reached the foot of the cross. “I am the Way, the Truth, and the Life; no man cometh unto the Father but by me.” This is the old path. There are many who leave the old path – “Who being ignorant of God's righteousness go about to establish their own righteousness – But Christ is the end of the law for righteousness to every one that believeth ” All other righteousness is as filthy rags There are a great many worldly wise men at the present day, who lead people astray; and send them to the village of Morality, to take counsel from a gentleman named Legality. But that is not the old path. There are new paths, and the broad way that leadeth to destruction. The old path is the narrow way that leadeth to life. This is the path trodden by the Covenanters; and they endured fire and sword rather than turn aside from that old path. There are professors of religion today, who teach that there is an easy grade to the heavenly Jerusalem, a grade that you can travel on
dancing and singing, singing and dancing – No more groaning and praying, – No more labouring up the hill Difficulty, with the burden of sin on your back. Oh no! You can shake off that burden whenever you please, and go on your way rejoicing. No necessity to wait till you reach the cross. I can establish my own righteousness; no need for a Saviour. I can exercise my own will and my own judgment and live a life of righteousness, independent of your plan of salvation. If you can do all this, then has Christ died in vain; and all His suffering; His weary pilgrimage here on earth; His sorrow and sighing; His agony; His persecution, and suffering on the cross, were all endured for no end; for man can work out his own redemption by following the new paths of the so-called higher critics. This is an age of progress, say they, and what suited the 16th and 17th centuries is not at all suited to this enlightened 20th century. We have many improvements in science. Scientific research is opening up the gateways of knowledge. New discoveries in mechanics are paving the way to such a knowledge of the heavenly bodies, that we begin to think there is no difficulty but which will in the course of time be removed by our wonderful knowledge. In the face of all these improvements, is it not wonderful that we should be tied down by old time ideas that were in existence 2000 years ago. In this age of progress, when nothing is standing still, is it not strange that people will still adhere to their old fashioned ideas in connection with religion. So say the higher critics. But what says our text? “Stand ye in the ways, and see, and ask 476 for the old paths.” Stop and consider. The old path is the path surveyed, and marked out by God Almighty. The path our Saviour trod; and no scientific knowledge will ever discover a surer path to the celestial City, the heavenly Jerusalem. The Jews were often led by their intercourse with heathen nations, to forsake the old paths. But God sent His prophets to warn them, and they ever persuaded to seek the old paths. Then peace and prosperity followed them; but sorrow and trouble when they followed the paths of their evil counsellors.

Then having found the old path we are instructed to walk therein. Some of our new light friends would teach us that having found the old path, we will find it covered with a nice carpet, strewn with roses. That was not Christian’s experience. He had the greatest difficulties to contend with, after the burden of sin was taken off his shoulders. Why? His adversary was going about like a roaring lion seeking whom he might devour; and he was continually placing difficulties in the way. Christian’s encounter with giant Despair is one prominent phase in the Christian pilgrimage. Even the Apostle Paul was not free from this trouble. He says, “O wretched man that I am; who shall deliver me from the body of this death?” And again, “But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.” Yet in spite of all these signs to the contrary, there are those who think it a very easy matter to live the life of a Christian. The Pharisees thought so. But they lived in the village of Morality, and took counsel from the gentleman called Legality. Our Saviour did not give them credit for their religious profession. It was not “Well done, thou good and faithful servant,” but “woe unto you Scribes and Pharisees; for ye are like unto whited sepulchres, which indeed appear beautiful outward; but are, within, full of dead men’s bones, and of all uncleanness.” Yet not withstanding the trials and temptations that beset the heavenly pilgrim, his life from temporal point of view, is much to be preferred to that of the worldling. There is no true happiness in a life of sin. The appetite becomes cloyed; and every new pleasure brings a greater demand from the already satiated appetite, until, like the great king Solomon, they are forced to exclaim, “It is all vanity and vexation of Spirit.” The sincere Christian, on the other hand, has a conscience void of offence towards God, and towards man.” He feels that although he comes far short of what he ought to be in the sight of God and man, still he is doing what he can, and he has the satisfaction of knowing that whatever he does for God’s glory will bring its reward, and this brings me to the concluding portion of my text, “And ye shall find rest for your souls.”

I have said that Christian had many difficulties and troubles to contend with; but he never thought of going back to a life of sin; for he had always the assurance that the Lord was on his side; and that He was greater than all his adversaries; therefore, he continued on until he reached the Celestial City. Then he felt that all the trials he endured were forgotten in the enjoyment of that blessed assurance of eternal happiness. The Apostle Paul says, “I reckon that the sufferings, of this present time, are not worthy to be compared with the glory which shall be revealed in us.” When Christian crossed the river, there met him two shining ones, and Christian asked them, “What must we do when we reach the Holy Place?” And they answered, “You must there receive the comfort of your toil, and have joy for all your sorrow; you must reap what you have sown even the fruits of all your prayers, and tears, and sufferings, for the king by the way. In that place, you must wear crowns of gold, and enjoy the perpetual sight and vision of the holy One; for there you shall see Him as He is. There also, you shall serve Him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmities of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall
enjoy your friends again, that are gone thither before you; and you shall with joy receive every one that follows into the holy place after you. You shall also be clothed with glory and majesty and put into an equipage to ride out with the King of Glory. When He shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with Him; and when He shall sit on the throne of judgment, you shall sit by Him; yea, and when He shall pass sentence upon all the workers of iniquity, let them be angels or men, you shall also have a voice in that judgment, because they were His and your enemies; also, when He shall again return to the city, you shall go too with sound of trumpet, and be ever with him.” I have given you a rather long quotation. But it is so good, I could not leave any of it out; and I am not going to add one word to it to show that, “Ye shall find rest for your souls.” But let me, my Christian friends, add a few words, by way of exhortation. I have shown you the Old Path. the good way; I have told you how to walk therein; the eternal rest awaiting those who have so walked. Now, let me bring the matter home to you, here, as a congregation. Have you found the old path? or are you seeking after new? or are you indifferent? Have you begun to enquire of the Lord to direct you to the old path. If not, will you begin now? Will you, when you return from this house go to your knees in secret, and ask God to direct your steps, so that you may walk in the path trod by our Saviour? Will you do this? I think I can hear some of you say, I will, God helping me! Then keep to that good resolution, and do not give over asking until you find your feet firmly planted on the Rock laid in Zion for a foundation stone, a precious cornerstone; a sure foundation; for there is no other foundation on which you can build with safety. But listen to the consequence of not walking in the Old Paths. “They said we will not walk there-in.” – “Therefore hear ye nations! and know O congregation! what is among them! ‘Hear O earth! Behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened to my words, nor to my law, but rejected it.” God’s Spirit will not always strive with man. We are given opportunities of repentance, and if we refuse to hear the voice of God’s Spirit calling upon us to repent, the day may come when we will no longer hear the\voice of compassion pleading with us, and we may be left to our own devices. God may visit us in judgment here, in our ordinary lives and callings. The Jews found it so. And if we were in the habit of looking upon our calamities in a proper light, we might find, as they did, that God’s judgements had fallen upon us on account of our sins. Then the remedy to “seek the Lord while He may be found, to call upon him while He is near.” For “now is the accepted time, now is the day of salvation.” “Today, if you will hear His voice, harden not your hearts.” May the Lord grant us grace to accept the blessings His gracious mercy is ever ready to bestow upon us, and to pray for wisdom to be guided by His loving counsel. Amen. D.

“IS THE WORLD BETTER OR WORSE SINCE THE GREAT EUROPEAN WAR.”

Before voicing an opinion on this momentous question, one must endeavour to get a complete grip of certain main facts in relation to the cost of this war, not merely from a financial standpoint, but from the cost of human life, the cost of human woe, anguish, pain, sorrow to the world’s millions. Also the cost in the destruction of the World’s material wealth.

First; the cost or fearful sacrifice of human life – During the operation of the war, the total number killed of all the belligerent countries was 8,320,937. The British losses including the Dominions were 869,000 (deaths). Whilst the number of wounded, maimed and shattered in body and nerve, amongst the entire conflicting countries is described as incalculable. These figures are from the new age Encyclopaedia, and can therefore be considered as reliable. The sacrifice of human life in our own Commonwealth was 59,000. We may well pause here, and think with bated breath of this appalling sacrifice – 8,320,937, comprising the flower of the world’s manhood, as far as natural fitness for the active duties of life are concerned.

Secondly, An innumerable multitude of men who left their homes in health and strength, are now left to battle at long odds with the world, as confirmed invalids, cripples, maimed and shattered in body, and in many instances wrecked in mind and intellect.

Thirdly, The vast amount of grief, pain, and sorrow caused to the kindred of the fallen.

Fourthly, The fearful destruction of property, both as regards historic edifices, art treasures, peaceful homes, and the enormous loss in the world’s productions.

All this was the price paid for whatever benefits may be claimed as results. Consider 8,320,937 lives sacrificed; more than one and a half times the entire population of our Commonwealth of Australia. Note here again our own losses during the four years of the war were 59,000. More than the population of any city in the Commonwealth exclusive of the main capital cities, not far from twice the number of the inhabitants of Geelong.

Now the question is, “After such a tremendous sacrifice of human life
is the world better or worse.” To come to a definite conclusion on this question, it will be necessary to view the existing conditions of the world from five main standpoints or aspects: First, Nationally; Second, Materially; Third, Socially; Fourth, Morally; Fifth, Spiritually.

First, Nationally. The main question at issue at this point is “Are the nations more united, more in harmony with each other than before the War.” Judging from the reports which from time to time appear through the public press, we find that the evidences are against the opinion that a better state exists. For this reason that not withstanding all the diplomatic speeches and the politic protestations of abiding fealty, there still remains underlying the above mentioned professions, the same potency of distrust and suspicion that existed before the war, only that instead of being lessened it appears to be more accentuated. Certainly there have been in the public press endeavours to gloss over and cover up the trail of these forces of distrust and suspicion, but still enough has leaked out at various times, to prove the fact that unanimity of thought and spirit is as far off as ever. This has been clearly evidenced from time to time by the attitude of France in relation to the proposed League of Nations, and also by America. Then whilst the question of the reduction of armaments is under discussion by the nations, it is still a fact that many of the nations are quietly as secretly as possible, yet nevertheless surely, preparing for the next great war.

Second, Materially. Is the world better materially? To this question many would be inclined to answer, Undoubtedly yes; but that answer could only be made without a full and complete analysis of all the question involves: whilst it can be truthfully admitted that a small proportion of the people of the larger countries are both individually and collectively living under better material conditions of life than previous to the war still it cannot be taken for granted on this account that the world is materially better than before the war. Take for instance the great country of Russia with its immense population. The daily papers proclaim that at present there are 9,000,000 men women and children in a condition bordering upon starvation and thousands dying every day through hunger and cold whilst the existing authorities or government have issued orders for the destruction by fire of many entire cities, on account of their plague stricken and pestilent condition. The state of Government in Russia today is ultra democracy without God, the worst form of tyranny ever known. The result is first one Government in power then another, each one vying with the other in brutal treatment and wholesale slaughter of whoever dare oppose them. Certainly we know that before the war the rank and file of the population of Russia were downtrodden under the heel of military officialism but the masses lived in comparative peace and comfort compared with the state that exists today.

Now turn from Russia and look at our own Empire. Great Britain today, this grand old Empire is rent asunder by the same spirit of ultra democracy, evidenced by the same spirit of blatant disloyal utterances publicly made from day to day by various sections of those who constitute part of the Empire. Intermecine strife, unrest, dissatisfaction, rebellion against constitutional government, bloodshed, foul murders and assassinations everywhere. This same spirit of disloyalty, unrest and dissatisfaction marks certain portions of the Home Empire, operates throughout our own Commonwealth, more so perhaps in New South Wales and Queensland than in Victoria.

Then again we must consider the immense burden of debt the war has imposed on the nations of the world. Take for instance our own Commonwealth the debt of which, now roughly estimated at £850,000,000. Divide that amount amongst the population of the same Commonwealth consisting of about 5,250,000 people, and discount that number by at least 33 1/3 per cent for children, invalids and aged persons. This enormous debt will be carried forward from generation to generation, to the expense, or to the exclusion of the production of the country's natural resources. And this state of affairs applies throughout the countries the world. Thus the evidences of things as they exist at present does not show that the world is better materially.

Third, Socially – Is the world better socially? Considering the sacrifice of human life, the vast depth of affliction, anguish, and sorrow, through which the people of the world have passed, it could naturally be expected, that the people of the different countries would have been sobered down, and purified, and have become more earnest in their lives, placing before themselves and those who come after them, higher ideals and standards of the value and responsibilities of life’s work and purposes. Are these the outstanding features of social life at the present time? The answer must be, NO. The people of the world, of by far the greater proportion have quickly forgotten in the truest sense their recent judgment of sacrifice, death, anguish and sorrow. Whilst even yet the world powers are reeling under the shock of the fearful conflict. The peoples individually and collectively have settled down again upon the lees, and are saturating themselves body and soul and spirit in mad intoxication with the lethal waters of the cup of pleasure and of sport. That this is a notable fact has been attested to by more than one fearless statesman in the British Empire Parliament, as applying to the British people, and it certainly applies to the Commonwealth of Australia throughout the nations of the world, from the Government down to the people. This fact has been
lost sight of, and forgotten as a dream, “That righteousness alone exalteth a nation.”

Fourth, Morally – Is the world better morally since the war? Here again facts must speak for themselves. Let us think of the sacredness of the value of human life. Is human life held in such high value as it was before the war? No, it is not; the evidences of the daily papers both locally and from Great Britain, and foreign countries all proclaim the fact that murder, assassination, and brutal assault are rapidly increasing. One need only take the country we live in as an index for this. Men today are shot down in broad daylight, by their fellowmen, and others are followed into dark places and brutally murder-ed. Some are killed whilst peacefully sleeping in the midnight hours, others are ruthlessly assaulted and left as dead. Murder is now an everyday occurrence, whilst before the war it was considered a sensational event that occurred only once in a while. Then take the lawlessness that abounds, the fearful amount of housebreaking, burglary and destruction of property that is daily notified in the press columns. But the most alarming feature of the world's moral character in the present day is the low estimate placed upon the value of the marriage vow, and its accompanying responsibilities. Throughout the world since the war, thousands upon thousands of marriages have been solemnised, and shortly after the contracting parties have drifted apart, either by mutual consent, or through the medium of the divorce courts, without expressions of regret at responsibilities shirked, or solemn vows unkept. One need only look at the divorce cases listed since the war to confirm this fact. Then there is still another feature in connection with the marriage question which must strike a note of alarm to the thoughtful and observant, as to the world’s moral character. This may be touching a delicate or perhaps even a tabooed question, but still it must be noted, and that is, the number of marriages of convenience or in other words forced marriages that are so frequent in the present day. With the evidence of these facts in front of us we can only come to the conclusion that morally the world is not better, but worse since the war.

Fifth, Spiritually, – Is the world better or worse spiritually since the war? This aspect of the spiritual life of the world, together with the one just considered, viz. – the moral life, comprise by far the most solemn and serious considerations of the question; and reverting to a proverb quoted at the close of our consideration of the social life of the world he would be a bold man who would dare to deny the fact. “That righteousness alone exalteth a nation.” One does not need to be a philosopher to declare that there can be no righteousness without spirituality, or spiritual life. So with the above viewpoint as the foundation of our reasoning, we will endeavour to deal with the question. “Is the world better or worse 'spiritually' since the war?” and here again we must let facts as we see them around us, speak for themselves? First, take the sacredness and observance of the Sabbath day as holy set apart for God’s service and adoration. Is this day as much observed in sacredness as it was before the war? That it is so, cannot be truthfully asserted. The desecration or violation of every principle of holiness in connection with this day has greatly increased, and is still increasing. The day is more used now than ever, for a day of active pleasure seeking, picnics and excursions to pleasure resorts; or else passed in slothful idleness. Visit the Churches of our land. and they can be taken as a fair sample or illustration of what takes place in other parts of the world, and you will find them possibly one third full with worshippers, and two thirds empty. Visit the picture shows, any evening of the week, especially the Saturday, and you will find them crowded with people, young and old. Attend the football matches on the Saturday afternoon, and you will see from twelve to fifteen thousand of all ages, both sexes shouting themselves hoarse. Take as an evidence our own city. On the occasion of either of the last two football matches, you would find that at least from eleven to twelve thousand of the spectators were residents of our own town. Then visit all the Churches in the same city and get a census of the number of people attending public worship, either in the morning or evening of the Lord's Day, immediately following the football match, and you would not find anything like five thousand worshippers in all the congregations put together, possibly three thousand five hundred would be nearer the mark. But still there is a more serious side of this question even than the desecration of the Sabbath, and in order to bring this “more serious side” into plain and definite statement of fact we have first to consider what spirituality or spiritual life really means. If it means anything at all, it means, first, complete recognition of the absolute Sovereignty of God, perfect and joyous submission to His will, earnest desire to attain to full harmony and fellowship with Him. Well can this be attained? Yes, God, and He only, has made it possible by the exercise of His absolute Sovereignty, through His great gift of love, the gift of His only Son; and it is God's will that “he who would honour Him (God) must honour the Son also.” The Sovereignty of God declares that “without the shedding of blood there is no remission” of sin, and therefore without it there can be no spiritual life. Christ Jesus, God’s Son, one with Him, equal in power and glory declares this fact: “Verily, verily, I say unto you, unless a man be born again he cannot enter the kingdom of God.” This and this only is the great
The passage discusses the spiritual state of the world and the role of religion in society, particularly focusing on the crucifixion of Christ and its implications for modern society. It contrasts the spiritual decline of the past with the potential for spiritual renewal, highlighting the importance of recognizing a supreme being and the power of Calvary. The text also touches on the role of the Church and the advancement of civilization, emphasizing the need for spiritual growth and the importance of religious education.

DIVINE HYMNS AND HUMAN SONGS.

In the time of Justin Martyr, instrumental music being now abolished, he highly commends singing with the voice, 'because' he says, 'psalms, with organs and cymbals, are more fitted to please children than to instruct the Church.' In the third century we hear much of psalm singing. Arius was complained of as a perverter of this ordinance. St. Augustine makes it a high crime in certain heretics that they sung hymns composed by human wit.

The sense in which the Church of Christ understood this subject has been till late years always one and uniform: now we leave the ancient beaten path. But why? – have we found a better? How came we to be wiser than the prophets? than Christ? than His Apostles? than the whole Church of God? They, with one consent, have sung psalms in every age. Here I leave the reader to his own reflections. There is one plain inference to be made from hence, none can easily mistake it. May he see it in his judgment, and follow it in his practice!

"What!" says some, "is it unlawful to sing human compositions in the Church?" How can that be? Why, they sing them at such a place and such a place, great men and good men, ay, and lively ministers, too, sing them. Will you set up your judgment against theirs? It is an odious thing to speak of ones self, except it be to magnify the grace of God. What is my private judgment? I set it up against your judgment against theirs?

In each instance nationally, materially, socially, morally, and spiritually, only a few facts have here been presented as showing that altogether the world is worse instead of better since the war.

J. T.

Times past these were some of the great truths that were emphasised by preachers – Justification by faith in the days of Luther; holiness of heart and life in the days of Wesley; the readiness of God to pardon in the days of Moody; reality and power of Calvary’s cross in the great Welsh revival. But such preaching is very rare in these days, and would be rejected by the masses of the people. Therefore from the viewpoints of the Churches, as also the peoples, we find that the declension in spiritual life is greater than before the war.
should pretend he could make better hymns than the Holy Ghost. His collection is large enough, it wants no addition. It is perfect as its Author, and not capable of any improvement. Why, in such a case, would man in the world take it into his head to sit down and write hymns for the use of the Church. It is not the same as if he was to write a new Bible, not only better than the old, but so much better that the old may be thrown aside.? What a blasphemous attempt! and yet our hymn singers, inadvertently, I hope, have come very near to this blasphemy, for they shut out the Psalms, introduce their own verses into the Church. sing them with great delight, and, as they fancy, with great profit, although the whole practice be in direct opposition to the command of God, and therefore cannot possibly be accompanied with the blessing of God.” – Romaine.

FREE PRESBYTERIAN INTELLIGENCE.

PRESBYTERY OF MANNING AND CLARENCE.
ORDINATION OF MR. C. RAMSAY, M.A.

On Thursday, September 8th, the Free Presbyterian Church at Wauchope was comfortably filled, the occasion being the ordination and induction of the Rev. Mr. C. Ramsay, M.A., as pastor of the Hastings charge. The other clergies present were Revs. S. P. Stewart (Manning), T. McClean (Maclean) and H. W. Ramsay (Grafton).

The proceedings began with the edict read from the steps fronting the sacred edifice by Duncan Bain (elder). Shortly after prayer was led by Rev. S. P. Stewart, followed by a portion of Scripture being read by Rev. H. W. Ramsay, which was succeeded by the singing of a Psalm.

The sermon was preached by the Moderator, Rev. S. P. Stewart, who based his remarks on the text, Galatians 1: 9 – “If any man preach any other Gospel unto you than that ye have received, let him be accursed.” The preacher emphasised that the Gospel was a record of 486 facts, and the repeated efforts to disprove it, misrepresent it, misinterpret its meaning, and otherwise discredit and discount its authority, existed in the time of St. Paul as in the present days. Reference was made to the inaugural address recently delivered by Rev. J. Edwards, M.A., Moderator of the Presbyterian Assembly of New South Wales, in which was advocated an ultra-liberal attitude to Christian Theology. The address has been eulogised by a Unitarian minister and otherwise discredit and discount its authority, existed in the time of St. Paul as in the present days. Reference was made to the inaugural address recently delivered by Rev. J. Edwards, M.A., Moderator of the Presbyterian Assembly of New South Wales, in which was advocated an ultra-liberal attitude to Christian Theology. The address has been eulogised by a Unitarian minister and

Mr. Robert MacKay said no one present was better and longer acquainted with Rev. S. P. Stewart than himself, as they had practically grown up from boyhood. He was extremely pleased to see his old clerical friend among them that day, considering the sufferings he had undergone during the past 12 months. He then handed the rev. gentlemen a serviceable travel rug each.

The Rev. M. C. Ramsay, M.A., said he heartily thanked them for their gift, which would always be valued as a token of their affection. He sincerely trusted he would always retain their friendship and encouragement whilst ministering among them. He also took the opportunity of thanking them for the many kindnesses bestowed upon him. When he first came to Wauchope he had no expectations whatever that he would have been inducted to this charge. He felt sure that they would do their utmost in assisting him in the task set before him, and with God’s help he would endeavour to faithfully carry out his ordination vows, in voicing the truths of Holy Writ to the best of his ability, and follow its precepts as far as his frailty would allow.

Rev. S. P. Stewart also thanked his Wauchope friends for their gift. He was likewise pleased to know they now had a pastor of their own, whom the speaker hoped and felt sure would strengthen the Church in directing souls to the Kingdom of God.
Mr. Jock Graham was glad to see their old and revered minister of the Gospel, Mr. Stewart, among them, and trusted he would be spared many years to expound the truths of the grand Old Book. He likewise welcomed Rev. Mr. Ramsay as their pastor, and sincerely hoped his ministry among them would be profitable in every spiritual way.

Mr. A. B. Campbell said he was most pleased in being present that day, as it was his first opportunity of witnessing such a ceremony in connection with the Free Presbyterian or any other denomination. It was some years since they had a settled clergyman, and so had to depend upon ministerial assistance from other centres for the holding of Divine service. Now that that has been overcome, he felt confident that more progress would result.

Mr. W. J. Andrews said when Mr. Ramsay got well settled down much good work would be accomplished for the spiritual welfare of the Church and congregation. He thanked the church officers for the invitation, and in doing so he appreciated the manner in which the services of the various denominations were arranged by avoiding clashing as much as possible.

Mr. Duncan Graham extended a hearty welcome to the visiting clergy, and especially to Rev. Mr. Stewart, saying all were thankful so far he had been able to retain his eyesight.

Rev. T. McClean, in replying, said he was glad of being present at the induction service. Referring to Mr. Stewart, he said if that divine had suffered physically from his recent operations, he certainly did not lack mentally. He appreciated his forcible address delivered in the church that forenoon. He hoped Mr. Stewart would yet be spared for many years to expound the Scriptures. He likewise wished Mr. Ramsay every blessing in his ministry, and hoped he would always be loyally assisted by his church officers and congregation. To Wauchope he spoke conveyed the congratulations from the Maclean charge.

Mr. H. W. Ramsay said it was 25 years since Wauchope had a permanent minister. He had the pleasure of being acquainted with the late Rev. Davis, whom he always found a Godly man. He was delighted to see his revered friend, Rev. Stewart, among them that day. He was also delighted to be present at the induction of the Rev. M. C. Ramsay, whom he trusted would look to God in guiding him through his ministry.

Maclean. – On 1st November a thanksgiving service was held, and a thankoffering of £126 given by the congregation, to meet liabilities incurred during the war time, 488 outside the usual work of the church. The building was filled, and a stirring address was delivered by the minister, who was assisted by elders in the devotions.

On 20th November the Lord’s Supper was observed. The preparations on Thursday before was conducted by the minister, Rev. T. M. McClean, who preached a searching sermon on the words, “I have sinned.” On Saturday the Rev. H. W. Ramsay preached on Exod. 12: 8; his earnest words of admonition and exhortation being much appreciated. Four new members were received by the session. On Sabbath the action sermon was preached by Mr. Ramsay, on Isa. 53: 11; the pastor fenced the Table from John 21: 15, and gave the address before partaking on Isa. 12: 2; the address after was by Mr. Ramsay on Song of Sol. 1: 3, and the closing appeal by the pastor on John 14: 27. In the evening the assisting minister preached on the words in the Lord’s Prayer, “Thy kingdom come”; and next day on Heb. 6: 19. The attendances were as usual large at all the services; and a most pleasant and profitable season was enjoyed.

SOUTH AUSTRALIA: Adelaide. – The Geelong congregation kindly gave their minister a month for rest and change from 11th October. The Session were facilitated in this by the ability of one of the members, Mr. James Tweeddale, to conduct Divine worship; and this was done by him satisfactorily during the minister’s absence. Thus an opportunity was given to dispense the Lord’s Supper to members of the Church in and near Adelaide, since the visitor went to stay with sisters in the city of Unley. By the kindness of trustees of Zion Chapel, in Pulteney Street, at present without a pastor, and having regular service only on Sabbath evening, the use of that central building was given on Saturday evening, 29th October, for a preparatory service, on Sabbath forenoon next day, for the Communion; and on Monday afternoon following for the thanksgiving service. At the Table 17 communicated. Mr. E. Shepherd, elder, though with other attached friends of the Truth, bearing the weight of advancing years, served. It is more than 8 years since the Lord’s death was thus commemorated in Adelaide, by our friends there – not since the ministry of the late Rev. W. R. Butterrose; who died over 8 years ago. The circumstances were the more solemnizing therefore. Desire was expressed that their spiritual wants may be served on every occasion possible.

Morphett Vale – When in South Australia, the minister of Geelong interviewed four of the five trustees who had let the Church and manse to the Presbyterian Church for 3 years, at £5 per year, in addition to spending £100 in repairs; and found that this was done in the belief that the Free Church was unable to supply the place, and because the property was in danger of decay if allowed to remain vacant, whilst the offer made was urgent. The visitor explained what might have been done, if the matter had not been so hastily settled, and if the Victorian brethren had the opportunity to take counsel with the friends in S. A.; and regretted that they had not had it. It was understood that nothing more would be done without communicating with the conferring minister. The minister supplying was also visited: and it is gratifying to say that he holds evangelical sentiments, and is resolved not to change the old mode of worship.

WELFARE OF YOUTH.

Correspondence Scripture Class. The work for this Class for the quarter ending 31st of March 1922 is (1) To write out fully each verse in the Book of Proverbs in which the word “mother” occurs. (2) Write a brief account of the life of the King of whom we read in the First Book of Kings that, “also Maachah his mother, even her he removed from being queen,” and also a brief account of the life of the King of whom we read in the Book of Chronicles that “his mother was his counsellor to do wickedly.” Address all work to Rev. H. W. Ramsay, The Manse, 50 Fry Street, Grafton.

INTIMATIONS.

Free Presbyterian Church of Australia. The Assembly will meet, God willing, in the Free Presbyterian Church, Geelong, Victoria, on Wednesday, the 15th February, 1922 at 7.30 o’clock p.m.

The Synod of Eastern Australia. The Synod will meet, God willing, in St. George’s Church, Castlereagh Street, Sydney, on Thursday, 9th February, 1922, at 7.30 o’clock p.m.

SEONI MISSION: INDIA.

The word Zenana has come to mean that part of Indian houses where the women’s quarters are. That department of Mission work known as Zenana work means the teaching of the Gospel to women in their own houses. This is done by Bible women who go from
house to house as they obtain admittance, and who sitting quietly with the women of the house and perhaps one or two neighbours (the houses are packed so closely together that there are always neighbours close at hand), read the Bible and explain it. There are houses, however, to which an entrance can be gained only by means of giving secular teaching in some form or other. For instance a woman may wish to learn knitting; some exceptional man may be anxious that his wife should learn to read; the parent or parents-in-law of a B.A. or barrister at law may realize that it is fitting that the wife of such a well educated young man should be able to read her own language; and though none of them may be wishful for Bible teaching, yet they consent to have it rather than lose the other teaching. So Zenana work is also done by Bible women who give secular teaching and, along with each lesson, a Bible lesson. In this way many women hear the Bible being read, and also many learn to read it for themselves. In Seoni (a town of 13,000 inhabitants) we have one Bible woman, Radhabai, who gives Bible teaching only; and, as at rule, three or four other Bible women who teach Hindi, Urdu, etc., as well. We make a special point of keeping in touch with girls who have attended the Mission School so that we may help them to put to good use the instruction they have received there by reading the Bible in their own homes. Although in India generally there is a growing desire for female education, the Central Provinces – and especially this part of it – are still far back in this respect. Teaching is seldom sought for; we get our pupils, mostly, by dint of searching out and coaxing. One out of every hundred women in India is literate. Our Zenana pupils are mainly of the poor and middle classes; the higher caste women are, as a rule, too much opposed to the Gospel to listen to its teaching. We had an instance of this the other day. In the case of a Mahomedan woman who wished to learn English. She was quite enthusiastic until she heard that the Bible was taught along with every lesson, and to this she objected. When told that this was the condition on which ordinary lessons were given, she asked if she would have to learn the Bible by heart or only listen to it, and then, “for how long.” she would have to listen. In the end she would not consent even to that.

Not all, by any means, of the women of India live in seclusion. All respectable Mahomedans do, except those who are old and very poor; and so also do high caste Hindus, but 490
other women move about openly and freely. Among the Gond women (aborigines of this part) such a thing is absolutely unknown. They live in the villages and work in the fields along with the men. We are told by Mahomedan and Hindu men who believe in the purdah system (purdah means literally a curtain, and to live in purdah means to live “behind the curtains”) that their women are not kept in seclusion as in prison, but as in a place of refuge from the evils of the world without. It is not uncommon for women to be allowed to learn to read, but to be forbidden to write, as this would be a means of communication with the outside world. When I asked a Mahomedan once why he did not allow his wife to learn to write his reply was, “If she could write who knows to whom she would be writing?” Women who observe purdah seldom go outside their own house or courtyard, and when they do they are closely veiled.

Except among the more orthodox Mahomedans and high caste Hindus, the Bible women and missionary are usually kindly welcomed by the women in their own homes, and they do not think it at all strange that we should come to speak to them about religion. It is a subject all Indians speak about quite naturally, without the least shame or embarrassment. An Indian woman’s religion means more to her than anything else, but it is an endless repetition of lifeless forms and ceremonies. If she performs these faithfully she is perfectly pleased with herself and believes that all is well. And yet, the great majority, if questioned, admit that bathing and fasting and idol worship and pilgrimages do not remove sin, and that God alone can do this. Whatever troubles these women may have, they are never troubled about their sins. A Hindu woman would be much more distressed if she accidentally touched a sweeper (one of the lowest castes) than if she told a lie. They admit that all are sinners, but they have no knowledge of a God of holiness and love, and no sense at all of sin as committed against Him.

If asked what hope they have of being saved, a Mahomedan woman will answer. “Allah is merciful. He will save,” and a Hindu will say, “He who made us will save us.” The darkness and ignorance of most of them can scarcely be described. They sometimes say to us especially the village women – “Speak to the men, not to us. We are like beasts and cannot understand.”

Considering how much women is despised in India, it comes as a surprise to find how much influence she wields in matters concerning religion. Even in households comprising among their members well educated sons and grandchildren (included in a household one finds man and wife, sons and sons’ wives, grandsons and their wives and children, sometimes as many as forty and fifty living together in one house), one almost invariably finds that in religious matters it is the word of the ignorant old grandmother that is law. It shows one more and more the importance of reaching the women and girls of India. This work can be done only by women. No heathen or Mahomedan women ever come to church; more stand around the catechists as they preach in bazaars and villages; no missionary or Indian preacher may visit them in their own homes. They are beyond the reach of Bibles and tracts, for they cannot read.

It is women only who may teach the women of India.

In this district, of over 300,000 souls, the only work that is done among women is in the town of Seoni (13,000 inhabitants), and in three villages in the district, in each of which one Bible woman is working. In Seoni itself women are reached through the Medical Mission where those who attend Dr. Grant’s Dispensary (and here village women also come) hear the Gospel every day; and by means of Zenana work; while girls are taught the Bible in the Mission School and also in Sabbath Schools.

We thank once again the friends in Australia for their gifts, and especially for their prayers. £10 or £12 a year is sufficient to support one Bible woman. We ask for your prayers for the workers. Follow the Bible women each day with your prayers, join them in their united prayers at their Saturday afternoon prayer-meeting, praying for the Holy Spirit. “The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.”

(Submitted a letter from Miss McLeod, kindly sent for publication in this magazine. – Ed. A.F.P.).

OBITUARY.

Mr. John McDonald, of Barrington, passed away on Sabbath the 30th October, at the age of 74. He came to this country while quite a young child. His life was one of ups and downs; and so he did not find it a bed of roses, but he was not one to complain. Two of his sons volunteered for the great war: one got away and after rendering good service, was killed, the other before he could get away took a serious sickness, and died. The sorrow of his widow and the sons and daughters who remain was great, when they realized that they would not see their beloved one again, and we are made conscious that we are here only for a while, and soon must follow others into the unseen world. A busy man when he heard of
the sudden death of a friend said foolishly, “I have no time to die,” and immediately dropped dead. Those who die unprepared will pray when it is too late, and they will not pray to God, even then, but to the rocks and mountains to hide them from the presence of the King of Kings.

Mrs. E. McPhee, of “Glen Nevis,” Aberdeen, died on the 15th of October last from pneumonia after a short but severe illness. In the sight of man she was an excellent young woman of blameless life. Before her marriage, less than three years ago, she was a school teacher, and in that capacity won the affections of her pupils. Her prospects were bright and her life full of promise; but she was soon cut down, and we are reminded that soon our work on earth will be finished. We cannot understand why God took her in her prime, and in the flower of her usefulness; but righteous are His dispensations. – W. N. W.

Mrs. W. Case, of Maclean congregation, passed away in July last, aged 76, leaving a husband and two sons and four daughters to mourn their loss. During an illness of 5 or 6 weeks she gave ample evidence that she was the Lord’s and His precious word was her constant meditation. In the weary nights of her illness the Psalms provided her with much comfort. She expressed no fear; and it was felt a privilege to visit her and witness her faith. When near the end, a daughter asked if she knew where she was going. She replied “Yes: the Lord will uphold me.” – K. McD.

Mrs. Alexander Law, of Petersham, Sydney, passed away on 16th November after a time of failing health, aged 77. She was the widow of one who had been an elder of St. George’s Church, Castlereagh Street, for about 40 years, till his death about 7 years ago; and a sister of the Rev. S. P. Stewart. Whilst health and strength permitted she was a diligent worker in connexion with the church. We are reminded of the words of the late Rev. R. M. McCheyne, “Live so that you will be missed.”

Mrs. Peter McColl, of Ullina, departed on 23rd February last, aged 75. She had enjoyed robust health till a few years ago an accident impaired it, and later a serious illness was announced. She was a widow for 10 years; and left five sons in good positions. Her charitable acts are gratefully remembered in the community; for her intense regard for peo-plie in sickness or other trouble endeared her to them. The late Mrs. McColl was a native of 492 Strontian, Argyleshire, a colonist of 69 years, and a niece of the late revered Rev. Alex. McIntyre, of Geelong.

Mr. Duncan S. McGill, fourth son of the late Mr. D. McGill of “Knapdale,” Miniyip, passed away at Matron Burgess’ hospital, Warracknabeal, on 11th November, leaving his mother, a member of Geelong Church, four brothers and three sisters to mourn the loss of a beloved member of an affectionate family circle. and many friends in the district to deplore the early demise of an esteemed member of the community. On 8th Sept. an operation for appendicitis and peritonitis was endured, followed a month later by a second operation for pyaemia. After intermissions of hopeful progress and relapses, a nine months illness patiently borne issued as already intimated. Truly man “cometh forth like a flower, and is cut down.” The prayer should be ours: “So teach us to number our days, that we may apply our hearts unto wisdom.”

Mrs. Catherine Gladstone, widow of the late Rev. George Gladstone (formerly of Nathalia) passed away at Geelong on 8th September, aged 80, after some years of frailty, owing to weakness of the heart. Her late father was a member of Geelong Free Presbyterian Church; and her late husband, during the latter period of his life, offered his services to the Free Church of Victoria, which were accepted. Mrs. Gladstone’s last residence was in Geelong. but owing to bodily infirmities she was precluded from attending public worship. With her husband she “loved the Lord’s appearing.” The bodies of both were laid in Geelong Eastern Cemetery. Mr. Gladstone died in 1916.

Mrs. John McLennan, of The Sisters, near Terang, died on 25th October last, aged 71. She was a member of our Camperdown congregation, whose attachment to the Scriptural position and practices of the Free Church drew her, with her husband, to communicate there, though residing about 25 miles distant. For many years she gave evidence of gracious concern regarding and affection for Divine things.

A PASTOR’S GRIEVANCE.

Nothing pains a true pastor more than to find any of his people treating the Lord’s Day with irreverence or indifference. One is missed from the sanctuary, and the pastor learns that he has gone for a holiday with his family and friends; another that he has had to meet a fellow tradesman upon some important matter of business; another, a workman, that he has had to take the tram to see his friends, or be in time for his work on Monday morning. And all this, related without any sense of wrong doing cuts him to the quick.

Why so? There are graver sins than Sabbath-breaking. If he had heard that one of his flock, over whom he had prayerfully watched, had fallen into some gross immorality, bringing scandal on the Christian name, he might then feel grieved. But what is there in esteeming the Lord’s day lightly that should grieve him more than an outbreak of flagrant sin?

The sting lies here. – It gives an air of unreality to the Christian profession. Consider it for a moment in this light. The man that was seen sitting at the Lord’s table a few Sundays ago, is next seen in a Sunday excursion. The day is fine; the sun shines brightly, and seems to invite the toil worn worker to forsake the crowded town or the monotonous round of labour, to breathe for a little the pure air of heaven, and look upon unfamiliar scenes. For this end he invokes the assistance of the railway, or the brake, or his friend’s conveyance, or the bicycle, and roams the country, landing at the house of an acquaintance, or perhaps at the wayside inn. The other, a workman, bound to his task all the week, was also the other day professing his faith in Jesus Christ before God and man.

He, too, conceives a longing to see some of his relatives and friends, and for that purpose summons to his assistance the wanted relay of railway officials, or some other travelling machinery, and enjoys his day’s conference with his acquaintance on things mutual. Again another is possessed by business opportunities. He can forward his plans in a quiet way on the Sabbath. He can spy out the land, or he can make inquiries, or he can do actual business in an underhand way, and on the Monday he can use the knowledge he has acquired to advantage. Others frequently rest at home. They say the Sabbath was given as a day of rest. And they so spend it, lounging or loitering about, forsaking “the gates of Zion,” ignoring the great fact that public worship is an ordinance of God and ought not to be forsaken for any trivial reason.

Are not these some of the ways in which not a few professors spend a proportion more or less large of their Sabbaths? And are we uncharitable if we suspect the reality of a Christian profession that allows such habits? What is the motive? Can we justify them on the plea that in such ways they seek to glorify God, to please their heavenly Master, and to aim at benefiting their own souls and the souls of others? Their own hearts can best testify as to the true state of the case. We fear, however, that in most instances the motive is
convenience, or pleasure, or profit — that the claims of Christ are altogether ignored, that He as Master is altogether forgotten; that though on stated occasions He is owned as Lord, yet when allegiance is inconvenient His yoke may be remorselessly cast aside.

There are many considerations that force upon us this conviction. The first day of the week is called “the Lord’s Day.” That in itself ought to be a motive with every true Christian for reverencing it. Whatever is specially the Lord’s — the Lord’s table, the Lord’s house, the Lord’s people, the Lord’s Word — these must be held in reverent affection by the Lord’s people because they are His. When, therefore, we find the Lord’s Day made use of to further merely temporal interests, it is hard to believe that those who do this have any reverence for the Lord Himself.

True, there are many excuses put forth to palliate this dishonour done to the Lord. We know them all. Herod was “exceeding sorry” to order the murder of John the Baptist; nevertheless for his oath’s sake, and those that sat at meat with him, he did it. And doubtless there are those who use the Lord’s Day to promote their own pleasure or profit who say they are exceedingly sorry, but they do it all the same.

Besides, in these Sabbath desecrations, not only are the Lord’s claims put aside, but the claims of our neighbour are equally treated with contempt. What does it matter to the Sabbath-breaker that he robs or helps to rob his fellow-worker of his day of rest? He has no compunctions over the fact that for his pleasure or profit his fellow-creature is denied the privilege of the sanctuary, and of spending the day with his family. If he only injured himself, that would be bad enough, but he injures his fellow-man: trampling God given rights under foot, denying him the opportunity of hearing the joyful sound, helping to keep him and his household out of the house of God. The blood of souls cleaves to the garments of those who help to rob their neighbour of their Sabbaths.

But, again, what is the effect of this conduct upon the transgressor himself.

**It lowers his moral tone.** It has been said that the fourth commandment is in the heart of the decalogue, and binds all the commandments together. Leave it out, and the rest lose their power. Obedience to the fourth commandment renders obedience possible and easy to the rest. But whatever theory we hold as to the fourth commandment, this fact is unquestionable; that a loose observance of this commandment implies a loose observance of all the others. This was the opinion of Blackstone; he says, “A corruption of morals usually follows the profanation of the Sabbath.” If knew that the tradesman with whom I dealt was given to Sunday excursions, I would narrowly scan his goods, and examine his accounts. If I knew that my apprentice or my employee spent some of his Sunday on the river, or in the society of companions who gave themselves to pleasure on the Lord’s Day, I would carefully count the money in the till. If I knew that my servant was to be found on the Lord’s Day loafing in the country or living aimlessly in the town, I would be constantly curious to see whether he gave me an honest day’s work. I could not trust a man who kept no Sabbath. Principles of honour, the opinions of society, even a regard for personal character, and fear of consequences, are a feeble stay in the day of temptations. A weak dam will restrain the river in high summer; but when the winter rains come, it will disappear at the first rush of the water.

A French country deputy, when he came to Paris, hired lodgings, and paid his first rent in advance.

“Do you require a receipt?” said the landlord.

“No,” said the deputy; “I believe in God. Do not you?”

“No,” said the landlord.

“In that case,” said the deputy, “I want a receipt.”

It is easy to understand why a neglect of the Sabbath should lower the moral tone. This world’s occupations and pleasures all tend to obscure the spiritual world and hide God. The inn of the human heart is so filled with this world’s guests that there is little room for the Saviour either to be born or to lodge there. Days and weeks and months will be so crowded with thoughts pertaining to everyday business or pleasure that the thought of God is only very feebly and intermittently present. The man who spends his portion of the Sabbath in the house of God is at least once a week reminded that there is a God, a heaven, a hell — that life is short, and will soon be swallowed up in eternity — that it profits nothing to gain the whole world and lose the soul — that God hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained.

Thus is conscience quickened. Thus the fear of God is impressed upon the soul. Thus is strength stored up against the day of temptation. And even when the services of the sanctuary fail to bring about the highest results; yet the fact that the law is kept before the eyes of the hearer is a mighty hindrance to the downward tendency of man’s fallen nature. Thus it comes to pass that the fourth commandment is the bond which binds the rest together and keeps them in their place.

If, then, to spend the Day of Rest in secular occupations or pleasure dishonours God, injures our neighbour, and produces disastrous effects upon ourselves, it is no wonder that it is a standing grief to a pastor to find any of his hearers ready to put it aside at the call of convenience or pleasure. He cannot help suspecting that as regards the portion of his flock who thus act he has laboured in vain. It tells him that, though he has been commending the Saviour to the love and reverence of his people, there are those known to him who are ready at any time to use His precious gifts for their own selfish ends. For this day is the Lord’s. He has set His seal upon it. He has consecrated it to Himself; but, though thus sacred to God, the Sabbath breaker uses it as a footstool to reach up to his own ambitions. One of the sayings of the great and good Dr. Chalmers was — “He never, in the whole course of his recollections, met with a Christian friend who bore upon his character every other evidence of the Spirit’s operation, who did not remember the Sabbath Day to keep it holy.”

If you put these considerations before the persons we speak of, they will be in haste to justify themselves, and often angrily. They will tell you that you are a narrow minded bigot, that they are not so straitlaced, but can feel as pious sitting to the garments of this world and hide God.

The voice of business or pleasure is louder than the voice of Christ, and produces disastrous effects upon ourselves, it is no wonder that it is a standing grief to a pastor to find any of his hearers ready to put it aside at the call of convenience or pleasure. He cannot help suspecting that as regards the portion of his flock who thus act he has laboured in vain. It tells him that, though he has been commending the Saviour to the love and reverence of his people, there are those known to him who are ready at any time to use His precious gifts for their own selfish ends. For this day is the Lord’s. He has set His seal upon it. He has consecrated it to Himself; but, though thus sacred to God, the Sabbath breaker uses it as a footstool to reach up to his own ambitions. One of the sayings of the great and good Dr. Chalmers was — “He never, in the whole course of his recollections, met with a Christian friend who bore upon his character every other evidence of the Spirit’s operation, who did not remember the Sabbath Day to keep it holy.”

We have no answer to all these excuses. The man’s own conscience answers them.

The fact remains, after all the apologies that can be invented, that Christ Jesus has at best only a second place in their heart. They will honour Him when there is no opposing interest in the way — but then only. The voice of business or pleasure is louder than the voice of Christ, and must first be listened to. It is needless to disguise the true state of the case.

Alas! How hard it is for the pastor to believe in the reality of a profession which is marred by such an inconsistency. O brethren, let us be honest with ourselves. Is Christ our Saviour? then He is our Master. All questions of duty must be argued out with Him. Whatever proves our loyalty to Him, and shows our love and reverence for His name, will be lawful for
us. But whatever shows an indifference to His will, a readiness to sacrifice Him when what is selfish is in question – that may well cause us to ask, “Am I His disciple? “Whosoever doth not bear his cross and come after Me, cannot be my disciple” – Stirling Tract.

HAMILTON CHURCH NEWS

The Rev. J. Campbell Robinson, of St Kilda, conducted a series of special evangelistic services in the Hamilton congregation early in October last. Many of these were held in Hamilton although Byaduk and Mt. Eccles were also visited. The congregations at all the meetings in the town were large, the members having put forth a special effort to secure the attendance of friends and non-church goers. Mr. Robinson’s messages were listened to with close attention and not a few were moved by the force of his appeals. The results cannot be measured by man, but it is felt that the good seed sown will not have been sown in vain. This much can be stated, Christian people confided to being refreshed and helped.

The Sacrament of the Lord’s Supper was also observed in Hamilton at the time of Mr. Robinson’s visit. All services in connection with this solemn ordinance were well attended. About 50 sat at the table on the Sabbath forenoon. Several new members were added to the roll – three who had not been communicants before, and two or three who had been members in other congregations.

Several families in the congregation have suffered bereavement since last issue of the “Free Presbyterian.” Mrs. Margaret, and Mrs. Christina, Rosevear, two widow ladies, members of the Branxholme congregation, have lost their brother, Mr. Angus Morrison, of whom notice appears elsewhere. Mrs Keegan, a member of the Hamilton congregation, lost her oldest boy, Harold, on the 28th Sept. This is the second death in this home of recent years, the second oldest boy having lost his life in connection with the war. Harold had been ailing for several years but he collapsed suddenly in the end. He leaves a wife and young child. A sad fatality has also occurred in the family of Mrs. McPherson senr, one of the Branxholme members. Hugh, one of the younger sons, died in the Warracknabeal hospital on the 13th Nov at the early age of 31 years. In the hour of the Empire’s need, when the war had not long begun he enlisted, all of whom returned. But death claims its victim.

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it is that the Christian can say concerning the “last enemy” – “Thanks be to God who giveth us the victory through our Lord Jesus Christ.” Sincere sympathy is felt for those who mourn because of these bereavements. Through the gloom may they by faith see Him who says: “I am the resurrection and the life.”

The late Mr. Angus Morrison. There passed away on Saturday, Sept. 17th at the residence of his nephew, Mr. Angus Morrison a member, and also an elder, of the Branxholme congregation for many years. The deceased had reached the ripe old age of 83, and was a native of Harris, Scotland. He came to this country while still a young man, and after spending five or six years in Tasmania, and several years at Portland, he came to the Branxholme district, and where he resided until the time of his death. Courteous and kind and of consistent Christian conduct in general he was highly respected by those who knew him. Although unmarried and having lived alone for a number of years, he nevertheless had marked consideration for others. Like so many of the older folk who came from the Western Highlands and islands of Scotland he was more at home in the use the Gaelic than of the English: but, when an invalid and unable without without much exertion to lead in prayer in any language, out of consideration for for the younger folk in the house in which he dwelt, he would endeavour to conduct worship in English. He had a regard for for the “old paths.” He loved God’s house and the fellowship of God’s people. Mr. Morrison was truly a Christian gentleman, an Israelite indeed in whom there was no guile. He will be missed from the congregation, but death had lost its terrors for him, and it is believed that, according to the Christian’s hope, he has gone to be “with Christ, which is far better.”

ACKNOWLEDGMENTS

For South African Appeal. – Mr. W. H. Reid, Sydney, £2; Miss J. McKenna, Geelong; and S. W., each £1; Miss Henderson, Bellarine, and Miss Nicholson, Hamilton, each 10/-; Mrs. N. Gillies, Boort, 5/-.

S. American. – S. W., Miss J. McKenzie, Geelong; and Mr. W. H. Reid, Sydney each £1. Miss Henderson, Bellarine, and Miss Nicholson, Hamilton, each 10/-.

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Student’s Fund. – Miss J. McKenzie, Geelong; and Miss Nicholson, Hamilton each £1.

Church Extension. – Miss J. McKenzie, Geelong, 10/-.

Presbytery Expenses. – Miss J. McKenzie, Geelong, £1.

FOR MAGAZINE: New South Wales. – Per Rev. W. McDonald, 10/- for Mrs. McGruer, Summerhill to June 1923; 5/- for Mr. A. Gillies. Parramatta, to end of 1921; and £1 for Mrs. M. J. Nicolson, Harwood, to end of 1922; Mr. J. McKinnon, Coraki, £1 to 1920. Per Rev. W. N. W., 4/- for Mrs. Cumming, Davis Creek, and 4/6 for Mrs J. McDonald, Barrington, Per Rev. H. W. R. 4/- for Mr. Barnier, to June 1921, Mr. F. Lowe, S. Grafon, 10/- to end of 1922; Mr. D. McLachlan, Maclean, 10/- for parcel; Miss Case, Maclean, 10/- for self and Mrs. J. C. Bennett, to end of 1922; Rev. M. C. Ramsay, Wauchope, and Mr. W. H. Reid, Sydney, 4/- each for 1921. Victoria: – Mrs. Williamson, Buninyong. 10/- to date; Per Rev. L. L. G., 10/- for Mrs. W. Rosevear, Condah, to June 1922; 10/- for Mrs. H. McLean, Branxholme to end of 1922; 5/- for Miss A. Norton for 1920 and 1921; and 4/- for Mrs. D. Cameron. Mr. G. Matheson, Moyarra, £1 to 1925. Mr. A. C. Brown, Minyip, 10/- to end of 1922; Mrs. C. Creelman, Wycheproof, 10/- to end of 1923. Mrs. S. Cameron, Hamilton, 4/- for self. for 1921; £1 for Miss McLean, New Zealand, to end of 1921; and 4/- for Mrs. A. Campbell, Hamilton, to Sept. 1922; Mrs. N. Gillies, Boort, 4/- each for self; Mrs. Prest, Quambatook; Mr. W. Gillies, Sand Hill Lake; and Mrs. A. Gillies, Boort for 1922; Mrs. Trigger, Macarthur. 7/- to end of 1921. Mr. A. Nicolson, Macarthur, 12/6 to Sept. 1925; Miss Henderson, Bellarine; and Miss Campbell, Geelong, 4/- each for 1921; Mr. S. Wrathall, Geelong, donation, £2.

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Erratum: –£1 credited last March to Mrs. C., should have been to Mrs James Campbell Wauchope, to 1925.
A MAGAZINE FOR THE
Defence and Advocacy of Scriptural Doctrine,
Worship, Government and Discipline.

BY AUTHORITY OF THE ASSEMBLY OF
THE FREE PRESBYTERIAN CHURCH OF AUSTRALIA.

APRIL, 1922.

NEC TAMEN CONSUMBATUR

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ASSEMBLY NUMBER

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What might be described as a memorable Assembly of the Free Presbyterian Church met in Geelong on Wednesday, 15th February at 7:30 p.m. That claim might justly be made for it for several reasons. Seldom has an Assembly met and transacted business where a better spirit prevailed. Almost every motion was carried unanimously. One could not but be struck by the high spiritual tone of the addresses, and be impressed by the clearness and definiteness with which the great evangelical truths were emphasised. These things left no doubt in the minds of listeners that the speakers were truly anxious and intent upon extending the Lord's kingdom.

Ministers and elders alike spoke, talked, and prayed about revival. It is not too much to say that the whole proceedings acted like a spiritual tonic to not a few. But, above all, it was felt at times that the Great Master of Assemblies Himself was present.

There were good attendances of the general public at both the opening and special meetings. The retiring Moderator, Rev. W. N. Wilson opened the Assembly by giving a few choice remarks from Psalm 45:6, “Thy throne, O God, is for ever and ever,” and Psalm 46:5, “God is in the midst of her, she shall not be moved.” The preacher said:

“We live at a time when nothing seems stable. Nations have been shaken and strong empires have been broken up and cities that have stood for hundreds of years have been destroyed. Millions of young men, physically the flower of the human race, have been slain. The world has also been shaken by pestilence and famine and disease probably as never before; and the troubles that are now shaking the world show no sign of coming to an end. Prophecy speaks of a terrible conflict that will destroy the third part of men, and of a battlefield that will leave so much debris on the field, that those living there, will not need to go to the forest for fuel for seven years. Christ speaking of this sad time says, “Except those days should be short-en, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” There has also been a shaking in the religious world. There is a rationalist modernist movement, which is shaking all the big religious bodies, known as Buddhism, Mohammedanism, and Romanism. Ritualism has so shaken the Protestantism of the Anglican Church, that many ministers, and leaders in the Church of England, now hate even the name Protestant. One of these, Baring Gould, said Protestantism was “diabolical.” He is the author of the hymn, “Onward Christian Soldiers,” and he wrote it for a Romish procession headed by a cross. The Romish movement is now taking firm root in Nonconformist Churches, and we hear of congregational and other ministers hearing confessions, and giving priestly absolution. Other churches have been shaken by the infidel “Higher Criticism,” so that they now tolerate and encourage the worship, and who never hear the name of God, except in profanity.

It is comforting, therefore, to hear of something that cannot be destroyed. We are told here, that, “the throne of God is forever and ever.” The world on which we live is only a speck among the innumerable heavenly bodies, some of which are said to be billions of miles in diameter; but the destruction of all the worlds in the universe, would not affect the throne of God. Human thrones have toppled and fallen one after the other, and some of them seemed built to last hundreds of years, but the throne of God remains and endures forever.

At the conclusion of the war, a League of nations was proposed. It was a splendid proposal, because its aim was universal peace, but I fear it is doomed to fail, because the promoters of it seem only to think of the temporal welfare of man, and forget man's chief end, the glory of God, and so they have dishonoured the King of kings who sits on the everlasting throne. One of the “big three” statesmen was an atheist, and it was probably to please him, that God was not acknowledged. Though the proposed League of Nations is popular and may meet with success for a time, it is doomed to failure unless men acknowledge Him who sits on the heavenly throne. Notwithstanding the talk of peace, the nations are getting ready for war. Some of the worlds greatest scientists are using their inventive powers to make war more dreadful than ever. It is said that aeroplanes may now drop bombs containing poisonous gas that can kill every living creature for miles and make the soil unproductive for months. The Americans have battleships controlled by radio, and sent on their errand of destruction without a living soul on board; and it said that ultra red rays may be used to blow up battleships, fortresses and cities at a distance, and thus victory in the future may be won not by the strongest army, but by the one able to strike first and so a conflict may start without any declaration of war. The British government made a great mistake at the beginning of the war in sending an envoy to the Pope. Wicked king Ahaz sent an envoy to Baalzebub, the prince of demons, and the Lord's prophet met the envoy and said, “Is there no God in Israel that you go to enquire of Baalzebub?” we could say to our Prime Minister, “Where is the God that saved Britain from the Armada, and from Napoleon, that you look to the Papacy for help?” Until the rulers of the world look to God, who sits on the eternal throne the powers of the earth will be shaken.

The world has also been shaken by extreme Socialism. Marx, who is said to be the author of modern socialism, said we must get rid of four things, namely: All belief in God, all religion, all belief in a future life, and conscience. This was what the wave of socialism tried to do for Russia. It was an attempt to dethrone God and to deify man. This is the aim of leaders, who by various schemes for the even distribution of wealth think they can make the world a paradise without God. This policy will yet cause the greatest poverty and suffering the world has yet seen. God is looking on from his everlastimg throne and disaster must overtake the plans of those who do not look to Him. The history of the Jews should be a warning. They turned from God unto idols and God sent them as captives into Babylon, the headquarters of heathenism, with the result that when they came out of Babylon, they so loathed idolatry, that they have never fallen into that fault since. The Jews will not even have of Abraham in a synagogue window for fear it may lead to the use of images. For turning from God to infidel socialism men will be allowed to have such a surfeit of it that they will turn from it with loathing and then they will look to God to be their king. We cannot have a happy world again until the people can say as in the days of Samuel, “The Lord God is is our king, and him only will we serve.” Germany turned from God to infidelity. Before the war the Sabbath in Germany was a day of sport. The worship of God was neglected, and infidel lecture halls were
crowded. The result was disaster, and so it will be with all the nations that forget God. The
Christian amid all turmoil of the world finds comfort in knowing that the throne of God
standeth sure. If as a nation we were seeking to be faithful to God, we would not need an army
or navy. One miracle of history was the fact that the enemies of the Jews never invaded their
land, while the men were away at Jerusalem at God’s command. God said “no man shall desire
your land when you go up thrice a year to worship me.” And no nation would desire Australia,
as a nation we were seeking to be faithful to God.

The Bible, the living word of God, is another thing that endureth forever. Other books
pass away. Much history has been forgotten. Ministers who have preached from it have been
destroyed. Bishop Tonstal, of London, bought up all the copies of Tyndal’s version that he could find, and had them publicly burned, but other Bibles came out of the ashes. The money the Bishop paid for the Bibles to be burnt, enabled Tyndal to print a larger and better edition. Some years ago a lecturer, in order to make money, robbed many of their faith, more valuable than money, by lecturing against the Bible. He would publicly tear a Bible to fragments and burn it. His name now is almost forgotten, and his memory rot, but the Bible is loved more than ever. Gladstone said that of 70 of the greatest men in the world he had met, 63 believed in the Bible. An editor invited 100 eminent men of various opinions to name the three books they considered the greatest, and they all named the Bible as one, and all except two placed the Bible on top. Voltaire, who thought he could destroy all faith in the Bible, when nearing the end of life, and conscience troubled him, built a church at his own expense for the worship of God. Since his day the evolution theory and the Higher Criticism have shaken the faith of many, and preachers said people would never again believe in the Bible as their fathers did, but this false teaching is a fashion that will soon pass away. The best evidence of the truth of the Bible is its power. A Mrs. Blake who was troubled about her sins went to a Protestant service in mistake. What she heard there gave her a desire to read the Bible, and a borrowed Bible gave her peace. Her priest seized it in anger, saying “it will drive you to the Devil” and took it away to destroy it, but he read it and became a changed man. A nun coming across the same book was also converted by it. No other book has such power.

Now we hear of 500 Christian Science and Russellism and Spiritism and other Devilisms. Satan’s new plan is to
admit the truth of the Bible, and then to try and make it teach what is false, and so we need to
beware of some who declare the Bible to be infallible. How thankful we should be, that the
Bible is the Word of the Almighty cannot be destroyed.

Again the Christian Church cannot be shaken. “God is in the midst of her, she shall
not be moved.” The Lord Jesus Christ speaking of His Church says, “The gates of Hell shall
not prevail against it.” This plainly means that no power in the universe can succeed against the
Church of God. Christ is the foundation of the Church and He is Almighty, and believers are
living stones resting upon that sure foundation, and nothing can separate the one from the other, neither death nor life nor things present nor things to come. No one Christ says “is able
to pluck you out of my hand.”

The true doctrine of the Church is Ruin by the fall, for “all have sinned and come
short of the glory of God.” Redemption through Christ, for “There is no other name under
heaven given among men whereby we may be saved,” and Regeneration by the Holy Spirit, for
“Except a man be born of . . . . the Spirit he cannot enter the kingdom of God. From this
doctrine the true church can never be moved. Teachers of new views should be asked, “What
better answer have you to the great question, what must I do to be saved.” If they have no
better answer than the one given by the apostle we do not need them. Any church that does not

TRAINING OF MINISTRY.

The Training of the Ministry was the first report introduced, but before considering it,
devotional exercises were engaged in, when Rev. J. Sinclair, Mr. J. Ross and Rev. J. C. Robinson
took part in prayer. It is pleasing to note that this practice of spending a short season in prayer
before considering important business is rapidly growing in favour.

Rev. I. L. Graham presented the report and stated that Mr. Joseph Harman, whose
application to become a student had been received at last Assembly, was now in Sydney pursuing
his studies with a view of sitting for the University Matriculation examination there. The Rev. W.
McDonald and Rev. W. N. Wilson spoke in warm terms of Mr. Harman as a promising young
man, and his tutor reported that he was making satisfactory progress with his studies.

In August of last year the Presbytery of Victoria received an application from Mr.
Donald McRae, a young man of Free Presbyterian parentage to become a student. His application
was accepted, and immediately he began study with a view of preparing for the Melbourne
matriculation examination. But lately, he has met with some difficulties in connection with what
the church requires of him. These have been stated clearly and fully before the committee, and
after due consideration, and in conference with Mr. McRae, the committee has advised him to
intermit his ordinary studies for the present, and look more deeply into these questions, which are the necessity for secular study and the connection between church and state. The committee expressed sympathy with him in his concern, and is endeavouring to render what assistance it can in order to help him to come to a right understanding upon these points named. These young men need the earnest and definite prayers of our people and we trust will not be forgotten in this way. The Assembly endorsed the action of the committee in regard to Mr. McRae's case, and instructed it to deal with it in conjunction with the Presbytery of Victoria. The committee was authorised to inform students that when signing the agreement regarding monies received the Assembly would not act unkindly in enforcing the regulation in cases which were considered deserving by them of special consideration. Guidance was sought by the committee as to whether students should proceed to Scotland immediately upon passing their University matriculation here or take their University course in this country. Rev. I. L. Graham thought Edinburgh was more conservative than most Universities. Rev. M. C. Ramsay regretted to say that he was of the opinion that the evolution theory was taught more thoroughly in Scotland than in Australia. Rev. J. C. Robinson pointed out that what we wanted first was men thoroughly consecrated to the Lord. We wanted above all things real soul winners. Rev. W. McDonald said he thought our people would contribute handsomely if we were able to get students thoroughly loyal to Free Church principles. The committee was authorised to pay as far as the funds would allow, the tuition fees of the students, and also grant them an allowance for subsistence and, if necessary, make a special appeal in the church for the fund. During the year contributions of £43/15/8 received, added to balance from previous year of £31/14/3 augmented the fund to £75/9/11. Maintenance and coach fees for Victorian students reduced the amount to the present balance of £39/10/11. Particulars of the donations to this and other funds are given in the Treasurer's summary on a subsequent page.

WELFARE OF YOUTH.

This report was in the hands of the Moderator, who vacated the chair in order to present it, which was taken by Rev. W. McDonald. The report emphasised the need of caring for the young stating that it was generally found that the brightest class in the Church of God were usually those who had early received instruction in the Word of God, and who were early brought to a saving knowledge of Christ.

The committee regretted that more had not taken part in the work of the Convener. During the year two had gained the Assembly's Certificate A for knowledge of the whole of the Shorter Catechism, and four won Certificate B for part of it. The Scripture correspondence class was found to be much appreciated by friends of the church especially in those parts where services could seldom be given. A tabulated report of the Sabbath Schools, throughout the Church revealed that there were 16 schools – 37 teachers engaged and 276 scholars attending. All the congregations had not furnished statistics. The following is a result from those who did.

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There were also a number of Bible classes which were well attended. The committee respectfully recommended the establishment of Sabbath Schools, Bible classes, Fellowship Associations and kindred associations in all places where they would likely be helpful. That members be urged upon to give religious instruction in Public and High Schools and similar institutions wherever possible and advisable. That elders be encouraged to assist their ministers in caring for the spiritual welfare of the young. That great care should be exercised in regard to what religious literature came into the hands of our children. On the suggestion of the Rev. J. C. Robinson the following was added to the report: "That the people of our church be urged upon to make it a matter of earnest prayer to dedicate their children to the Lord and to pray with and for them. So that, by the grace and providence of God they may be led to consecrate themselves to the great service of the Master."

On the motion of Rev. M. C. Ramsay, it was agreed to give each young person who takes part in a full course under the scheme for the training of the young a copy of "Our Banner and its Battles." It was also agreed on the motion of Rev. I. L. Graham, to place the remaining copies of "Our Banner and its Battles" in the homes of our people at a price low enough to prevent any loss being incurred upon them.

On the motion of the Rev. W. McDonald, Miss Sinclair was appointed to act for the Welfare of Youth scheme under the supervision of the committee.

Psalmody classes were also agreed upon to be encouraged in all our congregations in the interests of the young and of good singing.

MAGAZINE REPORT.

The Editor of the Magazine, Rev. J. Sinclair, had charge of this report. He said that 1000 copies of the magazine were printed each quarter, and for the year the receipts had been £82/13/4, the expenditure £92/14/10, thus leaving a debit balance of £10/1/6.

It was agreed on the motion of Rev. I. L. Graham that ministers be instructed to appoint agents in their congregations to receive subscriptions and to distribute the magazine amongst subscribers. It was also resolved on the motion of the same mover that the committee be authorised to issue the magazine every two months if found advisable, and take any action which may help to increase its circulation, and put it upon a better financial footing. Mr. Graham also spoke of the valued services rendered by Rev. J. Sinclair during the long period in which he had been acting in the capacity of editor, and thought that the Church should now assist him in his advancing years, and moved that the Rev. J. C. Robinson be appointed as sub-editor, which was agreed to.

On the motion of the Rev. W. McDonald, it was decided that a list of the ministers of the church and their addresses be inserted in the magazine, who also remarked that this organ of the church had been circulating now for upwards of 33 years. The editor offered to send a list of the subscribers to the ministers, or agents appointed in the various congregations, with a view to obtaining the arrears due.

FOREIGN MISSION REPORT.

In submitting this report, the convener, Rev. J. Sinclair, gave a sketch of the work of the past year in the three Missions of the Free Church of Scotland in South Africa, South America and India. In Africa there were three districts, two Scottish ministers and several native evangelists; and there were congregations formed under ordained elders. The membership was increased by 25, and 56 children were baptised. The schools were well attended, many preferring to pay for their children's tuition, where the Bible has the prominent place and the education...
equal, rather than send them to the free Government schools. In South America, Romanism is the
dominant religion; and is seen in its most degraded form. Idolatry, ignorance and priest-craft
characterise it. The Sabbath day is devoted to marketing. People in the streets uncover their heads
when an image of the virgin is carried along, and kiss it: and afterwards the bearers carry the
image into the drink seller’s shop followed by the procession. Many intelligent men are
dissatisfied with popery, and become sceptical and indifferent. The R.C. Primate anathematises
parents who send their children to a Protestant school, yet there are 24 boarders in the Lima
School, which has been declared a missionary centre under a director who is a true missionary.
Dr. McKay pleads for funds to educate poor boys. During last year Rev. Calvin McKay and his
wife went to reside at Cajamarca, an inland city, to carry on missionary work there. At Peru, Dr.
McKay’s house has been too small for the people who gathered to hear the Word. About 50
attended at one meeting, some inside and others near the open door. A colporteur is visiting
villages and distributing Bibles. Tokens of spiritual results have appeared. In India, the Free
Church has a field assigned to it: and Miss A. M. McKay, M.B., Ch.B., D.T.M.H. has arrived
there to prepare for medical missionary work. Two ladies, Misses Purves of Kelso, left by will
£3000 for a medical mission; and this was the Church as the Church was moving towards this work in
the Central Provinces of India. Since last report, after considering various Jewish Missions, it had
been decided to send the amount then in hand to the British Society for the Propagation of the
Gospel among the Jews, through the Home Treasurer, viz: £1217/9. The contributions for the
year were as follows: For Foreign Missions, £846/77, including balance previously of £31/6; for
South Africa, £2714/3; South America, £432/9; India, £155/3; and Jewish, £1915/9.

On the motion of Rev. M. C. Ramsay it was carried that the committee on Foreign
Missions be instructed to make an exhaustive inquiry regarding Missions to the Jews, and bring a
report before next Assembly and that all sums on hand be retained until the Assembly of next
year comes to a decision.

On the motion of Rev. I. L. Graham it was agreed that money contributed for Foreign
Missions during the past year and not specified for any special mission be sent to the Free Church
of Scotland to be used by that church where it is most needed and where it was likely to
accomplish the best results.

On the motion of Mr. J. Ross it was agreed that contributions be collected generally for
Foreign Missions and that no mission be specially mentioned.

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Moved by Rev. M. C. Ramsay that this Assembly deeply deprecates the fact that we have
no Foreign Missionaries of our own, and that we urge upon all young men and women of our
church to seriously consider the claims of Foreign Missions, and that all the congregations be
communicated with, and they be urged to give theirs very earnestly to prayer during the
current year so that at least one volunteer for missionary service be forthcoming, and that the way
generally be opened for us to do our part as a church, toward the heathen in foreign fields.

On the motion of Rev. I. L. Graham it was resolved that the thanks of the Assembly be
given to the Foreign Missions Committee and especially to the convener for his faithful and
efficient services for many years.

The Rev. J. Sinclair suitably responded, thereafter the Assembly engaged in prayer, led
by Mr. I. McFarlane, who invoked the Divine blessing upon our church and entreated that it
might be imbued with increasing missionary zeal.

RELIGION AND MORALS.

The Rev. W. N. Wilson presented this report, for which he was highly commended. It is
as follows:–

In every age Christian people have regarded the times in which they lived as highly
spiritual and especially evil, and that the church of their day was spiritually on the downgrade.
That was the view of Luther even after God had enabled him to do great things. Samuel
Rutherford and other saintly men who lived in a time of revival, all complained of the spiritual
decay of their time and regarded former periods as better than theirs. This is accounted for by the
fact that the good they saw accomplished was so much less than they desired, and that the false
professors and the careless and worldly minded when added to the ungodly multitude made the
faithful comparatively only a little flock. Without saying that the times we live in are worse than
all that have preceded them, we cannot help thinking that we live in very perilous times, and that
there are plain signs of worse days near at hand, but our comfort is, that the Lord reigns and is
gathering to Himself out of this wicked world, a chosen people to show forth the praises of Him,
who hath called them out of darkness into marvellous light.”

Perhaps the most serious danger to religion at the present moment is the unbelief of
religious leaders in the pleninary inspiration of the Bible. Nothing can be more dangerous to
religion and morality than to deny the truth of the Holy Scriptures, which are our only protection
against error and immorality, and which supply the only reliable knowledge we have as the
invisible world and the future life. The question is as pertinent as ever: “If the foundation be
destroyed what shall the righteous do?” and those churches are doomed, no matter how strong
and wealthy they may be, who tolerate preachers of whom we may say, they hold to the Pulpit
and collection plate with one hand, while with the other they strike at the foundation of the
Christian Church.”

Another plain danger is the growing power and influence of the Papacy. Romish
teaching in Protestant Churches is now more than a drift, it is coming in like a flood: and those
willing to unite with the Church of Rome are already so numerous that the Papacy is only
required to make a few small compromises, and the modernist movement in the Church of Rome
will yet induce her to remove the obstacles which stand in the way of the union so many desire,
and which when consummated will be a dreadful catastrophe. The Papacy is the very antidotes
of Christianity. It begins by dethroning Christ and making the Pope the head of the Church. It
dethrones the Bible, our perfect standard of faith and morals and final court of appeal, and exalts
in its stead, a church composed of fallible sinful men. The proof of this is that the Papacy does not
even consider the Pope fit for heaven at death, and so sends him, not to be with Christ, but with
other sin-

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ful men to Purgatory. Seeing the danger we are forewarned and should say, “Whatever others
may do, we will keep separate from those who are taking a road, which sooner or later will make
Popery triumphant again.” We need to “take heed to ourselves and to the doctrine, that we may
continue faithful, for in so doing we shall both save ourselves and our hearers.”

One proof that true religion is not prospering at the present time, is the fact that it is now
generally considered an absolute necessity to appeal to the bodily senses by vocal and
instrumental music, ritualistic observances and sensationalism in order to attract a congregation,
regardless of the fact that sensuous forms of worship tend to destroy true religion and worship.
What is needed is the Gospel of Salvation through the blood of Christ; but this ceases, and
worldliness and frivolity come in, when men trust in music and pictures and ritualism to lead men
to God.

It should be noticed that the promoters of horse races, dances, and picture shows have
no trouble in securing an audience. There are no notices outside these places of amusement saying, “Everybody welcome,” “We are glad to see you and hope you will come again,” and yet the people come in crowds. The remedy for this is not counter attractions, but prayer without ceasing to God to send a true revival, which will make the people hungry for the “bread of life,” and thirsty for the “fountain of living water.” Only people who feel no need of a Saviour can be satisfied with the sensuous attractions which men have substituted for the Gospel of Christ.

The growing disregard for the Sabbath is another alarming evil. Faithful protests have been made, but Sabbath desecration is increasing fast, and on the other hand many Church leaders advocate the Romish doctrine which says, that people may use the “Lord’s Day” for work or pleasure after they have attended a church service. Low views of the Sabbath put forth from the pulpit and by men who claim to be evangelists, backed up by a worldly press, are doing much to weaken the respect of the community for the sanctity of the Sabbath. The bad example of so many is demoralizing the young and makes Christian people anxious for their future.

Another fearful and extending evil is gambling. It is a curse wherever it flourishes, and is responsible for much of our crime. It is essentially anti-social; for the happiness of the winner involves the misery of the loser. The sad thing is that many churches resort to raffles and other forms of gambling in order to obtain funds. The “King’s Business” quotes a converted gambler, the proprietor of 36 gambling houses in New York as saying, “That the men and women who patronised his gambling houses and gambled themselves into ruin came from homes where card playing was encouraged. In many so called Christian homes the gambling fever was started at the card table.

Another great evil is promiscuous dancing. A writer says: The modern dance is the fine art of covering with music indelicate immodest, and often indecent attitudes and postures between men and women. It is too bad for reformation. Its only remedy is extermination. It deserves destruction. It ought not to be tolerated in any home. The ruin of young women, which it brings to pass is arousing whole communities against it.” In view of this we protest against those churches and educational institutions that organise dances.

The growth of temperance sentiment should also be mentioned because it promises to secure throughout the world the prohibition of intoxicants. The Assembly desires to declare itself wholly in favour of prohibition, and calls upon its faithful people to assist it in every possible way; but at the same time it bewails the fact that some temperance reformers seem only to think of the temporal welfare of man, and care not for the glory of God, and may be made sober with the world the prohibition of intoxicants. The Assembly desires to declare itself wholly in favor of prohibition, and calls upon its faithful people to assist it in every possible way; but at the same time it bewails the fact that some temperance reformers seem only to think of the temporal welfare of man, and care not for the glory of God, and may be made sober with the world.

Mr. Wilson referred to the danger of unbelief in the plenary inspiration, the growing power and influence of the Papacy, Sabbath desecration, gambling and the drink question, which were responsible for so much crime, also worldly attractions and appeals made to bodily senses in the name of religion. The one and only remedy for all these evils was the gospel — the power of God unto salvation.

The Rev. I. L. Graham said that there was need for the Church to call upon all its people to stand loyal to Christian principles. Let us be prepared to be singular if need be, but singular for Christ’s sake.

Rev. W. McDonald said that immorality had increased in Victoria since the Bible was taken out of the State Schools. He thought the preaching of the present day was far too negative in character. Rev. M. C. Ramsay was of the opinion that the great need was a deepening of spiritual life. We are apt to deal too much with morals and not enough with religion. Rev. J. Sinclair mentioned that a Presbyterian minister intimated on a Sabbath lately that the prayer meeting would not be held during the week owing to a dance in his schoolroom. Rev. W. N. Wilson told also of a minister who came to a place to conduct a service, and found that a dance was to be held the same evening. He went on with his service, but changed his discourse to the “harmlessness of dancing,” and attended the dance afterwards.

**SUSTENTATION FUND.**

This fund is only in its initial stages, and has not yet been put into working order. Its purport does not yet seem to be fully understood by our people. The aim is to devise ways and means whereby the stronger congregations should assist the weaker ones. The design of the fund is to assist those ministers whose income is less than £250 per annum up to that amount.

A good deal of discussion took place on the subject, which revealed the fact that all our ministers were not yet receiving the minimum of £250 desired at last Assembly. Mr. J. McFarlane thought that we should not lower the minimum, but ventilate the matter, and our people would respond. The Hamilton congregation intended to bring their congregation into line with the others. Mr. J. Ross said the only way to meet the situation was to make a success of the fund. Ministers should be kept from financial worries. Rev. J. C. Robinson said that it would facilitate matters if each congregation furnished the Sustentation Fund Committee with a copy of its yearly balance sheet and that the financial year of all our congregations corresponded with that of the Assembly which ended namely the 31st day of December.

The new committee was instructed to try and put the scheme into operation. During the year the sum of £17 had been received for the fund. At the conclusion of this discussion a few moments were spent in praise and thankfulness to the Lord for His great goodness vouchsafed to one and all during the past year. A portion of the 115th Psalm was sung —

> “The Lord of us hath mindful been, and He will bless us still.
> He will the house of Isr’el bless, bless Aaron’s house he will.”

after which Mr. J. McFarlane and Rev. J. Sinclair led the Assembly in prayer.

**CHURCH EXTENSION.**

The Presentation of this report was in the hands of Rev. I. L. Graham. It noted with deep gratitude to the Almighty that no removals had taken place in the ranks of our ministers during the year. Satisfaction was expressed that two settlements had been effected in congregations which for long had remained vacant namely – Wauchope and St. Kilda. Rev. M. C. Ramsay being settled in the former, and Rev. J. Campbell Robinson in the latter. The Rev. J. Sinclair had paid a visit to South Australia, at the request of the Victorian Presbytery to investigate the situation and vacancy in John Knox Church, Morphett Vale, created by the death of Rev. J. S. McPherson. It was thought that such a stronghold for evangelical truth should not be lost if the church could do anything at all to help the brethren there. He interviewed four out of the five trustees and found that the church had been rented to the Presbyterian Church for three years at an annual rental of £5. conditional on their repairing the building to the sum of £100 and conducting the worship as had been done hitherto.

Both manse and church, he reported, were in a bad state of repair. A motion was passed
in the following terms to be forwarded to the Free Church people there that this Assembly place on record its sincere sympathy with the brethren in South Australia in their isolated and pastorless condition, and assure them that the church represented by this Assembly would do all in its power to minister to their needs and secure the continuation of the cause in that State. A pastoral letter was also drafted and sent to all the vacant congregations of the church expressing sympathy in their present circumstances and assuring them of whatever practical help could be given, especially in the way of pulpit supply. The following minimum rates of pay were agreed upon for those engaged in Church Extension work: – Students 30/- per week, with board, lodging and travelling expenses; Probationers, 40/- per week, with board, lodging and travelling expenses; Settled Ministers, 60/- per week with board, lodging and travelling expenses. The committee was also instructed to communicate with the Session of Maclean and Grafton, asking them to release their ministers for certain periods during the year to enable them to visit the Richmond and Brunswick to supply the people there with church ordinances and endeavour to organise them into regular congregations. Mr. J. Ross mentioned that the people in those places were of a splendid type, and were anxious for services from men of their own church. Rev. W. N. Wilson said that when he was there they had assured him that if they got a suitable man, there would be no difficulty about support.

The contributions to this fund and for the year were as follows – including balance per Rev. W. McDonald, of £62/6/7, £101/7/9.

**ASSEMBLY EXPENSES FUND.**

The Rev. M. C. Ramsay, acting convener, presented the report which showed that the assets for the year had been £49/4/9, and the expenditure £78/17/9, thus leaving a deficiency of £29/13/- in this fund. The Presbytery of Victoria asked permission to retire and meet in the Session-house; and on returning the Moderator of the Presbytery – Rev. J. Sinclair, reported that the Presbytery of Victoria had decided to make up from its funds the amount required to meet the Assembly expenses, for which generosity they were accorded a hearty vote of thanks by all the brethren present. An estimate was given by the committee of the probable cost of holding the Assembly at Maclean, Geelong and Sydney, allowing for two delegates from each congregation. It would be as follows: – Maclean, £150/6/8; Geelong, £126/4/8, Sydney, £87/14/8. It was resolved on the motion of Rev. I. L. Graham that the committee, in making its appeals for the various funds, be requested to adopt a form suitable either for the congregation to use for direct contributions or for a canvass by collectors; and that these forms be sent to the Clerks of Deacon’s Courts before 1st June of each year. It was resolved on the motion of the same mover, that congregations be requested to have their contributions forwarded to the Treasurer before the end of the year. It 508

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<th>Assembly Expenses</th>
<th>Foreign Missions</th>
<th>Special South Africa</th>
<th>Special South America</th>
<th>Special India</th>
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was also agreed that the Financial Committee be requested to have the decision of a previous Assembly in regard to the auditing of the Treasurer’s books and accounts carried into effect.

On the motion of Rev. W. McDonald, a fraternal letter of greeting was agreed to be sent to the Free Church of Scotland.

The letter follows:

The Session House,
St. George’s Church,
Sydney.

To the Moderator of the Free Church of Scotland,
Rev. and Dear Sir,

The Assembly of the Free Presbyterian Church of Australia, which met at Geelong, Victoria, on February 15th, 1922, directed us to convey to you their fraternal greetings. In these critical days, when a Romish movement is leading some Protestant Churches to abandon Reformation principles and practice, and when a rationalistic modernism is leading other churches to forsake their belief in the verbal inspiration of the Bible, the Deity and Vicarious atonement of Christ, and other fundamental doctrines, it becomes an imperative duty for those who are loyal to the “good old paths,” to keep as closely together as possible in order to encourage each other to maintain a faithful testimony for the faith once delivered to the Saints.

We feel deeply grateful for the noble stand taken by the minority of the Free Church in 1900, when humanly speaking the position seemed hopeless. God who is faithful, according to His promise, made for them a way of escape to the confusion of the adversaries of the truth, and we consider it a very great honour to be associated with you in maintaining the royal prerogatives and crown rights of the Prince of the Kings of the earth.

For many years the Free Church of Scotland, owing to an unfaithful majority, refused to recognize those in Australia, who stood for Free Church principles, and thus created a prejudice against us, and made our task very difficult. For a time the opposition was so strong and bitter, that our resistance appeared to be so feeble, that the enemies of Scriptural religion predicted our speedy extinction, but God delivered us, and now it is admitted that the Free Church, though small, is a power in Australia, and the majority in the Presbyterian Church of Australia, who are for union at any price hesitate to take the step, they seem determined to take, sooner or later, lest the result should be the disruption of their own Church, and the strengthening of the Free Church. The restoration of Fraternal relations, with the Free Church of Scotland has greatly cheered us, and the assistance you have already rendered us, by giving our students the full advantage of a complete training in the Free Church College, Edinburgh, has been of great service to us. Three of our young ministers, recently settled in charges, are doing good work, largely as the result of the able and faithful tuition they received at the Free Church College, Edinburgh.

Australia is the most British of all the lands colonised by Britain, being chiefly peopled by English, Scotch and Irish, with only a sprinkling of other races, and therefore should combine the good qualities of the three races, and thus become not more English than the English or more Scotch than Scotch, but more British than either, and become ultimately a greater Britain, if Australia will acknowledge the supremacy of Christ in Church and State.

The forces of evil, just now, are many and powerful and threaten both our spiritual and temporal welfare. Romanism is vigorous, and is strengthening her political influence daily, and Protestantism through the growth of Ritualism and Rationalistic Modernism continues on the downgrade and offers only a feeble resistance to the false teaching which is more and more, like a flood. Seeking the Divine blessing we are endeavouring to keep separate from and to witness and protest against this growing evils, and we highly value the close relationship and fellowship of the Free Church of Scotland, which we have enjoyed since 1900.

Trust in the King and Head of Zion who has said “I will never leave thee nor forsake thee” we boldly say “God is with us: who can be against us,” and we pray that the Free Church may be greatly owned of God for the advancement of the Redeemer’s Kingdom throughout the world.

It will be gratifying to you to know that the Assembly appointed the Father of the Church in Australia, Rev. John Sinclair, as a delegate, to visit the Free Church of Scotland in 1923, who will we are assured receive a hearty welcome from your Venerable Assembly, after bearing for 54 years...
a faithful testimony on behalf of Free Church principles in Australia.

Signed,
H. W. RAMSAY, Moderator
W. N. WILSON, Clerk.

The Rev. J. Sinclair moved, and it was agreed, that the Rev. T. M. McClean be commissioned, if he found it convenient, to personally convey the fraternal regards of this Assembly to the Assembly of the Free Church of Scotland.

The Moderator and Clerk was instructed to send a letter to the Governor-General congratulating him upon his appointment, and expressing the loyalty of our people to the King.

It was resolved on the motion of Rev. W. McDonald, that enquiries be made regarding the practicability of bringing about an organic union of the Free Presbyterian Churches of Australia.

During the Assembly a telegram was read from Rev. T. M. McClean intimating that the vessel conveying him to the Homeland was then leaving and bidding the brethren of the Assembly farewell. Mr. McClean was remembered in the devotional exercises which took place afterwards.

It was resolved on the motion of Rev. W. McDonald, that in the opinion of this Assembly, the time had come when the Rev. J. Sinclair should be given an extended holiday in view of his long and valued services to the church and that while on holiday he be asked to act as a delegate (D.V.) to the Assembly of the Free Church of Scotland in 1923. Rev. W. M McDonald, Rev. W. N. Wilson, Rev. I. L. Graham, and Mr. W. H. Reid, were appointed a committee to raise the necessary wherewithal to carry out the wishes of the Assembly.

A very hearty vote of thanks was accorded to Mr. J. Ross for acting as Treasurer of the church, to which he suitably and feelingly responded.

Rev. I. L. Graham moved, and it was carried by acclamation. That we place on record our sense of indebtedness to the Rev. J. Sinclair and kind friends who had entertained the visiting brethren.

Rev. J. Sinclair, as chairman of the Hospitality Committee, acknowledged the vote of thanks, and referred to the brotherly action of Rev. H. K. Mack, B.A., in entertaining the Moderator. Mr. Muir also spoke remarking that he regarded it as an honour to entertain members of the Assembly. The Moderator conveyed to Rev. H. K. Mack, who was present the thanks of the Assembly and made their sojourn so pleasant in Geelong.

Rev. J. Sinclair, as chairman of the Hospitality Committee, acknowledged the vote of thanks, and referred to the brotherly action of Rev. H. K. Mack, B.A., in entertaining the Moderator. Mr. Muir also spoke remarking that he regarded it as an honour to entertain members of the Assembly. The Moderator conveyed to Rev. H. K. Mack, who was present the thanks of the Assembly for his kindness, which he acknowledged in a stirring and inspiring address, reciprocating the kind words spoken, and saying that the Free Church was noted for being a child of prayer; essentially an Evangelical Church, and for the supremacy which it gave to God’s word in matters of both Church and State.

The Moderator then gave his closing address from Philippians 4th, 1st verse, stating we were now past another milestone in our career. It was solemn closing for another year in these troublous times not knowing what shall be in the future. Some perhaps may not be privileged to meet again, but we had this assurance that the Lord will keep those that are His. He concluded by exhorting all to abound in prayer and in the words of the text to “stand fast in the Lord.” Thereafter he asked Rev. J. Sinclair to engage in prayer, and not a few eyes were moistened with tears as this venerable saint of God led the Assembly up before the Throne of Grace, and committed one and all into the hands of the Great Preserver of men, Who watcheth over all – until He come – It was a solemn finish to a memorable Assembly. The closing verses of Psalm 122 and the Benediction terminated what was described, by one of the elderly ministers present, as one of the best Assembly ever attended.

During an interval of the Assembly proceedings on Thursday evening, a very pleasing function took place on the lawn beside the church, when the ladies of the Geelong congregation kindly invited and entertained the visiting brethren to tea. The Moderator presided, and after the delegates had been introduced and partaken of a delicious cup of tea and other delicacies, a few short speeches were made. Mr. J. Ross, of Maclean, New South Wales in a few well chosen remarks thanked the ladies for their kindness. He was supported by Rev. J. C. Robinson, Rev. W. McDonald, an old Victorian, and Rev. H. K. Mack, of the Reformed Presbyterian Church. About a hundred were at the tea.

PERSONNEL OF COMMITtees FOR 1922.


Treasurer: – Mr. James Ross, Palmer’s Island, Clarence River, New South Wales.

ADDRESSES OF MINISTERS, WITH YEAR OF ORDINATION.

Rev. John Sinclair, Manse, 8 Myers Street, Geelong, Victoria (1868).
Rev. William McDonald, Manse, 7 Arcadia Road, Glebe Point, Sydney, N. S. W. (1877).
Rev. Samuel Pendleton Stewart, Manse, Taree, Manning River, New South Wales (1879).
Rev. Thomas M. McClean, Manse, Maclean, Clarence River, New South Wales, (1916).
Rev. James Campbell Robinson, Manse, 8 Alma Road, St. Kilda, Victoria, (1921).

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LETTER FROM THE TREASURER.
The Editor Free Presbyterian Magazine,
Geelong.

Dear Sir,
I am today in receipt of a cheque for £20 from an Anonymous Giver to be placed to the credit of the F.C. Funds.

To one handling the funds of the Church, that has attended the recent Assembly Meetings and realised the great work our Church has to do this is most refreshing.

We are in great need financially and to all those belonging to us that are in a position to do so I would suggest more of that splendidly liberal spirit of this friend.

Never in its history I think was the testimony of our Church so necessary in Australia, and for that matter in the whole world as today, and I believe there are good times ahead of it.

If all Free Church people would come to its assistance in liberal giving, and making mention of it in their wills, under God’s blessing, she will prove that great power for good in the
Rabbi was to preach in a Methodist Church in America. When we remember that a Jewish
Rabbi does not believe in the divinity of our Saviour, or in the efficacy of His atoning blood,
without which there can be no salvation, we realise how sad is the state of that Church in
which this could happen, and how sad is the state of that Church in which this did happen, and how
“another gospel” is preached “which is not another. And to make matters worse the sermon
which the Rabbi was invited to preach was a “revival sermon.” A ‘revival’ sermon by one who
does not believe in Christ, yet preached by invitation. Is not this making “the cross of Christ of
none effect?” Also last year we read of a Jesuit priest, Father Leslie Walker, in England, who
occupied the pulpit of a Congregational Church on what is called “Easter Sunday.” And about
four years ago in an address to the Church of Scotland, the Rev. Professor Cooper, who was
then Moderator, speaking on the subject of Church Union contemplated the possibility of a
union which would embrace the Church of Rome and the Greek Orthodox Church. And in a
meeting held in Grafton Cathedral two years ago which I attended, an Anglican minister there
said that we should look forward to this, mentioning by name the R.C. and Greek Churches.

What an unholy alliance this would be! How the devil would rejoice. How the glory and
strength of the Church would be departed then. Nay, rather a thousand times over that she were
persecuted again as she was in the darkest hours of her trial, than that she should form a
compact alliance with the woman “drunken with the blood of the saints, and the blood of the
martyrs of Jesus.”

But others say that one of the reasons why we should favour union is in order that
Protestantism may present a united front to the Church of Rome. And the proposed union
between the Methodist, Congregational and Presbyterian Churches in Australia is lauded as
tending greatly toward that end. And why cannot we take part in this union, we are asked?
For many reasons; some of which were trenchantly dealt with by members of these very
Churches, especially of the Presbyterian. But perhaps the greatest reason is, because of the
rationalistic views, disguised under the semblance of scholarship, that are woefully in
evidence among the party eager for union. And are we to throw over our belief in the Bible,
for the sake of an outward union? God forbid! And what could such a union produce. With a
Bible shorn of its most precious truths, and with no word in which we could place the utmost
reliance, we would be poor indeed. And as Spurgeon says, “The New Theology can do no
good towards God or man. If it were preached for a thousand years by all the most earnest men
of the school it could never renew a soul.” We need a Bible upon which we may depend, and
we need a Christ who is able to save to the uttermost – not the Christ of the Higher Critics.
When the weight of your sins presses upon you, you need a Saviour who is Divine. When you
come to the end of life, and need an arm stronger than that of earth to lean upon, you may find
all your need in the Christ of the Bible, but not in the Christ of the Higher Critics.

With regard to the proposed “Basis of Union” between the Churches named we will
quote Dr. (Bishop) Moule, of Durham, who says – “It is said to contain all the substantial
doctines of the uniting Churches: it does not. It is said to be Protestant: it is not. It is an
absolutely new thing in Christian history. It is the Creed of a new sect, a new departure or
defection from the faith, as new and untrue as any of those which have perished in past ages in
the wilderness of the world. You have a new doctrine of Holy Scripture, a new doctrine of the
person of Christ, a new doctrine of sin, a new doctrine of salvation, a new doctrine of human
destiny. After this it does not matter what else is new. It is a wicked betrayal of the Protestant
faith, a wicked robbery of a Christian people’s heritage.”

With regard to the much lauded Lambeth Conference, a leading article in the “English

Yours faithfully, 
Treasurer of F. C. Assembly

THE MODERATOR’S ADDRESS TO THE ASSEMBLY.

I thank you for the great honour you have conferred upon me, an honour which I
would have declined did I not realise that the fewness of the numbers of our Church
casts a duty upon every one of her sons, the fulfilment of which they should not endeavour to
escape.

Let me draw your attention tonight to a question that is exercising a great amount of
interest in the ecclesiastical world the question of Church Union.

It is assumed by many earnest people that the Church of Christ on earth should be
one in outward organization. If this premise be not correct the matter cannot be thrust upon
us as one of supreme importance, and therefore we cannot be accused of acting contrary to
the will of our Divine Master, if we continue to preserve a position separate from that of
the branches of the Christian Church.

But if the contention is correct, and the various bodies of believers in Christ should
be united in outward organization, the question naturally arises – Who is to lay down the
form which that outward organization should assume. And we may at once say that the
church is in all things to obey the will of her Lord and Master. She is not left to the freedom
of her own will as to the manner in which she is to carry out the work of her Lord; but is to
be guided by His will as that will is revealed in the Holy Scriptures. And therefore it is our
duty to welcome such advances in ward outward union as may be made in this direction.

In loyalty to our Lord we can only seek to be united to those who believe that in His
Word He has given us an inspired and infallible guide. With those who do not acknowledge
this we can knowingly and conscientiously form no such connection. Neither can we enter into
alliance with those who deny the great and fundamental principles of Christianity, such
universal sinfulness of man, the divinity and humanity of our Lord Jesus Christ, the sufficiency
of His atonement, and the mediatorship of Him alone between God and man. But many of
the branches of the Christian Church

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five hundred and thirteen

and

areas

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Do you have a question or need further assistance with this text? Let me know!
Churchman” says: “No one can point out a single obstacle that it has removed, or step in advance that it has taken. It has left things where they were in the matter of re-ordination.” The “Covenanter” says “There is nothing ‘new’ in the condition for reception into the proposed union of non Episcopal ministers, namely, that they obtain Episcopal ordination. Hereby the Prelates, with a unanimity almost complete, deny the validity of the Scriptural Presbyterian ordination, and not only so, but ask Presbyterian ministers to renounce and denounce their Presbyterian ordination and Presbyterianism.” The Dean of Westminster, speaking to a prominent member of the Lambeth Conference asked whether the Bishops really thought that Presbyterians would submit to Episcopal re-ordination. The answer was that any other policy would have split the Conference from top to bottom, that the demand for re-ordination was unreasonable, that the speaker would be quite willing to be re-ordained and reconstituted by a Roman Bishop “if that were the price of reunion.” It is clearly implied that the Scriptural and Presbyterian mode of ordination will not suit the prelates of Lambeth, and that this must be cast over for ordination, by the so called historic episcopate. The ordination in accord with Bible teaching, “with the laying on of the hands of the Presbytery” must be cast aside for ordination by prelates of whom the Scripture knows nothing. But not a word is spoken by the Conference about the grave departure from the faith which are manifested by large numbers of the minister of that Church. Not an effort to put a stumbling block out of the way. Not an attempt to remove any of those things that are a sore offence to many truly pious souls, but an unscriptural insistence on ordination by an “historic (but not Scriptural) episcopate.”

And what of the great results that we are led to expect where union eventuates? According to the ‘Biblical Recorder,’ Methodism has been a receding force in New Zealand for 20 years past notwithstanding many unions. English Methodism in the ten years which followed the Union of 1907 lost 110,000 members About eight years ago the United Free Church in Scotland had 1700 congregations, and in five years its membership was increased by 850 persons or one person to every two congregations in the five years.

Surely it is something more than Union that is needed for the welfare of the church.

And let me utter a word of warning. A great Union on latitudinarian lines, so far from being a blessing to mankind will prove a curse, and so far from forwarding the cause of Christ it will forward by mighty bounds, the kingdom of Satan.

The “Gospel Magazine” says, “The movement aims at what its promoters euphoniously term, the reunion of Christendom.” In truth it is the formation of a vast confederacy of Churches in the name of Catholicism under the authority of the Pope. Rome has ever justified her character for astuteness. Just as in her earlier history she utilised paganism for the triumph of the tiara, so in the closing hours of her existence will she utilise the dominant system of the day. Thus is Satan’s masterpiece ripening for the hour when it shall be judged with holy judgment. Dr. Griffith Thomas says: “The Church of Anti-Christ will be without doubt the Catholic Church. The “Biblical Recorder,” referring to Anti-Christ says, “The Creed of the Unionarian Church of Australia is a counterfeit symbol preparing his way.”

The late Rev. C. H. Spurgeon, after declining a compromise prepared for the purpose of persuading him to remain a member of the Baptist Union of London, thus wrote of it: “I will under no pretence whatever remain in fellowship with men holding the new theology and post-mortem salvation. I am in a different camp, and am living to promote a different object from that which these men are aiming at. To pursue union at the expense of truth is treason to the Lord Jesus. Believers in Holy Scripture are in confederacy with those who deny plenary inspiration, those who hold evangelical doctrines are in open alliance with those who call the Fall a fable, who deny the personality of the Holy Ghost, and who call justification by faith immoral. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such disloyalty to Christ To be very plain, we are unable to call these things Christian Unions. They begin to look like confederacies in evil. Before the face of God we fear that they wear no other aspect.

And what is the position of our own Church. She stands on the broadest and most Scriptural platform – a platform that is truly broad, not in a latitudinarian manner, but a Scriptural. She has the broadest, most catholic, and best book of praise that has ever been known in the world – a book that is different to every other hymn-book, in that it is a book that every Christian can use, and no Christian can object to. So too in her mode of worship, thoroughly Scriptural, and Scripturally simple. As to her doctrine, we claim that she is the most doctrinal, the most Scriptural of all. And in confirmation of our claim we say, “To the Word and to the Testimony.” The great need of the Church is not an outward union, but a revival of the true spirit of religion. She should seek to her God for this blessing, and beseech Him to pour out His Spirit upon her. Then shall she renew her strength as in former days, when God, our God, shall bless us. And let us never forget that the great mission of the church is to labour for the conversion of souls, to continually endeavour to point poor sinful men and women to the Lamb of God that taketh away the sin of the world.”

Let us never be discouraged because we are few; but be encouraged by remembering that it has ever been the few who have done much for the kingdom. For it is “not by might nor by power but by My Spirit, saith the Lord.” There is no church in our land that is better equipped for the performance of this great work than ours. Let our paucity of numbers lead us to trust more in our God, and as there is yet “very much land to be possessed.” Let us go forward in His name, and while refusing to be dragged into any Union, which would be dishonouring to God and based on compromises, let us love and pray for, and wish well to, all those who love the Lord Jesus Christ in spirit and in truth, realising that in Him is the true unity, that He is the corner-stone, uniting together all believers on earth, and the Church on earth, to the Church in Heaven. Let us work and pray for the coming of the fulness of the kingdom of God.

WELFARE OF YOUTH.

The undermentioned have recently gained Certificates for knowledge of the Catechism: – Certificate B. Marie Florence McSwan, Maclean congregation, age 12 years, 50 marks; Flora Ann McSwan, Maclean congregation aged 10 years, 50 marks, date 24th January, 1922.

Correspondence Scripture Class: – The work for the quarter ending 30th June next is: – 1. To write out each verse in the Gospels of Matthew and Luke in which the word night appears. 2. To write three short essays on three of the verses you give. Address all work to the Rev. H. W. Ramsay, The Manse, 50 Fry Street, Grafton.

To those taking part in the Correspondence Scripture Class:

My Dear Friends, –

During the past two years it has been my privilege, by authority of the Assembly of our Church, to conduct this class. This has been a pleasure to myself, but owing to other duties, I have felt that I have not been able to devote that amount of care and attention to the
matter that the importance of the subject required. Consequently I felt very much relieved when, at my suggestion, the Committee of Welfare of Youth, with the hearty approval of the Assembly, was able to arrange with Miss Sinclair of Geelong for her to take over this part of the duties which had fallen to my lot as Convener of this important Committee.

I am pleased to have had this opportunity of making the acquaintance by correspondence of young people belonging to our Church whom I have not been privileged to meet face to face, and kindly letters that have passed between us have been helpful and encouraging to me, and I trust not without profit to you. The thoughtful messages of appreciation from parents and others have cheered me much in the work, and I will still continue to have you much in my thoughts and prayers. I have set the lesson for the coming quarter, and the answers for this lesson will be sent to me as formerly, but after that the work is to be carried on by Miss Sinclair, of the Manse, Geelong, under whose care I feel confident that the work will be carried on in a worthy manner. I am continued in the position of Convener of the Committee, and as such I have the same deep interest in you as formerly.

Praying that the Lord Himself will be our teacher, and that we may all truly seek the wisdom that is unto eternal life striving after an ever deeper and fuller knowledge of Him who is the fountain of all grace and wisdom.

I remain, yours sincerely,

HERBERT W. RAMSAY,
Convener of Committee of Welfare of Youth.

CONGREGATIONAL NEWS.

St. George's Free Presbyterian Church, Sydney. The Sacrament of the Lord's Supper was dispensed on Sabbath, 12th February. Preparatory services was held on Wednesday evening, when the pastor preached, and on Saturday afternoon, the Rev. M. C. Ramsay, M.A. being the preacher.

On Sabbath morning, the Moderator of the Synod, the Rev. H. W. Ramsay, preached the action sermon, the pastor fenced the table, and gave the pre-communion address. The Rev. T. M. McClean gave the post communion address, and the Rev. S. P. Stewart preached in the evening. About 60 sat down to commemorate Immanuel’s redeeming love. On Monday evening a thanksgiving service was held.

The annual congregational meeting was held on Wednesday, 18th January, when the minister gave an address showing the infidel theories propounded by the Moderator of the Presbyterian Church of New South Wales in his inaugural in May last.

The Balance Sheet for 1921 was read and adopted. This showed the total income from all sources for the year to be £1056/11/9, including credit balance on the Maintenance Fund of £46/17/5 and Building Fund £93/11/5, making £140/12/10, which deducted from the total amount leaves a nett income of £915/18/11 of this amount the sum of £576/0/11 was from the Distinctive principles of the Free Church

Mr. Malcolm McAulay, a member of St. George’s Free Presbyterian Church, Castlereagh Street, Sydney, departed this life at his residence Summer Hill, on January 5th at the age of 68. He suffered immense pain for about two months, which was borne with Christian resignation. He was a native of the Hunter River district, where in his childhood and youth he had the privilege of parental Christian training and faithful Gospel preaching by faithful Free Church ministers who taught and defended the Distinctive principles of the Free Church

of 1843. These means of grace, public and private, were sanctified to our late friend. Mr. McAulay was most exemplary in his attendance in the services of the sanctuary, and was very seldom absent from the weekly prayer meeting though it cost him an effort to attend. When the great war was raging his two sons volunteered for service in defence of king and country, and never returned. Though the iron entered into his soul, he never murmured. This great bereavement was sanctified to him, and the resignation which characterized him was one of the gracious fruits. One of the best statements he made to his minister with tears in his eyes was: “I thank the Lord that he has afflicted me.” This was, undoubtedly, an evidence of being in a gracious state. Mr. McAulay has left a widow and five daughters to mourn their loss.

Mrs. Malcolm McSwan, of Woodford Island, Clarence River, departed this life on the 8th December 1921 at the comparatively early age of 49 years. She had been in failing health for some months, and her state caused much anxiety to her friends, but her end was
not expected so suddenly. She was a kind and affectionate wife and mother; a large-hearted friend and neighbour, much given to helping others in times of sickness and trouble, and one who delighted to entertain her pastor in her home when on his long ministerial rounds. The husband and children will sorely miss her “but thou remainest,” and as one has said: “Here then may I rest, Lord in thee is life everlasting. Whosoever liveth and believeth in thee shall never die. In thy presence is fullness of joy. At thy right hand there are pleasures for evermore. Yes, I shall fall asleep and be carried to the grave. And by and by this visible creation shall be dissolved, The heavens shall pass away with a great noise, and the elements shall melt with fervent heat. “They shall perish, but thou remainest, and they shall all wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail.”

H. W. R.

In the month of February, while her pastor was absent at the meetings of Assembly, Mrs. Alex Cameron, of Strontian Park, Clarence River, was called away from earth. She had been unwell for some time, but when her pastor left the River, she was considered to be on the way to recovery. God had given our dear friend a period of dangerous illness some weeks before the final home-call, and speaking to her pastor of the period through which she had passed, she told him that it had been a time of deepened spiritual experience to her soul, a time in which she had realised more deeply the love and the grace of Christ. Just before the end she repeated the Lord’s Prayer and the 23rd Psalm. John Angell James says: What a blessing is salvation! A blessing that includes all the riches of grace, and all the greater riches of glory, deliverance from sin, death and hell: the possession of pardon, peace, holiness and heaven, a blessing in short, immense, infinite, everlasting, which occupied the mind of Deity from eternity, was procured by the Son of God upon the cross, and which will fill eternity with its happiness.” Mrs. Cameron leaves a sorrowing husband and large family, mostly adults, whom we commend to the God of all comfort. “Lord make me to know mine end and the measure of my days, what it is, that I may know how frail I am.”

H. W. R.

Mr. James Campbell. Some time ago there passed away on Hastings River a very old and loyal member of the Free Presbyterian Church in the person of Mr. James Campbell. He was one of those men who said little but who lived a very consistent Christian life. Even in his disposition and meek in his manner. Seldom was he ever known to be angry. Notwithstanding the fact that he rarely heard the gospel preached by his own ministers, yet for upwards of twenty years he still remained faithful to his Church. To know him was to love him.

He leaves a widow and a grown up family of sons and daughters. Mrs. Campbell is a daughter off the late Mr. Bain of “Letterewc” who did much for all the Protestant Churches in the early days. Although now in the eventide of her life Mrs. Campbell is still hearty and takes an active interest in all matters pertaining to the extension of the Master’s kingdom. Both she and her family have our prayerful sympathy.

Mr. John Ross, of Horwitz Street, Hamilton, passed away very quietly and peacefully at his home on Thursday, December 22nd. He had reached the good old age of 88 years. A native of Skye, Scotland he came to this country in early manhood and spent most of his days in the Port Fairy district, removing later to Geelong and ultimately to Hamilton. He had a very clear knowledge of the way of life and possessed full assurance of a saving interest in Christ. The thought of death caused him no alarm. When it was evident that the Divine messenger calling him hence would not long tarry he was often heard to sing: “Yea, though I walk in death’s dark vale, yet will I fear none ill” Other pieces, songs of joy and triumph, were also upon his lips. He was willing to go if God should call him and willing to remain if it should be God’s will for him to stay. It was good to see him in his last days. He reminded one of those words: “Mark the perfect man, and behold the upright, for the end of that man is peace.” His sorrowing widow and devoted son and daughter have rich consolation in that they who die in the Lord are blessed.

Mrs. Mary McDougall, a subscriber to our Magazine for many years, passed away in her 85th year on 14th March, at her residence, St. Oran’s, Windemere Street, South Ballarat. Mrs. McDougall was the widow of the late Mr. Alan McDougall, of Lake Bolac, and sister of the late Mr Andrew Munro, of Snizort, Glendonald.

Mrs. Abigail Spry, widow of the late Mr. Richard Spry, late of Horsham, died at Oban Street, HAWKSburn after a long and painful illness, on 20th March and is survived by one son and three daughters. Mrs. Spry was a daughter of the late Mr. Angus Cameron, of Horsham, and earlier of Geelong, who was a very useful and pious elder of our Church in the Wimmera. Two of our ministers who visited her in her illness were impressed with her hope expressed.

Miss Jessie McPherson, of Glen View, Meredith, died on 26th February in Geelong. She was an adherent of the Church there, and a daughter of a former trustee, the late Mr. James McPherson, and left a brother, the only survivor of the family circle. The longer we live here, the more friends we lose. Shall we, readers, yet join a people that shall never be diminished. Where “they die no more?”

JOHN HUS’S COUNTRY AND THE PAPACY.

At a meeting of the United Free Church Presbytery of Glasgow, on 10th January, a remarkably encouraging report was given by the Rev. G. A. Frank of the Czecho-Slovakian movement away from Rome. The “Glasgow Herald” of 11th January says: – “A statement of the work of the United Free Church on the Continent of Europe was submitted by the Rev. G. A. Frank Knight (College and Kelvingrove), who said the most remarkable thing of all at the present time was what was taking place before the eyes of the world in Czecho-Slovakia. There was being enacted in the centre of Europe today a reformation comparable in many respects with the Reformation of the sixteenth century. and Scotland seemed to be remarkably oblivious to what was going on. All through the war the sympathies of those people were with us. About a year ago, after a number of requests they made to the Pope had been refused, they held a great national assembly, when they came to the conviction to go back to the pure religion as represented by John Hus, and that they were done with the Pope and with Rome as an ecclesiastical system. They refused to obey the Pope, and 2,000,000 had now renounced the authority of the Pope. A reformation was going on like wildfire among people and priests alike. Thousands of the priests had left the Church of Rome. The Protestant Church had already received an increase of membership of 200,000, and the Church had resolved to send out at once two ministers to try to guide those people in the way of truth and help them to solve the tremendous problems with which they were faced. That would be no further charge upon the Church as the money necessary had already been paid in by some of those whose hearts are in evangelical work on the Continent.” – “The Bulwark.”
ACKNOWLEDGMENTS.

From “Thanks.” per a friend. £40; half sent to Treasurer of Assembly Fund, and the other half to Treasurer of Victorian Synod. Mrs. R. McAskill, Clare. S. A.; £4 for Missions, Bible Society and Magazine. Mrs. D. Hay. N. Unley. S. A. £2 to Jewish Mission and Expenses Funds. Miss Sinclair, do., £4 for Jewish, Students’ and Expenses Funds. Mrs. Woodhouse, Gelantipy, £3 for Missions; Mrs. Stevenson, Camperdown, £6 for Missions, Students’ and Expenses Funds. Mr. G. Oram, Kew, £3 for Missions, Students’ and Expenses Funds. Mr. J. Black, Buckrabanyul. £1 for Missions. Mrs. Barber, Nhill. 10/- for Jewish Mission, Mr. A. F. McRae, Buchan. 14/- for S. American Mission. Mr. T. J. Stevenson, Vervale, 11/6 for Students’ Fund. Anonymous, 30/- for Missions.

FOR MAGAZINE. – New South Wales: Per Mrs. C. McPhee, Randwick, 4/- for self for 1921, and 4/- for Capt. McFarlane, N. Sydney for 1920. Mrs. P. McDonald, Chatsworth, £1 to June 1925. Per Rev. W. N. Wilson. £2 for Mr. N. Shaw, Barrington to 1925: £1 for Mr. N. Beaton, to 1920; and 8/- for Mr. F. Adam, Aberdeen to June 1921. Per Rev. H. W. Ramsay, £1 for Mr. J. Gillies, Clarenza, to 1924; 10/- for Miss J. McDonald, Southgate, to 1923: 4/- for Mrs. Philip, for 1921; and 9/- for Mr. M. McSwan, Brushgrove, to 1921 and 1/6 over. Mr. A. Cameron, Harwood, £1 to 1925 and 1/6 over. Mrs. B. Cameron, Palmer’s Channel, £1 to 1921, and 2/6 over. Mr. J. McPherson, Oakbank, 10/- to 1922 and 1/- over. Miss McBride, Lawrence. 10/- to 1923. Per Mr. J. Ross. 10/- for Mr. M. McPherson, Maclean, to 1926; and 4/- each for Miss K. McLeod, Maclean for 1920; and for Miss McHnes, Mossman for 1922. Per Rev. W. McDonald, 4/- for Mr. D. McIntyre, Redfern for 1921. Mr. Harrison, Brushgrove 24/- to 1922. Miss Cameron, Mt. George, £1 to 1925. Per Rev. I. L. Graham. £1 for Mr. J. Lindsay. Huntingdon to 1923, and 10/- for Mr. J. Graham, Beechwood to 1921; Mr. A. Cameron, Summerhill, 3/6 for 1922; Mr. T. Jackson, Wingham, 4/- for 1922; Mr. P. McPherson, Camden, 4/- for 1922. Victoria: Per Rev. I. L. Graham, £1 for self for 2 copies to 1923; 8/- for Mr. L. McKinnon, Lachkinnon, to 1920; and 4/- for Mr. N. McInnes, Torrington for 1922; Mr. T. J. Stevenson, Vervale, 8/- to 1922; Mr. J. Sutherland, Drysdale, 10/- to 1924; Mr. J. McLennan, The Sisters, 10/- to 1926; Mrs. J. Stevenson, Camperdown, Miss Chisholm, Karial; Mrs. Snedden, Geelong, Mrs. McIntyre, Casterton; Mrs. H. Boyd, Dandenong; Mrs. Usher, Geelong; Miss Campbell, Geelong; and Mr. J. Black, Buckrabanyule, 4/- each for 1922. Mrs. Wylie, Durham Lead, 9/- to 1924; Mr. A. F. McRae, Buchan, 12/- to 1922; Mr. J. McFarlane, Hamilton, 19/- for self to 1922; and 4/- for Mrs. Lyall for 1921; Mr. R. Hair, Geelong, 4/- for 1921; Mrs. A. McDonald, Geelong 1/6 for 3 copies. South Australia: Mrs. Whitelaw, Kensington, 10/- to 1926: Mrs. R. McAskill, Clare, 16/- to 1924. West Australia. Mr. R. Sinclair, Wagin, £1. Queensland. Mr. Angus McPherson, Richmond 10/- to 1923. Correction: Amount to name of Mr. P. Anderson, Mitcham, S. A. in last issue printed as to 1920, should be 1930.

NOTICE.

All communications for the Magazine are to be addressed to Rev. J. Sinclair, Geelong.

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THE CHRISTIAN COMPARED TO THE PALM TREE.

“The Righteous shall flourish like the Palm tree.” – Psalm 92: 12.

This Psalm is said to be one of the oldest. It is claimed that it was sung in the temple service every Sabbath morning; and it is still used in Jewish and Christian services; so it has been used in the worship of God for about 3000 years. It declares that ultimate righteousness will overthrow wickedness, and make God's people triumphant. This Psalm has no sad note, but is full of hope and joy. The Palm tree is a very striking emblem of the true Christian. The tall stately palm with its pillar like trunk crowned with feathery fronds is one of the most beautiful objects in nature. It has been called the prince of the vegetable world, and spoken of as the loftiest and most stately of all plants. The palm tree was the emblem of Palestine; and pilgrims returning from the Holy Land during the middle ages brought back palm branches, and were called Palmers. The Lord Jesus Christ by his example taught us to learn something from everywhere around us. Let us then notice some facts re the Palm tree.

First. It often flourishes in the desert, where nothing else can grow. This is explained by the fact that it sends its taproot down through the sand to the moisture that is out of sight, and which cannot be reached by plants which have shallow roots. This world to the Christian is a spiritual desert, and yet he lives the righteous life; because he gets spiritual nourishment from the unseen world.

Nothing can hinder the blessing of God from finding its way into the Christian's heart. This enabled Enoch and Noah and Lot and Joseph to live godly lives in a time of dreadful wickedness. By faith they nourished their souls from an invisible source. The world could not harm them because there life was “hid with Christ in God.”

Travellers through a desert are delighted to see palm trees because they
indicate where refreshment may be found. They expect to find three welcome things; luscious fruit in the trees, a delightful shade from the burning heat and water either on the surface, or by digging. And wherever you find Christian people you will obtain spiritual refreshment. The Lord Jesus, who is our Bread of life and fountain of living water, is always with his believing people, and so we meet with Him when we meet them; and we also find the word of God the sincere milk that we may grow thereby, wherever Christians dwell.

Another remarkable fact about the Palm tree is that it grows as long as it lives. Other trees grow till they reach a certain age, and then gradually decay but when the palm ceases to grow it dies. With respect to our bodies they grow until we reach a certain age, and then we begin to go down the hill towards the dark valley, lying between this life and the future world. But it is not so with the spiritual life of the believer. As the outward man perishes the inner man becomes stronger. The Christian spiritually grows in grace until the end comes. The righteous go from strength to strength till at last they reach Zion. What a contrast between the plants that soon wither, and the evergrowing evergreen palm tree? The Christian is an evergreen. He can say, “All things work together for my good and so he rejoices in tribulation as well as in prosperity. The joys of the worldly man are rooted in things that perish but the joys of the Christian are rooted in heaven, and depend on the promises of God which cannot fail. God says, “Because I live ye shall live also.

The Palm tree not only continues to grow as long as it lives, but it yields its best fruit in old age. The fruit of the old palm is said to be the sweetest. Someone said to Lord Tennyson, “How is it that you as an old man write so beautifully?” Pointing to an old apple tree, he said, “See that tree it is very old, and yet it never had finer blossom. It grows new wood every year, and like the tree I seek to grow new wood every year.” So it is with the aged Christian. He is at his best in old age. An aged Christian man once said to me, “I am having my best time, the temptations of life have no power. and I am joyfully pressing forward towards the end of the journey.” This explains why the advice of the aged Christian is wiser than that of the young man. King Rehoboam foolishly preferred the counsel of the young men to that of the old men.

The Palm tree is said to be the most useful of all trees. The Arabs give it 360 names because they say, it has 360 uses. Christian people are the useful people. The useful inventions come from Christian lands. Christians are the preserving salt of the earth. One remarkable thing about the shade of the palm tree is that it is not injurious to other plants. Lemon and orange trees flourish under its pleasant shade. The same is true of Christians. They are a blessing to others. Those parts of the world are the happiest, which are most under Christian influence. Christianity is the only religion that cares for the sick and the afflicted, the widow and the orphan. Christian parents are a shelter and protection to their children from the evils of the world, and their children are a comfort and support to their parents.

The main feature about the palm tree is its tall straight stem. It reminds us, that the life of a Christian should be straight and upright. The way to heaven is straight, and we are forbidden to turn either to the right or left. When Wilberforce was asked by some scoffers, “which is the way to heaven?” He replied, “Take the first turn to the right and go straight on.” The stem of the palm tree, like the good way, is narrow as well as straight. Unlike the exogenous trees it does not increase in diameter. It grows but does not become thicker with the result that its outer shell becomes very hard and is not easily injured, unlike trees that have a soft bark. The same is true of Christians. They flourish like the palm tree. They present a firm front to the temptations and trials of life. They count it all joy when they are tested by tribulation. They say, “all things work together for our good.” These afflictions are only for a little while. After God has tried me I shall come forth like gold. Someone speaking of the Christian says, “The allurements of the world twine around him, and he is surrounded by trials and temptations, but they do not impede his growth; he towers above them all, pointing heavenwards.” You cannot harm the Christian. “For him to live is Christ, and to die is gain.”

As the palm tree only grows in height, it is ever getting nearer to the visible heavens, and the Christian is continually getting nearer to the true heaven, and nearer to the stature of the perfect man in Christ Jesus. He is daily becoming more like Christ and more meet for the heavenly Jerusalem.

Once more the palm tree has ever been the emblem of joy and victory; probably because more than all other plants it seemed to defy the elements of nature. The ancients used palm branches to celebrate their victories. The early Christians carried palm branches in front of the funeral procession of a Christian. They regarded the death of a believer as a victory. The ostrich plumes on hearse today represent this ancient custom. When the multitude welcomed Christ and wanted to make him a king, they waved palm branches, crying “Hosanna to the King,” and Revelation gives us a picture of the redeemed in heaven clothed in white robes. And what have they in their hands? Palm branches. “They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.” Their song will be, “Unto
Him that loved us, and washed us from our sins, to him be glory for ever.”

And more than this, we are told they shall be princes, wearing crowns, and sitting with Christ on his throne. “Say ye to the righteous, it shall be well with him.”

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**THE TEARS OF CHRIST.**

(Sermon preached in the Free Presbyterian Church, East St. Kilda, on the Sabbath of December 11th, 1921, by Rev. J. CAMPBELL ROBINSON).

“Jesus wept.” John 11: 35.

“And when He was come near, He beheld the city and wept over it.” Luke 19: 41.

“And being in an agony. He prayed more earnestly, and His sweat was as it were, great drops of blood falling to the ground.” Luke 22: 44.

“But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.” John 19: 34.

Sorrow is better than laughter, for by the sadness of the countenance, the heart is made better.” So said Solomon, the wisest of men. There is nothing that has so refining an effect upon the Soul as sorrow. It softens, and smooths out the coarser feelings of our nature, and thereby enables us to act with grace even in most trying circumstances. It has a purifying effect upon our hearts. Of our Lord Himself it was said that He was made “perfect through suffering.”

However, there is no reason to court trouble, for “the troubles that afflict the just in number many be.” But we should be always so much exercised, SPIRITUALLY, under them that we could endorse the rest of what the Psalmist says: “At length, out of them all the Lord doth set him free.”

Brethren, it were worth while wading through our tears to get a clearer vision of Christ as our Saviour. There is never a time that Christ is MORE precious to His people than in times of sorrow. Neither is there anything that I know of more calculated to bring tears to our eyes than a consideration of HIS sufferings. He, above all men, was “a man of sorrows and acquainted with grief.” If a meditation on His suffering will not make us weep, then there is surely NOTHING, inside or outside of Heaven, that ever will! I trust that what will be said will cause some of you to cry out, with tears, Lord, I believe, help Thou mine UNBELIEF.” If you DO, it will not be long before your sorrow is turned into joy. Let us now come to consider our subject, “The Tears of Christ,” and if we have to do a little weeping in seeking to come to our Lord, it were better than weeping for all ETERNITY without Him.

The first instance upon which we read of our Lord weeping was at the tomb of Lazarus. Death had crept into that peaceful little home in Bethany, where He was so often wont to meet and talk with Mary and Martha and Lazarus. All at once gloom threw its dark mantle over it. What a difference! People walk softly. Blinds are drawn. At the appointed hour the melancholy procession moves out and slowly wends its way to the hillside, and the remains of the dear brother are deposited in what they thought to be his last resting place. Weeping can be heard on all sides. Many people have come together to comfort the sisters. But ONE whom they expected has not arrived. What could have prevented Him? At last He arrives; but, alas! too late for the funeral. Martha goes forth to meet Him. Then she seeks to bring her sister to His Feet. And she who once sat at His Feet now falls at them. They both are of one mind and of one speech: “If Thou hadst been here, my brother had not died.” “Where have ye laid him?” “Come and see.” “Jesus wept.”

Our Lord wept here for grief. “He groaned in spirit, and was troubled.” That was the meaning I think, of those deep thoughts of sorrow indicated to us by something too painful for words. The Jews interpreted these groans in terms of love. “Behold, how He loved him.” Yes, He loved him; but it sent a pang through Him to find that they did not love Him to the extent of believing that He could raise Lazarus. They believed that He could have prevented death, but NOT DEFEAT IT! “If Thou hadst been here, my brother had not died.” But He could say, “I am here now.” Could not this man that opened the eyes of the blind, have caused that even this man should not have died? Yes; but could not THIS man also make the dead to live? Impossible! they thought. “Ah, Lord, by this time he stinketh, for he hath been dead four days.” He had seen corruption. How true that the longer we lie dead in sin, the more rotten and corrupt we become. But why should it be a thing incredible that God should raise the dead. “He cried with a loud voice, Lazarus come forth, and He that was DEAD came forth.”

We can trace sympathy also in these tears of our Lord. “Jesus loved Martha and her sister, and Lazarus. Their message to Him also reveals this. “He whom Thou lovest is sick.” Our Lord felt for sorrowing ones, and does still. He knew the intense suffering and anguish that SIN works amongst His people. He knew how the intense suffering and anguish that SIN works amongst His people. He knew how it rends asunder some of the sweetest ties
of earthly affection. The sorrow of His people, is HIS sorrow. He feels both with them and for them. TRUE sympathy, if it is anything, COSTS us something. It makes us spend ourselves. It can ONLY be estimated by expenditure. When Christ sympathised, virtue went out of Him. How different from the sympathy extended by the Jews. They often hired mourners to weep and lam-ent at funerals. Could there be anything more hypocritical? Yet it is not a great deal worse than what we often see in our own day. Some people pay more attention to the dead than to the living. Let it be said to the memory of Mary, that she washed our Lord's feet, and wiped them with the pride of her womanhood, and spent her pound of treasured spikenard over Him, whilst He was WITH her. Christ saw her foresight and said, “Against the day of my burying hath she kept this.” She came BEFOREHAND to anoint the body for burial. True sympathy is REAL, and finds a means of expression. The best way of honouring our friends is to anoint them WHILE THEY LIVE.

Again, Christ wept at the tomb of Lazarus for JOY. He could say, “This sickness is not unto death, BUT – FOR THE GLORY OF GOD,” and “He abode two days still in the same place where He was.” “I am glad for YOUR sakes that I was not there, to the intent ye may believe.” We can see that He wept for of a glory to be revealed – that he was the Resurrection and the Life,” and that “whosoever believeth in Him, though He were dead, yet shall he live.” He stood by that grave in the full consciousness of a Power by which He could not only make the Spirit to re-enter and re-enliven that cold corpse and call Lazarus forth; but that also some day ALL who were in their graves would hear His voice and come forth. It takes something to awaken those who are physically dead. Nothing but the dynamic Power of Almighty God CAN do it. It takes something also, to wake the SPIRITUALLY dead, and nothing but the MARVELLOUS grace of Jesus Christ CAN DO IT. It is to those who are dead – DEAD, while you live – that I now speak. Those of you who are in a “dead sleep cast.” No one sleeps sounder than those who sleep in sin. I say to YOU,

“It is high time to awake out of sleep.” Is it not time to arouse yourselves when we are on the verge of the glorious appearing of the Son of God? When the first glints of His near approach are beginning to show? Men and brethren, in the Name of God the Father, God the Son, and God the Holy Spirit, “Awake thou that sleepest and arise from the dead, and Christ shall give thee LIGHT.” As a messenger of the Lord Jesus, I come to you and say that if you will NOT believe, you shall die in your sins. “There is hope of a man while he is out of hell,” says Dr. Duncan, “but fear of him whilst he is out of Heaven.”

II. In the second place, let me transfer your thoughts a little further north to the side of Mt. Olivet. That mountain which has almost been made sacred by tears. It was there David wept when he was driven out by Absalom. He wept as he went up, and all the people wept with him. It was there, also that Great David’s Greater Son, the Lord Jesus Christ, wept over Jerusalem. He was on His way from Jericho, where He had brought Zacchaeus down to raise him up again. Already He had sent for and received the colt, and now, seated on him, He began to descend the side of that noble peak. The whole multitude gladly acclaimed Him as the Messiah. Many spread their garments before Him. Others cut down branches of palm trees and strewn them in the way, whilst all shout, “Hosanna to the Son of David; Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.” But in the hour of that apparent triumph, when it seemed as if He was about to make his official entry into the Holy City, we are told, “He beheld the city, and wept over it.”

Our Lord wept over Jerusalem FOR PITY, BECAUSE IT KNEW NOT THE DAY OF ITS VI SITATION. “If thou hadst known,” He said, “even thou at least in this thy day, the things that belong to thy peace, but now they are hid from thine eyes.” They had often sung, “Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.” But they did not know the things that belonged to their peace. “Great peace have they that love Thy Law.” But they had NOT loved it, or else they would have obeyed it. “If thou hadst KNOWN.” “The ox knoweth his owner, and the ass his master’s crib, but Israel doth NOT know, My people doth NOT consider.”

Sorrow filled His heart, and He wept, because they rejected Him as their Saviour. They spurred the offer of the Gospel, and went about to kill Him, who was the Prince of Peace. It is a terrible thing when a nation, a city, or an individual DEFINITELY and DELIBERATELY refuses to accept Jesus Christ. They are to be pitied! How CHRIST pities them! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and YE WOULD NOT.” No! “Ye WOULD NOT!” He would have covered them with His feathers, and under His wings they would have trusted – but they WOULD NOT. “I would,” He says, “And YE would not.” Thus they missed the day of their opportunity.

Our Lord wept over Jerusalem when He recalled its blood stained career. “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee” – Jerusalem, above ALL cities. The very place where He desired to set up His Name for ever is the place where they try to obliterate it for all time. The very place that ought to have been a home for the
prophets was nothing less than a slaughter house for them. “Thou that killest the prophets.” Which of the prophets have your fathers not killed. “It cannot be that a prophet perish out of Jerusalem.” Old Bishop Hall remarks that he knew not whether it were a greater wonder: for a prophet to perish outside Jerusalem, or for one to be safe within it. Historians declare plainly that the downfall of Jerusalem was directly due to “the fanaticism and blindness of its citizens.” They who ought to have been the most anxious to welcome the prophets are the most savage to slay them. When our Lord recalls this, He assumes the office of one and tells them their future. “Your house is left unto you desolate, for I say unto you, ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the Name of the Lord.” That was the very thing that the Pharisees refused to say, and urged Him to rebuke His disciples for saying. But he said, if they ceased the very stones would shout it out.

He wept also because it was so far sunken in sin, THAT HE HAD TO GIVE IT OVER TO ITS SIN. It is a fearful thing when God gives a city over to its wickedness. Henceforth “Ichabod” can be written over it – the glory has departed. The moment He leaves it, the glory HAS departed. It is HIS presence that gives peace.

Once again He could not restrain Himself from tears when He lifted up His eyes and looked through 40 years of future, only to see its terrible doom. O what a ghastly sight. The rejection of Christ is always followed by doom. He could see Titus throwing his ramparts around it and hemming it in on every side. He could see the unmitigated sorrow and famine, when parents were eating their own children. WHAT weeping! WHAT anguish! What slaughter loomed there in the distance! The very Temple flowing with blood to such an extent that corpses actually were carried down steps. What loss of life! Over a million people slain, and many more taken captive, and thousands either sold as slaves or reserved for sport in gladiatorial shows. He saw “the broken splendour of the Jewish national home” razed to the ground, ploughed like a common field, and sown with salt – with not one left upon another. Was it not a sight to cause tears? It brought tears to the eyes of the Son of God.

“Mercy, weary with beseeching, had Retired, behind the sword of Justice, red With ultimate and unrepenting wrath.”

There is nothing surer that that whatsoever is SOWN shall also be reaped. I was only hearing the other day of a terrible instance of Divine Judgment in Glasgow. It was in connection with a man who did not keep a compact with a few of God’s people. He possessed the land upon which their church stood, and he promised that if he extended his picture palace (he was a manager of a picture company) alongside of the church, and thus obscured the light of the windows, he would give them light in the roof. But instead a little later on, his lawyer gave them three months notice to leave the building. A meeting of the congregation was called, and Mr. Campbell, one of the members, felt impelled to say that God would yet avenge them. The sister of the manager proposed building a house for the manager upon the spot where the church stood, and within three months she sickened and died. Not long after this the manager himself was walking along the beach at Berwick, and was struck dead by lightning! his very boots even being torn off his feet. Mr. Campbell observed the storm from Glasgow, and thought it wonderful, and it is not unlikely that one of the awful sheets of fire which he saw was on its terrible errand of destruction. The same day a younger brother was killed by a motor car, and when the sad news of the death of these two sons was brought to the aged mother who dropped dead with shock. Thus in a short space of time a whole family was wiped out. I beseech you, see that ye refuse not Him who has wept for you, and who here is speaking to you in His Word. The Jews refused Him but they paid the penalty, and are STILL paying it. They rejected Him as their Saviour and King, yet notwithstanding, HE WENT TO THE THRONE! They refused Him pomp and earthly grandeur, but He rode into the city IN THE STILL GREATER SPLENDOUR OF HUMILITY!

“And with meekness, truth, and righteousness In state He rode prosperously.”

Little wonder that He shed tears over that wicked place. HE wept over Jerusalem then, but THE JEWS have done the weeping ever since.

III. In the third place, He wept in the Garden of Gethsemane. This takes us still further in the depths of His suffering. He wept there for AGONY. This is the only instance in the New Testament where that term is used to describe His suffering, and its real meaning has reference to a death struggle.

Notice how bitter was His agony then. When He went over the brook Kedron to pray, with Peter, James, and John, into that place to which He so often resorted, we are told that “He began to be sorrowful and very heavy.” But when He got alone with God, He became “exceeding sorrowful even unto death.” Then He prayed that deep heart searching and submissive prayer, “Father, if Thou be willing, remove this cup from Me, nevertheless, not MY will but THINE be done.” “And being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground.” Was there ever such earnestness and fervour in prayer as this? HOW bitter and sore His sorrow was –
it filled His Heart with grief. During that hour of prayer in the Garden, He was living through the awful Crucifixion and death ere ever He came to pass through it, He could not LIVE through it. In this, and in many other things, He has left us an example. The writer of the Epistle to the Hebrews records that “He offered up prayer with strong crying and tears” showing that He spent His energy in His terrible wrestling for victory. However, it was not so much death as death that He dreaded as the thought of dying for SIN. His death was to be “the death of deaths.” He was going through death unto LIFE! He was to make full and complete atonement for all the sins of His people, and to satisfy the righteousness of God by the substitution of Himself. And ere ever the Roman soldiers could lay a hand upon Him THAT VICTORY MUST BE WON – and WAS WON! If it were only this transition stage into the unknown, He could have called legions of angels to help Him. Surely He who stood by the grave of Lazarus and called him forth from his corruption into life again could give Himself an easy passage through death. It was not THIS that made him weep, but the bitter anguish of dying for our sins. He would never allow us to drink of a cup of WHICH He had not partaken and drunk from – to the very dregs. In the Garden He put the branch into the water that WE have to drink, and it has sweetened it for us ever since. We too, now, are led to rejoice in God’s Blessed Will.

IV. There is one other instance that I must notice with you. I am going to say that HE WEPT UPON THE CROSS. At Bethany He wept for grief, and mingled His tears with others. Over Jerusalem He wept for PITY, whilst others rejoiced. In the Garden He wept for AGONY, whilst others slept. And now, on the Cross, He wept with a SORROW indescribable, and, alas! ALONE. ALL men forsook Him. Even God the Father forsook Him. In the awfulness of that hour, when the sun refused to shine, He cried out: “Eloi, Eloi, lama sabachthani – My God, My God, why hast THOU forsaken Me.” It was simply, brethren, because you and I DESERVED to be forsaken of by God, and Christ was determined to go the full length for our sin. He would leave nothing undone.

But if you will not allow me this, I shall go still further and say that the time had passed for tears. Now He had yielded up the Ghost. His sorrow was too great to be expressed by tears. The channels of human eyes were too narrow and too confined to carry the flood-tide of His grief, and could no longer do it. A NEW outlet must be made. Alas! it WAS made by a still sharper thrust and deeper depth of man’s degradation and sin. One of the soldiers with a spear pierced His side, and forthwith came there out BLOOD AND WATER.” At Bethany we read of groans and tears over Jerusalem, lamentation and tears; in Gethsemane, sweat and tears; but on THE CROSS – blood and water. Ah, brethren – that were tears, and tears more precious than any moisture that ever damped the face of God’s earth, except the blood with which it flowed mingling down.

Calvary sounded the full depth of sin and sorrow. Our Lord touched the bottom there. He defeated sin, and Satan, and DEATH, and HELL, right up to the very hilt, and to the FULL EXTENT OF THEIR POWER! He made a show of them openly. But He did more. He glorified the Father IN and THROUGH it all. NEVER was He a greater, grander, or more GLORIOUS Saviour than when trampling ALONE in the winepress of the fierceness and wrath of Almighty God. Trampling, I say – ALONE – until there was not a vestige of a sin of any of His people left to trample out! O, what a solemn hour! The earth could no longer stand it. She travailed in her fear. The rocks rent, graves were opened, and saints arose. The heavenly bodies, overawed with deadly silence, ceased to operate until the work was done. At last – at last He could NO FURTHER go. It was DONE! and done for ever! It was FINISHED! Then, mounting the chariots and steeds of Salvation, He drove through the very caverns of death, announcing Victory! Victory! VICTORY! until He leapt into humanity again with a Glory which He had with the Father before the world was. Alleluia! Alleluia! for the Lord God OMNIPOTENT reigneth.

There is little wonder that John after this could narrate, among other things, “I heard a great Voice out of Heaven saying, There shall be no more Death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.” In the kingdom of Jesus Christ there is NO ROOM for these after SUCH A VICTORY!

Brethren, whatever little sorrow God’s people are called upon to endure here, it is made bearable by the sufferings of Christ. Whatever grief they must meet, it is made sweet by the bitterness that Christ tasted, and whatever tears they shed, are wiped away by that Hand that has been pierced.

I beseech you, think well, and think highly of the work wrought out by Christ upon Calvary. You may weep yourself – and weep bitterly, but your TEARS WILL NEVER save you. NOTHING will avail for Salvation but the sacrificial work that brought the tears to our Lord’s cheeks. If you know the source from whence these tears come, and the power that forced them out, you know something of thewellspring of eternal life.

May God bless you with a fullness of that knowledge, for Christ’s sake.

Amen.

Copies of this sermon may be obtained from Messrs. Fraser and Morphett, Printers, Prahran, Victoria; or from Rev. J. C. Robinson, St. Kilda for 1d. per copy, or
The Synod of Eastern Australia met for its 76th Annual Session at St. George's Church, Sydney, on the 9th day of February 1922, when the retiring Moderator, Rev. Wm. McDonald, preached from 2 Tim. 3: 16. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

Permission was given to sell the Rouchel Manse, and the Treasurer of the Synod was authorised to pay the proceeds into the East Maitland Manse fund. It was resolved that the congregation under the jurisdiction of the Synod be requested to supplement the sum available for distribution annually from the Widow's and Orphan's fund by taking up an annual Collection towards the capital fund.

Also that the appeals for the various funds of the church be issued by the Conveners of the Committees dealing with these matters.

W. N. WILSON
Convener Finance Committee

A hearty vote of thanks was accorded to Rev. W. McDonald for his long and valued services on the Church Titles and Finance Committee, a number of the brethren particularly mentioning Mr. McDonald's great work in securing satisfactory titles to several of the church properties.

The Synod adjourned to meet (D.V.) on the second Thursday in February, 1923, at 7: 30 o'clock p.m., in St. George's Church, Sydney.

WIDOWS AND ORPHAN'S FUND.

The Synod of Eastern Australia resolved – That the congregations under the jurisdiction of the Synod be requested to supplement the sum available for distribution annually from the Widows and Orphans Fund by taking up an Annual Collection toward the capital fund. The amount to the credit of this fund is about £800. The interest of this sum is, according to the financial rules of the Synod adopted many years ago, divided between the widows and married ministers – the object being in giving the ministers a share is to help them to pay the premium on life insurance. There is need that fund should be augmented, especially if we expect to increase the number of our ministers.

The Synod having been constituted, the Roll being called, the name of the Rev. Malcolm C. Ramsay was added, he having been ordained and inducted to the Hastings charge during the preceding year. The Rev. W. N. Wilson was elected Moderator for the ensuing year and delivered an appropriate address on the Scriptural position of the church, and its outlook.

Among the business transacted at the subsequent sittings of Synod were the following matters of interest:

The Rev. H. W. Ramsay was requested to visit the Bellinger River this year in the interests of the church.

The Clerk was instructed to convey the thanks of the Synod to Mr. A. Gunn, the Treasurer of the Synod, and Mr. A. C. McLennan, Auditor, for their valued services to the church, given gratis.

Rev. W. McDonald and the Clerk were instructed to draw up a list of the various funds of the Synod, together with the proceeds derived therefrom, and the manner in which they are disbursed, and to transmit fifty copies of the document to each congregation.

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The Synod therefore appeals to those who are able to do so to contribute something to strengthen this fund, from the conviction that it is a duty to make better provision for the widows and orphans, who have suffered enough in having to share the privations of those who chose a life of self denial for Christ's sake. Those who contribute to the Widow's and Orphan's Fund in a right spirit may expect to hear it said to them, “Inasmuch as ye have done it to the least of these my brethren ye have done it unto me.”

One of the best ways of helping this, as well as other funds is for those who are able to do so, without wronging their heirs to remember the Church when making bequests. Some Free Churchmen have passed away leaving considerable wealth, without remembering in their wills the Church they professed to love. It is difficult to account for their neglect. Those who have given well in the past should be thankful they were able to do so, for God who is a cheerful giver, loves the cheerful giver, and there is a bright reward for those who weary not of doing well.

W. N. WILSON
Convener Finance Committee

A PASTORAL LETTER.

To those belonging to the vacant charges of the Free Presbyterian Church of Australia, and to the still more isolated adherents in various places:

Dear Brethren,—

At the last meeting of the Assembly of our Church your pastorless condition came up for consideration once more, and I was instructed to convey to you the deep and sympathetic feeling of the Assembly toward you. I would like to assure you firstly of the fact that the Assembly is deeply interested in your welfare. And although the ministers of our church have not been able to visit you as often as they wished, they have not been unmindful of your needs. And
some of us at least can truly say as one of old that “without ceasing I make mention of you always in my prayers, making request if by any means now at length I might have a prosperous journey by the will of God to come unto you.” But often when we had you in our heart and prayers, we too were compelled to say “that often times I purposed to come unto you, but was let hindered hitherto.” For the demands upon the time of the ministering servants of our church are heavy, and like the Jews in Nehemiah’s time we can truly say, “the work is large and great, and we are separated upon the wall one far from another.” But our hearts are cheered; faithful brethren, when we behold your steadfastness and think of how you have long stood faithful to the church of your fathers, seeing no reason to depart from it. And you have adhered to it, we are assured, principally because of its adherence to the Scriptures of God.

Many of you have maintained an isolated position in faith and hope, looking and praying for the time when shall be fulfilled unto you the promise: “I will give you pastors according to mine heart who shall feed you with knowledge and understanding.” But more than the want of ordinances for yourselves, some of you have felt the need of them for the families God has given you. Year after year has passed away, and the hope deferred which makes sick the heart has tried you sorely, but beloved, God has not forgotten to be gracious, nor has your case been overlooked by the Great Head of the church. We all regret indeed that our church has not outwardly prospered more in our land, but we have not to regret having departed from scriptural principles. And in these days when much unsound doctrine is proclaimed from the pulpit, and the seminaries in which students are trained for the work of the ministry are often eaten through with practical infidelity, there is more need than ever for our maintaining a separate existence. And this we must do if we would be faithful to the truth, esteeming the reproach of Christ better than the approval of men. The difference between our own church, and those churches that formerly stood nearest to us are unfortunately widening instead of lessening, and the proposed union between several of the churches in our land promises not to be a step in the right direction, but decidedly the reverse. And remembering how you have adhered to the old paths, and to the teaching of the grand old Book which is our only rule of faith and practice, I would beseech of you still to give that Book the honoured place in your hearts and homes. Feed upon it yourselves and teach it to your children, seeking ever to find in it the way of life, so shall you be strong in the land, and God, even our God will bless you, and yours.

“He’s testimony and his law
In Israel he did place,
And charged our fathers it to shew
To their succeeding race.

That so the race which was to come
Might well them learn and know

And sons unborn who should arise
Might to their sons them show.”

Also I would lovingly urge you to see that your children are versed in the Shorter Catechism, and beloved; hold up the hands of our church by much prayer, and by holy and consistent living, looking for eternal life and all blessings through the blood of Christ our Saviour. And I would remind you that the prospects of our church are in many ways brighter than they were a short time ago. Within the past few years no less than three of the vacant charges have been supplied with ministers, viz: Hamilton in Victoria, where the Rev. I. L. Graham is doing good work for the Master. The Hastings River charge, which had been long vacant after the removal by death of its godly minister, the Rev. John Davis, and which now has a minister again in the person of the Rev. M. C. Ramsay. Also St. Kilda, in Victoria, is being ably ministered to by the Rev. J. C. Rob-inson. The ministerial ranks have also been strengthened by the admission into the church of the Rev. J. Watson Smith, who at the time is supplying the Maclean charge in the temporary absence of its minister. Also we have one or more students in training at the present time, and we hope that it may not be long ere every charge that is vacant at the present may be filled with a man of God, ministering unto the people who love the truth, in spiritual things. And we trust that it may be possible to do more to help you in the future time than in the immediate past.

And so we would say “faint not” neither be wearied in your hearts. The want of regular ordinances is indeed trying to you. You have no doubt had much to weary you, much to discourage you, but “lift up your eyes unto the hills from whence cometh your help.”

Seek, beloved brethren, to maintain the standard of a godly life through faith in Christ our Saviour. Seek the welfare of your dear ones in the highest sense. We plead with you to be diligent in the maintenance of family worship, in upholding the sanctity of the Sabbath, and all things that make for individual and national righteousness. Also would we beseech of you to remember the cause of our Zion at the throne of grace night and day, and to pray the Lord of the harvest that He may send forth labourers into the harvest field. And we would commend to you the following words of Him whose grace never faileth, “Fear not, O Jacob, my servant, and thou Jeshurun whom I have chosen. For I will pour water upon him that is thirsty and floods on the dry ground. I will pour out my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses.”—Is. 44: 2-4.

On behalf of the Assembly of the Free Presbyterian Church of Australia,

Yours sincerely,

HERBERT W. RAMSAY,

The Manse, Grafton, 6th May, 1922. Moderator.

Rev. J. Watson Smith and Mrs. Smith of Melbourne are at present on the Clarence River. Mr. Smith is supplying the Maclean pulpit part of the time during the Rev. T. M. McClean’s absence in Ireland.

Miss B. Andrews, an active member of the Wauchope congregation, and one who takes a deep interest in all that pertains to the extension of the Lord’s Kingdom is at present on a visit to her nephew, the minister of the Hamilton congregation.

Lately the Hamilton Church and Manse have been thoroughly renovated. The St. Kilda Manse has also been seen to in the same way.

Word has been received that Rev. T. M. McClean has arrived safely in Ireland.

Mr. John Robinson, elder of the Manning River congregation, and who recently underwent a serious operation in Sydney, is steadily improving.

A new manse which is being erected for the Rev. Malcolm Ramsay, Wauchope, Hastings River, is just nearing completion.

It is pleasing to hear that the Rev. J. Henry who a few years ago rendered valuable
service to the Maclean congregation, Clarence River, and who is now advanced in years, has got his congregation settled with a young minister in the person of Rev. Alexander Ross, B.D., of Partick, Glasgow. Mr. Ross during his college course was a very successful student, and is now the Editor of “The Instructor,” the young peoples paper of the Free Church, besides being a very acceptable preacher. The Burghhead congregation is an important one in the Free Church, and is noted chiefly for its spirituality and splendid staff of office-bearers. We were not surprised when we heard that the recent revival had reached that area, and benefitted it at last communion to the extent of ninety-one new members. It is another proof of the Lord’s statement “Them that honour me, I will honour.”

PROTESTANTISM.

The Rev. S. P. Stewart, well known as a Protestant lecturer, besides being an able preacher of the Gospel, has lately been refreshing the minds of some of the people in his district with what we fear with many is forgotten history. From a report of his speech, which appeared in “The Wingham Chronicle,” March 21st, we take the following:

On Sunday night the Rev. S. P. Stewart, addressed the largest audience that has so far assembled at the Arcadia Hall, Wingham, his theme being “Protestantism – Historical and Practical.”

In dealing with his subject, Mr Stewart went back to the early centuries of Christian history, and spoke of the zeal of the missionaries in spreading the gospel of Christ, and told of how corruption had crept into the religious faith. He traced events through the ages, from the time of Constantine the Great to the Reformation. Referring to the dogma of transubstantiation he said that it required 800 years to bring the minds of people to accept that doctrine. He said that the Church of Rome, which he styled an institution, subjected all those who did not agree with its ideas to the numerous penalties provided for by the Council of Trent. Later, when people were feeling oppressed by church activity, Wycliffe, “the morning star of the Reformation,” appeared, and began to expose what he considered was intolerant and unbearable. Years after his burial the English writer had said: “The ashes of the Reformer were carried from the Swift to the Severn, from the Severn into the narrow seas, and from the narrow seas into the oceans of the world, thus symbolising doctrines which he taught.” The speaker referred to the sale of indulgences by the monk Tetzel, and how protests which arose against these things caused people to be called “protesters” or “protestants,” and pointed out that on October 19, 1529, the foundation of Protestantism was laid. He claimed that Protestantism was founded on the infallible Word of God, and there was no mediator between God and man other than Christ Jesus. The beliefs of Protestants and Romanists could not each be right. Their roads were not the same. In regard to Protestantism the beneficial effects on human society and progress could be read in all the pages of history.

SOME COMPARISONS.

<table>
<thead>
<tr>
<th>Roman Catholic Church</th>
<th>Protestant Church</th>
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<tbody>
<tr>
<td>Foundation: Peter (cephas)—a stone</td>
<td>Foundation: Christ the Rock</td>
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</table>
The chief figures are:

**The Presbyterian Church in the United States (North),** with 1,722,361 communicants, and over 30,000 agents. The largest Presbyterian Church in the world is the *Bulwark* field, 4134 organized congregations, and 33,538 missionaries. Presbyterianism is now 7,879,811 members (about 40,000,000 souls), 39,620 communicants. The monthly record for the Baptist churches throughout the world shows a great advance in church buildings, members, and Sabbath schools. The chief figures are:

<table>
<thead>
<tr>
<th>Year</th>
<th>Churches</th>
<th>Members</th>
<th>Scholars</th>
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<tbody>
<tr>
<td>1920</td>
<td>64,788</td>
<td>8,671,613</td>
<td>4,549,790</td>
</tr>
<tr>
<td>1921</td>
<td>69,176</td>
<td>8,978,822</td>
<td>4,851,031</td>
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<tr>
<td>Increase</td>
<td>4,388</td>
<td>307,209</td>
<td>301,241</td>
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The chief increase is in the Continent of America, where Baptists are now the strongest numerically of all the Protestant Churches, their membership at the end of 1920 being 8,024,928. – “Bulwark,” February, 1922.

Facts about India furnished by Miss McLeod, of Seoni from the “Free Church Monthly Record.” One-fifth of the people of India do not get enough to eat. There are 40,000,000 who only once a day get a full meal. Deaths every year, 10,074,000; every month, 840,000; every day, 28,000; every hour, 1,170; every minute, 20. One woman out of every six is a widow. India has one missionary for every 32,000 people.

Sir J. William Dawson is one of Canada’s most noted scientists, besides being the Principal of McGill University, Montreal, and a good Greek and Hebrew scholar. In his day he has done much to prick the bubble of evolution. As to the origin of man, he says: “I know nothing about the origin of man except what I am told in the Scriptures — that God created Him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there is nothing in Science that reaches the origin of anything at all — that man is a product, a Divine creation, is all that I can say.

We note the following from a leaflet issued by Mr. Robert Powell in making an appeal for the heathen blind: – Does No One Care? Yes! Jesus cares! and those upon whose hearts He has laid the burden of the heathen blind. It is of one such I wish to speak. On arrival home from China I received a letter asking me to call and see him. I knew he was blind, but I was not prepared to see what I did see. He was lying upon the bed, every joint in his body immovable; unable to turn in any direction. His jaw was locked so that it necessitated the removal of his front teeth to insert the spout of the feeding cup. His whole body was as stiff as a log of wood, but his mind was full of vigour, and his heart full of the grace of service. For twenty-eight years he has been blind. Is it possible that such a one as he could do anything to help the heathen blind. Listen! These are supported by his efforts. Seventeen blind children in India. Ten in China. A blind Bible woman in Korea. A blind boy in Sudan. A blind boy in Fiji. A blind girl who is now a Bible woman in Jaffa. Three hundred pounds a year is said with Lord Kelvin that there is nothing in Science that reaches the origin of anything at all — that man is a product, a Divine creation, is all that I can say.

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**Bulwark** December 1921.
Jonah’s Critics now in Deep Water. — From the “Covenanter” we learn that a great fish has recently been washed ashore on the coast of Florida, which measured forty-five feet in length, thirty-three feet and nine inches in circumference, and eight feet three inches in diameter. Its throat was large enough to admit two men. When opened it was found to contain hundreds of fish of various sizes and all alive, and within it, the largest of men could stand upright with perfect ease. Its liver alone weighed 1700 lbs. and its total weight was 30,000 pounds. So the Word of God still stands, whilst the critics are once more discredited.

A Departmental Committee, appointed by the President of the Board of Education in England to enquire into the “Position of English in the Educational System of England,” came to the following conclusion regarding the Bible. We have, they said, “three plain facts before us. First, the Authorised Version, though a translation from an Eastern original, is a true part of English literature, has, indeed, been fitly described as the most majestic thing in our literature and the most spiritually living thing we inherit.” Second, it is historically true that for five centuries and more no other English book has been so widely read in this island or so closely connected with our national life, or has left so strong a mark upon the mass of our literature. Third, at the present time the Bible is probably less widely read and less directly influential in our life and literature than it has been at any time since the Reformation.”

Rev. A. W. Banfield, Bible Society Secretary at Lagos, W. Africa is responsible for the following statement: — “During 1920 two remarkable mass movements in Nigeria were the means of gathering multitudes of natives into the visible Christian fold. In the south of the Cameroons I visited Elat, a station of the American Presbyterian Mission. At one Sunday morning service I preached to a congregation of over 5,000 Africans, assembled in the largest grass church I have ever seen. This church is 400 feet long, by 140 feet wide. At the close of the service I told the minister that his was the largest congregation I had ever addressed. He replied that at their quarterly Communion services the Sacrament was dispensed to over 8,000 members — 6,000 crowded into the church, while the remaining 2,000 were seated outside. I was invited to attend their weekly Bible Class on Monday night, when I saw 1,800 people gathered together to study the Word of God. Surely such a sight is a reproach to us — as well as a challenge to supply the Word of God to Africa in all its many languages.

**WELFARE OF YOUTH SCHEME**

Dear Fellow Bible Students,—

In the last issue of the Magazine, Rev. H. W. Ramsay intimated to you I would be taking over the Bible Correspondence work of the Welfare of Youth Department, as he finds it requires more time than he is able to give to it. I do trust that all who have been members of this Class will continue and that others will join. In our day when so many strange doctrines are being taught it is necessary for us to make a special study of the Scriptures, that we may know how to use them in answering those who produce arguments to establish their particular theories. The Word of God is called “The Sword of the Spirit,” and we must learn how to use the Sword in order to defeat the enemy. What kind of a soldier would he be who though carrying a sword never learnt no use it? He would resemble many people who have had Bibles in their hands all their lives, but who do not know them, and are easily caught by the clever but deceitful methods of false teachers. It is that our young people may become expert in the use of the Word that we desire that many — older as well as younger — will give the time necessary for earnest Bible Study. But mere head knowledge is not enough, and we need to pray always for the enlightenment of the Holy Spirit that the hidden meaning may be revealed to the heart.

I have set work for each month of this quarter and in three divisions. The ages are not meant as an arbitrary division, but as a general direction. It may be that some above 17 will prefer for a while to do the Intermediate work, and they are at liberty to do so. In order to concentrate your thoughts on some definite work you are asked to make a special study of the gospels of Matthew and Mark for these three months. It will be possible to read each through twice, but may I advise you to read slowly and prayerfully whether it be a whole or half a chapter a day. A suitable prayer each day will be “Open mine eyes, that I may behold wondrous things out of Thy law.”

I would here ask the co-operation of parents and teachers in encouraging the young folk to join the Correspondence Class. It should be of special value to families living at a distance from the regular services of the church. Some ‘grown ups’ are members and I would gladly welcome any who have left the Sabbath Schools. We wish them to keep in touch with the church, and to an interest in the matters of greatest importance as they enter upon the business of life. “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word.”

A syllabus of lessons for the Sabbath Schools has been prepared. Each scholar should have one for himself; it may be obtained from the minister or teacher. The studies for the last six months of the year are from the Gospel of Matthew. The Rev. H. W. Ramsay, who as you know is convenor of the Committee for Welfare of Youth has asked me to “draw up a scheme of Sabbath School lessons for the ensuing twelve months the matter to be further considered by the Assembly, at its next Annual Meeting.” It may be that the Assembly will also consider the question of an examination for the schools at the meeting in February, the Rev. J. Campbell Robinson offered to give a silver medal as a prize for the scholar gaining highest place at such an examination.

I would earnestly ask all who are interested in the highest welfare of precious young lives to pray definitely, if possible every day, that by the convicting and enlightening power of the Holy Spirit, they may know God whom to know is eternal life. “This is the record, that God hath given to us eternal life, and this life is in His Son.”

Desiring for you this greatest blessing,
I am,
Yours very sincerely,
M. SINCLAIR

BIBLE CORRESPONDENCE CLASS.

1. Ages:
   Senior Division: 18 and over.
   Intermediate: 14 and not yet 18.
   Junior: Not yet 14.

2. All answers for the quarter must reach me not later than Saturday, September 16th.
   Any who so desire may send in the month's work to reach me by the last day of July or August, but no work will be acknowledged after September 16th.

3. Please write your name and address on each month’s paper, and in the junior and intermediate divisions your age last birthday.

   July. Name 12 who followed the Lord during His ministry besides the 12 Apostles and write 6 or 7 lines about any 3 of them.
   Aug. Find 10 cases of various kinds of diseases which were healed by the Lord Jesus. Give gospel, chapter and verse, and write 6 or 7 lines giving in your own words an account of 3 of these.
   Sept. Why did the Lord Jesus Christ die on the cross? Find 7 sentences which He uttered while on the cross. What unusual events happened during the time the Lord hung on the cross?

   Intermediate: Ages 14 to 17.
   July. Name 6 towns excluding Jerusalem in which the Lord Jesus performed some of His mighty works. From a map of Palestine give the position of each and write a full account of His ministry in that called “His own city.”
   Aug. Name 7 of the Lord’s miracles which were wrought on the Sabbath Day. State where each is recorded, and in the case of three of them write some account of the attitude of the Jewish leaders to the Lord’s action.
   Sept. What Old Testament prophecy foretells the coming of John the Baptist? Write an essay on John the Baptist, after studying what Matthew (only) records about him.

   Seniors, 18 and over.
   July. What doctrines do you consider fundamental to the Christian faith? Write a few lines on each giving concisely the meaning of each doctrine, supporting your remarks where possible by Scripture proof.
   Aug. Name 6 events of Old Testament history mentioned in Matthew’s gospel by the Lord Jesus Himself. Place together the passage from Matthew and from the Old Testament and write a few lines showing for what purpose the Lord uses the reference in each case.
   Sept. Write an essay on the Life of the Apostle Peter, from his call to the Resurrection morning, confining your remarks to what is recorded in Mark's gospel.

OBITUARY.

Mr. William Nicholson passed away at Durham Lead, near Buninyong, at the beginning of May last, in his 98th year, after a year of weakness which laid him down, yet without pain. Patience, gratitude for the goodness of God, and love to the Word, marked his time of infirmity. Many years close acquaintance with Holy Scripture impressed a great portion of it on his memory. Whilst able to read, the precious Book lay open before him, and when not able, he gladly listened to others who read to him his choice passages. His deep sense of need of the Saviour was evident; and his trust in Him was expressed. He was a faithful member of the church, and mourned when the charge of Glendonald, Durham Lead and Meredith became too weak to support a minister. The late Mr. Nicholson lived during the reign of five British sovereigns; and was a native of Inverness. His widow and surviving family have comfort in their bereavement, by the memory of his devoutness.

Mrs. Mary Maxwell, a member of the Geelong Church, departed suddenly on 2nd May, aged 78. The day before she had apparently well borne an operation for a double affection of an eye, after two minor operations some weeks before. On leaving her house for the Hospital the week before she spoke of the possibility of not returning to it; but expressed her assurance of a title through the Redeemer to a better home. During her life from an early period she gave signs of spiritual life, and was held in esteem by neighbours and acquaintances for her amiable disposition, benevolent acts, and Christian exemplariness. She lost her husband over four years ago, and left no family. The empty seats in the sanctuary remind the worshippers that remain of their approaching departure. O that all so believed in and followed the Lord Jesus, that they may be in the “House of many Mansions” when their places in the earthly sanctuary shall be unoccupied by them!

Mr. William Brake, the youngest son of the late Mr. J. H. Brake, died at his mother’s residence, “Elouera,” Mont Albert, on 26th April last, after a lingering illness, occasioned by injury received when at the great war. His declared trust in the only Saviour comforts his widowed mother, who is a member of our St. Kilda Church, and his bereaved brothers and sisters.

“Friend after friend departs. Who hath not lost a friend? There is no union here of hearts, but it shall have an end.”
THE LATE REV. W. N. WILSON.

It is with deep sorrow that the tidings came just when this issue was commenced, of the death of the beloved minister above named. The event occurred suddenly. On Sabbath 28th May, Mr. Wilson preached at East Maitland at 11 a.m., and at Raymond Terrace 10 miles distant at 3 p.m. He returned to his home at East Maitland about 7 and after tea and some time with his family, was preparing to retire for the night between 9 and 10, when he said to his wife, “I am done.” His daughters came to his assistance and laid him on the bed, and found that his spirit had departed. It is said that he was that day brighter than usual. The cause of death, it appears, was haemorrhage of the brain. The funeral on 30th May, was attended by a large number of people of different denominations, and over six ministers were present.

Mr. Wilson was 66 years of age and was in the office of the ministry 36 years, though preaching for years before that as a probationer. Those years he laboured in a wide field having many meeting-places for worship and young people’s classes. At first he was settled in the Rouchel district; but for the last nine years lived at East Maitland. He was a native of Sydney. He has left a widow and six daughters. In their bereavement may they find the Lord to be “a Judge of the widow, and a Father of the fatherless.”

The death of Mr. Wilson revives memories of his amiable disposition, faithful witness to the truths of the Word of God, dependence on God in times of care and natural anxiety, cheerful and conscientious devotion to duty, ready and skilful handling of opponents to revealed truth, and peculiar fitness for drawing children into useful occupations and Bible study. His surviving brethren in the ministry held him in high esteem, and valued his excellent service as the Clerk of Assembly. He will be greatly missed. His sudden departure on the Lord’s Day after Divine services held, suggests the thought, comforting to his family and flock, – what a blessed transition from the earthly to the heavenly Sabbath! His ministerial brethren are reminded that “the night cometh when no man can work.” And to the reader is addressed the question: “Would sudden death be sudden glory to you?”

The Rev. W. McDonald, of Sydney, is (D.V.) to preach to the pastorless congregation on Sabbath, 11th inst., and to hold a meeting next day with them, for consideration as to the future.

AN APPRECIATION.

By S. McQUEEN.

Next to the members of his own family, the death of Mr. Wilson falls heaviest upon the Free Presbyterian congregations of Raymond Terrace and East Maitland. Memories of his faithfulness as a friend and a pastor to the members of my family, upon whom the chastening hand of God has been laid with more frequency and greater weight than upon any other, constrain me, as “with the cords of love and the bands of a man,” to write a few words of appreciation of his many sterling qualities. In the closing days of my parents’ lives, they were cheered and encouraged by regular and frequent visits by their beloved pastor, who never wearied of doing all in his power to help those in need. When by the ravages of time and infirmity the mother’s brain became impaired, how well I remember how her face brightened and her eyes sparkled with the light of other days, and how a perfect mental balance was maintained throughout the minister’s visits when he spoke to her of eternal things. And during the days when I, myself was held in the grip of nervous disorder, his kindness and interest never faltered, his efforts did not weary, nor his faith fail, that I would yet be restored, and when the day came that my voice was again heard in the sanctuary, he loved, and in public speech his joy on my behalf was as the joy of him who gathered the first ripe grapes. Every family in the congregation who were called to “pass under the rod” can bear testimony that his friendship never wavered, his devotion did not vacillate, nor his affections fluctuate in the days of adversity or the days of prosperity. His attachment to his distinctive principles was equally consistent. Always gentle but firm in his manner, his advocacy of the great principles of the Church of Scotland in her best and purest days, was to lead on gently lest if men should over drive until one day the flock will die. Tolerant regarding the views of other Christians, with whom he held much in common, yet purity of worship, Christ’s sole headship over the Church, and supreme headship over the nation, were vital principals with him, and firmly and consistently maintained until the close of his life. Significant, or prophetic, or merely co-incidental, I know not, but it is remarkable that his last sermon was preached from the text: “And she named the child Ichabod, Saying the
glory is departed.” And now he has gone, and the church militant is the poorer and the church triumphant the richer, and the lesson of his life and death to us Free Churchmen who are left, is surely to maintain in their entirety those principles our friend so dearly loved, and transmit them untarnished, unsullied, unimpaired to the future generations: –

“That so the race that is to come
May well them learn and know,
And sons unborn who shall arise,
May to their sons them show.”

IN MEMORIAM

(To the memory of the late Rev. W. N. Wilson).

“O death, where is thy sting? – O grave where is thy victory?” I Cor. 15: 55. “I am come that they might have life, and that they might have it more abundantly.” – John 10: 10.

The summons came, and he who was commissioned
By his Redeemer His great work to do,
Has heard the heavenly call to come up higher,
And he is gone, – this man of God so true.
The eager hands that fain would hold him earthwards,
The aching hearts that mourn his loss – as we,
O loving Saviour, bless, – and calm, – and still them,
Thou who didst love and weep at Bethany!

We mourn his loss, but oh, – the joy he’s tasting –
Makes glad our hearts, so who would have him stay?
No love on earth can hold one God is drawing,
He loved him, – His love drew His child away!
Yes, he has left us: – Father, how we thank Thee
For what Thy Grace enabled him to do;
His fearless witness for the Truth, – his proving
The living God, Jehovah, – Jireh, true:
With him “the blessed hope” was e’er before him,
But Thou didst call him and Thy will is best,
So o’er his work the Master’s hand wrote, – “Finished”:
That he might go to Thee and be at rest.

Now he is with Thee – Oh! that grand awakening
With Thee: – a precious trophy of Thy Grace,
We only see as “through a glass,” – and “darkly”
He, in Thy Presence, sees Thee “face to face.”
Oh mighty Saviour, who at Calvary, conquered Death, and the grave, and rose victoriously,
’Tis through Thy cross that “we are more than conquerors,”
For death is life, – and glorious liberty.

“H.I.M.”

PROPOSED HOLIDAY FOR REV. J. SINCLAIR.

In view of the valuable service of the Rev. John Sinclair of Geelong, Victoria, during his ministry extending over 53 years, it was resolved by the Assembly of the Free Presbyterian Church of Australia, which met in Geelong on the 15th February 1922, to grant him a holiday of six months or more to enable him to visit his native land, and address the Assembly of the Free Church of Scotland as the Delegate of the Free Presbyterian Church of Australia. To carry this proposal into effect Mr. Sinclair's many friends in Australia are hereby appealed to for contributions. Collecting cards have been issued for the use of those willing to contribute or collected from friends and contributions may be sent through any of the ministers or elders of the Church, or direct to either of the following honorary Treasurers: Mr. Robert Muir, McKillop Street, Geelong, Victoria, and Mr. James Stitt, “Bush Park,” Sydney Street, Chatswood, North Sydney.

W. N. WILSON,
Clerk of Assembly.

MISSIONARIES WANTED

At our Assembly meetings this year and last, disappointment was expressed that the Australian Free Church had no missionaries of her own in the foreign field; and no one offering for it. Time was when the Free Synod of Eastern Australia supported two male missionaries in China, and the Victorian Presbytery had an applicant for Zenana work in India, but the state of health of the applicant eventually arrested the project. The Geelong congregation several years ago undertook to support a native missionary in South Africa; but have had no one allotted to them; though they sent the salary of one annually. Then it was thought that a missionary might be assigned to the Australian Church, who would be “our missionary,” and send us direct accounts of the work done. But no doubt more interest would be felt, and more help given if we had a worker or workers sent by us. The Mission Committee therefore issues an appeal for workers for the “regions beyond.” For a long time we were destitute of labourers for vacant places “at home.” Now that we are better off in this respect, we can earnestly press the great need of mission work “abroad” on young people. It is also urged that the ministers in their public and private prayers, and all our praying people, make this matter one of their regular petitions. The Lord said “The harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.”

Just think of the condition of India. It has been recently stated that the number of professing Christians is only about four millions; whilst the native population is 210 millions. And read the following reprint of a leaflet issued by the “Evangelical Union of South America” recently; under the question, “Do You Know.”

Do You Know that South America has a population of over fifty millions, and that one alone of its ten Republics is larger than Europe?

Do You Know that it is a continent without the knowledge of God and that its people are in utter darkness, having never heard of a Saviour from sin?

Do You Know that at the great Missionary Conference at Edinburgh, South
America was left out because the Roman Catholic Church was supposed to have Evangelised it.

**Do you know** that the men of South America say they are not Roman Catholics but sceptics, and are made so by the Roman Catholic Church itself?

**Do You Know** that it is a fact that the Roman Catholic Church today burns the Bibles which are sent out to South America?

**Do You Know** that the Priests in South America are described by a Roman Catholic newspaper as notoriously immoral, and men of depraved lives? One Priest left bequests to fifty children whom he acknowledged as his own?

**Do You Know** that such men as these have sole charge of the spiritual welfare of the people of South America, and in consequence, as the United States Minister to one of the South American Capitals said, “The nation is rotten, thanks to the Roman Catholic Church. which has taught lies and uncleanness for 400 years.”

**Do You Know** that the so-called Christian Indians, i.e. those who belong to the Roman Catholic Church, know nothing whatever of Christianity?

**Do You Know** that, when a Roman Catholic Indian was asked how many gods there were, he replied “Forty,” because the people think that all images in the Churches are “gods,” and worship them?

**Do You Know** that the Indians celebrate the Festivals of the Church with drunken orgies and the same horrible dances with which they celebrate their pagan festivals?

**Do You Know** that the result of 400 years of Romanism amongst the Indians is filth, immorality, drunkenness, theft and complete ignorance?

**And Finally – Do You Know** . . . that there are regions twenty five times the size of England without a single witness for Christ?

**Do You Refuse** to come to the help of the Lord against the mighty?

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**ACKNOWLEDGMENTS.**

**For South African Missions:** – Miss Sinclair, Unley, S.A., £1; and 10/- each from Mrs. D. McGilp, Minyip, and Mr. D. McRae, Tourello.

**For South America:** – J.E.E. Memorial, £15 for Lima School; sent away this month. Miss Sinclair, Unley, S.A., £1; and 10/- each from Mrs. D. McGilp, Minyip, and Mr. D. McRae, Tourello.

**Seoni:** – Miss Sinclair, Unley, S.A., £1; Mr. D. McRae, Tourello, 10/-

**Students’ Fund:** – Mr. D. McRae, Tourello, £1: Mrs. D. McGilp, Minyip, 10/-

**Spanish Mission:**—Mrs. D. McGilp, Minyip, 10/-

**Missions:** – Mrs. W. Usher, now of Geelong, £1/6/-

**FOR MAGAZINE.** – New South Wales: – Mr. F. Middlemiss, Tinonee, 10/6 to June 1923. Per Rev. W. McDonald, 10/- for Mr. M. McKay, Wagga, to June 1923; and 8/- for Mrs. Smith. Bondi, to June 1922. Mr. M. McKay, Wagga, 7/- for parcel back Nos. and 3/- for fund. Mr. F. Chisholm, Barrington, 10/- to June, 1924. Per Rev. W. N. Wilson, for Mr. D. Wood, North Sydney, 10/- to end of 1922. Per Rev. H. Ramsay, 10/- for Mr. J. Stewart, Grafton, to end of 1922, and 4/- for Mrs. Barnier, to June 1922. Miss McKenzie, Maclean, 10/- to June 1923. Mrs. M. Hanna, Maclean, 8/- for 1922 and 3. Mrs J. Beggs, Girilombone £1 to end of 1923. Mr. M. McDonald, Tomago, 10/- to end of 1922. Mr. D. Case, Maclean, 4/- for 1922. Victoria: – Mr. A. McDonald, Cowleys Creek, 4/- each for self, and Mr. M. McDonald, Terang. for 1922; and 2/- for fund. Mr. D. Smith, Geelong, 8/- for 1921 and 2. Per Mrs. Stansmore, 4/- each for self, and Mrs. R. Walls, Mrs. A. Walls, and Mr. A. McMillan, Camperdown, for 1922. Per Rev. I. L. Graham, 10/- for Mrs. W. Rosevear, Condah. to end of 1924, and 4/- for Miss McInnes, Macarthur to 1919. Mr. J. R. Jackson, Hamilton. 6/ to April 1922. Mrs. J. McLaughlin, Miss McAndrew, and Miss Price, Geelong; Miss Brown, S. Yarra: and Mr. K. Murchison. Geelong, 4/- each for 1922. South Australia: – Mrs. McKenzie, Glenelg. 5/- to end of 1922. West Australia: – Mr. R. McKay. Collie, £1 to 1928.

Friends receiving appeals by leaflets for Church funds by instruction of the Assembly are requested to contribute to them. Any not receiving them will be good enough to send to the Editor. The appeals are being sent out earlier this year that the money may be in the Treasurer’s hand in good time. Already those for the Students’ and Church Extension Funds are sent out to the congregations.

**Erratum.** – In last issue of the Assembly Treasurers Report, the amount on 4th line in total column should be £21, not £31. The total, however at the foot is correct.

All matter for the Magazine should be addressed to Rev. J. Sinclair, Geelong.
A STUDY IN WORDS.

“So when they had dined Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, I lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. He saith unto him, feed my sheep.” – John 21: 15-17.

Let me invite your attention for a brief study to this very profitable portion of Holy Writ. It is a passage where the very warp and woof of Christianity is traceable, and where the very fibres of truth can be discerned. Here we have presented three great questions, three great answers, and three great commands. I want to take these three great threads of thought and weave them into one – a rope of love – a real life-line, and throw it out to try and rescue some poor perishing sinner. The cry rings incessantly in my ears.

“Throw out the life-line.
Some one is sinking today.
Throw out the life-line to danger fraught men
Sinking in anguish where you’ve never been,
Winds or temptation and billows of woe,
Will soon lure them out where the dark waters flow.
Soon will the season of rescue be o'er
Soon will they drift to eternity's shore;

Haste then, my brother! no time for delay;
But out with the life-line and save them today.

“A threefold cord” says Solomon, “is not quickly broken.” Strangely enough there are three words in these three great threads of thought which claim closer consideration than the rest. Each of these is expressed in Greek by two words, but in our English translation by only one word. These words are “love,” “know,” and “feed.”

I. – The first series which we shall consider gives us a question, an answer, and a command. It begins with the question “Simon, son of Jonas, lovest thou me more than these?” “Simon,” that is Peter’s old name – his fishing title. It is a gentle reminder also the temptation, and the warning before it – “Simon, Simon, Satan hath desired to have you, that he may sift you as wheat.” “Lovedst thou me?” The word for loved (agapan) is a very endearing term. It is the word used by Christ mostly for love. It means to love dearly – a most warm and affectionate expression. Do you dearly love me? Can you say “My Beloved is mine and I am His.” In the expression “more than these,” a comparison is insinuated – “more than the old life, and the old trade with its net and secure livelihood.” Do you yet understand the meaning of that term “follow me?” There is always a danger of losing our first love, and of cherishing a desire for the old haunts again. “Would to God that we had died by the hand of the Lord in the land of Egypt,” say the murmuring Israelites. Our love to Christ must be preeminent. We must be able to say: –

“Whom have I in the heavens high but Thee, O Lord, alone?
And in the earth whom I desire besides Thee there is none.”

Then there is the answer. “Thou knowest that I love thee.” No mention is made about the comparison “more than these. Peter is silent upon that point. He answered our Lord’s question, but evidently did not perceive its real meaning. He answered with a different word to that which our Lord used for love. He uses “Phileo.” An expressive term, but one that carries with it more of the idea of friendship or brotherly love. It expresses personal attachment. Christ’s word “Agapao” expresses “the love that will give itself up for another” – a self-sacrificing love. Peter’s word “phileo” expresses the “love that gives itself up to another.” A self-satisfying love. The former is a “confident love,” the latter, “a confiding love.”

Love makes great demands upon the life. There is nothing so exacting, so we have the command. “Feed my lambs.” The word for “feed” is “Boske,” meaning tend those who are young and inexperienced in life. Nourish those innocent and skipping little members of Christ’s flock. Guard their innocence. Lambs need special food and gentle treatment. The work of the fisher now gives place to that of the shepherd.

II. – The second series gives us a slight variation. The same question is asked by our Lord. “Lovedst thou me?” but no comparison is made. Christ has modified the question somewhat to try and discover the high water level of Peter’s love though the Apostle has not perceived it. The question is still searching, penetrating and personal. “Lovedst thou me?” Never mind about others. Am I the object of your admiration and adoration?

Peter’s answer is the same as on the previous occasion. Yea, Lord, thou knowest that I love thee.” The same answer is given but more thought is behind it because of the twofold repetition. No change is made in the words used but they are stressed with more meaning. He still retains the same word, “oidas” for “knowledge” as used previously, and as used in the terrible denial, “I know not the man” – “Although all should be offended, yet will not I.” He has not yet grasped the import of our Lord’s question, and can do no more than reiterate what he has said.

In the second command our Lord directs his attention to the maturer members of His flock, and says, “Feed my sheep. A wider interest is now necessary. so He strengthens His terms accordingly. For “boske” (tend) that delicate expression which used to correspond with “arvia,” (lambs) – He now uses “poimaine” (shepherd) – a stronger term for “feed” to blend with “probata” (sheep) meaning “shepherd my sheep.” Sheep require different attention to lambs. Leadership and government are now called for – care and caution. The dangers to Christ’s flock are numerous. Some of the sheep ramble, some wander into dangerous places, others do not return to the fold at night, and are exposed to the ravages of the enemy. Paul’s advice to the elders is fitting. “Feed the church of God, which He hath purchased with His own blood, for I know this that after my departing shall grievous wolves enter in amongst you, not sparing the flock.” How sad it is to see Christ’s sheep torn by these ravenous creatures! How sad to see one returning with the blood dripping as it were after a night’s wickedness. A good shepherd keeps count of His flock. He pays special attention to the wandering ones. If he has an hundred sheep and loses one of them, he leaves the ninety and nine securely folded and goes in search of that one which is lost until he find it, and when he hath found it he layeth it on his shoulders rejoicing. A true shepherd always has an uneasy mind until all who are committed unto his care are safely within the fold.

III. – We come now to the third series where we are introduced to a greater variation than anything we have yet seen. Our Lord addresses Peter for the third time with that startling question: “Lovedst thou me?” We must not
forget, however, that there had been a three-fold denial. What more fitting way of perfuming a tainted memory than by leaving behind the fragrance of a threefold confession of love? With graceful dignity our Lord stoops down to Peter's level, and appeals to his heart by making use of Peter's own term “phileis.” The change is too great to escape his notice. Instantly a host of sad recollections are recalled. Instantly his past sins flood into his mind. “He was grieved.” The standard of his affection had been revealed - the nerve of his Christian life had been touched - the temperature of his love had been taken. O his coldness! His density! His forgetfulness!

His answer is that of a penitent, and reveals that with great pain he observed the change. “Thou knowest all things, thou knowest that I love thee.” In this latter clause he introduces us to a new word for “knowest” which shows that it had now dawned on him what our Lord meant. Previously he had used “oidas” for “knowest” but now he changed it to “ginoskeis.” It was the only word that he could use. The first is knowledge in a general sense, the latter in a comprehensive sense. The former limited knowledge, but the latter extensive and detailed knowledge. In the case of the Almighty it is always omniscient knowledge. Both ideas are well illustrated in John 7: 27 and 8: 7. “Howbeit we know (“oidamen”) this man whence he is, but when Christ cometh no man knoweth (“giniskei”) whence He is.” “What do I thou knowest (“oidas”) not now: but thou shalt know (“gnose”) hereafter.”

The commands come now to the Apostle with a new meaning, they brighten under the new light that floods his soul, they colour under the sunshine of a reinforced hope, they sound as “trumpet calls to Christian energy,” they become gigantic appeals to give the world the Gospel. The last one “Feed my sheep” points his thoughts to the most difficult form of service, and yet the most Christ-like. He is now commissioned to that gracious part of the Christian ministry which calls for all the tenderness of a loving shepherd. He is to feed the weak sheep of Christ’s flock. The same word “boske” for “feed” is used as in the first command and “probatia” for sheep - a slight variation of the word used in the second. It seems to mean nourish those who are sick and ready to die. Bind up the broken hearted, pour in the balm of Gilead. What a gracious and Christ-like ministry! May God fit every one of His servants to perform it.

Our Blessed Redeemer Himself stands alone as the perfect example of such a ministry. He is the good shepherd who was willing to sacrifice Himself for His sheep – the Great Shepherd who through the blood of the everlasting covenant hath perfected for ever those that are sanctified. – And the chief shepherd whose oversight of the flock was purely for the glory of God. May He by His grace so enable us to tend, feed and comfort His people, that “when He, the Chief Shepherd, shall appear, we shall receive a crown that fadeth not away.” It was said of His own gracious ministry, “He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.” Have we not here the very points noted, and where could they be better illustrated than in our Lord's dealings with His people? How many souls have been ravished with delight in the green pastures of His Word. Ah, how many little lambs have been warmed into life as He bore in His bosom. How many falling with their weakness and cares, have risen, walked, and safely reached the Heavenly fold, as He laid His pierced hand upon them and led them on? They too, who would serve Him and shepherd His flock must have large hearts of love. Was this not in the mind of the Rev. Murray McCheyne when penning those beautiful lines as he stood on the Galilean shore:

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.
Fair are the lakes in the land I love,
Where pine and heather grow;
But thou hast loveliness far above
What Nature can bestow.
And was it beside this very sea
The new risen Saviour said
Three times to Simon, “Lovest thou me?”
My lambs and sheep then feed.”
O Saviour! gone to God’s right hand!
Yet the same Saviour still,
Graved on Thy heart is this lovely strand
And every fragrant hill.
Oh! Give me Lord by this sacred wave,
Three-fold Thy love divine.
That I may feed, till I find my grave,
Thy flock – both Thine and mine.”

Amen.

J. C. R.

To one who asked George Muller the secret of his service, he replied: “There was a day when I died, utterly died,” and as he spoke he bent lower until he almost touched the floor. Continuing, he added: “Died to George Muller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the approval or blame, even of my brethren or friends; and since then I have studied only to shew myself approved unto God.”
But Martha had confidence that the Lord could still do something. She did not make clear what she expected. She said, “But I know that, even now, whatever thou wilt ask of God, God will give it Thee.” Jesus said, “Thy brother shall rise again,” and she replied, “I know that he shall rise again, in the resurrection, at the last day.” “I am the resurrection and the life,” said our Lord. They then proceeded to the grave. And when Jesus commanded that the stone which covered the mouth of the cave should be removed, Martha took exception implying that the body was then in such a state of corruption that it would shock the senses to look at it. Jesus saith unto her, “Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God.” Now we have come to our text, and let us consider it from these two heads,—

1. – If thou wouldst believe.

2. – Thou shouldst see the glory of God.

What were they asked to believe? This was, no doubt, spoken to those that were around him, as well as to Martha. Believe what? I am the resurrection and the life, he that believeth, though he be dead, yet shall he live. I am the All powerful! and neither death nor hell shall prevail against me. He cried with a loud voice, “Lazarus, come forth!” And the unseen ministering angels that stood at his behest, at all times, led forth Lazarus from the tomb, presented him to the astonished spectators, free from all taint of the corruption of the grave. “Unless ye see signs and wonder ye will not believe,” said the Lord in another place. But did they believe then? No doubt the few that stood around the grave were compelled to believe their senses. But what effect had it upon the enemies of the Lord? They were enraged. and purposed to put Lazarus to death, to prevent the belief in his resurrection from spreading. The Lord’s continual cry was, “Ye will not believe!” “You will not come to me that ye may have life!” My Christian friends, how does this affect ourselves? Do we believe? Do we believe the story that I have been reading to you this evening? Or do we accept it as a beautiful fiction, and nothing more? Did that home at Bethany ever exist? Or is it the invention of some Jewish writer? Ah, my friends! there are thousands of people at the present day who bear the name of Christian, who are ready to sneer at the words which we believe to be the inspired word of God, and who are as bitter against the memory of our dear Lord as the Jews were in his day. But that does not detract from the truth of the doctrine. The Apostle Peter says, “There shall come in the last days scoffers, walking after their own lusts.” That prophecy is being fulfilled in the present generation. How many scoffers there are. Yet, thank God, the truth prevails, and God's Word is like a mountain stream, that gathers strength as it goes, and drives all before it. We believe that although the
Lord 556

seems to have forgotten us. He will return in His strength, and will come forth “conquering and to conquer,” when “peace shall flow as a river, and righteousness as the waves of the sea”; when the Lord shall be loved, and be revered, as he was by our fathers in the days of the covenant.

Let us consider in the second place the words “Thou shouldst see the Glory of God.”

Christ’s mission on earth was to redeem fallen men. and to glorify His heavenly Father. In His intercessorial prayer (John 17: 4), He says “Father, I have glorified Thee, I have finished the work which Thou gavest me to do.” He glorified His Father by performing the work which He was sent to this earth to do. He brought Lazarus back from the dead to show the glory of God. He lingered on His journey until the grim spectre, death, had performed his work; and so that there would be no excuse for the people's unbelief, He waited four days longer. He then came; performed the work the Father gave Him to do, and gave God the glory. He says, I speak not of myself; but the Father that dwelleth in me He doeth the works.” Martha was in doubt as to the Lord's meaning, when He said, “Thy brother shall rise again.” Now she understands, and has seen the glory of her Heavenly Father in His wonderful home. A minister visited a home where the family were mourning the loss of a beloved daughter. The minister, in trying to comfort the father, said, “Your daughter will come to you again.” “What,” said the man, “you don’t mean to try and make me believe that my daughter will live and return to the earth again.” The minister replied, “Believe and you shall see the glory of God.” The man, hitherto, led a careless and indifferent life; loose in his conversation, and profane in his language. But after his daughter’s death, the Spirit of God moved within him, and he became a sincere Christian. Meeting the minister on day after his conversion, he said, “I know now what you meant when you said my daughter would come to me again. She was a good girl. and thinking of her godly life has led me to the throne of grace, and now she is always with me. She comes to me in my sleep, and in my waking hours, when I am following the plough, she is conversing with me telling me what the Lord wishes me to do,” Ah sir! he said, I have not lost my Mary, she is blessing me now as she never did while alive. He believed and saw the glory of God, and “she being dead yet speaketh.” We mourn the loss of our loved ones; we consign them to the grave. and say they are lost to us; we shall never see them again, nor hear their pleasant voice, and the future is all dark. But that is not God’s purpose, only “believe and thou shalt see the glory of God.” God takes away our loved ones to draw us closer to Himself. This doctrine may also apply to our every day life, in matters on which we have set our hearts, working perhaps in God’s work, we get disheartened, put down our hands and say it is no use striving any longer, we can do no more. But that is not what the Lord nor the Apostles taught. “Be not weary in well doing for in due season ye shall reap, if ye faint not,” is the instruction of the Apostle Paul. Jesus in urging the necessity for perseverance in prayer tells the parable of the unfortunate man who went to a friend in the night-time to borrow some loaves, and on account of his importunity the friend was compelled at last to rise and give him what he wanted. What a pity we do not at all times take the Word of God as our guide! What wisdom we would learn to guide us even in our temporal transactions! But this parable is meant to teach us that if we persevere in asking from an earthly friend until we gain our purpose, we should not be discouraged if God does not at once answer our prayer. But we should continue asking until we gain our request. Mary and Martha were hurt because the Lord did not come when they sent for him. But they saw the glory of God. Elijah, the man of God, prayed for rain, and sent his servant to see seven times before the little cloud, the harbinger of the fulfilment of God’s promise appeared. “Said I not unto thee, if thou wouldst believe, thou shouldst see the glory of God.” But the trouble is that we do not trust in the Lord, but rely on our own weak efforts, and do not ask the Lord to help us. “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.” These are the words of the Lord; the words spoken to His disciples; and are now sent in a message to you. Make use of them if you are wise, for there is no power on earth equal to the power of the Almighty.

Commit all your troubles to Him, and He will answer your prayers in His own good time. In conclusion my friends permit me to give you a little advice. Do not neglect the public worship of God. You cannot estimate the beneficial influence exercised over you by a regular attendance in the House of God. Independent of the spiritual benefit which is, of course, the most important, the taking part in the act of public worship exercises a soothing influence on the overstrained nerves, refreshes the exhausted physical frame, and, gives us renewed energy to begin another week's work. It was a wise provision of the Creator, when he ordained that man should have one day in seven for rest; a day of pure and unalloyed rest. Not a day of excitement, rushing about seeking our own worldly pleasure, but resting and refreshing both mind and body, and there is no place where, nor way that we can refresh the mind like in the House of God. Our song of praise produces a soothing influence: the prayer subdues our restless and unruly spirits; the reading and meditating on God’s word elevates the mind, and enlarges our ideas of God’s great universe, and God's providence.
You will say all this can be got in our own homes, without attending church. Now let us be honest to ourselves and 558 true to God. How many of those who use that argument carry out the course of study in their homes, or derive the benefit which I have pointed out that they should receive in church? Besides in church you are drawn away from worldly contact. At home, your environment has every tendency to draw your minds to the worldly concerns which surround you. My Christian friends let me beseech you to be earnest in your endeavours to serve the Lord. Be faithful and true to God in your profession, not time-servers, but earnest workers in God’s vineyard. Work together in harmony and be at peace with all men, and the God of love and peace shall be with you. And in believing thou shalt see the glory of God. – Amen.

A GREAT SAVIOUR.

“They shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great One, and He shall deliver them.” – Isaiah 19: 20.

These words when written had reference to Egypt. That nation was in desperate need of deliverance. It had been invaded and humiliated by Senacherib, king of Assyria; and when that king’s army of 185,000 were slain by the angel of the Lord, not only was Judah delivered in Hezekiah’s reign; but also Egyptians likely saved from greater desolation. Again Egypt was saved from Persian oppression at a later period by the overthrow of the Persians through the victories of Alexander of Greece. Egypt had cried to the Lord in their extremity, and He sent them a strong helper in His Providence. And God saves His people graciously who cry to Him because of their soul’s oppressors. “He shall deliver the needy when he crieth; the poor also, and him that hath no helper.” We cannot surely read the text, without thinking of Him who is “mighty to save;” and the context doubtless leads us to contemplate the deliverance of the sinner from the worst oppression by the Almighty Son of God. Notice:

I. The cry of the oppressed. And, II. The Lord's deliverance of them.

I.–The cry of the oppressed. And first of all, notice their condition. They had oppressors. So have sinners. Satan leads them captive at his will. “The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” They need also to be delivered “from this present evil world,” which lieth in wickedness.” And their naturally deceitful and desperately wicked hearts require renewal, and their iniquities need to be subdued: for sin has “dominion over them.”

Secondly these oppressed ones knew that they were oppressed. They wanted deliverance. So with the spiritually awakened. They are aware of their burden and danger. They are not like the proud Pharisees who said, “We see;” and yet were blind who despised Christ's truth which makes free saying, “We were never in bondage.” But they were like the prodigal son when he began to be in want, came to himself, thought of the home of plenty, which he had left, and wished to be back there. To be oppressed by Satan, the world, and sin is intolerable to the sinner conscious of it. The “wrath to come is then in sight. And he feels his need of a Saviour.

Thirdly. They cry to the Lord. It is a cry of distress – a cry of hopelessness of help except in Him – a cry to Him for deliverance. To him the penitent thief prayed on the cross, for in Him was his only hope. Behold! he prayed the gracious Lord with the cry of the oppressed. To him the gracious Lord said the gracious Lord of Saul of Tarsus. How gracious is the Lord to hear those who cry because of there oppressors, who never cried to Him before! How mighty He is to save when none but He can!

II.–The Lord's deliverance of them. Mercy and might are both present here. He shall send them a Saviour and a great one, and He shall deliver them. The greater the oppression the greater the Saviour who saves from it. The Saviour revealed to us in the gospel is great first, personally. He is the One who is called “Wonderful, counsellor, the mighty God the everlasting Father, the Prince of peace.” Who is so great as He. He made the worlds. He “upholds all things that consist.” He took our nature on Him that He might suffer and die as our surety; but He is, and ever was, the Son of God. The Father hath given all things into His hand. How great He is, being trusted infinitely by His Father, adored and served delightfully by all holy angels and “able to save to the uttermost all who come to Him.” Look into the 45th Psalm for the Father's testimonio the greatness of this Saviour: “Gird thy sword upon thy thigh, O most mighty with Thy glory and Thy majesty. And in Thy majesty ride prosperously. And remember that so great a Saviour is He, in might, dignity, faithfulness and gracious merit, that the Father received many into His paradise during former dispensations, before He actually atoned for them on the cross. Then what confidence should we have in Him!

Again. He is a great Saviour, because he saves the desperate. Indeed all He saves were in such a state of desperation that they “had no hope of man at all.” All were helpless and hopeless but but for Him. All were dead for whom He died. But some were so notoriously wicked and so near the verge of
perdition, that their deliverance made them wonder at His grace and might with an admiration that will never cease. For instance, remember His betrayers and murderers, 560 converted in the great day of Pentecost, Saul of Tarsus, and the dying thief.

But again, He is the Saviour of many sinners. In the vision of Revelation 7, the Apostle beheld “a great multitude, which no man could number of all nations, and kindreds, and people and tongues before the throne, and before the Lamb.” He will have heaven full. Not a place will be empty there, which would look as if He expected more, and was disappointed: for “He shall see of the travail of His soul and shall be satisfied.” He saith, “All that the Father giveth Me shall come to Me;” and of His sheep He saith “I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand.” The presence with Him in glory shall ever testify that His power and grace never waned regarding them; and that He was mighty to save to all their foes were to destroy. Both to the uttermost of their need and to the uttermost of time shall He prove that He is “mighty to save.”

But again, He is “a great one” because He saves His people from all blemishes for ever. They could not put away, or atone for one sin: but “by one offering He hath perfected for ever them that are sanctified.” By His work, as the Surety-Redeemer, the justice of God received all that was due: hence “there is now therefore no condemnation to them that are in Christ Jesus.” And by His receiving and sanctifying spirit they become “whiter than snow.” “All His saved ones – once earthly, sensual, devilish,” shall be without spot before the throne of God” – shall be “conformed to His image.” Truly He is a great Saviour.

And again, He is great, if we contemplate the immense blessedness which He secures to them. “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. For them there is reserved “an inheritance incorruptible and undefiled, and that fadeth not away.” For them has been obtained “an exceeding and eternal weight of glory.”

Reflections: – 1. Man must be a great sinner to need so great a Saviour. (2) The salvation that has cost the Saviour so much must be a great salvation. The loss of it must be incalculable: the gain of it unspeakable. (3) The grace of God is amazing in procuring and proclaiming in the Gospel this salvation. (4) How shall they “escape, who neglect so great salvation!”

Get to the root of things. The gold mines of Scriptures are not in the top soil; you must open a shaft. The precious diamonds of experience are not picked up in the

roadway; their secret places are far drow. Get down into the vitality, the divinity of the Word of God, and seek to possess with it all the inward work of the blessed Spirit. – Spurgeon.

“WHERE THE LORD IS WORKING.”

The Revival in Scotland. Rev. James Henry, Burghed, in speaking of the Revival, said the keynote of his ministry was Charles Hodge's teaching of the value of a human soul. That teaching was that a human soul absolutely considered was of more value than a world teeming with vegetable and animal life. He would only speak of what he saw in Burghed and Hopeman. He saw these manifestations: – (1) Going to the Lord’s Supper. More than ninety went at the last communion. The teaching he had given throughout his career had been first to come to Christ. The Lord’s Supper was not a converting but a strengthening ordinance. (2) The attendance upon meetings, weekday and Sabbath. When the revival came they had to go into their hall, which would hold from 120 to 130. They had to leave the hall and go into the church on the Saturday nights. There were prayer meetings when the men and others and young women of the fishing class were at home. (3) Another manifestation was trying to influence others by inviting them to go to the meetings, and to give themselves to Christ Jesus. (4) Another indication was praying in the public meetings. They did not all do so, but persons who had never been seen at a prayer meeting came and led in prayer. He was greatly pleased to see a father and a son, who never used to attend the prayer meetings, both attending and leading in prayer. (5) Another manifestation of the awakening was in getting away from public and certain popular amusements. He did not know of them attending the amusements they used to frequent, and they did not go near the public-houses. He spoke to the policeman about the public-houses in Burghed, and he informed him that they were practically deserted. He spoke to the people in Hopeman, and he got the same testimony. He was told that the publicans were standing at the doors looking for customers. It had been asserted over and over again that if the no-licence vote had been taken last December there would be no public-houses in Burghed or in Hopeman. They would be all closed. (Applause) It was the impression that they would all be closed in 1923. (Applause) (6) Another manifestation was the happy faces of those who had been awakened. Joy in the heart would manifest itself in the countenance. An old divine had said that all blossoms did not issue in fruit. His experience went back to ’59 in Ireland, and he saw not a few impressed and seemingly put on the road to glory, but he had the sad experience of seeing them in after years falling away. One of the saddest thoughts to him was to think of the possibility of any he had been impressed falling and not continuing in perseverance to the end. What were the means used in the awakening? So far as he was concerned, the only persons used in his place were the preachers of the Free Church. What did they use? They used nothing but the Word of God. They used nothing but the Psalms of David. He would say, pray for a revival. Would it be wrong to suggest that this Assembly would appoint an hour each some day of the week in which they would all in their closets, or wherever they were, approach the throne of grace and pray for the revival of true religion throughout the length and breadth of our beloved land? (Applause)

Rev. Kenneth Macrae, Kilmur, Skye, said the reports from Lewis were most encouraging. There was a movement in Back. There was a shaking of the dry bones in Shawbost and in Ness. People were attending the churches as they never did within recent
years. Things were not so encouraging on the mainland and in Skye. When he heard some of his brethren from other parts of the country speak as to the attendance at their churches he could not but feel encouraged, because they had to cope with features of which he was an utter stranger.

In China amongst the areas which were stricken with famine last year, a greater readiness to listen to the Gospel is found as a direct result of the relief supplied. A Gospel band which has been visiting twenty-five of principal out stations of the Changle field, say that they “never saw such turning to Christianity as is apparent at every centre visited.” One of most notable features of the movement is the number of elderly women seeking the Way of Life.

In Wales, also at Gilfach Goch, a little mining town in the vale of Glamorgan, souls are being won by a mighty work of grace. It is said that cinemas, dancing halls and public houses have almost been completely abandoned. “God’s power has been so overpowering at times that sobs drowned the preachers voice, as sinners convicted of their lost condition, and seeing their awful state before God wept for mercy.” The chosen instrument for this great work is Mr. D. Matthews, who himself was brought to a knowledge of the Lord in the 1904 Revival. His preaching is characterised by a strong and fearless denunciation of popular sins.

Ireland too has been receiving a share of the good things. Both in Belfast and Londonderry Mr. W. P. Nicolson, who some years ago, toured this country with the Chapman-Alexander mission, has been wonderfully blessed and used of God. In the latter place the outstanding feature of the work has been the clear line of demarcation drawn between the converted and the unconverted. This is what we might expect from Mr. Nicolson’s preaching. He leaves no doubt in the mind of his listeners as to what he is driving at. In Belfast it has been estimated that three thousand decisions were made for Christ. Our hearts go out to those who are being used of God. Let us see to it that we bear these people up in our prayers before the throne of grace.

But why, we ask, should Australia be left high and dry? Are our people not sincere enough? Many are wrestling very earnestly in prayer for an outpouring of grace. There is something wrong. We do not think that lack of sincerity is altogether the reason, but that those concerned do not adjust their lives according to the teaching of God's word so that He could work through them. We want revival God only knows, but alas we want it on our own lines.

What has been termed “A Roman Debacle” is just now taking place amongst the Czecho-Slovakia people. Thousands upon thousands of these – Roman Catholics by faith – are leaving their church and seeking guidance elsewhere. It has been estimated as “comparable only to that which thrilled Europe in the sixteenth century.” Two million people at least have shaken off allegiance to the Papacy and have a distinct leaning toward Evangelical Protestantism. “One of the first signs of the new spirit was the pulling down of the statue of the Virgin Mary in that public square of Prague, where Austria at the commencement of the war had massacred the Czech regiments which refused to march against the Allies.” But matters were brought to a head when a national demand was made to the Pope at a vast gathering in January 1921. “for the Bible in their own Czech tongue, the abolition of Latin from the services of the church, the giving of the cup to the laity in the Lord’s Supper, spiritual independence of the church from the old government rule, and liberty for the priests to marry. All these demands were refused, and being reinstated upon the Pope “excommunicated the nation,” with the result as we have stated above. The movement is growing, and rapidly sweeping over the cities, towns and villages of Bohemia. It is grand to think that that country which upwards of five centuries ago heaped the faggots around John Huss contending for the same liberty is today being shaken to its foundations by a determination on the part of its people to obtain this freedom. There is no telling whereunto this thing will grow. Pilsen, an industrial city with a population of 100,000 – the second largest in the country – and which for many years has been singled out for praise by different popes because of its faithfulness to the church, has had the percentage of its Roman Catholic population reduced by over one half. A few years ago it was estimated that 95% of its people were Roman Catholic. Today they are only 45%.

A correspondent of “The Scotsman” – the leading daily newspaper in Edinburgh – writing of what he saw and heard in this same city at a largely attended meeting to celebrate Labour Day, records that the chief speaker was a Mr. Pick, the Mayor of the city – and amidst perfect order the part of his speech that excited the most enthusiasm was his denunciation of the Roman Catholic Church, which he termed “our enemy.” He pleaded for a complete and speedy separation of Church and State. “The Republic, of which we are proud.” he cried, “has settled with the Hapsburgs we must now settle with the other enemy of our race – Rome.” He favoured the teaching of religion in all the State Schools, but the churches, he contended, must undertake it and pay for it, not the State. Another speaker, Spatnay by name, “denounced it as monstrous that while every citizen, whatever his creed might be, had to pay taxes to support religious education, the Roman Catholic Church received more than nine-tenths of the amount thus raised.” He urged the people also to “settle with Rome.” Let us pray that this great reformation will move along truly spiritual and Scriptural lines.

“Unto many that were blind He gave sight.” – Luke 7: 21. From the figures which we give below, and which we have gleaned from reports on the “Mission to the Blind” there must be considerably upwards of 2,000,000 people in the world today. China alone has 1,000,000, and not more than 500 or 600 of these are in asylums or schools for the blind. India comes next with 600,000. Of these 41,000 are of school age, but less than 400 are in the schools. Egypt has 251,000. Korea 23,000, and Japan 98,000 with 4000 of school age but not more than 170 attending schools for the blind. In Yokohama alone 1500 blind children are born yearly. Very few of these ever reach school age. The majority of them, as soon as ever they are able to walk, are turned out to beg. In the East blind children are regarded as a disgrace to their parents. and every year thousands die from neglect, ill treatment or starvation. In China many are sold into slavery, drowned, poisoned or buried alive. Alas only too many are blind both physically and spiritually. They are doubly blind. They need all the assistance that can be given them. We urge upon you when you make a feast don't forget the blind. We often think that the first man many of these poor afflicted people who know the
Saviour shall ever look upon will be the man Christ Jesus. At the annual meeting of the Evangelical Union of South America held in London, early in this year, the Rev. T. Webster Smith gave an illustration of what Evangelical agents had to contend with in South America. “In Peru,” he said, a young wife was seriously ill, and as she grew worse. The priest came to see the distracted young husband. Without a scruple the priest began a bargain in regard to the destiny of the young woman. For such-and-such a sum he would bury her in ground whence she should ascend to heaven, for a less sum he would bury her where she should go to purgatory: and for a yet smaller sum he would bury her where she should go to hell.” “This sort of thing,” he declared must be faced and fought to the last.” So say we. May God bless all who are endeavours to do it.

WELFARE OF YOUTH SCHEME.

Dear Searchers of the Word, –

You will find printed below the questions for the next three months. Will you let me have the work for October and November by the end of November, that the result of five months’ work may be recorded in the December number of the Magazine? The work set for December will count along with that for January and February. As the Magazine is published in the middle of the month, I find that this will be the best way to arrange the work so that you will not be kept waiting for the work of the last month of a term.

The special reading for the last three months of the present year is the Gospels of Luke and John.

When we read astonishing remarks about the Word of God, and the Person and Work of the Lord Jesus Christ, we feel more than ever how necessary it is to make a special study of the Bible that we may be qualified to give a reason for our faith.

Some hold that Christianity is merely one of the many religions of the world; and missionaries in some cases are telling the heathen that their object in going amongst them is to teach the good in Christianity that they may put it alongside the good in their own religions, and be helped to a higher life through accepting a blending of all the good in all the religions. It is surely time for us to look into such ideas; for they are prevalent in the teaching in our higher schools and colleges. I do ask the young people who read these lines to study the Bible that we may be enabled to stand firm.

I am,

Yours sincerely,

M. SINCLAIR.

BIBLE CORRESPONDENCE CLASS.

Prayer: “That which I see not, teach Thou me.” – Job 34: 32.
N.B. – 1. Any over 18 are at liberty to do the Intermediate work and any over 14 the Junior, if they indicate on the Question Paper that they are taking the lower division.
2. Answers for July, August, September need not be sent in before the end of September.
3. Answers for October and November to be in by the last day of Nov.
4. December’s work is to count along with that for January and February.
5. Name and address to be given with each quarter’s work and the age in the case of junior and intermediate divisions.

Junior: Not yet 14. –
October: (a) Write out the names of the Twelve Apostles. (b) Name three who on three occasions were taken apart from the others for a special purpose (c) What was that purpose in each case?
November: (a) From John’s Gospel find eight sentences, each one in a different chapter in which the Lord Jesus in speaking of Himself begins the sentence with – “I am” – Write out the sentence (not necessarily the whole verse) giving the chapter and number of the verse. (b) Also write out fully two verses in which the Lord Jesus uses the words, “Verily, verily,” . . . (It is only in John’s Gospel that this word is used twice and it indicates the authority with which He spoke: for in this Gospel He is specially set forth in His Deity – the Son of God.)
December: From chapters 20 and 21 of John find four occasions on which the Lord appeared after His resurrection and give in your own words an account of the first of these appearances – 10 or 12 lines.

Intermediate: 14 to 17. –
October: What is the meaning of the word “parable” as used in the Gospels. – Find 12 parables which only Luke records and give three of these in your own words with their meaning.
November: (a) From John’s Gospel write out fully five verses which you would consider helpful to quote to anyone who might be seeking the way of salvation – give chapter and number of verse. (b) From the same Gospel give five references made by the Lord Himself to His death.
December: (a) From the Gospels find seven appearances of the Lord after His resurrection. (b) Write an account of the incidents connected with that appearance which is given in John’s last chapter.

Senior: 18 and over. –
October: (a) Give the origin and religion of the Samaritans as given in the 2nd book of Kings. (b) Give in your own words: – Either an account of the Lord’s interview with the woman of Samaria and its immediate results: or, the parable of the Good Samaritan with its application.
November: (a) From John find five passages which may be used to prove the Deity of the Lord Jesus. (b) Trace throughout John’s Gospel, evidences of growing enmity on the part of
the Jewish leaders to the Lord on account of His teaching and miracles. (John’s Gospel deals almost entirely with His ministry in Judea).

December: From a study of the Gospels how would you refute such statements as the following: – (1) The Lord Jesus died merely to display the Love of God to mankind. (Called the moral view of the Atonement). (2) Christ accommodated Himself to the current Jewish notions respecting the Divine authority and revelation of the Old Testament. (3) “Christ fully expected the Jewish people and rulers to accept Him up to His entry into Jerusalem at the last 566 and then changed his plan.” (4) Christ was limited in His knowledge: there were some things which He did not know, see Mark 13: 32. (5) Every human being however depraved, has a spark of the Divine in him.

(These may be difficult for some to answer, but as such views are being discussed by young people at Study Circles, etc., it seems necessary to deal with them. Some of you would find it a help to talk over the various points with someone before answering. If you cannot deal with each statement do just what you can.)

CERTIFICATES RECENTLY GAINED.
Certificate A. Katherine Gillies, Grafton, 19/4/22, 12 years, 96.9 marks,
Certificate B.—Heather Keith, Tomago, Hunter River. 28/3/22, 10 years, 49.2 marks.
Elsie Blakeney, Grafton, 27/4/22, 15 years, 50 marks.
James Mantell, Maclean, 6/5/22, 11 years. 49.5 marks.  H. W. R.

FREE PRESBYTERIAN INTELLIGENCE.
Hamilton. – At the annual business meeting of the congregation held in Hamilton in March, encouraging reports were given in. The Treasurer. Mr. J. McFarlane, submitted the financial statement. This showed that the congregation was able to carry on without embarrassment, and in contributions to Assembly funds and local Hospital there was an all-round improvement. Sustentation fund contributions for the year amounted to £136/1/-, Plate collections brought in £162/4/7, £21/14/6 were contributted for Assembly funds and £18/9/3½ for the Hamilton Hospital. After meeting all obligations there remained a credit balance of £48/12/4½, but the payment of rates had been deferred pending final decision as to valuation of manse property. This has now been received and after payment of rates the balance would be paid into the reserve funds. This would bring them up to £l74/16/1, and it had been decided to employ this money to carry out extensive renovations to church and manse and to erect other desirable improvements. Mention was made of Assembly’s decision regarding stipends and the Treasurer appealed to the congregation for an increase of £50 in sustentation fund contributions so that the stipend might be brought up to the Assembly’s minimum. In the pastor’s report there were no points of exceptional interest. The work among the young had gone on much as usual. Hamilton Sabbath School had 50 scholars, Branxholme 8, Byaduk 4 and Mt. Eccles 15 making a total of 77 for the whole charge. In some cases where children were unable to attend the Sabbath School the children were being taught in the home under the supervision of the minister. The children’s singing class in Hamilton was well attended and useful work was done. The week-night prayer meeting was kept going without interruption throughout the year, the good attendances marking this meeting at its inception being well maintained. The hope was expressed that 1922 might be a year of increased prayerfulness, for by prayer we are brought into contact with the Divine resources and when prayer is restrained impoverishment is sure to follow. In connection with the services there were no unusual features. A special evangelistic effort was made at the time of the Hamilton Communion, but as yet it is not known that any have been “ added to the church” as a result. Numerous, however, were the expressions of approval of the messages delivered. The membership throughout the year received an increase of seven, four of whom had been members elsewhere. There were two deaths among members and two removals

The membership now stands at 51.

Shortly after the congregational meeting the renovation of church and manse was undertaken. Both were much in need of repair, but especially the interior of the manse. The work has all now been carried out and both buildings bear a much improved appearance. The electric light has been installed throughout the church and improvements have been made to the lighting arrangements of the manse, thus giving an up-to-date service of electric light for both buildings.

Angus Nicolson, one of the elders, has begun a Bible class at Mt. Eccles for young people The attendance has been encouraging and the work profitable both for teacher and scholar. Young people who learn much of the Scriptures now will not regret it by and by.

Hunter River. – On Sabbath 11th June the Rev. W. McDonald, of St. George’s Free Church Sydney preached at East Maitland and Raymond Terrace from 2 Timothy 4: 7-8 – “I have fought a good fight; I have finished my course, I have kept the faith henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge, shall give me at that day not to me only but unto all them also who love His appearing.” He also preached at Tomago in the evening from Rev. 7: 13-17. In addition usual congregations there were many present from other denominations, especially at East Maitland and Raymond Terrace.

On Monday, 12th June a congregational meeting was held presided over by the Moderator of the Sydney and Maitland Presbytery, Rev W. McDonald. It was well attended. After devotional exercises the following motion was moved by Mr. James Robinson, elder, and seconded by Mr. S. McQueen, was agreed to with bowed heads: – That the Free Presbyterian congregation of East Maitland and Raymond Terrace desire to place on record their sense of the great loss sustained by them through the death of the Rev. W. N. Wilson who was a faithful and diligent minister of the Free Presbyterian Church of New South Wales for over 40 years, and who was loved and honoured by his own congregation the Church at large and Christian people in other denominations.

Our prayer is that the incorruptible seed of the Word so diligently sown by him may be watered by the Spirit and bring forth fruit abundantly to the praise of God's glorious grace.

We also desire to express our heartfelt sympathy with the widow and bereaved family and we commend them to the God of all grace, who is the widow's help and orphan's stay.

The Moderator read the regulations passed by the Assembly of the Free Presbyterian Church of Australia at its last meeting in February respecting the minimum rate
of payment for pulpit supply, namely Students, 30/- per week, with board, lodging and travelling expenses; Probationers 40/- per week, with board, lodging and travelling expenses; settled Ministers, 40/- per week, with board, lodging and travelling expenses. The congregation unanimously agreed to these terms and requested the Chairman to ask the Synod, which is to meet at East Maitland (D V) on Monday, 3rd July to appoint pulpit supplies. It was stated that the sum of £490 was available for the purchase, or erection of a manse.

It was announced that the Rev. H. W. Ramsay, of Grafton had kindly agreed to preach in East Maitland, Raymond Terrace and Tomago on Sabbath, 2nd July, and also in the adjacent districts during the week.

**Geelong and Drysdale.** – The annual meeting of this congregation was held in July, later than usual. After the minister’s address on ecclesiastical topics, he reported 389 visits for the year, and referred to the Communion roll which, owing to deaths and additions was the same as last year. Mr. Muir reported that the Sabbath School, though small, was regularly attended by attentive pupils; and that the fund showed a credit balance, whilst the Protestant Orphanage was helped to the extent of £4/12/8. He then as Treasurer reported on the congregation’s financial condition, showing that the year’s receipts, including a legacy from an adherent of £20, reached £452/17/11; and the expenditure £463/18/3, including £10 for “Stricken Europe Fund”; £3 to “Distressed Soldiers;” £11/1/6 to Gee-long City Mission; £14/12/6 to “B. & F. Bible Society;” £24/7/6 to Foreign Missions; £3 to Assembly Fund; £5/15/- to Student’s Fund; £3 to Church Extension; £7 to Geelong Hospital. and £3 to Ladies’ Geelong Benevolent Association.

**FAITH TESTED AND TRIUMPHANT.**

From a paper on “The American Awakening, 1858,” in “The Christian,” November 3rd, we take the following: – “Their (the converts) faith was often severely tested. A proud and wealthy infidel warned his family that if they were found at the prayer-meeting he would disinherit them. But his eldest daughter, deeply convicted, continued her attendance, until one evening she found peace in believing. The news was speedily brought to her father, and when she returned that night, he met her at the door with the great family Bible in his arms. Opening it, he showed her the record of her birth, then tearing out the leaf. he cried – ‘I blot out your name from among my children. You can go.’

“The poor girl found refuge with a Christian woman in the neighbourhood, and poured out her heart in prayer to her Heavenly Father. There was a wonderful answer. Three weeks afterwards, her father’s carriage was at the door, and she was entreated to come and see him, for he lay sick and in fear of death. To her joy she found he was sick of soul, pierced by the sword of the convicting Spirit. She prayed with him, and directed him to the Lord Jesus. The whole family, gathered about the sick bed, listened intently. In a few days, father, mother, two brothers, and a sister were rejoicing in the great salvation, and the whole family had become a household of faith.”

**THE BIBLE.**

“For ever, O Lord, Thy word is settled in Heaven.” – Psalm 119: 89.

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller’s map, the pilgrim’s staff, the pilot’s compass, the soldier’s sword, and the Christian’s charter. Here Heaven is opened, and the gates of Hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slow-ly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is you given you in life, will be opened at the Judgment, and be remembered for for ever. It involves the highest responsibility, will reward the greatest labour, and condemn all who trifle with its sacred contents.

Behold the days come, saith the Lord God that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord, and they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” – Amos 8: 11-12.

**LOVE FOR THE BIBLE**

I have read of two boys who loved the Bible. One of them was so fond of reading it in quietness, and alone, that he used to climb into a garret by a ladder, which he would pull up after him to prevent anyone following him, according to Matthew 6: 6.

The other boy was one day reading his Bible when a man entered the house, and snatching the book out of his hand threw it into the fire. But the boy said, “You cannot take away the verses I have learnt.” I daresay he thought of David’s words – “Thy word have I hid in my heart, that I might not sin against Thee.”

If you wish to love the Bible you must learn two things from it about God. First that God is Light, and knows everything wrong you have thought, said, or done (read Psalm 139, and the Ten Commandments). Thus you are proved to be a sinner, a lost sinner on the way to eternal hell (Rom. 3.) Next you will learn that God is Love, for He has given His only and dear Son to suffer on the cruel cross for sin Your best acts can never put away one sin, but Jesus precious blood will put them all away for ever.

Dear boy or girl who believe yourself a lost sinner, trust in Christ who died for your sins. “It is finished.” He said of His work, which was to put those sins away. God shows He has accepted that work by raising Him from the dead, and putting Him at His own right hand. Won’t you come to Jesus, and say to Him, “Take me as I am.” God says “Come now.” Jesus says, “Suffer little children to come unto Me, for of such is the Kingdom of heaven.” Again – “Him that cometh to Me I will in no wise cast out.” To be safe and really happy, come to Him!

You may then know you will go to heaven. Jesus has promised to come for believers. He will keep His word. As another dear lad said, “Jesus never tells lies.” If you should die before then, your soul would go at once to Him (John 14: 3, Phil. 1: 23). R.
A WORD AFTER THE COMMUNION

“I have long loved a few words of Augustine’s, written fourteen hundreds ago in his ‘confessions,’ where, giving the account of his conversion, and when referring to pleasures he had long indulged and felt as if life were scarce worth having without, he thus breaks forth: – “How sweet did it at once become to me want the sweetnesses of those toys, and what I feared to be parted from was now a joy to part with! For Thou didst cast them forth from me, Thou true and highest sweetness. Thou castedst them forth, and, for them, ent-credst in Thyself, sweeter than all pleasure.” Oh are there none of us who can recollect things to which we once so clung that it seemed impossible for us to part with them? But

when at length we found Christ, we had not so much to give them up – to cast them by a violent effort away; for they simply dropped off from us – to use the words of a modern writer – as the dead leaves fall off from the tree when propelled by the new blossoms and buds that are forcing their way through from behind, or as some one gathering pebbles on the seashore would let them unconsciously drop if one were offering him jewels or precious stones in their stead.” . . .

Some man says, ‘Oh, I was converted’ such and such a number of years ago. But meanwhile he will have both worlds, and serve both masters. One day he sits down at the Table of the Lord, and next day steeps himself in the world’s spirit and way’s – ‘using his religion’ (to employ the words of an American writer) ‘very much as the diver his bell, to use his Table of the Lord, and next day steeps himself in the world’s spirit and way’s – the seashore would let them unconsciously drop if one were offering him jewels or precious stones in their stead.’ . . .

“Conformity to the world: Its Cure.” By Rev. Dr. C. J. Brown.

ITINERATING IN THE DELTA.

Canon George Buchanan gives this vivid impression of Gospel work: – “The side-car is ready at nine o’clock, and off we go from the headquarters of the Egypt General Mission at Zeitoun. The director is our pilot; the visitor is tucked in amid much food in the side-car, while on the little seat behind sits the ‘small boy,’ Mr. Swan’s son, who is our ‘guide, philosopher and friend.’

We enter a piece of desert land, and experience at once a period of very rough going. “I’m so glad,” says the small boy, “that daddy was an engineer before he was a missionary.” So am I, for truth to tell one wondered how the machine stood it. The secret was soon told us. “Daddy misses all the holes, and most of the bumps!” Most of them not all, for an Egyptian road at any time in the country parts is a fearsome item. A tall obelisk alone remains to mark the site, though many ruins of the ancient greatness are known to be under the sand. On still to the “Freshwater Canal,” along the banks of which come our opportunities both for speed and for service. For in the pocket of the side-car are hundreds of Gospel Tracts, one especially useful being St. John 3, in Arabic. The process of tract distributing at 25 miles an hour is an art and many were the excellent directions given by the small boy. “Don’t bother about a man on a camel, for he can’t get down to get it.” which was obviously true. “Don’t waste any on women for they can’t read.” A fact not so obvious to a stranger, but equally true. “Give some to lads, however small, for they learn to read nowadays very early,” an unconscious tribute to the Government of Modern Egypt. which is also true.

So, thus amply primed, we start the process. As you see a couple of approach, you hold up the tract, and shouting the Arabic equivalent of “If you please,” or

“You will honour me,” you shoot one out at them knowing that they will not fail to pick it up after you have fled on. By the time we had given some hundreds we got quite expert, and, indeed, on the home journey with the wind against us, it becomes a fine art to wait till you are just past the group and then send it down the wind into their outstretched hands.

This is casting your bread upon the waters for you cannot wait to see any results; but the “entrance of God’s Word giveth light” and those who remember St. John 3, will not fail to see how well adapted it is to such a process. One followed each tract with a short but earnest prayer that God might bless it to many a home.

Arrived at Shedin-el-kanater, we find that a certain number of missionaries from Belbeis and Ismailia have gathered with Mr. Steele in order to start with us on the work in a village (which often is a big tour) sub-dividing into two pairs; thus four different messages could be simultaneously, the Apostolic “two and two” being also observed.

What a curious thing is a really Moslem village in the Delta; at first sight a mass of square brown houses, irregular in shape and unfinished in appearance. A rare night’s rain has made a great lake in the centre, which will stagnate, and be a pestilential fly centre later on. We meet a man, and give him a greeting; others gather round, including children, to whom the sight of a tract is an immense lure. Very soon we are in the middle of a conversation (that is, my companion is, for alas! I am tongue-tied), the crowd grows bigger and bigger, until by the time the conversation has got through a host of irrelevant topics and reached the point, there is a large number present to hear. Again and again this took place in each case a number of tracts being given to those who could read. Remembering the directions of the small boy, we did not “waste” any on those who could not. My companion generally tested this in a practical manner before giving one away.

I could not, as I say, speak, but I could observe, and it was fascinating to watch the group around Mr. Swan as he told them the story of Nicodemus. I could follow it to this degree, that, knowing it well, I could watch the obvious effect of it on the faces which gazed at the speaker. One young man’s countenance lingered with me particularly. About 20 years, with the clear-cut face and prominent nose absolutely typical of the Pharaoh of 2,000 years ago, he sat straight opposite us, another younger lad being between his knees. Both of them had “fastened their eyes” on Mr. Swan, as did the lame man on St. Peter at the Beautiful Gate. (Acts 3.) I watched the Nicodemus story “play” upon the soul of that elder youth, the strange teaching about the “Kingdom of God” and “being born again” giving him furiously to think. Questions broke from him as from Nicodemus himself “how can these things be?” – in so many words – then a period of intense attention, until
finally we had to go as the sun was getting low. He would have kept us much longer but it could not be.

Oh, reader, I wish I could with some magic power make you to see these things for yourselves; seeing the great yearning of these human hearts, seeing the same bright little kiddies as you see at home – saved perhaps the neglected little eyes and poor diseased faces. And then to think that here at Shebin-el-kanater, there is a large and commodious Mission Hospital where disease of body and soul could be permanently cured. But there is no doctor. Mrs. Steele tries to do what she can in addition to domestic work. Earnest ladies are here as dispensers and a certain amount of dispensary work is thus possible. But there stand the wards empty; the operation theatre empty; and all because there is no professional man or woman who can act as doctor.

I don’t think people at home can realise the heart-breaking nature of a situation where thousands are willing to come, where missionary work in its best aspects can be done every day, and yet where the work is held up owing to lack of staff. At home we have got almost callously familiar with the words “shortage.” “retrenchment” and so on. But out here the pathos of it, the tragic significance of it, simply chills one to the bone.

If any words of mine – and would that there were a Chrysostom to voice them – can rouse some young medical man or woman to see the need of this work, I shall be amply satisfied. Here is a strategic point in the advancement of the Kingdom of Heaven. I pray that God by His Spirit may raise up a worker without delay. He can begin at once to reap a harvest of souls unto salvation. You who are holding the ropes in the homelands “continue steadfastly in prayer.” – (Re-printed from “The Life of Faith.”)

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OBITUARY.

Mrs. Mary McPherson, widow of the late Mr. Duncan McPherson, of “Oakbank,” Richmond River, rested from the toils and sorrows of this life on 6th June last, aged 81 years, after a very painful illness. Mrs. McPherson and her husband were among the pioneers in the district, and belonged to the congregation of the Rev. Hugh Livingstone when he laboured there. Mr. McPherson and one of his sons being on the Church Committee. When a young man on the Shoalhaven River. Mr. McPherson had cast in his lot with the Free Church, and throughout their long lives he and his good wife had never faltered in their allegiance to it, although since Mr. Livingstone left the district long years ago they had been pastorless. Visiting ministers always received from them a hearty welcome, and from all the members of their family. It was always a pleasure to Mrs. McPherson to converse of the things concerning the King and the Kingdom, and we regard her as one who was indeed a “mother in Israel,” for she was the mother of a large and respected family who are privileged to “arise up and call her blessed.” The counsels of a godly mother are precious, and blessed are they who have such a parent. “After this I beheld, and lo, a great multitude which no man could number... stood before the throne and before the Lamb, clothed with white robes and palms in their hands.”

Nurse Mary Ann McFarlane, second daughter of the late Duncan McFarlane, was born at Carr’s Creek, Grafton, and passed away from this life at Picton on 20th July last, and was buried in Grafton. A friend with whom she was very intimate supplies the following: – “She resided at her birthplace until taking up her studies in connection with her profession, in which she was most successful and was never happier than when ministering to the sick and suffering. The call came suddenly through pneumonia. But we are not without hope that she was ready. Being aware of her condition her worldly affairs were calmly set in order the day before she became unconscious. She told her brother at her bedside that she was willing to go if it were the Lord’s will. A useful life has been cut short. but her work was done, and God’s ways are not our ways. She was an intelligent and loyal adherent to the Scriptural principles of the Free Church with a strong dislike to all departure from its doctrine and worship, and much pleasure it gave her some years ago when visiting the Homeland to be among the solemn worshippers on the hillside on a Communion Sabbath. To meet with those of the old way she counted a privilege, and the sweet fellowship of one she met in her isolated pos-

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ition at Picton was a joy to her. A letter opened since her death contained the following: “When you open this my eyes will be closed in death, my soul in eternity. My hope and prayer is that He who is mighty will look on me in mercy, and grant me, unworthy though I be, peace, perfect peace in the home beyond the grave where sorrow is unknown. My hope and prayer is that we shall all meet in that beautiful home, and that in God’s house for evermore our dwelling place shall.” God is speaking solemnly to us, bidding us to be also ready, and we shall have no excuse if we are “taken unawares.”

H. W. R.

Recently there departed his life one of the pioneers of the Manning River district in the person of Captain Hector Gollan. Upwards of seventy years ago he came with his father to that district. Things then were very different to what they are today. But by good fortune and indomitable courage he faced and fought his way through the difficulties. At the time of his death he was in comfortable circumstances and throughout his life was highly esteemed by all who knew Him. The deceased was a man who always took a keen interest in public affairs, and Tinonee, the town in which he resided as well as the whole district owed much to his public spiritedness. For many years he was an active member of the Tinonee section of the Manning congregation. We extend to the bereaved family our sincere sympathy.

Death has also robbed the Manning River of another of its faithful people. This time being Mr. Angus McKay, of Purfleat. Mr McKay was one of the most loyal, devoted and constant adherents of Rev. Stewart's congregation at Taree. Though of a slightly retiring disposition in religious matters yet the root of the matter was found in him, and deep down in his soul he loved the gates of Zion, and was seldom absent from the house of God except when illness prevented. He leaves a widow and grown up family. Mrs. McKay is one of those active women who as Paul describes labour much in the Gospel. They too have our prayerful sympathy.

Mr. Kenneth Murchison departed this life on 14th July, aged 93. He was among the elders of the Hamilton and Branxholme congregation when the Rev. W. McDonald, now of Sydney, was pastor. For several years after leaving Branxholme he resided in the district of Corowa, New South Wales: and for the last 13 years in Geelong. Though for about 18 months confined to bed with infirmity after an attack of pleurisy, he was mercifully free from pain, which he often thankfully acknowledged. His mind seemed ever occupied with Divine
things, and his conversation was mainly on Scriptural subjects. His oft quoted passage was “My Beloved is mine, and I am His.” Yet he was much exercised as to His state, desiring more assurance. “If I had Him with me, I would be right enough,” he often said. He had much joy in the reading of the word and in the visits of Christian friends; and conducted worship himself as long as he was able. His three daughters waited one him with affectionate care, and now miss his presence much: whilst the Church has lost in him a faithful witness.

Mrs. Jane Cannon, member of Drysdale Church, passed away on 28th August, aged 71, after a year or more of serious ill-health, at the residence of her son-in-law, Mr. John Sutherland. Her husband died in Scotland, leaving her a young widow, with two daughters. Her last words to her minister regarding the future were, “I am not afraid.” A severely trying internal disease was patiently borne. By this decease we have lost an attentive attendant at our Drysdale church.

Mrs. McBean, widow of the late Mr. Alexander McBean, who resided in Hamilton, Victoria, for many years, died at Kogarah on Sabbath 27th August at the age of 85. She had lived a Christian life for many years. Her last words were: “I am now going home.” She had been a member of the Hamilton congregation from 1877 to the time of her removal to New South Wales. The Psalms were her delight when she could not attend the public means of grace.

DOCTRINAL DRIFT IN PRESBYTERIAN CHURCH.

A year ago we referred to the rationalistic address of the Rev. J. Edwards, M. A. Moderator of N.S.W. Presbyterian Assembly, in Sydney. The serious impugnment of vital doctrines of the Christian faith, in that address, caused much commotion among evangelical members of the Presbyterian and other churches: and no wonder. That it did so is both evidence that some are sensible of the value of sound doctrine, and that the teaching propounded by that Moderator is not the truth which they accepted. True it is that the opinions which have stirred orthodox resentment have been long entertained and insidiously advanced, in a Church which tolerates the most opposite views of the Scriptures. And it does not seem to occur to the minds of those in the Church who deplore this situation, that their advanced, in a Church which tolerates the most opposite views of the Scriptures. And it does not seem to occur to the minds of those in the Church who deplore this situation, that their advances, or that Christ’s death “redeemed from the curse of the law,” as Scripture teaches. Another heresy promulgated affects the Person of Christ; for His two natures are denied. Surely these are matters of vital moment. Can this Church rid herself of such heresies? The fact is that too many within her are infected with error to allow the exercise of discipline. And we see the condition to be the fruit of a compromising union. We note that the differences are increasing between the Union P. Church and the Free. And we see more reason than ever for the duty of separation for the sake of Divine Truth.

GOD OUR HELPER.

There is never a day so dreary,
But God can make it bright:
And unto the soul that trusts Him
He giveth songs in the night.
There is never a path so hidden,
But God will lead the way
If we seek for the Spirit's guidance,
The burden to help us bear.
There is never a day so dreary,
But God can make it bright:
There is never a path so hidden,
Outstretched in tender compassion.
There is never a heart so broken
But the loving Lord can heal,
For the heart that was pierced on Calv’ry
Doth still for his loved ones feel.
There is never a heart so broken
But the loving Lord can heal,
For the heart that was pierced on Calv’ry
And unto the soul that trusts Him
He giveth songs in the night.
There is never a care or loss,
But that we may bring to Jesus
And leave at the foot of the cross.

HOME FREE CHURCH ASSEMBLY.

The supreme court of the Free Church of Scotland convened at Inverness from 23rd to 30th May, the Rev. N. Campbell, M.A., of Dingwall, being the Moderator. The proceedings were very important, the speaking excellent, and the attendance so good especially in the evenings, that the large Free North Church was sometimes filled. The retiring Moderator, Rev. R. McLeod, B.D., Garrabost, preached from Mark 14: 8 — “She hath done what she could.” He dealt with various aspects of duty to the Lord’s cause, and pointed out the lack of the true religion of Jesus Christ as at the root of present disorders, and the supreme need of the baptism of the Holy Ghost. The new moderator was one of “the noble twenty-five” who 576

held out against the Union in 1900. In his address he vindicated the Church’s distinctive position; and dealt with the proposed union of the larger Presbyterian Churches; the infidelity within Churches which denied the Saviour’s Deity, His re-incarnation, vicarious sacrifice, resurrection, and the doctrines of the fall of man, and justification by faith; the condition of Ireland due to Romanism, and the signs in Revelation apparent at the present time, which were “precursory of the coming of Christ’s Kingdom.” The business transacted during the seven and a half days of the sittings makes most interesting and instructive reading in the ably conducted “The Monthly Record.” Much attention was given to missionary operations: for the Free Church has ever been forward in these. Our readers will be pleased to have the report of the recent revival in another page, given to the Assembly. A very gracious welcome was given to our deputy to the Assembly, the Rev. T. McClean, of Maclean, New South Wales, and kind things were said of the sister Church in Australia. Mr. McClean’s address was modest, proper and earnest, in which he expressed delight to renew the acquaintance of many friends, and his feeling that there was a great bond of union between the

ACKNOWLEDGMENTS.

For Foreign Missions. — Miss Henderson, Drysdale, £2; Mr. T. Oakman, Hallam, £2; Mr. Allan McPherson, Rose Bay, N. S. W., £8; and Mrs. McPherson, do. £5. For S. African Mission: Miss Muir, Lilydale, 5/-; Mr. A. McLean, Myaring, 5/-; Mrs. D. Hay, Unley, S.A., £1. For S. American Mission: Miss Muir, Lilydale, 5/-; Mr. A. McLean, Myaring, 5/-; Mr. M. McDonald, Terang, 5/-; Mrs. D. Hay, Unley, S.A., £1. For Zenana, India: Mr. K. Campbell, Birmingham, £5; Miss Muir, Lilydale, 5/-; Mr. A. McLean, Myaring, 5/-; Mrs. D. Hay, Unley, S.A., £1. Jewish Mission: Miss Muir, Lilydale, 5/-; Students’ Fund: Mr. A. McLean, Myaring, 2/-; Mrs. D. Hay, Unley, S.A., £1. Presbyterian Fund: Mr. D. McRae, Torelle, £1; Mrs. D. McGilp, Minyip, 10/-; Mr. Oram, Kew, 10/-; Mr. A. McLean, Myaring, 2/-. Church Extension: Mr. D. McRae, Torelle, 10/-; Mr. A. McLean, Myaring, 2/-. 

FOR MAGAZINE. — New South Wales: Mr. D. Smith, Bondi, 8/- for 1922 and 1923. Per Rev. W. McDonald, 12/- for Mr. G. Dennes, Sydney, to June 1924; 8/- for Mr. A. McLean, Williamstown, to June 1920; and 4/- for Mr. J. Calman, Raymond Terrace, to June 1923. Per Rev. H. Ramsay, £1 for Mr. Stacheel, Grafton, to March 1925; 10/- for Mrs. M. McQueen, to June 1924; and 4/- for Miss J. McKinnon, for 1922; Mrs. McLean, Lismore, 10/- to 1923; Miss McDonald, Wingham, 4/- each for self and Mrs. McDermid, for 1921; Mrs. M. McAuley, Chatswood, £1 to September 1924; Mrs. Cameron, Taree, per Rev. J. C. R., 6/- to end 1920. Per Mr. J. Nisbet, Forster, 4/- each for self and Mr. Mathias, for 1922; Mr. J. Ramsay, Maclean, 8/- to June 1923; Mrs. S. McQueen, Tomago, 5/- to March, 1920, and for extra copies. Victoria: Mr. R. Muir, Geelong, 9/- for self, and 5/- for Miss Muir, Lilydale, to end of 1922; Mr. A. McDonald, Mulgrave, £1 to Sept., 1925; Per Rev. J. Graham, 10/- for Mr. D. Graham, Beechwood, N.S.W. (donation): 10/- for Mrs. A. Rose, Condah to 1922; 4/- for Mrs. Henderson, Hamilton, for 1922; and 4/- for Mrs. Costello, Wannon, for 1921. Per Rev. J. C. Robinson, 4/- for Mr. J. Robinson, Marlee, N.S.W. to June 1925; 4/- for Mr. A. G. Smith, Moonee Ponds, and 4/6 for Mr. A. McLean, Seymour, to June 1923; Mr. A. McKay, Bealeys Bridge, £1 to 1923; Mrs. Manyon, Barrauke, £1 to 1924; Mr. M. McDonald, Terrang, 5/- to 1923; Mr. F. D. McDonald, Terrang, 7/6 to June 1921; Mr. A. Ross, Iona. £1 to June 1925; Mrs. Cameron, Brighton, £1 to June 1924. Mr. M. McDonald, Terrang, 6/- to June 1925 and 4/- for Mr. J. McDonald, Geraldton, W.A., for 1923; Mrs. W. Nicolson, Durham Lead, 14/- to end of 1922; Mrs. Trigger, Macarthur, 6/- for 1922, and 1/6 over; Mrs. McPherson, Merbein South, 5/- June 1922; Miss M. Nicolson, 11/- to June 1923; Miss McDonald, S. Yarra, Miss McNaughton, Bendigo, Miss F. Robertson, Geelong, Mr. J. Robertson, Garden Vale, Mrs. J. Brake, Mont Albert, Miss Henderson, Drysdale, Mr. T. Oakman, Hallam, 4/- each for 1922; Mrs. Morrison, Moonee Ponds, 4/- to June 1923; Miss McRae, Caulfield, 2/- for extra copies. South Australia: Mrs. Gall, Cantara, £1 to 1924 for self and Mrs. McLeod, Nailsworth; Mr. T. Anderson, Morphett Vale, £3 to 1928; Mr. M. McAskill, Spalding, 5/- for 1923. Scotland: Rev. J. McLeod, Glasgow, £1 donation.
THE HOPE OF THE WORLD: TWO ASPECTS OF IT.

First: That which is conceived of by man's wisdom.
Second: – That which is determined by the will of God Eternal.

The object and purpose the writer has in view is to endeavour to set before those who, amid all the tumult and conflict operating in the world at present earnestly desire to know what the hope of the world is, in what does it consist, and wherein does it depend. That is of course meaning the “True Hope” which when fulfilled, and realised, will usher in an age, or dispensation of peace, assurance and righteousness which will be eternal. Now in order to bring this “Blessed Hope” clearly and definitely before the minds, and hearts of those interested, the writer must first deal with the “hope of the world” as conceived of, and anticipated by the wisdom of man. Every evidence we have had for many years as to what man's wisdom conceives of
as being the hope of the world unmistakeably points to Democratic Government throughout all nations. The watchword of progression, the keynote of Humanitarianism, the slogan of Labour Unions and Nationalist Federation is the magic word—“Democracy.” And some of the professed under-shepherds of the Church of Christ are just as fond as the wily politician of applying the word democracy to the Church of God.

Democracy in its full development is the goal to which civilisation is tending. The definition of it is, “government of the people, by the will of the people; for the people.” To quote the late Sir Robert Anderson, K.C.B., “Democracy in its full development is the surest road to despotism.” The first fruit of democracy is revolution, the next the plebiscite, next the despot, and following in its train, persecution, deprivation, death.

Democracy, or democratic government without God, has been described by the Rev. Campbell Morgan as the greatest form of tyranny the world has ever known. And to this form of government as its only hope, the world is assuredly hastening. This system of democracy or democratic government is certainly not in accordance with the will of God; but on the contrary it is absolutely opposed to that will. When God created man in His own image He gave him—thatis first created man—God’s final and crowning act of creation—the dominion. That first man was created, then appointed by the Eternal God as His vicegerent over the entire creation and had that man continued to live in the fellowship, communion, and co-operative agency with God, in which he was created, he would be living this day, as the head of the entire human race, as vicegerent for God, having the complete dominion, with the sceptre of world government on his head; and with the keys thereof at his command. Now all this may appear to some readers, as mere speculation, or theorising; but if the reader is acquainted with the word of God, by a careful and prayerful study of the same he or she will find full attestation of these facts in the pages of the Sacred Volume, and in the same old Book, which is the one and only chart for life here, and for life eternal, readers will have no difficulty in discovering the destructive leaven of democracy brought to view, from its inception till its final overthrow and destruction. In the Book of Daniel, chapter 6, we can trace the beginning of the leaven of democracy by studying the 4th to the 15th verses, and we find its end predicted in the 19th and 20th verses of the 19th chapter of Revelation. And in applying these references to that which, most evidently is as far as the wisdom of man is concerned, “the hope of the world,” namely, fully developed democracy, let me say that its full development—“government of the people by the will of the people, for the people,” as seen in its final achievement, becomes a monstrous satire upon the very meaning of the word, as already expressed. Let any person wishing to cavil at these statements, carefully read the 13th chapter of Revelation; and he will find that this much boasted of and highly vaunted system of Government, is to be gathered up into the hands of one being, one superman—who energised by Satan, will become the greatest despot the world has ever known; in comparison with whom, all foregoing despots, however powerful, cruel, and vindictive, sink into insignificance. This last representative of world power will receive his power, authority and dominion from Satan. “The Dragon,” otherwise the Devil. And he will have absolute monarchy, full control, and power over all the inhabitants of the earth—power of life and death. No question then of the will or desires of the people. What a fearful picture is portrayed in the 13th chapter of Revelation, of the end of world power! Where in the whole record of this last stage of human government is any evidence left of “government of the people, by the will of the people, for the people?” The hopes and admiration of the people will be centred in this one man,—this mighty ruler spoken of thousands of years ago by this prophet Daniel as the “prince that shall come.” (Daniel 9: 26) This coming man will not only be admired and praised by the people, but will be worshipped as God. Let those who may be inclined to think the foregoing statements, concerning what is to be the end of our highly vaunted civilisation, too severe and harsh; just compare what the nations in their human wisdom are professedly endeavouring to bring about—peace, harmony and fellowship among the nations of the earth; and what is revealed in the word of God (Revelation chapter 13, verse 4) of the exultant cry of the people and their admiration of the great despot—the last representative ruler of world power—“Who is like unto the Beast, who is able to make war with him.” One more quotation from the prophet Daniel (chapter 11, verse 36). And the King (this coming prince) shall do according to his will, and magnify himself above every god and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished” for that that is determined shall be done.” With these foregoing facts concerning the final ending of democracy—the last stage of world government, the weight of evidence goes to prove that that which human wisdom declares to be the Hope of the world is one vast mistake—a stupendous system of error.

Now we will endeavour to consider what is the “true hope of the world,” and in the very commencement of that consideration it will be well to refer again to the last clause of the 36th verse of the 11th chapter of Daniel’s prophecy. “For that that is determined shall be done.” Here the writer wishes to make this
definite and dogmatic statement; the hope of the world is in the return to this
earth of the man Christ Jesus – “For that that is determined shall be done.” If
there is any event spoken of in the Word of God as determined it is the return of
Christ Jesus to this earth to reign personally as king over all the earth, “King of
kings and Lord of lords.” Every prophetic book in the Old Testament reveals this
great truth, as determined by the counsel of the Eternal God. The New Testa-
ment abounds with references to His return. The Rev. A. T. Pierson declares
that Christ's second coming is the doctrinal centre of the Bible. It is also the
practical centre of the Book. The prophets foretold his coming to reign as a
personal king as definitely and as certainly as they foretold his sufferings and
humiliation. The Apostles taught the truth of His second coming as the hope of
the church. Angelic messengers from the Throne of God bore witness to His
return; and Christ Himself positively declared that he would return.

Now although there are many earnest Christian men and women who are
firmly relying on and trusting to this. Blessed Hope, patiently waiting for it.
looking for it, longing for it, as the one great and final solution of all this world’s
unrest, sorrow, pain and sin; a far greater number do not accept this view, and
amongst this number many Christian men and women also ordained under-
shepherds of the Church of Christ on earth. Some of these last, even go so far as
to hold the doctrine of the Lord’s personal return to earth up to ridicule. Others
have described this teaching, which the Apostle Paul said should be the hope of
every believer, as the “Advent heresy.” Well the writer can never understand
how it is that professing Christian men and women cannot accept with sincere
joy this Glorious Hope; when by the very fact of their profession as Christians,
they profess to believe two works of God more wondrous by far, more
incredible to finite wisdom, more inconceivable to human reason, than the fact
of his return to this earth to reign as King of kings. The first work of God,
wondrous and inconceivable to human reason and intelligence, I wish to refer to,
is the coming of Christ the first time. Well how did He come? A Babe born in a
man-ger. Born of whom? A Virgin. The writer is quite aware that many so-
called Christian scholars and ministers cannot quite accept the “Virgin Birth.”
But how otherwise can they account for the purity and holiness of the life of
Christ while on earth? The “Virgin Birth,” no matter what critics may say, must
stand; for it is part of the Word of God which standeth and abideth for ever. So
the Christ was born a babe, born of a virgin, and cradled in a manger. What
proof is there of the identity of the Christ – with this Babe? Paul and John are
clear and decided in their witness and testimony as who He was. The Creator of
all things, – God manifest in the flesh. Read John, chapter 1, verse 1, 2, 10;
Colossians chapter 1, verses 16 and 17. Then take the statement of Christ
Himself, – “He that hath seen Me, hath seen the Father.” Was ever a work of
God more wondrous or inconceivable to human intellect than this? That He who
was God, Creator and maker of all things in Heaven and earth could become the
off-spring of a virgin’s womb? Then again take the second great work of God.
(For that that is determined shall be done): even more inconceivable if possible
than the first. That He, the Christ who created all things by the word of His
power, inclusive of man,
men say peace and safety. Come to bring to these world rulers and worldly wise men sudden dismay and great destruction. That the Lord Jesus Christ has promised to return to this world, is a fact, which no human being can, or dare deny. And it is a fact that every true believer should delight to dwell upon. It should be the acme of all his hopes; for then shall come the end of all his trials and the fulfilment of his hope and glory. Without fear of any strong or forceful contradiction, one may definitely say, that the Lord Jesus Christ must return to this earth again in great power and glory. Why? Because His wondrous majesty which was insulted and put to shame, His wondrous love and beneficence which were despised and rejected – His wondrous compassion and mercy which were scorned – His life’s blood which poured from the spear wounded side – the thorn crowned brow – the nail pierced hands and feet – must be vindicated. The Christ who died in humiliation must return in power and glory. All believers know, admit, and rejoice in the fact that Christ rose the third day, the mighty victor over death and the grave. But when risen, He only appeared during the 40 days prior to His ascension to believers – never to unbelievers. So that the last view the great unbelieving world, Jew and Gentile, had of him was a dead Christ, foully murdered by His enemies, despised, rejected, bruised, beaten, put out of the way. Vindication requires that He must return not in lowliness and meekness but in Sovereign power and majesty; to to put all enemies under His feet; and to reign in righteousness, as the Kinsman-Redeemer; who has the sealed book of the right and title to the purchased possession – the world for which He died. Note here that when he comes again in glory and triumph, the last stages of this age of world power will run out amid fearful judgments. Because His coming to earth will usher in that which Paul speaks of as “the day of the Lord” – a day when the Christ of Galilee will deal in judgment with a world, nations and people that have rejected Him. The prophet Isaiah in the 63rd chapter speaks of Him, as coming from Edom with dyed garments, and of Christ's own cry: “I have trodden the wine-press alone, and of the people there was none with me.” Surely He trod the winepress of the wrath of God. and the judgment of God against sin. Aye and all alone he trod it – all had deserted him and fled. And when He comes again He will come in vengeance against the wicked and evil doers, crushing all enemies to the truth, under His feet – like unto the manner of him that treadeth the wine-press. Then after dealing with the nations of the earth, and all those who have despised and rejected the overtures of His Holy Spirit in this age, He will again begin to deal with Israel, His chosen earthly people; and under His sceptre Israel, once again united will become the great nation of the earth, with Jerusalem the great world metropolis; and then the promise given to Abraham and Jacob will be literally and abundantly fulfilled: “In Israel shall all the nations of the earth be blest.” This will usher in the great “Golden Age;” by prophet and bard foretold, when the whole earth will be filled with the knowledge of God and Christ shall reign as King of kings and Lord of lords.

This and only this is the True Hope of the world, and nothing pertaining to man’s wisdom or to Satan’s devices can prevent it: for it has been determined by the council of Almighty God. “And that is determined shall be done.” Then shall the Sun of righteousness have arisen, and the darkness unbecief, unrest, pain, sin and sorrow have all been dispelled, and a reign of peace, righteousness and assurance established on this earth of ours. Then let every believing child of God pray earnestly. “Come, Lord Jesus, come quickly, and take the kingdom for Thine own.”

“Hail to the Lord's anointed.  
Great Davids greater son;  
Hail in the time appointed,  
His reign on earth begun,  
He comes to break oppression;  
To set the prisoners free.  
To take away transgression;  
And rule in equity.

Geelong, 27/11/22

HEROD'S BALLROOM.

“But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.” – Matt. 14: 6.

(By Horatius Bonar, D.D.).

This birthday ball of Herod was held, in all likelihood, at Machaerus, a fortress beyond Jordan, not far from the Dead Sea. It was a high and royal festival. Pomp, splendour, luxury, and lust were all gathered there. In the midst of the song, and the glitter, and the mirth, there was one troubled conscience, that of Herod – one trembling man, Herod. His soul was ill at ease, though surrounded with all that the world could give to banish care. He, Herodias, and John the Baptist, may be said to be the chief personages brought before us in this scene. But let us take up the narrative in another form; (1.) before the ball; (2.) during the ball; (3.) after the ball.

1. Before the ball. The news of Christ’s miracles had overspread the land, and reached Herod. He was startled and troubled. Who is this Jesus! Can he be John? Can John be risen? But why these fears on the part of Herod? The answer carries us back to the time before the ball. John had reproved Herod for...
his wickedness, more than a year and a half before; for Herod had taken his brother’s wife, and John had proclaimed the unlawfulness of the deed. This had roused the king’s anger. He would fain have slain him, and was only kept from doing so by fear of the multitude, who reverenced John. But he imprisoned him, and kept him in the castle of Machaerus for eighteen months. The guilt of an unlawful marriage was on his conscience, as well as the guilt of imprisoning a holy man. His course of sin had been begun and persevered in. He was braving out his crimes; and like worldly men in such circumstances, he rushes into gaiety to drown his troubles and terrors. The pleasures of the feast and the ballroom, the song and the dance, – these are welcomed to induce forgetfulness, and “minister to a mind diseased.” In how many cases do men fly to the ball, the theatre, the card table, the tavern, the riotous party, not simply for pleasure’s sake, and to “taste life’s glad moments, but to drown care, to smother conscience, to efface convictions, to laugh away the impressions of the last sermon, to soothe an uneasy mind, to relieve the burden or pluck out the sting of conscious guilt? O slaughter-houses of souls! O shambles, reeking with blood! O lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, how long shall men run on in this excess of riot?” O lust of the flesh, lust of the eye, and pride of life, when will ye cease to intoxicate, and lead men captive at your will? O God forgetting gaiety! O dazzling worldliness! O glittering halls of midnight, where

. . . “Youth and pleasure meet
To chase the glowing hours with flying feet,”

when, when will ye cease to be resorted to by the sons of men to “heal the hurt” of the human soul, to still its throb and heartache, and to medicate the immedicable wound? *

2. During the ball. It is a gay scene. The lust of the flesh, the lust of the eye, and the pride of life are there. All that can minister to these are there. Herod is there, feeding on lust, drinking in pleasure, stupifying conscience. The fair daughter is there, in all the splendour of gay wantonness. Add the vile mother is there, lascivious and revengeful. And the courtiers are there, in pomp and glitter. Music and mirth are there. The dance and song are there. No note of gloom, no indication of trouble. What a scene of mirth and revelry! But some are absent, – conspicuously absent, we may say. John is not there. A prison holds him. His disciples are not there. They can but weep and lament. And Jesus is not there, nor his disciples. They were at the marriage festival in Cana; but this ballroom is not for them. It is not the place for a follower, either of Jesus or of John. The beauty of “this world” is one thing, and the beauty of the world to come is quite another.

These scenes of

* “Vae tibi flumen humani! Quis resistit tibi. Quam diu non siocaberis? Quousque volves Evie filios in mare magnum et formidolosum, quod vix transeunt qui signum consenderint.”

“Woe, to thee, O river of human custom! Who resists thee? When shalt thou be dried up? How long wilt thou toss the sons of Eve upon a vast and terrible ocean, which even they who have gone up into the cross (as their vessel) can hardly navigate?” – Augustine, Conf. B. I. c. xvi. Would that these solemn words were sounded over our land, and through our churches, in these days of approved, and licensed, and (shall I say) consecrated worldliness?

royal vanity are instructive; for they present the world in its most fascinating aspects. All that regal state, and princely beauty, and wealth, and gold, and silver, and gems, and tapestry, and blazing lamps can do to make this world fair, is in such scenes and haunts. These balls are the most seductive specimens of pure worldliness that can be found. Surely the god of this world knows how to enchant both ear and eye. In an assembly like this, the natural man is at home. Here the unregenerate heart gets scope to the full. It is a place where God is not; where the cross is not; where such things as sin and holiness must not be named. It is a hall where the knee is not bent, except in the voluptuous waltz; where the music whose burden is the praise of Jesus is unheard; where the book of God, and the name of God would be out of place; where you may speak of Jupiter, or Venus, or Apollo, but not of Jesus; where you may sing of human love, but not of the love that passeth knowledge; where you may celebrate creature beauty, but not the beauty of Him who is fairer than the children of men. It was during that ball that the murder of John was plotted and consummated (“Lust hard by hate.” – Milton); that a drunken, lustful king, urged on by two women, perpetrated that foul deed. Such are the haunts of pleasure! Such are the masquerades of time. Lust is let loose; revenge rises up; murder rages; conscience is smoth-ered; the floor of the ballroom is spotted with blood; the dancers may slip their feet in it, but the dance goes on. Such was the coarse worldliness of old days; but is the refined worldliness of modern times less fatal to the soul? The ball is finished, and John lies dead in prison. What a picture of gaiety! What a specimen of ballroom revelry! And this is pleasure! This is the world’s joy! “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?”

3. After the ball. Of the chief actors in this ballroom murder, nothing more is said. They pass to the judgment seat there to receive sentence for lust, rage, revenge, and murder. They have sent John before them to the presence of his Judge to receive his reward. They have got their revenge, and they leave his
body to be dealt with in any way. His lips are silenced; that is all they care for. But his disciples find their way into the prison; they gather round their Master’s body; they bury it in silence. They can do no more. ‘That ball has robbed them of their master. It has been a costly festival to them! Then they go and tell Jesus, knowing his sympathies, and feeling that they have no one else to whom they can unburden themselves so confidingly. Jesus hears of the murder, and is silent! Not a word escapes him. He had come to suffer both in himself and in his members; so he is dumb. This is the day of silent endurance and patient suffering. ‘The day of recompense is coming.

O gaieties of earth! Feasts, and revellings, and banquetings, how often have ye slain both body and soul! Men call you innocent amusements, harmless pleasures; but can ye be harmless, can ye be innocent, when ye steal away the soul from God, when ye nurse the worst lusts of humanity, when ye smother conscience, when ye shut out Jesus, when the floors on which your votaries dance off their immortal longings are red with the blood of souls!

I AM GOD ON THE EARTH.

“The Bulwark” says: A friend in Rome sends us the following, for the truth of which he can absolutely vouch: – Those who have difficulty in believing the full extent of the papal claim lay the following to heart. Eastertide is a time when multitudes of Roman Catholic children make their first Communion. This year many of them, through those priests who had prepared them for Communion, requested to be received in audience by Pius XI. The request was granted, and 30th April was fixed for the great event. One who was present describes the function as follows: – “We passed into the Vatican precincts at 11 o’clock amid a throng of priests, nuns, and boys and girls who had made their first Communion the week previous in the various churches of Rome. From 11 to 12.30 we were marched through several magnificent halls, and finally ordered in close files behind a cordon of the Swiss Guard in the Throne Room. At last all was in readiness, and preceded by members of the Noble Guard, flanked by Cardinals, and followed by a crowd of Bishops, the Pope arrived. All fell on their knees and listened to the words which Pius XI addressed to them as he stood on the steps of the Throne. In a monotonous voice, and with an expression of great haughtiness, he spoke almost as follows: – ‘You have requested the honour, boys and girls, of being received in the Vatican on the occasion of making your first Communion, by me who am the Holy Father. This your request is a proof of the depth of your religious sentiments. You know that I am the Holy Father, the representative of God on the earth, the Vicar of Christ, which means that I am God on the earth. You have desired to have my benediction; God Himself through me imparts it to you. You know those great churches, St. John Lateran and St. Peter’s, which are in Rome, the Eternal City, the city that is ours. Today you find yourselves in the Vatican, and you must ever remember this day as one of the most beautiful in your lives. I impart the benediction to you and to your families. Having spoken thus, the Pope passed slowly down our ranks, imparting the benediction, while the priests who followed behind him kissed the hem of his purple robe. Finally, he left the Throne Room with the same ceremonial which had attended his entrance. The impression that remained with one was that of boundless pride and a sad iniquity to find any thoughts worthy of such an occasion.”

On one occasion at a Communion at Latheron, Caithness, a great man from Ross-shire was expected to be present. On Friday, at “the fellowship meeting,” all eyes were looking for him, and on being asked to speak to “the question,” he rose and said: “There are only two persons here – he who has got Christ, and he who has not got Him; and he who has got Christ will have fears till the day of his death that he has not got Christ, while he who has not got Christ will not believe till the day of his death that he is without Him.”

THE CHURCH AND SPIRITUALISM.

At the Church of Scotland General Assembly on 27th May, 1920, it was announced that the Nomination Committee had appointed a committee to “inquire into certain alleged psychic phenomena for report to the next General Assembly. The report appeared in the public press on 9th May, 1922, and the committee say that while they cannot recommend the Church to accept Spiritualism it should not be disssmissed with indifference. We believe that a better purpose would have been served by the Assembly appointing a committee having for its express purpose the rigid exposure of this devil born system. It completely passes our comprehension how any Protestant Minister, accepting the Bible as the divinely inspired Word of God and as the sole rule of faith and practice, can have any sympathy with a system, the fundamental doctrines of which are diametrically opposed to the teaching of Jesus Christ. Spiritualism is not Christianity, it is the direct negation of Christianity; and because a few of our lightheaded clergy have been caught in the Spiritualist trap, surely it does not follow that the Assembly had any justification for forming a committee to make an apology for the existence of Spiritualism, for that is what the committee has done. Instead of palaver over the unclean thing it is the duty of the churches to give an uncompromising denial to the vain pretensions and claims of what is, in the light of Scripture, a diabolical invention of the devil. How can the religion of the Lord Jesus Christ be allied to Spiritualism when Spiritualistic lecturers are for ever blaspheming the name of Jesus? At a meeting in Edinburgh on 27th February, 1920 Mr. Horace Leaf, a well known Spiritualist lecturer, advocated the blasphemy that there was no essential difference between Jesus Christ and the general human race, and the same gentleman said “That if Jesus returned to the earth the very first thing he would do would be to join up in one of their societies.”

The Scottish Protestant League can prove up to the hilt that Spiritualism and the leading Spiritualistic lecturers and writers deny the divine inspiration of Scripture, the Deity of Christ, the Fall of Man, the necessity of Christ’s Atonement, the efficacy of Calvary, and, in fact, the whole Scriptural structure upon which Christianity rests. Spiritualism and all that it stands for is condemned within the pages of God’s Holy Word from Genesis to the Revelation. Read Lev. 19: 21, Mal. 3: 5, Jer. 7: 9-10, Isa. 41: 21-23, Isa. 8: 19-20, Lev. 20: 27, Deut. 18: 10-12, Gal. 5: 19-21, Rev. 22: 15, &c., &c. The Scottish Protestant League can prove that leading Spiritualists have been known to offer prayer to Satan, the Prince of Darkness, and that they do not acknowledge Christ as the only Mediator between God and man.
Dr. Randolph, a noted Spiritualist lecturer, who gave up Spiritualism and then returned to its ranks like the dog to his vomit, and like the sow that is washed to her wallowing in the mire, said, “Spiritualism is a synonym of all falsities and lies; a cloak for all kinds of crimes – adultery, murder, and lust – it weakens man's intellect and individuality; changes his worship of God to a worship of Ghosts.”

We earnestly appeal to the clergy and leading laymen of the evangelical Church of Scotland to stand by the Bible and the glorious Gospel of Jesus Christ. A voice of no uncertain sound requires to be raised against Spiritualism, an ancient abomination under a new name. Well meaning Christian people are being wooed to the Spiritualist seance owing to the want of a word of timely warning. If Spiritualism is encouraged the Bible will go under. – Issued by the Scottish Protestant League.
ROYAL ANSWER TO OUR ASSEMBLY'S LOYAL MESSAGE TO THE KING.

Commonwealth of Australia
Governor-General's Office,
Melbourne,
9th September, 1922.

Sir, —

His Excellency the Governor-General directs me to inform you that he has received advice from the Secretary of State for the Colonies that the message from the Assembly of the Free Presbyterian Church of Australia expressing unswerving loyalty to His Majesty the King, which was communicated in your letter dated 15th May, 1922 has been laid before His Majesty who was pleased to receive it very graciously.

I have the honour to be,

Sir
Your most obedient servant
J. H. STARLING,
Official Secretary to H. E. the Governor-General

The Right Reverend the Moderator of the
Free Presbyterian Church of Australia,
50 Fry Street, Grafton,
New South Wales.

SCOTTISH ASSEMBLY'S REPLY TO THE
AUSTRALIAN FREE CHURCH'S LETTER.
Offices of the Free Church of Scotland,
Edinburgh 21st July, 1922.

Rev. H. W. Ramsay,
Moderator of the Free Presbyterian Church of Australia,
New South Wales.

Rev. and Dear Sir,—

The General Assembly of the Free Church of Scotland, which met at Inverness on 23rd May, 1922 directed us to acknowledge receipt of your very kind favour of 15th March last conveying the fraternal greetings of your General Assembly. We assure you that such a communication has been very greatly appreciated. We had also the great pleasure and satisfaction of welcoming, as a deputy from your Church, our old friend the Rev. Thomas McClean, whose presence was acceptable on his own account, and especially in his official capacity, as a representative of brethren across the seas whom we have come to esteem as one with us in the service of the Lord.

The information also which you have given us, of the appointment as a deputy to our Assembly of 1923 of the revered father of your Church, the Rev. John Sinclair, has given us much gratification. We shall be greatly cheered by his presence. We pray that the Lord may grant him a safe and pleasant voyage across the oceans, and that his sojourn among us in the homeland may be of mutual benefit and pleasure.

We esteem it a privilege to have been permitted to assist in any measure in the training of your students; and we value greatly your co operation and financial aid in our work in the foreign field. We hope that ere long you may be able to send agents of your own. We should welcome such joint service.

Your difficulties in Australia appear to be much the same as ours are in Scotland, and we can sympathise with you in your feeling of weakness before the powerful forces of evil that are at work. We need mutual encouragement in our efforts to maintain a faithful testimony in such critical times. We are glad to know that you are not without a measure of encouragement in the growing strength and influence of your Church. We have the assurance that our labour is not in vain in the Lord and that He can save by the few or the many. We are in entire agreement with you in considering it to be a present duty to do what we can to preserve for future generations the precious heritage which we have received from the godly men of the past, and which has proved a source of rich blessing to our beloved land.

We in Scotland have to deplore the departure that is taking place on the part of the larger Churches from Reformation doctrine and practice, the extent to which Romish ritual is being introduced, and that at a time when the Papacy is securing increasing political power, and Rationalism is laying our fair land spiritually waste. We are specially alarmed at the prospect that lies before our country because of the Declaratory Articles adopted by the Church of Scotland with a view to Union with the United Free Church, having received legislative sanction and the Revolution Settlement, which promised to secure the continuance of our Protestant constitution, being thereby in a large measure rendered null and void.

Our hope lies in the fact that the Lord reigneth
Yours in brotherly affection

NORMAN CAMPBELL, Moderator
I. K. CAMERON, Clerk.

THE ATROCITIES OF THE CONFESSIONAL.

I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions to the Lord; and Thou forgavest the iniquity of my sin” — Ps. 32: 5.

The Bible teaches the sinner to acknowledge his guilt to that Majesty against whom the offence has been done, “who is rich in mercy and ready to forgive.” Rome requires all to make confession to her priests, and if any refuse to do so, she sternly denies them pardon, and shuts against them the gates of paradise. It is incumbent on every penitent, says the Council of Trent, “to rehearse in confession all mortal sins which, after the most rigid and conscientious scrutiny of himself, he can recollect; nor ought he to conceal even the most secret.” Peronne lays it down as a proposition, that “the confession of every mortal sin committed after baptism is of Divine institution, and ought he to conceal even the most secret.” Rome denies them pardon, and shuts against them the gates of paradise. It is incumbent on every penitent, says the Council of Trent, “to rehearse in confession all mortal sins which, after the most rigid and conscientious scrutiny of himself, he can recollect; nor ought he to conceal even the most secret.” Peronne lays it down as a proposition, that “the confession of every mortal sin committed after baptism is of Divine institution, and necessary to salvation. The confession of venial sins, “by which we are not excluded from the grace of God, and into which we so often fall,” the Church of Rome has not made obligatory, nevertheless, she recommends the practice as a pious and edifying one. For the confession of sins to man not even the shadow of proof can be produced from Scripture. But the Church of Rome proves to her own satisfaction the duty of auricular confession by that convenient logic of which she makes such abundant use and by
which all her more difficult and extraordinary positions are established; she first lodges in the priest the power to pardon sin, and argues from that, that it is necessary to confess to the priest 590 in order to obtain pardon he is authorised to bestow. He is a judge, says Dens; he sits there to decide the question whether such a sin is to be remitted or retained. But how can a judge pronounce sentence without hearing the case? and he can hear the case only by the confession of the sinner, to whom alone the sin is known.

Those sins only that are confessed can be pardoned. Concealment is held to be mortal sin. And thus the sinner conceals his offences at the peril of his salvation. How Rome, consistently with this doctrine provides for the pardon of those sins which the memory of the penitent does not enable him to recollect, she does not explain. Nor is it only the bare fact the penitent is bound to mention; he must state all the circumstances and peculiarities of his sin, whether these aggravate or extenuate it. Nor is the penitent to be left to his own discretion: the confessor is bound to interrogate and cross question, and, in doing so is at liberty to suggest new crimes and modes of sinning hitherto unthought of, and, by sowing insidiously the seeds of all evil in the mind, to pollute and ruin the conscience, he professes to disburden. There is no better school of wickedness on earth. History testifies that for every offender whom the confessional has reclaimed, it has hardened thousands, – for one it may have saved, it has destroyed millions. And what may be the state of that one mind – the confessor’s, – into which is daily poured the accumulated filth and vice of a neighbourhood. He cannot decline the dreadful office although he were willing. He must be the depository of all the imagined and of all the actted wickedness around him. To him it all gravitates, as to its centre. Every purpose of lust, every deed of vengeance, every piece of villainy, flows thither, forming a fresh contribution to the already fearful and fathomless mass of known wickedness within h

This black and loathy mass he carries about with him. His bosom is a cauldron from which pestiferous clouds daily ascend, which scathe and desolate afresh the surrounding region, is but a faint emblem of the action and reaction of the confessional on society. It is a moral malaria – a cauldron from which pestiferous clouds daily ascend, which kill the very souls of men. Hell itself could not have set up an institution more ingeniously contrived to demoralise and destroy mankind.

But the crowning point in the blasphemy here is the pardon which the priest professes to bestow. Protestants grant that Christ has committed to the office bearers in His House the power of “binding and loosing,” in the sense of excluding from or admitting to the communion of the Church visible. But it is a very different thing to maintain that ministers have the power, authoritatively and as judges, to pardon sin. This is the power which Rome claims. There is no sin which her priests may not pardon: only the remission of the more heinous offences she reserves to the higher orders of the clergy; while the most aggravated of all, namely those done against the persons and property of ecclesiastics, can be forgiven only by the Pope.* Nevertheless, lest any true son of the Church should die in mortal sin, and so perish, the Church has given power to all her priests to administer absolution to persons in “articulo mortis.” But it is only in the article of death that they have such power; and then it is absolute, extending to all censures and crimes whatsoever.

To pardon sin is the prerogative of God alone; and it must needs be criminal in a poor mortal to mount the tribunal of heaven’s justice, and affect the high prerogatives of mercy and condemnation. Of what avail is it that man forgives, if still we underlie the condemnation of heaven? Will the fiat of a man like ourselves, standing in the same need of pardon with us, relieve us from the claims or shield us from the penalty of a violated law? It is with God we have to do; and if he condemns, alas! it matters little that the whole world absolve. The pardon of Rome it is equally impious to bestow or to receive. It is hard to determine whether priest or the penitent acts the more guilty part. Rome’s scheme of penance entirely reverses that of the Gospel. In the one case pardon is free, in the other it must be bought. It is not of grace, but of merit; for the penitent has complied with all the requirements of the Church, and is entitled to demand absolution. There is no discovery of the rich grace of God, nor of the boundless efficacy of a Saviour’s blood, nor of the sovereign power of the Spirit; all these are carefully veiled from the sinner; and he sees nothing but his own merit and the Church’s power. In the holy presence of God the true penitent discovers at once his own and his sin’s odiousness, and he goes away with the steadfast purpose that, as he has done iniquity, so, by the Spirit’s help he will do so more for ever. In the impure atmosphere of the confessional the person is morally incapable of discerning either his own or his sin’s enormity. He confesses but does not repent; is absolved, but not pardoned, and departs with a conscience stupefied, but not pacified, to resume his old career. He returns after a certain interval, laden with new sins, which are remitted on as easy terms, and to as little purpose as before. Thus is he deluded and cheated through life, till an opportunity of obtaining the pardon which the Bible offers, and which alone is of any value, is gone for ever. – From “The Papacy,” by the Rev. J. A. Wylie, L.L.D.

* The Rev. L. J. Nolan, who was many years a priest of the Church of Rome, after his conversion published his experience of the confessional. He says – “The most awful of all considerations is this, that through the confessional, I have been frequently apprised of intended assassinations and most diabolical conspiracies; and still, from the ungodly injunctures of secrecy in the Romish Creed, lest, as Peter Dens says, the confessional should become odious, I dared not give the slightest intimation to the marked out victims of slaughter.” He then proceeds to narrate a number of cases in which he was made the depository beforehand, of the most diabolical purposes of assassination, patricide, etc., all of which were afterwards carried out.

* Concil. Trid. sess. xix. cap. vii.
Rev. John Munro, Halkirk, said on one occasion: “Such a spouse as Christ came to seek was never heard of. She was foolish, helpless, and naked. And should He give her clothes, she could not put them on, and although He put them on, she could not keep them on; and although He kept them on, she could not keep them clean.”

**FREE PRESBYTERIAN INTELLIGENCE.**

**South Australia.** – About the middle of November the Rev. J. Campbell Robinson of St. Kilda paid a visit to Adelaide and spent a few days amongst our people there, both visiting and rendering what spiritual help he could. One of the difficulties of our people there is that they have no building of their own within the city wherein they can meet. This difficulty however, was happily overcome by the generosity of the Particular Baptist congregation, who are at present without a pastor, and who very kindly placed their place of worship, Zion Chapel, at the disposal of our people. On several occasions services were held and on Sabbath, November 9th the Sacrament of the Lord’s Supper dispensed, when a very blessed and refreshing time was spent. Sixteen sat down to the Lord’s table.

Notwithstanding the fact that our people there are rather scattered yet all the meetings were well attended. One family motored even sixty miles to be present.

We believe that there are good possibilities for the resuscitation of the Free Presbyterian cause there if only a really consecrated young man was on the spot. There are a number of people in the city anxious for spiritual food and growth in grace, who are dissatisfied with the preaching and teaching that they are accustomed to hear. For a time a little financial assistance may be required, but we think that by the grace of God and the plain declaration of the glorious Gospel it would not be long before a goodly number of people could be gathered together. Will our people pray earnestly for the Lord to raise up a servant after His own heart and thrust him into that part of His vineyard? When the Lord’s Supper is gathered together. Will our people pray earnestly for the Lord to raise up a servant after His own heart and thrust him into that part of His vineyard?

**Morphett Vale.** The congregation of this place have a supply to some of our congregations. It would be gratifying if, at the expiration of the lease we had a suitable man for a young man to begin his ministry. In two years the lease in connection with the Morphett Vale Church and manse will have expired. Morphett Vale is about fourteen miles distant from Adelaide. No difficulty is that they have no building of their own within the city wherein they can meet. This difficulty however, was happily overcome by the generosity of the Particular Baptist congregation, who are at present without a pastor, and who very kindly placed their place of worship, Zion Chapel, at the disposal of our people. On several occasions services were held and on Sabbath, November 9th the Sacrament of the Lord’s Supper dispensed, when a very blessed and refreshing time was spent. Sixteen sat down to the Lord’s table.

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**Wauchope.** On Sabbath, September 24th, at 11 a.m., the members of the Free Presbyterian congregation of the Hastings River, gathered at the Lord’s Table to partake of the broken bread and outpoured wine. There is strong evidence to support the belief that that occasion was of unusual significance. The attendance was good – the church being almost filled. The company of witnesses for our Lord and Saviour was large, three of them for the first time testifying to the Lord’s saving power and love. At the preparatory services on Friday and Saturday deep interest was noticeable. There is little doubt that much earnest prayer was made privately that God should make September 24th rich with blessing. This prayerful expectancy was not disappointed, for the Lord brought to us Rev. S. P. Stewart with wonderful messages which stirred us and cheered our hearts and called us to deeper devotion and intenser desire and more steadfast loyalty. The Triune God, we believe, was present to strengthen believers and to call away unbelievers from ungodliness. The Lord's people in this congregation will continue to pray that the influences of September 24th shall be projected into subsequent days and future years. As text for the Action Sermon, Mr. Stewart chose Psalm 50: 5; “Gather my saints together unto me; those that have made a covenant with me by sacrifice.”

At the evening service on the same day Mr. Stewart delivered a telling address to a large congregation, the subject being: “The Sabbath – its origin and purpose.” On Monday morning at the close of the Thanksgiving service, Mr. Lachlan Campbell of Korea Island, was unanimously elected an elder. Upon Mr. Campbell’s ordination the congregation will be represented by five ruling elders. At the conclusion of the Communion season the minister of the Hastings congregation expressed his indebtedness to Mr. Stewart in that he unsparingly spent himself in conducting almost all the services. Pleasure was expressed at the presence of Mrs. Stewart who accompanied her husband during his sojourn among us; and the hope was expressed that both Mr. and Mrs. Stewart would be frequent visitors to Wauchope.

1 Thess. 5: 18: “In everything give thanks: for this is the will of God in Christ Jesus concerning you.”

**Sydney.** The sacrament was dispensed here on 24th September. The first preparatory service was conducted by the minister, Rev. W. McDonald on preceding Wednesday evening. The assisting minister was Rev. J. Sinclair, of Geelong, who preached on Saturday afternoon, on Luke 11: 29, 30, and the action sermon on Sabbath on Rev. 14: 4. The minister fenced the table and delivered the pre-communion address; and the visitor gave the post communion address, preached same evening on Luke 24: 32, and next evening at the thanksgiving on Psalm 107: 8, 9. The attendances were good; and it was pleasing to find the congregation increasing, and to see so many people in the church.

**Maclean.** The Lord’s Supper was observed here on 8th October. The interim Moderator, Rev. H. W. Ramsay, of Grafton, was assisted by Rev. J. Sinclair of Geelong, who conducted the usual preparatory services on the Thursday and Saturday forenoons, preaching on John 10: 9; and Rev. 3: 20. Three new communicants were admitted. On Sabbath the visiting minister also preached the action sermon on Rev. 14: 4; Mr. Ramsay fenced the table from Ps. 24: 3, and gave the pre communion address from 8th verse of same Psalm. The post communion address was given by Mr. Sinclair; and the concluding address by Mr. Ramsay from John 14: 31 – “Arise, let us go hence.” In the evening the visitor again preached on Titus 2: 3, and next day at the thanksgiving service on Luke 24: 32. The church was nearly full at all the weekday services, and full on Sabbath, and the weather was delightful. The season was a most refreshing and stimulating to the whole congregation; who were delighted to have the services of Mr. Sinclair for a month, in the absence of their pastor in the old country; and pray that our Heavenly Father will spare him for many years to so ably declare the counsel of God. – K. McD.
Brushgrove. The Lord’s death was commemorated here on the 15th October, the minister, Rev. H. W. Ramsay, being assisted by the Rev. J. Sinclair of Geelong; who preached on the preceding Thursday and Saturday forenoons on 2 Cor. 7: 10, and John 3: 14, 15; and the action sermon on Sabbath on Luke 23: 47, 48. The minister fenced the table and gave the pre-communion address, and the visitor the post communion; who also preached the same evening, and baptized three children, in the church at Grafton, one of the children being the infant daughter of the minister. Next forenoon the visitor preached at the thanksgiving, Brushgrove, on Ps. 63: 3. The season was described as a refreshing one. It was pleasing to meet members of different families at the house of Mr. James Anderson on Thursday afternoon, and that of Mr. Donald Anderson on Monday afternoon, where brief services were held.

Hamilton. During the first week in October a special evangelical effort was made in all the Protestant Churches in Hamilton. Each church had its own evangelist. The Rev. J. Campbell Robinson of St. Kilda, conducted the services in the Free Church. Many meetings were held; all were well attended; and much refreshment of spirit was experienced by believers. On Sabbath, October 8th the Sacrament of the Lord’s Supper was observed. Mr. Robinson preached from the words “This do in remembrance of me.” The whole service was very uplifting and many felt that God was moving in the midst of the people. The pastor gave it as his opinion that never before, during his ministry, did God seem so manifestly present as on this occasion. It is not said that the preaching was better than on former occasions, but God himself seemed to be there in a special way, and that made all the difference. Such was the solemnity of the occasion that it looked as if there were the beginnings of a real revival. This solemnity continued over the evening service, and, in the prayer meeting which followed, members of the Session had great liberty as they led in prayer, and some in the gathering were much moved. When God's Spirit is specially working in the midst of a people there is much looking unto Christ, whom they have pierced, and mourning because of Him, even as one mourneth for an only son. The experience was not absent from the meeting on Sabbath evening, and much joy has since been occasioned because of it. The service of thanksgiving on the Monday, when Mr. Robinson spoke on the text: “Did not I see thee in the garden with Him?” – was also impressive. Some felt it to be exceedingly so, but, so far as the writer of these notes is concerned there did not seem that power in the Assembly which was felt throughout Sabbath. That special Presence seemed to be gradually withdrawing, but leaving behind a happy people, and a very happy pastor, happy in the thought that God may yet do great things for His people if only they wait humbly and whole heartedly upon Him.

Geelong. It was pleasing and encouraging to the congregation to have the eldership increased by the ordination to that office of Mr. Donald McDonald on 30th July; when the minister took for the text of the sermon: “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.” – 1st Timothy 5: 17.

The lighting in the Church for some time had been unsatisfactory. Likely owing to the length of time since the pipes were laid, “one who loves the Free Church kindly proposed and bore the cost of the installation of the electric light in the church and schoolroom; which has been a great improvement in the degree of light, and the convenience of it. The generous action of the donor is greatly appreciated.

Welfare of Youth. The undermentioned have gained the Assembly's Certificate B for knowledge of the Shorter Catechism since last report: – Margery Una Cameron, Taree, 2nd November, aged 9 years, marks 50. Keith McNnes, Hamilton, 28th October 1922, aged 12 years, marks 47.4. Edgar P. Keegan, Hamilton, 28th October, 1922, aged 12 years, marks 45.

BIBLE CORRESPONDENCE CLASS.

The number of papers received has been encouraging. All the Correspondence Work is to be addressed to Miss Sinclair, The Manse, Myers Street, Geelong, Victoria. N.B. – 1: Work for December, January, February to be sent in by the last day of February, 2: Work for January, February and March is from Book of Acts.

Junior: Not yet 14 –

Jan. (a) How many persons waited in prayer for the coming of the Spirit?
(b) Name four results of the coming of the Spirit from chapter 2.
(c) Name four ways in which believers in the early church suffered for Christ’s sake.
(d) From chapters 2, 3 and 4 find four quotations from the Old Testament and state where each reference is to be found.

Feb. Tell one important fact (2 or 3 lines) about each of the following: Stephen. Cornelius, Rhoda, James, Agabus, Dorcas, Simon a tanner, Simon the sorcerer, AEneas, Ananias and Sapphira, Philip Gamaliel, Barnabas, Mary the mother of Jesus, Mary the mother of John Mark.

Mar. From chapters 13 and 14 which contain an account of Paul’s first missionary journey find (a) the city from which he set out (b) the name of his two companions (c) the one who deserted not long after (d) six towns in which they preached. Write out the words near the end of the sermon in ch. 13 in which Paul presents to his hearers the way of Salvation.

Intermediate: 14 to 17 –

Jan. Find six miracles, six visions, six women named in Acts. Write 3 or 4 lines about each of these women.

Feb. Write an account of each of the following: The Day of Pentecost, Persecution of the Apostles in Jerusalem, Stephen’s arrest and martyrdom, the conversion of Saul of Tarsus.

Mar. Write an account of the leading incidents of Paul’s second missionary journey (chapters 15: 36 to 18: 22)

Senior: 18 and over –

Jan. Write an essay on Peter from what is recorded of him in the Book of Acts.

Feb. Find 12 instances of prayer being offered in Acts.
SABBATH SCHOOL LESSONS.
JANUARY TO MARCH, 1923.
BOOK OF ACTS.

MEMORY WORK

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PRAYER OF THE DESTITUTE.

AUTHOR UNKNOWN.

My land lies fallow, Master, till me;
My heart lies empty, Master, fill me;
It plays the traitor, Master, win me;
It faints, it dies, put new life in me;
It goes astray, Good Shepherd, lead me;
It sighs for hunger, come and feed me;
It is so poor, give riches to me;
It is so corrupt, O Lord, renew me;
So ignorant, O wilt Thou teach me;
Has wandered far, but Thou canst reach me;
Is sore diseased, Physician, heal me.
Exposed to danger, O conceal me;
It trembles, in Thine arms, O fold me
Begins to sink, O Saviour, hold me
Is sinking fast, Lord, look upon me;
So cold and dark, O shine upon me.
A poor lost sinner, come and find me.
A rebel, may Thy love now bind me.
A prodigal, wilt Thou receive me.
A beggar, O wilt Thou relieve me?
A backslider, wilt Thou restore me:
Unholy, may Thy presence awe me.
Unfit to die, O God, prepare me.
So weak, on eagle's wings, O bear me.
So comfortless, Lord Jesus, cheer me.
So lonely, God of Love, draw near me.
By sin accused, Good Lord, acquit me.
Unfit for Heaven's pure service, fit me.
Unfit for work on earth, but use me,
A suppliant, O do not Thou refuse me.
Give me an offering, and I will bring it.
Give me a song, and I will sing it.

THREE CROWNS.

I was noticing the difference between the three crowns promised. The crown of life (James 1: 12) for those who endure. Some Christians do not endure, they yield, so will be in heaven without this crown – "saved as by fire." Some will rule over ten cities; others only over one; and some have done so little for God that we cannot imagine them ruling over one city. They will not be rulers and therefore will not have a crown. The second crown is a crown of righteousness (2 Tim. 4: 8) promised to those who long for the appearing of Christ. Why is it called a crown of righteousness? Be-cause looking for His Coming tends to holiness of life. Those
watching and waiting say, “What if Jesus of Nazareth should come today?” The third crown is the brightest (1 Peter 5: 4), a crown of glory, promised to those who care for the souls of others. They will be saved; for salvation is a gift. But they will lose the crowns. I do not wonder at the absence of power in preachers today. Is it not a sign of the latter days. Noah and Elijah and others must have felt they had no power. Our Divine Lord and Master says; “Follow Me, and I will make you fishers of men.” It is not “become fishers;” but I will make,” and the Christian may never know in this life how many jewels he or she has for the crown.

Mrs. McLachlan, wife of the beloved and respected teacher of Cowper, had passed away on 23rd August, 1922, at the age of 77 years. The deceased gentleman was held in high honour because his integrity and Christian spirit were very markedly manifest. Mr. Lindsay was a guide to many, leading them to nobler aspirations and greater achievements. He was very evangelical in theory and practice, and held firmly to that form of worship and doctrine which by Free Presbyterians is regarded as being most scriptural. Mr. Lindsay appeared to possess in large measure faith in God and ability to lead others to a like faith. To his widow and children we tender Christian sympathy, and rejoice that they have the rich heritage of a life of faith. Rev. I. L. Graham is a nephew of the deceased. – M. C. R.

Unusual sorrow was felt not only in the Grafton-Brushgrove congregation, but through the whole of the Clarence district when it became known on the morning of Monday, August 27th that Mrs. McLachlan, wife of the beloved and respected teacher of Cowper, had passed away. She had a few days previously entered a private hospital in order to undergo an operation, nothing very serious being anticipated, but events proved otherwise, and despite all that skill and attention could do she rapidly sank. All through Saturday night and Sabbath her loved ones watched beside her, and in the small hours of Monday morning her spirit passed away. The church at Grafton was crowded during the holding of a service there, prior to proceeding to the cemetery, whither the body was accompanied by a vast assemblage bearing mute testimony to the great respect in which the deceased lady was held. She took a great interest in the work of the school, winning the hearts of all with whom she came in contact, leaving an influence for good with all. As sewing mistress she had opportunity of close and loving touch with the girls, which she always improved. She was truly a helmsmate and blessing to her husband in his work. Only 33 years of age, to the casual observer she appeared to be in usual health a few days before the end. Truly “in the midst of life we are in death.” She leaves four children, the eldest being 14. Her husband is a worthy son of Mr. D. McLachlan, the well known elder and catechist of our church. When she was very low, and her loved ones doubted if she still were conscious, it was evident that she recognised the Lord's prayer uttered at her bedside by her pastor, and made a feebl

The Rev. Hugh Livingstone, well known to many in our Church passed away on 25th September, aged 78. His illness was painful, but borne with patience. He was succoured by confidence in the promises of the Gospel, and expressed submission to whatever the Lord might appoint for him. He succumbed to a second surgical operation in the Melbourne Hospital, whilst at the same time Mrs. Livingstone was in a delicate state of health. He left a widow. and a son and three daughters, who mourn the loss of a faithful and good husband and father. The late Mr. Livingstone was the Free Church minister of Lismore and Coraki, Richmond River, N. S. W., for several years; and was called to the charge of our congregation in the Wimmera, in 1886; where he laboured till 1902, when he resigned and joined the “Presbyterian Church of Victoria.”

Mr. George Oram died at his residence, Foley Street, Kew, on 14th November, aged 88. He was a colonist of 70 years. He was one of the Wimmera farmers who settled near Minyip; and was one of our elders whilst there, the church at Burreroo being attended by him. He was a worthy office-bearer, and of consistent life and conversation. He was a firm believer in what is called Calvinistic theology; and ever was ready, modestly but firmly, to attribute his spiritual change from man's natural state to the sovereign and Almighty power and grace of God. In his last letter to the writer of these lines with a contribution to church funds, he wrote: “I am waiting patiently for God's time to call me hence. His time is

Maclean Congregation’s Bereavements. A breach has been made in the eldership by the death of Mr. Alexander McDonald of the South Arm, on 10th September, aged 89. He was a native of Ross-shire, Scotland, and an old resident on the Clarence River. For 15 years he served in the eldership. He was much esteemed in the Church; and was of a kindly disposition, whilst exemplifying the apostles counsel: “That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.” His declining health was noted for quiet cheerfulness, as he waited for the call to depart. He was one of the warm friends whom the writer of these lines missed keenly on

his last visit to the congregation. It is pleasing to note that one of his sons is also an elder, and that he left a widow, sons and daughters in the membership. Another friend of the cause passed away on 6th September, Mr. John Neil McAulay, at the age of 84, for many years enfeebled by paralysis. Patient and thankful for mercies given, he was ever rejoiced by devotional exercises, and showed concern for the state of the church and sorrow for those who neglected the ordinances of grace. He was among the pioneers of the district, and died at his residence on Warregah Island. He left a widow, who with son and daughters are members of the church.

A daughter-in-law of the last named of deceased ones, Mrs. Donald McAulay died also at Warregah Island, on 17th August, at the age of 37. She was the only child of Mr. James Campbell, of Maclean, a church member for several years. For several months she suffered much with Christian fortitude. Her husband mourns the loss of a devoted wife, and the loving mother of four children.

On the 8th November, also on Warregah Island, at the age of 24, Allister Anderson fell asleep. He was a son of elder Mr. Alex Anderson; and had been afflicted for 14 or 15 years with a most unusual trouble. He was remarkably gifted with engineering skill; and though bodily growth had been arrested, and even the arms were crippled, he surprised his friends by the machinery made – being unable to walk about. But what is more worthy of record is that a co-elder of his father writes: “he was a thorough Christian, and very well versed in Scriptural knowledge.”

Mr. George Oram died at his residence, Foley Street, Kew, on 14th November, aged 88. He was a colonist of 70 years. He was one of the Wimmera farmers who settled near Minyip; and was one of our elders whilst there, the church at Burreroo being attended by him. He was a worthy office-bearer, and of consistent life and conversation. He was a firm believer in what is called Calvinistic theology; and ever was ready, modestly but firmly, to attribute his spiritual change from man's natural state to the sovereign and Almighty power and grace of God. In his last letter to the writer of these lines with a contribution to church funds, he wrote: “I am waiting patiently for God's time to call me hence. His time is
me, than ever I thought or deserved. To Father, Son, and Holy Ghost be all the glory, praise and honour now and evermore: Amen.” He is survived by his wife and children settled.

Mrs. A. Beamond, a member of Geelong Church, passed away on 25th October. She suffered during the year from a paralytic seizure, and though sometimes better than at other times, and able occasionally to be in church she became worse, and confined to bed for a time before the end. Her hope in Christ alone was repeatedly expressed. She left a husband and married children.

The bereavements in the Church remind us of the plaintive words of a devout poet.

“The sheep are passing off each year;
And few lambs in the fold appear.”

ACKNOWLEDGMENTS.

Missions: Legacy of late Mr. K. Murchison, Geelong. £20 to S. African, and £20 to Spanish. Mrs. B. McDonald, do., to S. American. Miss Bell, do., £1 to Seoni. Mr. W. H. Reid, Sydney, £2 to S. African; £1 to S. American; £1 to Jewish; and 15/- to Students’ Fund. Mr. A. McKenzie, Narrandera, 10/- to Students Fund.

FOR MAGAZINE – New South Wales: Per Rev. W. McDonald, for Mrs. P. McPherson, Brisbane, 10/- to end of 1922; Mr. M. Murray, Leichardt, 10/- to Sept. 1920; Mrs. S. Robinson, Anna Bay 14/- to end of 1922; and 10/- for Mrs. L. Morris to end of 1916. Per Rev. W. H. Ramsay, 10/6 for Mrs. A. McPhee, Brushgrove to March 1924; 7/- for Mrs. Young, do., to end of 1922; and 3/6 for Miss F. McPhee, Grafton for 1922; 4/- for Mrs. Barner, to June 1923; and 4/6 for Mr. J. J. Robertson, Mullumbimby, for 1921; Mr. D. Anderson, Chatsworth, £1 to 1925; Mr. A. Campbell do., £1 to June 1924; Mr. A. Anderson, do., £1 to 1923; Mr. D. McAulay, do., 10/- to 1921; Mrs. J. N. McAulay, do., £1 to June 1927; Mr. D. Anderson, Southgate, £1 to 1923. Mr. H. McLachlan, Laurel Bank, £1 to 1927; Mr. N. McKinnon, Maclean, £1 to Sept. 1925: Mr. D. Gillies, Chatsworth, £1 to June 1922; Miss Case, Maclean. 10/- to June 1925; Miss McKenzie, do., 4/- to June 1924; Mrs. F. Fraser, do., £2 to 1925: Mr. J. Matheson, Wyrallah, £1 to 1920; Mr. A. N. McDonald, Maclean, £1 to 1925; late Mr. A. McDonald, South Arm, do., to 1922; Mr. W. H. Reid, Sydney 4/- to 1922; Per Mr. H. D. Andrews, Wauchope, £1 for Mr. R. McKay, E. Kempsey to 1926; Mr. G. H. Lindsay, £1 to Sept. 1924; Mr. D. Bain, 14/- to 1922; Mr. A. Bain, 13/- to 1923: Mr. J. Graham, junr., 8/- for 1922 and 1923; Mr. J. Harman, 28/- to 1922; Mr. A. B. Campbell 24/- to 1922; and 4/- each for six new subscribers to Sept. 1923. viz: Messrs. W. White, L. Andrews, J. Bain and Jno. Graham senr. Mr. C. Cameron, Marlee, 10/- to Sept. 1922. Mr. A. McKenzie, Narrandera, £1 to 1924. Victoria: Mrs. M. McLean, Hotspur, £1 to 1927; Mrs. D. McGilp, Minyip, £1 to June 1927; Mrs. D. McLean, Broadford, £1 to 1926; Mrs. Black, Geelong 4/- for 1924; Miss McGillivray, Mt. Doran, 4/- for 1922; Mr. D. McDonald, Geelong, 2/- for extra copies; Mrs. A. McDougall, Hamilton, £1 to 1926; Miss Douglas, Gritjurk 8/- to 1924; Mr. D. Cameron, Amphitheatre, 8/- to June 1923; Mr. J. McDougall, Minyip, 8/- to 1921; Mr. E. Cameron, Wagga Wagga, 3/- to 1922; Mrs. M. Baxter, Nagambie 3/- to March 1923; Mrs. S. Cameron, Hamilton, 4/- to 1924; Mrs. J. Lyall, do., 4/- for 1922; Mr. A. W. Wallis, Wallington, 10/- to 1924. South Australia: Mrs. Watkins, Prospect, 4/- to June 1923; Miss Sinclair, Unley, 4/- for 1923; Mrs. D. Hay, do., for 1922; Mr. H. Sinclair, Waikerie, 4/- for 1923.

Contributions, literary or monetary, are to be addressed to Rev. John Sinclair, F. P. Manse, Geelong.

NOTICES.

The Assembly of the Free Presbyterian Church will convene (D.V.) in St. George's, Castlereagh Street, Sydney, on the 3rd Thursday in February, next, a 7: 30 pm; when the retiring Moderator will preach. The various Committees are required to meet earlier to prepare their reports.

Donors to various funds are desired to give in their contributions to the local treasurer, or to the editor of the magazine, if not within reach of a congregational treasurer, so that the Assembly Treasurer, Mr. Jas. Ross, Palmers Island, Clarence River, N.S.W., may have them before the beginning of the next year. The funds are: Foreign Missions, Assembly Expenses, Students and Church Extension.

The Synod of Eastern Australia is indicted to meet in same place as the Assembly, on the 2nd Thursday in February.
Brief Notes of a beautiful discourse preached by the Rev. J. Sinclair at Communion Service held in St. George's Church, Castlereagh Street, Sydney, during the recent Assembly.

There is nothing in the whole of the world’s history that is a greater blessing to humanity than what the Apostle declares in our text – that Christ is preached.

I. **The gratifying fact that Christ is preached.** What a beautiful text – just Christ Himself – and what a glorious fact – He is preached! There is nothing greater that angels could announce than that Christ was the Saviour of men. This message stood before the world in all its illustrious supremacy. Christ was God over all, blessed for evermore. When Christ is spoken of, He is not always preached.

He is preached when the perfection of His person is unfolded. He was as truly perfect as a man, as He was, as God. He was every perfection in Himself, and the exhibition of the man in whom God was well pleased.

He is preached when His work is expounded to men. In eternity it was felt that there was nothing greater worth knowing. In the world there is nothing that can remove sin, but His blood can cleanse from all sin.

He is preached when His intercession is recorded. The Father would not withhold anything from Him. He was so well pleased with Him that he would
The General Assembly of our Church which met on February 15th in St. George's Church in Castlereagh Street, Sydney – one of the most historic centre in connection with Presbyterianism in New South Wales – was a notable one from a number of points of view. There presided over it one of the oldest and most esteemed ministers of our church. A very important decision was arrived at in reply to an overture regarding union from our brethren of the Presbyterian Church of Australia, and a substantial increase was noticeable in the givings of our people toward Foreign Missions.

The proceedings opened with worship conducted by the retiring Moderator, Rev. H. W. Ramsay, who preached a very fine and capable sermon from 1 Peter 3: 19-20. “By which also He went and preached unto the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah.” He said he took that text because a great many so called Protestant ministers were putting a Popish interpretation upon it. They assert that our Lord went down into purgatory and preached to spirits there. The text taught the opposite. It was to those living on the earth in the time of Noah that He went and preached to. The prison likely meant that prison whose doors will never be opened. The time of this preaching was not after the crucifixion and before the resurrection, but when once the long-suffering of God waited in the days of Noah. For one hundred and twenty years that long suffering was manifested, and we see how great it must have been when after that period only eight souls were saved. How comforting to know that we have a long-suffering Saviour! But we must not forget that there was a time when the long-suffering came to an end. The Roman Catholic Church had poor consolation to offer her bereaved. He had never heard of one of that persuasion ever remarking in connection with their departed that they were safe with the Lord. They could never say “To be with Christ is far better.” How sad.

At the close of his address the Assembly was constituted with prayer in the name of the Great Head of the Church. The retiring Moderator moved that the Rev. John Sinclair of Geelong be his successor. This was seconded by the Rev. S. P. Stewart and carried unanimously.

MODERATOR’S ADDRESS.

The new moderator addressing the Assembly said that he esteemed it an honour to occupy such a high position. It was a matter for great gratitude to God that we were able to meet once again. Although our ranks were not much depleted yet we could not but feel the blank caused by the death of our brother, the late Rev. W. N. Wilson. There was so much in him that was inimitable. He was so loving and gracious, and filled his place so well that he was deeply missed. When Stephen died, devout men made lamentations over him. We feel like these men in our sorrow. The church of God below has lost a faithful witness and we have lost a comrade in the truth. We are thankful to the Almighty for his noble testimony, his faith in God and his untarnished profession.

We are gathered as elders of both kinds, elders and ministers. Hitherto our meetings have been most fraternal. We are anxious to make them more spiritual. We know that we are a feeble folk. The conies are that, but have their dwelling place in the rock. We are feeble but not lost in the munitions of the Rock of Ages.

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We are likely to be asked to haul down our banner in favour of a larger union, but there is no reason why we should change. We stand where we have always stood. Our church goes right back to Apostolic times for its doctrine, mode of worship, and discipline. In these days it is well to be careful of new things. It has been said that what is new is not true and what is true is not new. The nearer we stand to Holy Writ the safer our position. It is something to be able to say that we have a constitution which cannot be assailed without assailing the Bible. Union is said to be in the air. But it can only be promoted by shutting one's eyes to the doctrinal divergences. If an attempt were made to make the basis accord with Scripture a storm would be raised that would soon wreck the proposal. What had become of the testimony of those noble men and giants of olden time who figured so prominently in the discussions on doctrinal differences? Are our modern men so clear in their thinking that these men must be regarded as fighting with mere figments of their imagination?

The concluding remarks of the speaker were very solemn as he acknowledged with deep thankfulness to God that our church was one in the faith and in contending for the Inspiration of Scripture, the Incarnation and other great doctrines of the Bible. He exhorted all to keep the Unity of the Faith and let the Spirit of God govern them as they transacted the business of their church as servants of the Great Lord, so that those words “Well done which none deserved but all craved might be applicable to each.

After the minutes had been read and confirmed, feeling references were made to the death of the clerk, the late Rev. W. N. Wilson. It was resolved on the motion of the Rev. M. C. Ramsay, seconded by the Rev. S. P. Stewart, that the moderator and the Rev. J. C. Robinson be appointed a committee to draft a memorial minute for insertion in the permanent records and a copy to be sent to Mrs Wilson. Devotions were then engaged in, when the Rev. S. P. Stewart led in prayer and committed the widow and family unto Him who has promised to be a husband to the widow and a father to the fatherless. The following is a copy of the minute drafted. “The Assembly agreed to place on record their lamentation at the great loss sustained by the death of the Rev. W. N. Wilson, clerk of the Assembly. They remember with much gratitude to God the useful services rendered by their late co-presbyter to the cause of the gospel during the period of 36 years since his ordination to the sacred office of the ministry, his incessant and cheerfully prosecuted labours in a large district, and his uniform courtesy combined with unswerving fidelity to the principles of the church which he loved for its inspiration of Scripture, the Incarnation and let the Spirit of God govern them as they transacted the business of their church as servants of the Great Lord, so that those words “Well done which none deserved but all craved might be applicable to each.

Mr. A. Cameron moved that a clerk be appointed at a salary of £10 per annum together with other incidental expenses, this was seconded by the Rev. W. McDonald and agreed upon.

The Rev. W. McDonald moved that the Rev. H. W. Ramsay appointed clerk, this was seconded by the Rev. S. P. Stewart and carried.

Mr. A. Cameron moved that a clerk be appointed at a salary of £10 per annum together with other incidental expenses, this was seconded by the Rev. W. McDonald and agreed upon.

The Rev. W. McDonald moved that the Rev. H. W. Ramsay appointed clerk, this was seconded by the Rev. S. P. Stewart and carried.

Correspondence was then read which included a reply from His Majesty King George to the address of loyalty sent from the church, fraternal greetings from the Free Church of Scotland, and an overture from the Presbyterian Church of Australia.

TRAINING OF MINISTRY REPORT.

The Rev. I. L. Graham presented this report and stated that Mr. Donald McRae whose case was considered at last Assembly had not yet come to accept the principles of the church, and consequently had not resumed his studies.

Mr. Joseph Harman had had his studies interrupted during the year owing to ill health, but it was trusted that he would soon be able to resume work.

The Committee regretted that since last Assembly it had not heard of any other young men whose thoughts had been turned definitely towards preparation for the ministry of our church. It felt that the want could only be satisfactorily overcome by greater spirituality in our congregations.

The income for the year amounted to £37/0/9 to which was added £39/10/10, brought forward from last year, thus making a total of £76/11/7. The expenses were £41/9/6 thereby leaving a credit balance of £35/2/1. All detailed financial information of this fund and others appears on another page.

The Rev. S. P. Stewart said that a number of the younger ministers of the church had been recruited from his congregation. Rev. W. McDonald felt sure that if the right stamp of students — those fully consecrated to the Lord and true to His Word — were forthcoming there would be no difficulty about raising funds for training purposes. The report was adopted on the motion of Rev. S. P. Stewart, seconded by Mr. Harrison.

WELFARE OF YOUTH REPORT.

Rev. H. W. Ramsay, the Convenor of the Welfare of Youth Committee, had charge of this report which showed that the work amongst the young for the year had been carried on with a certain amount of success. Eight had gained the lowest certificate for knowledge of the first thirty nine questions of the Shorter Catechism, and two for knowledge of the whole catechism. A total of fifty certificates had been gained for B Division since the inception of the scheme and twenty-one for A division. A great step forward had been taken in connection with the training of the young by the work of Miss Sinclair through her Scripture Correspondence Class and a scheme of Sabbath School lessons, both of which appeared in the Magazine.

The following recommendations were agreed upon, that Miss Sinclair receive the hearty thanks of the Assembly for the great amount of labour she has displayed in connection with the welfare of the young; that the thanks of the Assembly be accorded to all who contributed to the expenses of these schemes; that the Assembly recommend the procuring of more certificates similar to those issued, that the parents of our church be urged upon to see that their children receive regular instruction in the Scriptures and catechism, and that they be specially asked to see that no secular studies be allowed to crowd out the study of God’s Word; that all the young people of our church be urged upon rigidly to refrain from secular studies on the Sabbath Day and to devote a portion of that day to the study of the Scriptures in private, besides attending on the means of grace; that Bible classes, fellowship associations and classes of a similar nature be founded wherever opportunity occurs. Rev. J. C. Robinson thought Miss Sinclair’s scheme was a good one and he was sorry that all the Sabbath Schools did not make use of it. Rev. S. P. Stewart recorded that amongst the Sabbath Schools in his district a very successful one was being carried on at Mount George. Mr. A. Cameron said that he had a great interest in the children and thought that the ministers of the church should urge upon the
parents to send their children to the Sabbath Schools. He moved that the ministers, from the pulpit and elsewhere, be asked to impress upon parents and guardians of children the need of sending those under their care to their own Sabbath School, and wherever children could not attend their own Sabbath School that the parents should be the teachers in their own homes. This was seconded by Mr. McFarlane and carried. The Rev. M. C. Ramsay moved that annual statistics of Sabbath Schools be embodied in reports. Mr. McFarlane seconded the motion which was carried. Mr. McDonald, who spoke as an old teacher, thought the lessons drawn up by Miss Sinclair excellent, both the matter and arrangement were good. He had heard of some of our children being accused of being Pagans because they did not attend other Sabbath Schools when beyond the reach of their own. Mr. McFarlane said that he would like to see a uniform scheme of Sabbath School lessons drawn up for the use of our children. He thought the Assembly should go into the whole question. As a result of his remarks a committee was appointed consisting of Rev. H. W. Ramsay, Rev. J. C. Robinson, Mr. McFarlane and Mr. Anderson to see what could be done in the matter. The outcome of their deliberations was a motion moved by the Rev. I. L. Graham embodying their report, that a four-paged leaflet be issued monthly suitable for children who are able to read, and that it contain a plan of Scripture lessons for each Sabbath of the month, texts with place where found, catechism questions and portion of psalm for memorising, also brief notes on the lessons elucidating the subject for the day. This was seconded by the Rev. M. C. Ramsay and carried. The publication of this leaflet was left in the hands of the Rev. J. C. Robinson.

**CHURCH UNION.**

The consideration of this subject arose through an overture of the Presbyterian Church of Australia requesting that a Committee from our church be appointed to confer with them regarding the matter.

The Rev. W. McDonald moved that the Rev. S. P. Stewart, Rev. J. C. Robinson and Rev. M. C. Ramsay be appointed a committee to draft a reply and report to a later sedentum. This was done when the following reply moved by the Rev. J. C. Robinson seconded by the Rev. S. P. Stewart was unanimously agreed upon. “In reply to the overture from your Assembly regarding union we wish to state very respectfully that whilst appreciating your commendable desire for the closer union of the Christian Churches, we deeply deplore the differences in doctrine, worship, and practice are becoming increasingly great. The inspiration, Inerrancy, and Supremacy of the Old and New Testaments; the Essential Deity of our Lord and His Vicarious Atonement as declared in His own Word, we regard as fundamentals of the Christian faith and any divergence from them as to the purpose for which Christianity exists. Our Assembly is agreed that until your General Assembly has declared its unqualified belief in the vital doctrines no good purpose can be served by conferring about the subject.

In speaking to the motion Rev. J. C. Robinson said that he thought it was one of the most important matters before them for consideration. He believed that they were in a position of being able to contribute something toward this question. The serious departure from the truth, especially the larger churches could not but make them feel deeply thankful to the Almighty that so far they had not been drawn into the union. It was a significant fact and a tribute to the principles of our church that the higher criticism was destroying so many religious bodies today was not countenanced by any of our ministers.

The Rev. S. P. Stewart described the attack of the Moderator of the Presbyterian Church upon the foundation truths of Scripture as open Unitarianism and Pantheism. The fact that it elicited high commendation from a leading Unitarian in the city of Sydney of many years standing was sufficient to make men pause and think. He was surprised that the Assembly heard that address by the Rev. John Edwards and made no protest against it. It was beautifully indefinite. A church that could embrace such views would be no help to them.

Rev. H. W. Ramsay questioned whether there was a vital principle upon which both churches were perfectly agreed.

Rev. W. McDonald said much of the teaching in the other churches made a straight road to Socinianism. He liked the phrases Inspiration, Inerrancy and Supremacy of Scripture, they counteracted the false doctrine taught of the supremacy of conscience.

On the motion of the Rev. S. P. Stewart, seconded by Mr. McFarlane, the letter as drafted was to be forwarded to the Presbyterian Church.

**MAGAZINE REPORT.**

The Editor, Rev. J. Sinclair, convener of the Committee furnished this report and stated that 930 copies of the magazine were issued each quarter. The total income for the year amounted to £10/4/17/11 and the expenditure £87/19/1, thus leaving a credit balance of £16/18/10. A general discussion upon this report revealed a desire by most present for a monthly issue of the magazine.

Rev. M. C. Ramsay moved that the “Australian Free Presbyterian Magazine” be issued monthly and that the annual subscription be increased to five shillings. This was seconded by the Rev. J. C. Robinson and carried.

The Rev. J. C. Robinson then moved that the financial part of the magazine be separated from the Editorial and that the General Treasurer of the Assembly be appointed treasurer of the magazine fund, seconded by the Rev. I. L. Graham and carried.

Rev. J. C. Robinson also moved that the moderator whilst abroad be asked to make enquiries as to the procuring of Bibles and Psalm books suitable for use in our church. This was seconded by the Rev. M. C. Ramsay and carried.

**FOREIGN MISSIONS REPORT.**

The Rev. J. Sinclair, convener of this committee presented the report which stated that the donations for the year revealed an increase of £19/13/6. This fund had benefitted to the extent of £40 from a legacy bequeathed by the late Mr. K. Murchison of Geelong. Altogether subscriptions amounting to £211/12/4 had been received of which sum £130/5/7 had not been allocated to the various Missions. The committee regret that no application had been received for work in the Foreign field.

The following recommendations were agreed to, that the convener be instructed to write a letter to every deacon’s court of the church appealing for Mission workers, the letter to be read from the pulpit that the unallocated portion of last year’s contribution be given as follows: South African Mission, £50, South American Mission, £50 Seoni Mission £30/5/7; less cost of draft. It was moved seconded and carried that the amount on hand for Jewish Missions be left in the hands of the moderator for disbursement after he has made further enquiries regarding Jewish Missions.

**CENTRAL SUPPLEMENTARY SUSTENTATION FUND.**

The report of the committee of this fund was presented by the convener, the Rev. J. C. Robinson. It recorded the fact that a considerable advance had been made towards carrying out the wishes of last assembly in endeavouring to put the scheme into operation. All the desires of the Assembly had not been realized, but a considerable improvement had been effected
The committee found that only two congregations were liable to be called upon for a levy of 20% as set forth in the rules and regulations relating to the fund. These congregations namely: Maclean and Geelong; both of which had made considerable contributions to the fund, but, the amount received did not reach the sum expected by the Assembly, yet, nevertheless it contributed a substantial increase to the fund. The sum of £12 was received from the former and £12/10- from the latter. These amounts together with a balance of £17 on hand from last year augmented the fund to £41/10/.

On an amendment moved by Mr. A. Cameron, seconded by Rev. W. McDonald this amount was agreed upon to be equally divided between Grafton and Hastings congregations.

It was agreed also on an amendment moved by the Rev. J. C. Robinson that the Rev. I. L. Graham be appointed a delegate to visit the various congregations in the interests of this fund, to explain its working and organize it wherever necessary. This was seconded by the Rev. H. W. Ramsay, and carried.

During the discussion on this fund Mr. Donald McDonald of Geelong, intimated his intention of donating £5 to the expenses of the fund. This statement was received with applause. On the motion of the Rev. I. L. Graham, Mr. McDonald was thanked for his generous contribution.

WIDOWS' AND ORPHANS' FUND.

The mind of the Assembly having been manifested for the need of a Widow and Orphans Fund or something of a similar nature, it was moved by the Rev. I. L. Graham, seconded by the Rev. M. C. Ramsay, and carried that a Widows and Orphans committee be appointed with power to take action whenever need arose.

CHURCH EXTENSION FUND.

The report of this committee was in charge of the convener, the Rev. I. L. Graham. It opened by referring to the severe loss sustained by the whole church, and particularly by the Hunter River congregation by the death or the late Rev. W. N. Wilson. His devotion to the Free Church cause, his tenacity of purpose, causing him to press on through difficulties from which most would shrink and his splendid Christian spirit all made him a force in the church which by his decease is now the poorer. It also recorded that the Barrington charge had been amalgamated with the Hunter River, and that the Rev. H. W. Ramsay had been able to give four Sabbaths at different periods to the Brunswick and Richmond Rivers. He preached at Coraki, Ruthven, Lismore, McLeans Bridge, Byron Bay and Mullumbimby. He reported that the people on the Brunswick River desired to have the sacrament of the Lord's Supper observed in their midst, and an elder elected and ordained, also that a stipend fund had been organized by them. His own congregation was willing to release him for two Sabbaths in every two months, to minister to the needs of the people in these scattered areas, but it was expected that the people visited would assist in the support of the Grafton minister.

During the year a visit had been paid to Adelaide by the Rev. J. C. Robinson in connection with the Presbytery of Victoria. Hopeful signs were noticeable for the resuscitation of the cause there. A report of this visit appeared in a recent issue of the magazine and need not now be referred to. The committee promised to keep the interests of this congregation before them and render ministerial supply whenever possible.

The financial statement revealed that a credit balance of £101/17/9 was brought forward from last year. The income for the present year amounted to £29/5/6 making a total of £131/3/3. The expenditure was low being £6/3/10 thus leaving a credit balance of £124/19/5.

A recommendation of the committee “that where ministers with settled charges do church extension work, they be allowed reasonable travelling expenses for their supply when necessary, in addition to the allowances decided upon at last Assembly,” was moved, seconded and agreed upon.

RELIGION AND MORALS.

(Deliverance prepared by Rev. J. Sinclair.)

The testimony against irreligion and loose morals is more needed than ever, when decadence from Biblical doctrines and practices increases, and the moral behaviour of the community grows worse. That the visible church and the world are not improving, in the Divine sense, is so apparent that there is no need to argue about it. And that both are declining if viewed from the Biblical standpoint, many in both spheres regretfully acknowledge. Our task becomes increasingly unpleasant therefore, when dealing with this subject. Yet the great duty to witness against evil in doctrine and conduct is a charge to the Church of Christ. One of our Lord’s commendations of the Church of Ephesus is given thus: “Thou canst not bear them which are evil.”

We have still to deplore the corruption prevailing in Divine worship. The introduction of musical instruments, instead of being a help as its introducers held has become a hindrance, so that the organ and the choir have assumed a prominence, with soloists, duets, quartettes, etc. that the proclamation of the Gospel, has been obscured, and concert performances are held in the place that should be given to the worship of Almighty God who declares that He will not give His glory to another. It is also deplored, in this connexion that the ousting of the inspired Psalms used by the Old and New Testament worshippers has led even to the use of hymns of men and women who held most conflicting religious opinions.

It is a sign of the times that along with the widest divergences tolerated in the largest churches, there is a clamant appeal for union. One argument used for this is, that there is no difference in their doctrines. It seems strange that they have taken so long to find this out, if it be true. Strange that they have been so long separate without discovering that there is no reason for it. Ordinary people will ask, what were the great leaders of the past fighting for, when modern leaders see no reason for contention? But are there no doctrinal differences? The fact is that the most vital doctrine of grace, does not require to be held by the churches seeking coalition. The there are no doctrinal differences preventive of a general union can only mean that there is no discipline of heretics now and that the latitude allowed in the denominations craving union is to be engrained in the big church of the future. But what then becomes of the Apostolic injunction to "contend earnestly for the faith once delivered unto the saints” For such coalition involving the alliance of truth and error the Saviour did not prepare. “contend earnestly for the faith once delivered unto the saints” For such coalition involving the alliance of truth and error the Saviour did not pray that He prayed: “That they all may be one, as Thou, Father, art in Me, and I in Thee.” The minority of opponents to union in the negotiating churches make it clear that they see that truth is to suffer if this union be consummated; whilst the fact is that the leaders cannot face a serious interpretation of Scripture without the danger of “falling out by the way.”

The profanation of the Lord’s Day continues to cause great grief to pious people. The irreligious portion of the community disregard the duty and privilege of a well-spent Sabbath and seem oblivious to the Divine origin of the day of rest, which man would not have but for
the moral law of God. It is significant that with greater liberties and shorter hours of work, Sabbath desecration has increased; which proves the hollowness of former arguments for facilities for it. Demonstrations of a religious and philanthropic character are often marred by displays that collide with due regard for the sacredness of the day; as if a good purpose excused the methods adopted. The rebuke of the Lord is applicable very often: “Thou savourest not the things that be of God, but the things that be of men.”

It is not to be wondered at that when people forget God they become morally worse. The neglect of public worship, and the exercises of worship in the home; the excessive love of pastimes, and amusements; and indifference regarding matters of everlasting importance, are things that grieve us. But the prevalence of social evils, sexual vices, conjugal unfaithfulness, and different features of “covetousness, which is idolatry,” with frequent acts of moral turpitude that shock even people who show no concern for the honour due to God, force us the Scriptural indictment that “the whole world lieth in wickedness.”

ORGANIC UNION.

The Rev. W. McDonald gave in a report of a committee which waited upon a solicitor regarding the possibility of effecting an organic union of the Free Presbyterian Churches of the different States. He stated that the legal opinion received both now and on two previous occasions was that it could not be carried out. The Rev. S. P. Stewart then moved that the committee be re-appointed for the purpose of securing any additional information which might come to light during the coming year.

ASSEMBLY EXPENSES FUND.

The Rev. J. C. Robinson in submitting the report on this fund said that the committee regretted that the amount collected fell much below what was expected. Altogether £27 had been received. The expenses of working the fund amounted £1/10/6 thus leaving a balance of £25/9/6 which it could readily be seen was inadequate to pay the ordinary expenses of the Assembly together with that of the delegates, which were usually met from the fund. The general treasurer of the church thought some misunderstanding existed in regard to this fund as a number of contributions to the Synod Expenses Fund, amounting to £16/14/6, were received by him, and forwarded to the treasurer of the Synod of Eastern Australia. The committee suggested that it would be a considerable advantage to those in charge of this fund and to all the committees of the church if the General Treasurer could be present at each Assembly. The Rev. I. L. Graham moved that the General Treasurer of the church be given a seat in the Assembly, and to whom the Assembly wish to entrust the funds. He also moved that Conveners of committees be instructed to send out appeals for funds not later than 1st May. This was seconded and carried.

It was resolved on the motion of the Rev. W. McDonald that a standing committee on Distinctive Principles be appointed and instructed to draft the Doctrinal Testimony of our church, and to report to next Assembly, such committee to consist of the Moderator, the Rev. I. L. Graham and the Rev. J. C. Robinson, this was seconded by Rev. S. P. Stewart and carried.

On the motion of the Rev. H. W. Ramsay, seconded by Mr. McDonald, the Editor of the Magazine was asked to revise his article on “The Widening Differences between the Free and the United Presbyterian Churches” in order to meet present circumstances and reprint the same in the magazine.

Rev. W. McDonald moved that the Moderator be asked when in Scotland to bring before the Colonial Committee of the Free Church of Scotland the need of ministerial help in Australia and be authorised to bring one or two young men out with him if procurable.

The Rev. I. L. Graham moved, and it was seconded by Rev. M. C. Ramsay and carried, that the Assembly express its sincere sympathy with Mr. and Mrs. Alex. Anderson in their recent bereavement.

The Rev. I. L. Graham also moved that Conveners of committees be instructed to send out appeals for funds not later than 1st May. This was seconded and carried.

The Rev. W. McDonald moved that the clerk be instructed to write to the clerk of the General Assembly of the Free Church of Scotland acquainting him of the fact, that the Moderator of our church has been appointed a delegate to the Assembly of the Free Church of Scotland in May next, and that our Assembly would view with pleasure the prospect of a visit from a delegate of their church.

PERSONNEL OF COMMITTEES FOR 1923.


Assembly Arrangements Committee: – The Moderator, Clerk, and conveners of Standing Committees, with the clerk as convener.

General Treasurer: – Mr. James Ross, St. Kevins, Town’s Road, Rosebay, Sydney.

WELCOME AND FAREWELL.

A very pleasant function took place in Sydney on February 21st, at the conclusion of the Assembly sittings, when the Rev. T. M. McClean, who, during the Assembly meetings returned from a trip to Ireland – his native land, and the Moderator, Rev. J. Sinclair, who in the near future contemplates a trip to Scotland the land of his birth, were entertained at tea by the members of the Assembly and lady friends, after which an adjournment was made to St. George’s Church where the former was welcomed and the latter farewelled.
The 100th Psalm having been sung and prayer offered by the Rev. J. C. Robinson. and an appropriate portion of the 107th Psalm having been read by the Rev. I. L. Graham, the chairman, Rev. W. McDonald said that they were met for a twofold purpose, the one was to welcome the Rev. Mr. McClean, who had just returned from Ireland, and who they

a pleasant trip across to Ireland visiting New Zealand, Suva, Fiji, Honolulu, Vancouver, The Rockies, Winnipeg, Detroit, Toronto, Niagara Falls, Buffalo, Boston and New York. He also had had the privilege of meeting with Dr. Gordon (Ralph Connor) and hearing him deliver a very simple gospel sermon. During the whole journey across the Continent of America he did not

were all pleased to see was well and happy, the other was to wish God speed to Rev. Mr. Sinclair who was about to take a trip to Scotland. He remembered the first time that he met Mr. Sinclair. It was on the 27th day of March, 1877, the day after he himself had been inducted to the Hamilton charge. For fifty five years Mr. Sinclair had laboured in the gospel. He reminded him of Moses whose eye was not dim nor his natural force abated. He was a gracious minister possessing both the gifts and graces for preaching.

The chairman then asked the Rev. H. W. Ramsay, the moderator of Rev. T. M. McClean's congregation in his absence, to address a word of welcome to Mr. McClean. Rev. Mr. Ramsay said, that the one thought which was uppermost in the minds of all was profound thankfulness to God that our brother in the Lord had been brought back safely to us. The elders of Maclean congregation had done nobly in their minister's absence. Each one had stood loyally to his post. On behalf of all he extended a warm welcome to Mr. McClean.

Mr. Alex Anderson, an elder of the Maclean congregation was then called upon. He said that the people were all anxiously looking forward to Mr. McClean's return. They esteemed their minister very highly, and loved to have his ministrations. He was especially good in time of sorrow. They felt pleased to welcome him back to Australia.

The Rev. T. M. McClean in replying said that he remembered the kindly words spoken at his departure. Maclean and Chatsworth held a place in his heart that seas could not wash out. He considered it a duty to go back to see his aged mother as promised. He had had see one individual under the influence of drink. His own country, Ireland, was in an unhappy condition, millions of money were being wasted in destruction of property. A natural crop was being reaped from the seed sown. What was happening was the fruit of what was being taught. In Scotland the brethren gave him a hearty welcome. He addressed the Free Church Assembly, met and was entertained by the Rev. James Henry, (applause). On the way back he visited Gibraltar, Toulon, Naples, Port Said, Colombo and the Australian ports. At no time did he feel nervous. During the whole time he could not help but think of the wondrous work of God and the need for the glorious gospel. He thanked all who ministered to his congregation during his absence including the beloved team of elders which he had, and who were not afraid of work.

Mr W. H. Reid was then called upon to make a presentation to the Rev. J. Sinclair. He said that he felt honoured to occupy that position. Mr. Sinclair was an able and worthy representative to send to the Free Church of Scotland. It was fitting then he should go and as moderator of our church. He said that nothing but good could come of the visit. Words failed him to express the extreme affection and esteem with which he was regarded by our people. He had great pleasure in handing Mr. Sinclair a cheque for £326/10/-, which had been cheerfully and willingly subscribed by the donors.

Rev. S. P. Stewart said that he first met Mr. Sinclair in 1877. In that year he (Mr. Sinclair) paid a visit to Sydney and preached from the text “This child is set for the rise and fall of many in Israel, etc.” He had had a singular career because of his youth in official life
as a clergyman, and because of the extraordinarily long period of fifty five years preaching the gospel. He preached because he loved the gospel. All who knew him respected, admired, and loved him. They would pray for him and follow him in his journeys with their best wishes. Mr. D. McDonald, the representative elder from Mr. Sinclair’s congregation said that he was held in high esteem in Geelong. They all felt pleased that he was taking this holiday, and trusted that he would be much benefited by it, they were delighted that it was as the moderator of our church that he was going.

Mr. John McFarlane, Hamilton, also wished him a pleasant and prosperous voyage. Mr. Sinclair had done much towards the settlement of the present minister in Hamilton, and it was due to his efforts also that the Rev. T. M. McClean was stationed there for a time. He spared no pains whilst acting as their interim moderator.

The Rev. Mr. Sinclair replied, saying that he thanked them for their extreme goodness in wishing him to take the voyage, and for the precious piece of paper which made the trip possible. Some references had been made to his youth and old age. After five years of ordinary education and at twelve years of age, he and the late Mr. Buttrose began to study under the Rev. James Benny, for whom he had the highest esteem. His first charge was at Yankalilla, a field of labour extending over an area of 300 miles by 200. At the age of 17 years he was settled over this congregation. He remembered as a boy standing at the door of the church at Yankalilla, when an old Methodist local preacher who was in Parliament and was later glad to get out of it, came up to him and remarked, “There would not be many here today. They would not likely come to hear you, as you are only a boy.” He was not disappointed at the remark but thought perhaps there was some ground for it. However, they had a fair attendance. He had also seen something of the other end of life, that period had given him time for reflection regarding his own shortcomings. He often wondered at God’s graciousness to him and how patiently the people had borne with him. He had pleasant recollections of the chairman, and his esteem for him had grown with age. It was a joy to him to come in contact with the brethren at the Assembly. He felt that it was time the Free Church of Scotland sent a delegate out to us. On this account he had a hesitancy about going, but, the hesitancy was overcome when he realised that the Assembly was unanimous, and that he required a rest; besides it would be a great joy for him to be one day in the Assembly of the Free Church of Scotland. He again thanked all for their kind remarks, generous gifts and promises of their prayers. The singing of the 121st Psalm and the benediction brought the meeting to a close.

A PRAYER MEETING FOR RAIN.

The evening of Tuesday, 20th February, during the Assembly sittings was devoted to humiliation and intercession in connection with the prevailing drought. All the members of the Assembly took part, either in prayer or by the reading of well chosen and appropriate portions of the Word. There was a good attendance of the general public and an earnest petition went up to the Throne of Grace. Some felt that the prophet Joel expressed the case when he wrote such words as the following: “The merit is cut off before our eyes,” “the seed is rotten under their clods,” “The beasts of the field cry unto thee: for the rivers are dried up,” whilst others held fast of the precious promises, and particularly one in Deuteronomy where our Lord is speaking unto His people, “It shall come to pass if ye hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him

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with all your heart, and with all your soul that I will give you the rain of your land in due season, the first and the latter rain that thou mayest gather in thy corn, and thy wine, and thine oil and I will send grass in thy fields for thy cattle; that thou mayest eat and be full.”

CHURCH UNION.

The following appeared in “The Daily Telegraph,” Sydney, of March 3rd. a few days after the deliverance regarding union was moved in our Assembly.

“In publishing the reply of the Free Presbyterian Church Assembly to the overture from the Presbyterian Church in Australia regarding union, as reported in this column last Saturday the Methodist makes some ominous comments.

'We are in favour of union,' says the editor, 'and our church has voted consistently for it since the first overtures made to us from the Presbyterian Church in 1904, but we feel bound to say that we believe a large number of our ministers and people are beginning to take the same view as our Free Presbyterian friends are taking. They have read what has been published in the daily press which has made them doubtful as to the wisdom or rightness of uniting with a church whose leaders are so indefinite in their views. We feel it our duty to refer to this having met with so many whose opinions have been seriously affected by the correspondence referred to.

It is nearly nineteen years ago since the overtures were first made to our Church, and in looking over the report of the joint committee as contained in the minutes of general conference of 1904 we are wondering if some of these leaders would now subscribe to the doctrine on which both Presbyterians and Methodists were agreed then.”

THE PSALMS.

The Psalms – a jewelled cluster
Rich precious stones unfold,
In them God's own old doctrine
Lies chased in purest gold.

With pearls of comfort gleaming
Amid the gems of prayer,
Fresh beauties aye come streaming
From out their casket rare.

The Psalms – a field of promise;
A Paradise of fruit,
Filled with delights of Heaven,
Where wearied souls recruit.

Where God’s own light is gleaming
Far o’er the sea of Time,
Fresh beauties aye come streaming
From out their depths divine.

The Psalms – of grace a mirror,
Where God’s own face is seen;
Amid the joys and sorrow
The Prince of all between.

And through the clouds come gleaming
In dark temptations day,
The needed help aye streaming
To light the homeward Way

The Psalms – a cry of sorrow
The Psalms – a song of praise,
Where God from depths of sadness
To heights of joy doth raise,

And sets the feet where gleaming
The light of Heaven falls,
And grace comes ever streaming
From out the jasper walls.

MISSIONARY NEWS.

Letter from Miss McLeod, Seoni.

Dr. MacKay and I have recently returned from a tour among the villages in the Northern part of the district, the farthest away villages which we visited being more than fifty miles from Seoni (town) Radhabai, the Bible-woman who accompanied us, went by bullock-tonga, our baggage went by cart, and we ourselves cycled. On the morning we started, as we were ready to set out, Miss O'Donel (head mistress of the Boys High School) appeared in her Ford, and offered to take us as far as Chhapara, so our bicycles were roped on, and we were soon seated in the car, and we accomplished the first 21 miles of our journey in great ease. Chhapara is one of the Mission out-stations, where there is a Boys School. The wives of the two teachers are Zenana workers, and, on the afternoon of our arrival, we went with them to some of the houses which they are in the habit of visiting. The following day was Sabbath, and service was held morning and evening in the house of Puran, the head-master, he himself conducting it. The teachers and their families, along with our little company from Seoni, formed the congregation, and, after the evening service several of those present engaged in prayer.

On Monday morning we left for Lakhnadaun, 18 miles further north, halting at Ganesh-ganj, a village about half-way. Here a woman, whose house was by the roadside, invited us to have a rest and, after a talk, she willingly conducted us to the house of an old Seoni school pupil who came to live in this village after her marriage, and who now has children of her own. A crowd of women and children soon gathered around as we sat on a bedstead at the door of Gom-phti’s little house, and they sat on the ground and listened while we told them about some of the “Words of God” which Gompti used to learn in the Mission School in Seoni. Gompti herself, we were sorry to find had forgotten everything, and she is only one among many who have received Bible instruction in school but have forgotten all, because there is no one to follow up the good work in their homes. They learn to read in school, but they gradually lapse again into illiteracy, and are not able to read the Bible for themselves. (The only grown-up women we met on this tour who could read, and to whom we gave Scriptures leaflets, were the teachers in two Government Girls Schools, and one or two of our own old Zenana pupils). While we were speaking to these women, Radhabai arrived, and also the medicine box and we went on to the other end of the village and had a meeting with the women there, after which Dr. MacKay gave out medicine. When we got out of the village, and had left behind us the crowd of boys who escorted us to the main road, we sat by the wayside and had a tealess tea, and then proceeded on our way to Lakhnadaun. The Dak Bungalow here was our headquarters for the next ten days or so (these houses are erected for the use of travellers and Government officials, and a man servant is in charge).

We had intended visiting the small villages in the neighbourhood of Lakhnadaun, but we found that we had not chosen a suitable time of year, as the women were nearly all busy in the fields at this season. Having visited one or two villages and discovered the state of affairs, we decided to go to several larger villages, which were further afield, but where we would have opportunities of speaking to greater numbers of women. Kahani, 14 miles away, was the first we went to, and we stayed in the bungalow there for two nights. Kahani is also an out-station of the Mission; two young men are stationed here as catechists, or preachers, and their wives are Zenana Bible women. Our arrival was unexpected, and we found that the catechists – Moti and Kodhu – were away at a distant village preaching. Next morning they took us to a village where there is a family of the blacksmith caste, who seem to take an interest in the teaching. Practically the whole village assembled in the roomy verandah of a central house, and first Radhabai spoke to the women, as they sat at one side, and then Moti addressed the men. It was the first time in my experience in India that non-Christian men and women assembled together in this way and were addressed by both catechist and Bible woman (These “meetings” with the village women are very informal gatherings – the Bible woman and we sit on a bedstead in a verandah or courtyard, while the women sit on the ground in front of us, and we try to tell them the Gospel story). Radhabai is the oldest of the Seoni Bible women, and she is a warrior. She has a good way with the village women, and they take to her. She walks up the village street, calling to them as they look out at their doors, “Come and hear the Word of God. We bring you medicine for body and soul.” After each meeting the women have an opportunity of consulting the doctor and getting medicine, and, sick or well, the whole crowd generally remains. Patients tell their symptoms, and are examined in front of everyone. It is a strange experience for a doctor newly out from home, but the women think nothing of it. Everything is done publicly in India, and what would really alarm them would be to be taken aside quietly or taken into the house. It would seriously alarm the inmates of the house too, for were the doctor accidentally to touch their water-pots, or cooking utensils, they would be out of caste. In the afternoon of this day we had a meeting for prayer in the catechists’ home, after which we went with the Bible women to visit in Katani village. Dr. MacKay had a busy time seeing patients in Moti’s verandah. Their house faces the market place, and, as it was market day, a number of village people had come in to buy and sell and hearing of medicine, they found their way to the place where, it was being given out.

Another village which we visited was Dhooma about 12 miles south of Lakhnadaun. Here we discovered a young woman who last year was a Zenana pupil in Seoni, and we were pleased to find how much she remembered of the Bible teaching she had received. In this village, though, she is far away from any Christian teacher.

We also visited Adegaon, a large, out-of-the-way village, where no workers have ever been stationed. We looked up relatives of a family whom we know in Seoni (some of them are
inclined towards Christianity), and when Radhabai arrived we had a meeting in another part of the village. We were surrounded by such a crowd of curious but not unfriendly boys, that it made it difficult for some of the women to get near us. We spent Sabbath in Lakhnadaun, and had a meeting morning and evening, in the house of the only Christian family there. We were only a little company, and there was no preacher, but that family – far off among the heathen – felt it privilege to meet again with fellow Christians for worship and prayer.

Lakhnadaun is a large and important village, and it has been selected as a suitable centre for the Free Church Mission. There are no Christian workers stationed there at present – nor at any of the villages in that northern part of the district, except in Kahani. A tour such as we have had leaves one with a sense of burden as one realises afresh how many there are in these distant villages who never hear the Gospel (The Seoni district has a population of over 300,000). The women, after they get over their first feeling of fright, are very kind and friendly. Some of them are curious, and some attentive, and some frankly careless, but all are profoundly ignorant as regards the things of God. “We have no understanding,” they sometimes say: “We are like the beasts.” An occasional visit makes little impression: what is needed is regular teaching, and this they cannot have for “the labourers are few.” “How shall they hear without a preacher?”

There are friends in the Australian Church who are very mindful of the work here, and we wonder if that day will not come when labourers will be sent forth from that Church to this portion of the harvest field.

St. George's Women’s Missionary Society has now entered upon its third year of work. In looking over the year recently closed the Society has much reason for thankfulness to the Giver of all good for the measure of success achieved. Friends have generously responded to calls made upon them and members have worked assiduously for the furtherance of the Mission cause.

At the outset of the last year it was agreed amongst the members of the Society that an effort should be made to attain the sum of £50 for remittance to the Free Church of Scotland for the support of Foreign Missions in their various centres of action. The objective has been reached and £50 was passed to the Assembly as a result of the Women’s Missionary Society’s efforts.

During the year, through the kindness of Mr. and Mrs. J. Still, a Missionary afternoon was held at their home at Chatswood. There was an interesting number present, and as a result of the gathering, a substantial sum of money was received, together with numerous gifts for the boxes which the Society has also sent to South America, South Africa and India. The following is a list of the contents of these parcels:

**S. America:** 17 dresses, 4 rompers, 1 boy’s suit, 1 boy’s knickers, 3 petticoats, 4 knickers, 2 woollen coatees, 1 pair booties, 2 hoods, 3 shirts, 1 pair braces, 12 pieces material, hospital bandages, tape, writing pads, 2½ dozen pens and pencils, 15 Gospels in Spanish, envelopes, exercises, rubbers, needles, pins, buttons, cottons, soap, handkerchiefs, 1 doll.

**S. Africa:** 1 boy's suit, 2 knickers, 2 braces, 3 shirts, 13 dresses, 1 petticoat, 1 coat, 1 hat, 17 pieces material, handkerchiefs. 2½ dozen pens and pencils, ribbon, cotton, needles, buttons, rubbers, writing pads, envelopes.

**India:** 5 dresses, paper, envelopes, picture post cards.

In entering upon a new year of work, St. George’s Missionary Society appeal to the ladies in sister congregations to endeavour to form branches in their own districts, with the hope that the Free Church in Australia may ere long be able to support a Missionary of its own in at least one of the foreign fields. The Society also prays that the Lord of the harvest may put it into the hearts of some of our younger members to give themselves first to the Lord and then to His work in those benighted lands, till earth's remotest nation has learned Messiah’s name.

**CORRESPONDENCE BIBLE CLASS.**

Work for March, April, May should be sent in by end of May.

**Junior: Not yet 14.**

April – From chapters 16, 17, 18 of Acts (Paul's second missionary journey)
(a) Write an account in your own words about Paul and Silas in prison.
(b) Why were the Christians in Berea commended?
(c) Quote Paul's words to the Jews in Corinth when they refused his message.
(d) Name four persons who became converts during this missionary journey.

May – From chapters 19 and 20 of Acts –
(a) Write an account in your own words of the incident which led to the Ephesians burning their books of magic.
(b) Write 3 or 4 lines about each of following – Diana, Demetrius, Gaius, Eutychus. What did Paul say he had taught the Ephesians whilst living among them.

June – From chapters 21-27 of Acts –
(a) What mistake did led the Jews in Jerusalem to seek Paul’s arrest soon after his arrival.
(b) How did Paul's nephew render him assistance,
(c) Name three great men who heard Paul's case in Caesarea.
(d) Quote the words of Paul which caused his judge to decide to send him to Rome.

**Intermediate – 14 and not yet 18.**

April – Draw an outline map and on it by dotted lines and names, indicate the course followed by Paul in his 3rd missionary journey (Acts 18: 23 to 21: 17) and write a few lines on each of the following – Apollus, Diana, Agabus, Mnason, Sceva’s sons.

May – Write an account of Paul from his arrival in Jerusalem until he was sent to Caesarea (chs. 21-23).

June – Give in your own words –
A summary of Paul’s address to the Ephesian elders and of his defence before Agrippa: and an account (about 12 lines) of his voyage to Rome.

**Senior – 18 and over.**

April – From the Book of Acts write an account of –
(a) The conversion of Saul of Tarsus.
(b) Paul at Lystra, (c) in Philippi and (d) in Corinth.

May – Find in any of the epistles one (only) reference to each of the following –
(a) 7000 who had not bowed the knee to Baal.
(b) Miracle of water flowing from the rock (c) Abraham's faith (d) Melchisedek (c) Lot (f) Enoch.

Write a few lines about each person or incident from the Old Testament and state the purpose for which each is introduced into the New Testament.


(New students in each section would be welcomed.)
Rev. J. Campbell Robinson –

Dear Sub-Editor –

Now the Chief is away, you have extra duties. As promised I am sending a few lines.

Each minister of the gospel to some extent fails in all his duties. He is cheered greatly when he sees members of his congregation supplementing his witness. Since my arrival in Wauchope I have been encouraged often by learning that throughout the district there are numbers of this congregation who by word and action present a powerful testimony for the Truth. The preacher of the Word, as he looks to himself longs to exemplify more fully the great truths of that Word, and it is an encouragement to know that there are in the same district numbers who adorn these doctrines. It is a fine thing in these days, which are in some respects very evil days, to find maintained by many in the congregation a consistent testimony on behalf of the sanctity of the Sabbath Day, and to find also that decided protests are offered against those kinds of amusements which degrade. These pleasures are called innocent by many, but how awful are their results let the broken hearted fathers and mothers and ruined sons and daughters declare. Australia must arise in the strength of a strong conviction to condemn the so-called harmless amusements which are daily breaking down the moral restraints of her young people. Picture shows do not help any one nearer to God and they make the people unfit to face the realities of life. Also it would be a very good thing for all the people of our land to read “The Lure of the Dance” and HEED IT. Moral precepts are not sufficient to counteract the tendency to indulge in doubtful i.e. harmful pleasures. The entrance of Jesus Christ into the heart is the displacement of the worldly spirit. That nothing less than this should be accomplished is our desire. But alas what provision is made by the Department of Public Instruction in our several States that the young people may grasp the significance of the sacrificial death of Jesus Christ? In the public schools of New South Wales no provision is made that the teachers may impart to the children the facts concerning the Atonement. Too much is left to the visiting ministers, many of whom, alas, possess the very erroneous idea that the doctrine of the Atonement is unsuited to the child mind. Consequently the central fact of the atonement, the death of our Lord on Calvary, is not preached in a manner that can have the desired effect. The world is in a state of spiritual darkness. The heart is the displacement of the worldly spirit. That nothing less than this should be accomplished is our desire. But alas what provision is made by the Department of Public Instruction in our several States that the young people may grasp the significance of the sacrificial death of Jesus Christ? 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Yours sincerely,

M. C. RAMSAY.

CHURCH NEWS.

A call which was extended to the Rev. H. W. Ramsay, of Grafton by the Maitland and Barrington congregation has been declined.

Mr. James Ross, the General Treasurer of the Free Presbyterian Church has lately moved from the Clarence River and is now residing in Sydney.

Many Christian people especially in Victoria will be sorry to hear that Dr. D. S. McColl who is such a champion for the truth has had to undergo a serious operation. His condition is critical. The prayers of the Lord's people would be appreciated on his behalf. At different times he has very acceptably addressed Free Presbyterian meetings, principally upon the Second Advent.

Rev. J. Sinclair left for Scotland by the “Jervis Bay” on Wednesday, April the 4th, a goodly number of his friends met at the boat to wish him a pleasant voyage. His sister and another relative purpose joining him at Adelaide. Prior to his departure he was farewelled in Geelong and presented by Miss McKenzie, on behalf of the women of his congregation, with a travelling rug and deck lounge.

The annual meeting of the St. Kilda congregation was held early in February. The year was regarded as being a fairly successful one. At all the meetings the attendance was good, and is steadily increasing. A greater desire is noticeable in the congregation for the extension of Christ’s cause and kingdom, and on the part of a number it is evident that there are signs of growth in grace. Eight additions were made to the membership roll. A good work had been carried on during the year in the way of distribution of literature. Altogether upwards of 24,000 sermons and tracts were either posted to people throughout the country or handed out personally. It is pleasing to be able to record that the Lord is blessing this work.

The Sacrament of the Lord’s Supper was dispensed in the congregation on April 8th. The Rev. I. L. Graham of Hamilton was present. His messages were greatly appreciated and a source of much spiritual refreshment. Especially impressive was the action sermon, when he described a soul suffering from the leprosy of sin and its being healed by the suffering of Christ.

OBITUARY NOTICES.

Mrs. M. M. Campbell. This excellent Christian lady departed this life at the residence of her niece, Mrs. Oliver of Manly, on the 11th of June last the age of 96 years. Mrs. Campbell was a native of Lochaber, Scotland, and resided for some years in Glasgow. She arrived in Sydney with her husband, Mr. M. M. Campbell in 1854, where she made her home for some time. She resided also at Maitland and in Casino, Richmond River. At Casino, Mr. Campbell held an important official position, and both husband wife were highly respected and esteemed by the whole community. After the loss of her husband Mrs. Campbell returned to Sydney where she resided till her departure. She was the niece of Revs. William, Allan and D. K. McIntyre, who were standard bearers in the Free Church for many years. The first named, Mr. Wm. McIntyre, was such a champion for the truth has had to undergo a serious operation. His condition is critical. The prayers of the Lord's people would be appreciated on his behalf. At different times he has very acceptably addressed Free Presbyterian meetings, principally upon the Second Advent.

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in the early forties. Her maiden name was McQueen. Her parents and some of the family sailed to Australia on the historic vessel "Midlothian," along with the Rev. Wm. McIntyre, who came out on the same vessel to minister to the Gaelic speaking pioneers arriving at that time in New South Wales. She was gentle and loving in her disposition, of a Christian temperament, lowly and humble in deportment, and bore sweet evidence that she had apparently been much with Christ. She was also one of a band of Free Presbyterian people on the Barrington who have stood loyal to the distinctive principles and teachings of our church through many years without ever having had a settled minister to break to them the bread of life. They remained loyal to their church, because their church was loyal to Christ. Mrs. McKinnon was a good friend to many in times of sickness. She leaves a number of descendants to "arise up and call her blessed."

Mrs. John Kratz. A great wave of sorrow passed through the Grafton congregation when word was received from Sydney, that the above mentioned young woman had suddenly departed this life. She was a daughter of Mrs. and the late Angus McPhee of Coldstream, and up to the time of her marriage—a few years ago had been a regular attendant at the Brushgrove church, with which she was connected from her infancy. She was a woman greatly beloved, of an extremely gentle and affectionate disposition, and apparently in the best of health until a few months before her decease. A trouble which manifested itself at that time caused her friends to remove her to Sydney for treatment and after having spent a few days there, the unexpected news was received of her death. Whilst in hospital at Grafton, she had the ministrations of her former pastor. The last portion of the Word that she desired him to read to her was the account of the Last Supper. What a solemn warning to us all! May God enable us to lay it to heart. H. W. R.

Mrs. Margaret Snedden, a member of the Geelong congregation passed away on 27th January aged 85. She was the widow of one who was a useful deacon of the church for several years. For a few months her health had given signs of failing: and about a week before her death a paralytic seizure hastened the end. She expressed her hope in the Saviour repeatedly and regarding the future said that she was going home.

Fervent Love to Christ.

If I had to swim through seven hells to reach Him, if He would but say to me, like Peter, 'Come unto Me,' I would go to Him, not only on the sea, but on the boiling floods of hell, if I might but reach Him, and come to Him... If Christ's love (that fountain of delight) were laid as open to me as I would wish, Oh! how would I drink and drink abundantly! I half call His absence cruel and the mask and veil on Christ's face a cruel covering, that hideth such a fair, fair face from a sick soul. I dare not upbraid Him; but His absence is a mountain of iron upon my heavy heart. Oh; when shall we meet? O how long is it to the dawning of the marriage day? O sweet Lord Jesus, take long steps; O my Lord, come over the mountains at one stride. O my Beloved, be like a roe, or a young hart, on the mountains of separation. Oh! if He would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband! Since He looked upon me, my heart is not mine: He hath run away to heaven with it. – Samuel Rutherford.

Grace put in Christ's Place.

Here is a woeful course of a great many: when Christ bestows His grace, 

Mrs. Margaret Snedden, a member of St. George's Church, Castlereagh Street, Sydney, for many years, and was held in veneration by old and young as a "Mother in Israel."

Mrs. Flora McKinnon, an old resident of the Barrington was called home, on the 23rd January. She was well over 80 years of age and was born at Miller's Forest, Hunter River, 622 in New South Wales. She was gentle and loving in her disposition, of a Christian temperament, lowly and humble in deportment, and bore sweet evidence that she had apparently been much with Christ. She was also one of a band of Free Presbyterian people on the Barrington who have stood loyal to the distinctive principles and teachings of our church through many years without ever having had a settled minister to break to them the bread of life. They remained loyal to their church, because their church was loyal to Christ. Mrs. McKinnon was a good friend to many in times of sickness. She leaves a number of descendants to "arise up and call her blessed."

An estimable lady said to me when urged to forgive an injury: "It is not in human nature to forgive injuries so goading as these." “You are right, my friend,” I replied, “it is not in human nature; but it is in the grace of Christ. He has charged us, “Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you: That ye may be the children of your Father which is in heaven.” The lady had a long struggle with herself; but through the grace of Christ, she overcame. She forgave from the heart and was happier woman, and a more exemplary Christian ever after.

Human Pride and Passion must be sacrificed. If we have an enemy, and he hunger, feed him. It he thirst, give him drink. Whether he does the one or the other, or not, pray for him. Every day pray for him. Bear him in your Christian solicitude before the mercy seat. Do this earnestly, truly. For your own sake do it, as well as for his. If you cannot do this, you are not such a Christian as you ought to be. If you cannot do it, it is to be feared, that you have helped to make him your enemy. If you can do it, and do so habitually, I will not say that he will cease to be your enemy, for there are "unreasonable and wicked men," but I will assure you from the word of Christ, that the spirit of grace and glory will rest upon you: that
your trials of this character will purify and exalt your nature, daily making you “meet for the inheritance of the saints in light.” – Ibid.

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**SERVICE DUE TO CHRIST.**

If Jesus Christ be our Master, we must be content to let the fairest prospect go, and all things that seem to tell for our success in this life must be secondary in our account. We must seek first the kingdom of God and His righteousness. Aye, and sometimes love that has been longed for must go for Christ's sake. Company that has been delightful must be forsaken for Christ's sake and if all this be done, yet still it is not enough. He that has Christ must give to Christ himself and all that he has. I should doubt whether I were a follower of Christ if I had not in my very soul given up to him all that I own and all that I have, to be for ever His. He has bought us with a price, and it is not surely meet for us to give Him one arm, and one eye, and one foot and half a heart. He that is a true Christian is a Christian through and through. Whatever he possesses of talent, whatever of substance he owns, he looks upon nothing as being his own, but as all belonging to his Master. and he is prepared to use all for his Master's glory, and to part with all if so it were needful for the maintenance of his Master's kingdom.” – Spurgeon.

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**NOTICE**

During the absence of the Editor contributions for the Magazine are to be sent to Rev. J. Campbell Robinson, Alma Road, East St. Kilda, Victoria. The financial part of the Magazine is now separate from the editorial and in future all subscriptions will be received by Mr. Jas. Ross, St. Kevin's Town's Road, Rosebay, Sydney, N. S. W.
The Australian Free Presbyterian.

A MAGAZINE FOR THE
Defence and Advocacy of Scriptural Doctrine, Worship, Government and Discipline.

BY AUTHORITY OF THE ASSEMBLY OF THE FREE PRESBYTERIAN CHURCH OF AUSTRALIA.

JULY, 1923.

NEC TAMEN CONSUMBATUR

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GEELONG PRINTING WORKS,

JULY, 1923.

THE APOSTLE BENEDICTION.

Notes of Farewell Sermon preached by Rev. John Sinclair on the evening of 1st April, 1923.

The Benediction of Israel by Aaron is thus given:—“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.” Our text is the Apostolic Benediction and in these two we have the two great benedictions of the Old and New Testaments. “The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all. Amen.”

Let me speak first of the Nature of this benediction and second of the Value of it.

First. Its Nature. What does it comprise? It has relation to the great Persons of the Trinity. It is a marvellous prayer and may read: “May the grace of the Lord Jesus Christ . . . be with you all.” It was the desire of the apostle for the highest blessing to the church and first of all, he mentions the grace of the Lord Jesus Christ, that is, His priceles, unmerited favour. He was manifested as God. “The Word was made flesh.” “Ye know the grace of the Lord Jesus Christ that though He was rich yet for your sakes He became poor, that ye through His poverty might be rich” and the grace of the Lord Jesus Christ involves His mighty condescension and the very fact of its greatness means that it had something to achieve which could not be achieved in any other way. It was a favour on His part to
manifest His grace towards us and to procure unsearchable riches for sinners
who otherwise would be lost for ever. Then see His grace manifested by taking
iniquity on Himself and suffering until nothing more could be demanded. It is
His imperishable, unspeakable mercy. It was voluntary: no one could induce
Him to do it. He came willingly. He was as willing as the Father was. He entered
into the compact from all eternity and was “the Lamb slain from the foundation
of the world.” He plunged into the waters of woe to rescue souls from an awful
doom. His grace is also set forth in the great mercies obtained and imparted by
Him. “Out of His fullness have all we received and grace for grace.” “It pleased
the Father that in Him should all fullness dwell” He has therefore all sufficient
grace for man’s need.

Then the second petition refers to the love of God – not our love to God.
It is a prayer for the further manifestation of that love, an increasing sense of it.
“Herein is love: not that we loved God that He loved us and sent His Son to be
the propitiation for our sins.” The love of God when made known to the believ
er, his reconciliation, is beheld in Jesus Christ. Can you see God's love if
you blot out the Cross? His justice declared that the sinner must die. But the love
of the Father planned the way of escape. “God so loved the world that He gave
His only begotten Son.” It was not the work of Christ which made God love the
world. It was God's love which sent the sent the Son, “We love Him because He
first loved us.” The love of God was the originating impulse: so this prayer of
the apostle is that the knowledge of His love as a reconciled Father to His people
should be known by the Son manifesting that love. Then the love of the Father
could have free course. The attributes of justice and holiness which made
demands on the sinner had to be yielded to. The grace of the Lord Jesus Christ
put away the difficulties which stood in the way and the love of God freely flows
now in the overtures of divine mercy to needy sinners. The love of God does not
merely bring about reconciliation but more than that it means acceptance, peace
with God. The love of God is manifested to every sinner who comes to God
through Christ. He becomes the Father of His people, not a stern judge. “There
is therefore now no condemnation to them which are in Christ Jesus. So the love
of God in Christ Jesus is revealed for the sinner who takes hold of the precious
truth, and sees no other way of deliverance from the burden and consequence of
sin.

The third division of this prayer is that believers should have the
fellowship of the Spirit. The graces and fruit of the Spirit are communicated
because they are found among the people of God and are the result of the
precious atonement. What have they through the Spirit? They have the Holy

Second. Note its value. First let us look at the state of men without any
title to this benediction. Would any here like to be without this title in this world
or in eternity? If for me there were no grace of the Lord Jesus Christ, no love of
God, no fellowship of the Spirit I would wish not to be here at all – better never
to have been born. Then see its value. We recall how Balaam the soothsayer
when called by Balak to curse Jacob and defy Israel, answered, “How shall I
curse whom God hath not cursed?” The people of Israel were under the
benediction of Jehovah. A minister on one occasion, in closing a service was
about to pronounce the benediction. His hands were raised, “but he waited and
then said, “How can bless those whom the Lord has not blessed?” There was a
pause; the people were impressed as they realised the sincerity of the preacher

of adoption whereby they cry, “Abba, Father,” – Father, not in a common way
as His creatures but they call God their Father because union to the Lord Jesus
Christ brings them into the relationship of children. And so we read, “As many
as received Him to them gave He power to become the sons of God.” They have
a filial regard to God which they never had in their natural state and they say in
the words of Psalm 103, “Like as a father pitieth his children, so the Lord pitieth
them that fear Him.” And the Spirit of adoption moves them to act as His
children. He bears witness that they are children, and if children they are heirs of
God. The Word of God and their own spirit agree with the witness of the
indwelling Spirit. They have a desire to please God as renewed children. Also
the Spirit seals them to the day of redemption and no one can break that seal.
They may, and do grieve the Holy Spirit but no one can break the sealing. And
the Spirit is the earnest of their inheritance, a foretaste of what is to come and
thus the believer has fellowship through the Spirit with the Father and the Son.

“Truly,” says the apostle John, “our fellowship is with the Father and with His
Son Jesus Christ.” The Father and Son have fellowship in participating in the
blessings conveyed by the Spirit of God and they have holy joy in imparting
these blessings. What a joy it is to the Holy Ghost to communicate these
treasures, an immense delight to make sinners heirs of God and they in turn have
joy in receiving these blessings and they have the fellowship of communion of
the Holy Ghost. And these things are for all God’s people, not for a few saints of
high degree. The apostle was writing to ordinary Christians, “the grace of the
Lord Jesus Christ be with you all.” Nor were these blessings only for apostolic
times: they are for all the people of God. You have often heard this benediction
pronounced but have you felt the sweetness of it? There is a danger in getting
acustomed to what is repeated often and thus it loses its power.

The third division of this prayer is that believers should have the
fellowship of the Spirit. The graces and fruit of the Spirit are communicated
because they are found among the people of God and are the result of the
precious atonement. What have they through the Spirit? They have the Holy

Ghost as the Spirit
who wanted to bless them but felt there were some present who were not entitled to the bless- 628

ing. Are you my hearer entitled to this apostolic benediction? If not and you could only realise the value of it you would give anything to get it. Who can tell the unspeakable loss to those who have not and never will have the grace of God? That means hell. He who has it not now, is on his way thither unless he is turned by the grace of God and we want all such to turn and find grace in and through our Lord Jesus Christ. When the disciples were tested by the Lord as to their fidelity Peter answered, “To whom shall we go? Thou hast the words of eternal life.” Oh, can you say these words fervently too? To be without the grace of the Lord Jesus Christ means to be without righteousness. There is no life for one dead in trespasses and sins except in Him Who is the resurrection and the life. And so we learn the value of His favour. Do you call Jesus, Lord by the Holy Ghost calling Him your Master, your hearts bending towards Him, wanting to serve Him for ever and ever? Is He so your Lord? Only through Him can we come near to God. If not near by the blood of the Cross, you are indeed afar off.

Thirdly. The truth of the doctrine of the Trinity is taught from this passage – the grace of the Lord Jesus Christ, the Mediator, the love of God and the communion of the Holy Ghost. Why are three named unless they are three different Persons, the same in essence and substance? You cannot speak of the grace of an influence, the love of an influence, the fellowship of an influence. Such terms are predicated of a person. This doctrine is a great mystery but a great necessity. You cannot harmonise this Book otherwise. You cannot have a Saviour unless he was man as well as God – One able to save to the uttermost. Lost sinners of Adam's race require the work of each Person on their behalf – the love of the Father who so loved the World, the Son Who manifested that love in giving His Son, and of the Spirit Who by His effectual call unites the believer to the Saviour.

In conclusion this is my prayer for each and all this night. May we all desire it for ourselves and in our hearts fervently say, Amen. Dear people, the grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen.

THE NEW BIRTH.

THE EVIDENCES.

We have thought of the nature of the new birth and of its necessity. Let us now think of its evidences. If no one can enter the kingdom unless he is born from above, then it becomes supremely important for us to know whether we have passed through this great experience. How can we be assured that we have been born again? How can those around us be convinced that we have been regenerated by the Spirit of God, and that we are the subjects of His gracious operations? A complete answer to these questions is given in the First Epistle of John. In that inspired letter the Apostle speaks of the evidences of the new birth. These are seven in number and their deserve our careful and prayerful consideration. First, we are taught that everyone who is born of God doeth righteousness. Our Lord is righteous, and those who are born of Him are also righteous. They have “put on the new man, which after God is created in righteousness and true holiness.” The practical outcome is that they put away things which are unrighteous and they seek daily to do those right things which are pleasing in God’s sight. It is characteristic of the regenerate that they seek to live soberly, righteously, and godly in this present age, while they are continually looking for the glorious appearing of their great God and Saviour Jesus Christ. They seek to live rightly in relation to God, in relation to relation to themselves. In other words, they bring forth the fruits of righteousness in the home, in the workshop, behind the counter, on the farm and in the office. They aim at right thinking, right speaking, and right doing. Thus when a man is born again a complete change takes place in his life. He leaves the broad way with its many travellers, and walks in the narrow way with its few pilgrims. He breaks with the world. He abandons its evil pleasures, customs, and maxims, and his supreme aim is to do everything to the glory of God. He exercises himself “to have always a conscience void of offence toward God, and toward men.” He
walks in the fear of the Lord, and in the Holy Ghost.”

Secondly, we are taught that “whosoever is born of God doth not commit sin.” This does not mean that he never sins at all. “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” The meaning is, we believe, that he does not give himself to sin. Sin is not his habit. It is not the general bent and characteristic of his life. An habitual drunkard is one who constantly giving way to the sin of drunkenness. An habitual sinner is one who constantly and markedly gives himself up to sin. A man who is born of God is not marked and characteristically a doer of sin, but he is a doer of righteousness. When the Apostle goes on to say that, “he cannot sin, because he is born of God,” we understand him to mean that the new nature cannot sin. The sin which we commit and for which we are responsible comes from the old nature, the flesh. In that nature dwelleth no good thing.

Thirdly, we are taught that they who are born of God love the brethren. “Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.” The brethren are our fellow believers. They are with us members of God’s family. If we are born of God we shall love all who are begotten of Him. He Himself loves His regenerated children, and they, if they really are His children, will love one another. This is one of the great evidences of the new birth. “We know that we have passed from death unto life, because we love the brethren.” We do not love their failings; we do not necessarily love their peculiarities; we do not and ought not to love their errors whether in doctrine or practice but if they are really born of God we shall love themselves. Paul doubtless loved Peter when he withstood him to his face, but he did not love his blameworthy conduct nor could he pray for him. We must love their persons but we must not love their failings.

Fourthly, we are taught that “whosoever believeth that Jesus is the Christ is born of God.” His belief that Jesus is the Christ is one of the evidences of his being born again. Such belief follows the new birth and is a fruit thereof. It does not precede it. It is the quickened and regenerated man that believes that Jesus. Who died for our sins and rose again for our justification, is the Divinely promised, Divinely sent, and Divinely anointed Saviour. Substitute and Redeemer of “His people. Fifthly, we are taught that “whosoever is born of God overcometh the world,” and that it is by faith in Christ that the conquest of the world is continually being achieved. “If any man love the world, the love of the Father is not in him. The man who is born of God overcomes the world. He glories not in its pomp and vanity. He is proof against the temptation to indulge in its evil lusts, its evil ways, its evil pleasures. To be more specific, we believe that a truly regenerated and scripturally taught man will not frequent the theatre, the ballroom, and other places of worldly pleasure. He will not indulge in worldly books and worldly music. His habits, his tastes, and his whole life will give evidence that he has thoroughly broken with “the pomp and vanity of this wicked world.” The renunciation of the world will involve renunciation of much that is called “Society,” but he choose rather to suffer affliction with the despised people of God than to enjoy the pleasures of sin for a season. Is there not great need for many and for all Christians to remember that “The friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.”

Sixthly, we are taught that “he that is begotten of God keepeth himself.” We know that God Himself is the keeper of His people. They are “kept by the power of God through faith.” To Him their Lord prayed, not that He would take them out of the world, but that He would keep them from the evil. The believer, however, is bidden to watch and pray lest he enter into temptation, and it is thus that he is enabled to keep himself unspotted from the World.

Lastly, he who is born of God is secure from any real harm from Satan. “That wicked one toucheth him not.” He tempts and seeks to devour him. He craftily seeks to lead him astray, but he cannot draw him back to perdition. He cannot pluck him out of the hand of the good Shepherd. Reader. if thou art born again, all these evidences will be more or less manifest in thy life. – “English Churchman.”

ROMANISM UNDER THE SEARCHLIGHT OF TRUTH.

The late Principal Denny once said that Romanism from foundation to copestone is built on falsehood. We leave our readers to judge from the quotations of a letter written by a Church of England clergyman to one his parishioners who claimed to have joined the Roman Catholic faith.

As you value your soul’s salvation weigh these facts. My words are worthless. Listen to God’s Word: –

What saith the Scripture? (Gal. 4: 30) He that answereth a matter before he
heareth it, it is folly and shame unto him. (Proverbs 18: 13). These were more noble . . . in that they . . . searched the Scriptures daily whether those things were so (Acts 17: 11) Prove all things; hold fast that which is good (1 Thessalonians 5: 21). 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). Thy Word is a lamp unto my feet, and a light unto my path (Psalm 119: 105).

“The Church of Rome says: –
“We ought to invoke the saints to intercede for us.

“The Word of God says: –
“There is one God and one Mediator between God and men, the Man Christ Jesus (1 Timothy 2: 5). Jesus saith . . . I am the Way . . . No man cometh unto the Father but by Me (John 14: 6). Whosoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive (John 16: 23, 24).

THE ROSARY.

“The Church of Rome says: –
“It is right to recite the Rosary – a Devotion consisting of 150 Ave Marias and 15 Paternosters.

“The Word of God says: –
“When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them (Matthew 6: 7, 8).

WORSHIP OF SAINTS AND ANGELS.

“The Church of Rome says: –
“We ought to worship saints and angels.

“The Word of God says: –
“As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man (Acts 10: 25, 26). When I had heard and seen, I fell down to worship before the feet of the Angel which shewed me these things. Then saith he unto me, See thou do it not . . . Worship God (Revelation 12: 8, 9). Let no man beguile you of your reward in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seen. (Colossians 2: 18).

WORSHIP OF THE B. V. M.

“The Church of Rome says: –
“The Blessed Virgin is to be worshipped with even a higher honour than that accorded the other saints. – For every prayer addressed to God in this Rosary ten are repeated to the Blessed Virgin.

“The Word of God says: –
“When they knew God, they glorified Him not as God, . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator (Romans 1: 21, 25). A certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee and the paps which thou hast sucked. But He said, Yea rather, blessed are they that hear the Word of God, and keep it. (Luke 11: 27, 28). Then one said unto Him, Behold, Thy mother and Thy brethren stand without desiring to speak with Thee. But He answered and said unto him that told Him, Who is My mother? and who are My brethren? and He stretched forth His hand toward His disciples and said, Behold My Mother and My brethren! For whosoever shall do the will of My Father which is in Heaven, the same is My brother and sister, and mother (Matthew 12: 47, 48, 49, 50).

“WORSHIP OF Images.”

“The Church of Rome says: –
“We have but one advocate, the Blessed Virgin. (See Glories of Mary, p. 168).

“The Word of God says: –
“We have an Advocate with the Father, Jesus Christ the righteous (1 John 2: 1).

“The Church of Rome says: –
“The Blessed Virgin is the 'only hope of sinners.' (See Breviary Office, Sept. 9).

“The Word of God says: –
“Jesus Christ is our hope (1 Timothy 1: 1).

“WORSHIP OF IMAGES.”

“The Church of Rome says: –
“The same worship is due to the image as to the person whom the image represents.

“The Word of God says: –
“Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them (Exodus 20: 4, 5). (This Commandment is omitted from the Roman Catholic Catechism.) Cursed be the man that maketh any graven or molten image, an abomination unto the Lord (Deuteronomy 27: 15). They worship the work of their own hands, that which their own fingers have made: and the mean man boweth down himself; therefore forgive them not (Isaiah 2: 8, 9).

“AURICULAR CONFESSION AND PRIESTLY ABSOLUTION.

“The Church of Rome says: –
“It is necessary to confess to a priest and receive judicial absolution.

“The Word of God says: –
“As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give an account of himself to God (Romans 14: 11, 12). Who can forgive sins but God only? (Mark 2: 7). Who is a God like unto Thee, that pardoneth iniquity? (Micah 7: 18). I acknowledged my sin unto Thee, and my iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin (Psalm 32: 5)

“COMMUNION IN ONE KIND.

“The Church of Rome says: –
“It is right to withhold the Cup from the laity.

“The Word of God says: –
“He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it (Matthew 26: 27). And they all drank of it (Mark 14: 23). Let a man examine himself, and so let him eat of that bread, and drink of that Cup. (1 Corinthians 11: 28).

“FASTING COMMUNION.

“The Church of Rome says: –
“It is wrong to partake of the Holy Communion after a meal.

“The Word of God says: –
“He took the cup when he had supped, saying: This cup is the New Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me (1 Corinthians 11: 25).

“EVENING COMMUNION.

“The Church of Rome says: –
“It is unlawful to celebrate the Holy Communion at night.

“The Word of God says: –
The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat (1 Corinthians 11: 23, 24).

“TRANSUBSTANTIATION.

“The Church of Rome says: –

“The Sacramental bread and wine are changed into the Body and Blood of Christ after the words of Consecration.

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“The Word or God says: –

“I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom (Matthew 26: 29). As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till He come (1 Corinthians 11: 26).

“WORSHIP OF THE HOST.

“The Church of Rome says: –

“The Consecrated Wafer in the Tabernacle is Jesus Christ, and is to be worshipped with the worship due to God.

“The Word of God says: –

“The workman made it; therefore it is not God (Hosea 7: 6). Christ is not entered into the Holy Places made with hands . . . but into Heaven itself, now to appear in the presence of God for us (Hebrews 9: 24).

“The Church of Rome says: –

“The Consecrated Host may become corrupted.

“The Word of God says: –

“He raised Him up from the dead, now no more to return to corruption . . . Thou shalt not suffer thine Holy One to see corruption. (Acts 8: 34, 35).

“THE SACRIFICE OF THE MASS.

“The Church of Rome says: –

“There are many priests.

“The Word of God says: –

“They truly were many priests because they were not suffered to continue by reason of death: but this man, because He continueth ever hath an unchangeable (untransferable) priesthood (Hebrews 7: 23, 24). Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people’s: for this he did once, when he offered up Himself (Hebrews 7: 26, 27).

“The Church of Rome says:

“The Mass is a true, proper, propitiatory sacrifice for the living and the dead.

“The Word of God says: –

“The Law having a shadow of good things to come . . . can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. Now where remission of the these is, there is no more offering for sin (Hebrews 10: 1, 2, 3, 18). Every priest standeth daily ministering and offering often times the same sacrifices which can never take away sins: but this man . . . offered one sacrifice for sins for ever. For by one offering He hath perfected for ever them, that are sanctified. (Hebrews 10: 11, 12, 14). As it is appointed unto men once to die . . . so Christ was once offered to bear the sins of many (Hebrews 9: 27, 28).

“The Church of Rome says: –

“The Mass is an ‘Unbloody Sacrifice.’

“The Word of God says: –

“Without shedding of blood is no remission (Hebrews 11: 22).

“The Church of Rome says: –

“It is right to give or bequeath sums of money in payment of Masses for the repose of the Departed.

“The Word of God says: –

“Peter said . . . Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money (Acts 8: 20). They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him (Psalm 49: 6, 7).

“The Church of Rome says: –

“We ought to pray for the Departed.

“The Word of God says: –

“The grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for thy truth (Isaiah 38: 18). For to him that is joined to all the living there is hope: . . . For the living know that they shall die: but the dead know not anything; neither have they any more a reward; neither have they any more a portion for ever in anything that is done under the sun . . . there is no work, nor device, nor knowledge nor wisdom, in the grave, whither thou goest (Ecclesiastes 9: 4, 5, 6, 10.)

“PRAYERS FOR THE DEAD.

“The Church of Rome says: –

“Those who die in venial sin, or who have not fully paid the punishment due to their mortal sins go to a place called Purgatory to cleanse their souls by suffering.

“The Word of God says: –

“The Blood of Jesus Christ His Son cleanseth us from all sin (1 John 1: 7). Blessed (Gk. Happy) are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours (Revelation 14: 13). We know that if our earthy house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. We are confident, I say, and willing, rather to be absent in the body, and to be present with the Lord (2 Corinthians 5: 1, 8).

“VENIAL SIN.

“The Church of Rome says: –

“Some sin does not involve the death of the soul.

“The Word of God says: –

“The soul that sinneth it shall die (Ezekiel 18: 4) The wages of sin is death (Romans 6: 23).

“SERVICE IN LATIN

“The Church of Rome says: –

“It is right to have Divine Service in the Latin Language – an unknown tongue.

“The Word of God says: –

“If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by
course, and let one interpret. But if there be no interpreter, let him keep silence in the Church (1 Corinthians 14: 27, 28). (See also Verses 2, 4, 7, 9, 11, 14, 15, 16, 19 and 23 in loco).

"FATHER.

"The Church of Rome says: –

"It is proper to address the clergy by the title of "Father.'

"The Word of God says: –

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"Call no man your father upon the earth: for one is your Father which is in Heaven (Matthew 23: 9).

"COMPULSORY FASTING.

"The Church of Rome says: –

"It is obligatory to fast on certain days.

"The Word of God says: –

"In the latter times some shall depart from the Faith . . . commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused (1 Tim. 4: 1, 3, 4). Not that which goeth into the mouth defileth a man (Matthew 15: 11). Ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast the man that I have chosen? to loose the bands of wickedness, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? "When thou seest the naked, that thou cover him; and that ye judge the poor in judgment: and that ye remember the afflicted and poor; that is, remember them in thy judgment. "If there be any that sing this day, this is an offence unto you, and it shall be sinning to me (Zechariah 7: 5)."

"The Church of Rome says: –

"It is unlawful for the Clergy to marry.

"The Word of God says: –

"In the latter times some shall depart from the Faith . . . forbidding to marry (1 Timothy 4: 1, 3). A Bishop then must be blameless, the husband of one wife . . . One that ruleth well his own house, having his children in subjection with all gravity (1 Timothy 3: 2, 4). I left thee in Crete (Titus 1: 5). If any be blameless, the husband of one wife, having faithful children (Titus 1: 5, 6). Let the Deacons be chosen? to loose the bands of wickedness, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? "When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh. (Isaiah. 58: 4, 5, 6, 7).

"CLERICAL CELIBACY.

"The Church of Rome says: –

"It is unlawful for the Clergy to marry.

"The Word of God says: –

"In the latter times some shall depart from the Faith . . . forbidding to marry (1 Timothy 4: 1, 3). A Bishop then must be blameless, the husband of one wife . . . One that ruleth well his own house, having his children in subjection with all gravity (1 Timothy 3: 2, 4). I left thee in Crete (Titus 1: 5). If any be blameless, the husband of one wife, having faithful children (Titus 1: 5, 6). Let the Deacons be the husband of one wife, ruling their children and their own houses well. (1 Timothy 3: 12).

"CONVENTUAL AND MONASTIC LIFE.

"The Church of Rome says: –

"It is right to seclude oneself in a Convent or Monastery.

"The Word of God says: –

"I pray not that thou take them out of the world, but that thou shouldst keep them from the evil. As thou hast sent me into the world, even so have I also sent them into the world (John 17: 15, 18). Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick. . . . Let your light so shine before men (Matthew 5: 14, 15, 16).

"IMMACULATE CONCEPTION OF THE B. V. M.

"The Church of Rome says: –

"The Blessed Virgin was conceived without the taint of Original Sin.

"The Word of God says: –

"Behold I was shapen in iniquity; and in sin did my mother conceive me (Psalm 51: 5). Who can bring a clean thing out of an unclean? Not one (Job 14: 4). What is man, that he should be clean? and he that is born of a woman, that he should be righteous? Behold, He putteth no trust in His saints: yea, the Heaven is are not clean in His sight (Job 15: 14; 15). By the offence of one judgment came upon all men to condemnation (Romans 5: 18). Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour (Luke 1: 46, 47). We thus judge, that if one died for all, then were all dead (2 Corinthians 5: 14).

"PAPAL SUPREMACY.

"The Church of Rome says: –

"It is proper to address the clergy by the title of "Father.'

"The Word of God says: –

"Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and that they are great exercise authority upon them. But it shall not be so among you: . . . whosoever will be chief among you, let him be your servant (Matthew 20: 25, 27).

"The Church of Rome says: –

"It is unlawful for the Clergy to marry.

"The Word of God says: –

"Other foundation can no man lay than that is laid, which is Jesus Christ (1 Corinthians 3: 11). Ye are . . . built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone (Ephesians 2: 19, 20).

"The Church of Rome says: –

"It is proper to address the clergy by the title of "Father.'

"The Word of God says: –

"Christ is the Head of the Church . . . therefore the Church is subject unto Christ (Ephesians 5: 23, 24).

"PAPAL INFALLIBILITY.

"The Church of Rome says: –

"It is proper to address the clergy by the title of "Father.'

"The Word of God says: –

"When Peter was come to Antioch I withstood him to his face, because he was to be blamed . . . and other Jews dissembled likewise with him insomuch that Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said to Peter before them all, &c (Galatians 2: 11, 13, 14). Be not too minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity but toward thee (Romans 11: 22). Now the Spirit speaketh expressly that in the latter times some shall depart from the Faith, giving heed to seducing spirits, and doctrines of devils; forbidding to marry, and commanding to abstain from meats (1 Timothy 4: 1, 3).

"JUSTIFICATION BY WORKS.

"The Church of Rome says: –

"A man is accounted righteous before God on the ground of his own merit or good works.
A Professor Starves in the Rich Pastures of Leviticus.

That there was ample justification for the firm reply made by our Church to the overture from the Presbyterian Church of Australia regarding the appointment of a Committee to confer re union is evidenced by the report of an address by Prof. Angus delivered at a Student Conference held at Parramatta in January last.

According to “The Presbyterian Messenger, Prof. Angus is reported as saying, that, “The Bible does not lend itself as a whole indiscriminately for the purposes of daily guidance. Every teacher realises the tremendous difficulties attending the presentation of some of its narratives and teachings to children. The wholesale confiscations and massacres of men, women and children at the supposed express command of God in Judges contravene our moral sense. One may read through long sections of Leviticus regulations without receiving a morsel of spiritual food, though these same sections are of great value to students of the science of religion.”

What an astounding illustration – indirectly confessed – of the absence of a spiritual appetite and lack of grace. Such a man needs the earnest prayers of God’s people. His remarks have made us feel sad at heart for the rising ministry of our Presbyterian brethren. If that is the kind of “spiritual food” the learned professor has for them, we feel profoundly thankful, that whilst such doctrine is countenanced, we have maintained our separate existence, as a denomination.

We are pleased to see that the matter has been taken up by Rev. B. McGowan, who presented a motion to the Presbytery of Sydney, calling upon the Presbytery “to reaffirm its belief in the Supreme Standard of the Church – the word of God – and its adherence to the subordinate standards of the church; and to remind its members of their duty to assert, maintain and defend the doctrines of the church. Evidently he did not get much support as the Presbytery on an amendment of Dr. Burgess passed on to other business.

MR. HICKSON’S TEACHING.

The preternatural gifts referred to in the New Testament belonged to the Apostolic age, and were restricted to the Apostles and a few others to whom God was pleased to show special favour. When the Apostles passed away the age of inspiration was closed, and the power of working miracles ceased in the church. The signs and wonders of those days were intended to set God’s seal on His truth as delivered to the Church of His Apostles, but were not meant to accompany the preaching of the Gospel in succeeding ages. “God also bearing them witness, both with signs and wonders and divers miracles, and gifts of the Holy Ghost, according to His will.” (Hebrews 2: 4).

But apart from his erroneous and unscriptural views in regard to the gift of healing, Mr. Hickson publishes in his magazine/and books many ideas which are utterly subversive of evangelical Christianity. In “The Healer,” August 1922, there is an article on “The Eucharist and Healing” in which the writer refers in favourable terms to the Oxford movement of last century and its successor the “Anglo-Catholic” movement of today, whose aim is to lead the Church of England into the papal fold, and whose slogan is “It is the Mass that matters.” In the course of that article the following remarkable statement occurs, that doctors and others will probably agree that “whenever and by whatever legitimate means a patient is restored to health and vigour, then, in a real though often inexplicable manner, once more the ‘Word’ is made flesh”

In his little book on “The Communion of Saints” he tells us of praying with a widow that she might enjoy a visit from her deceased husband, and he assures us that this was granted on the third night after, to the woman’s great comfort. He also tells of having a vision of a woman in the other world engaged in prayer for her daughter still on earth, and whose vision is “It is the Mass that matters.”

In the course of that the following remarkable statement occurs, that doctors and others will probably agree that “whenever and by whatever legitimate means a patient is restored to health and vigour, then, in a real though often inexplicable manner, once more the ‘Word’ is made flesh”

In this picture Christ, the One Mediator, does not enter.

His teaching in regard to the ministry of angels is purely imaginative, and finds no basis whatever in the Word of God.

Equally out of harmony with the plain statements of Scripture are his views in regard to the salvation of those who have died in unbelief, and the final union of “humanity” with God. In his article on “Our Condition After Death” he writes: “Christ did not descend into hell to mock but to bring hope. . . . But to take away hope is to do away with the God of hope, who, ‘when we confess our sins, is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,’ whether we are in the body or out of it. . . . Many people may think that this is dangerous teaching, and that souls who have been called to
leave the earth have passed beyond our sphere of influence, and that we can no longer know how to help those of whose condition we are ourselves unaware. But we lose so much joy of service through ignorance of these laws of God: . . . Still are we all one in Christ Jesus, and the need of Christ, the need of prayer and sympathy is the common need of every soul in every world.”

We might multiply quotations, but the above may be sufficient to convince those who take the Word of God as their standard that there is much in Mr. Hickson’s teaching that will not stand the test of Scripture. – Rev. H. K. Mack.

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HISTORY OF THE PLANTING AND TRAINING OF THE CHRISTIAN CHURCH BY THE APOSTLES.

The forms under which the constitution of the Christian community at first developed itself, were, as we have before remarked, most nearly resembling those which already existed in the Jewish Church. But these forms, after their adoption by Jewish Christians, would not have been transferred to the Gentile Churches, if they had not so closely corresponded to the nature of the Christian community as to furnish it with a model for its organisation. This peculiar nature of the Christian community distinguished the Christian Church from all other religious associations, and after Christianity had burst the fetters of Judaism, showed itself among the free and self-subsistent churches of the Gentile Christians. Since Christ satisfied once for all that religious want, from the sense of which a priesthood has everywhere originated;– since he satisfied the sense of the need of mediation and reconciliation, so deeply seated in the consciousness of the separation from God by sin, there was no longer room or necessity for any other mediation.

If, in the Apostolic epistles, the Old Testament ideas of a priesthood, a priestly cultus and sacrifices are applied to the new economy, it is only with the design of showing, that, since Christ has forever accomplished that which the priesthood and sacrifices in the Old Testament prefigured, – all who now appropriate by faith what he effected for mankind, stand in the same relation with one another to God without needing any other mediation, – that they are all by communion with Christ dedicated and consecrated to God, and are called to present their whole lives to God, as an acceptable, spiritual thank offering, and thus their whole consecrated activity is a true spiritual, priestly cults, Christians forming a divine kingdom of priests. (Rom. 12: 1, 1 Pet. 2: 9). This idea of the general priesthood of all believers which bore any resemblance to a mediating priesthood; in this respect there was only one general giver, the Saviour himself, as the source of all life in the church, while all others, as members of the spiritual body animated by him the Head, stood to each other in the mutual relation of givers and receivers. Hence it was that after he had written to the Romans that he longed to come to them in order to impart some spiritual gift for their establishment, he added, lest he should seem to arrogate too much to himself, “that is, that I may be comforted, together with you, by the mutual faith both of you and me. Rom. 1: 12. – Neander.

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JOHN KNOX CHURCH, MORPHETT VALE, S. A.

Obituary. – “Pick off the Officers” is sometimes the cry used on the battlefields of earth. The same policy has been frequently pursued by Satan in his warfare with the Church. In a recent number we had the mournful duty to chronicle the death of a deacon, and in the present, we have to raise a memorial stone over the grave of an elder of this congregation. The subject of our brief memoir Mr. Robert Bain, came with his parents from Kirkaldy, Scotland, to this colony in 1839 at the early age of five years. His father, Mr. James Bain, after a residence of two years at the Reedsbeds, finally settled down to farming pursuits in Morphett Vale where in process of time, he surrounded himself and family with the conveniences and comforts of a well-to-do agriculturist. He took a lively interest and an active part in the establishment of the Free Presbyterian Church in the Vale, and was elected one of its first deacons: an office which he held till his death in August 1858 and discharged with a zeal and self abnegation which have kept his memory green.

His eldest son Mr. Robert Bain had meanwhile given such signs of early promise as to lead to his being twice elected to the office of the eldership in 1854 and 1856 both of which calls he however refused to accept, through a diffident sense of his own immaturity of age and judgment. After his return from a visit to Scotland, and his marriage to Miss Sarah Hayes being a third time called to the office in 1858, he saw it to be his duty to acquiesce. By a remarkable providential arrangement he was called to lift the colours which dropped
from his father's hands, his ordination to the eldership occurring on the Sabbath after his father's funeral when improvement had necessarily been made of his death. It was then a struggling time for the Church, when services had to be temporarily provided for adhering congregations, and Mr. Bain in addition to the ordinary duties of his office, for a time cheerfully went with a brother elder every alternate Sabbath to conduct the worship of the Aldinga congregation, by whom, we believe, his prayers were felt to be the simple utterances of the heart. In the Sabbath School of the John Knox Church he took a lively interest, holding for years the offices of Secretary and Librarian; and occasionally taking part in the weekly prayer meetings of the congregation. One of his last Church acts was to initiate and help to carry 642 forward the recently completed repairs to John Knox Church, and one of his last church appearances was at the ordination of his eldest son Mr. James Ross Bain, to the office of deaconship. It is somewhat singular that the heads of three successive generations of the same family should be set apart to continuity of office under one and the same pastorate.

Reprinted from the “Register,” May 15th, 1923 the following – Mrs. Bain, widow of the late Mr. Robert Bain, died at Melville Farm, Morphett Vale, last Friday. She was the daughter of the late Mr. William Hayes, of Birmingham, England, where she was born in 1839. Her mother died some years later leaving the father with a large family. When she was old enough to think for herself she made up her mind to go to Australia. Mr. and Mrs. Jarvis – the former became a well known mason in the Morphett Vale district – were leaving for South Australia, and offered to take the girl with them. Sailing in the American brig Waterlily, they arrived at Port Adelaide in 1852, after a voyage of four months. The Jarvis family and Sarah Hayes were taken to Morphett Vale in a bullock dray by the late Mr. Sheriff. In 1857 she was married to the late Mr. Robert Bain, who died suddenly on September 29, 1876. She became a member of the John Knox Free Presbyterian Church. Mrs. Bain had a lovable disposition, and was noted for her kindness and hospitality She died at the age of 83 years. There were seven children of the marriage, three sons and four daughters. A son and daughter died some years ago. The family surviving are: – Mrs. O. R. Milway, Messrs. James Ross, and Edward Bain (sons), and Misses Sarah and Mary Bain – all resident at Morphett Vale.

SYNOD OF EASTERN AUSTRALIA.

The Synod of Eastern Australia met for its 77th Annual Session on the 8th day of February, 1923, at St. George’s Church Sydney. The retiring Moderator, Rev. S. P. Stewart delivered a powerful and helpful sermon from Psalm 11: 3. “If the foundations be destroyed, what can the righteous do?” The Synod was then constituted. The following members were in attendance at all or most of the sederunts: – Revs. Wm. McDonald, S. P. Stewart, H. W. Ramsay, M. C. Ramsay, and Messrs. Donald McIntyre, Jas. Robinson, Alex Cameron, Alex Anderson, and E. J. Harrison, elders.

The Moderator briefly addressed the court making feeling reference to the decease of the Rev. W. N. Wilson, the recent minister of the Hunter River charge and for many years the capable and zealous clerk of the Synod. He referred to the great loss which the Synod had sustained and the Church generally by the decease of Mr. Wilson to whom he paid fitting tribute as a worthy minister of the Gospel and a valuable and beloved brother in the Church Courts: and expressed the sympathy of the Synod with the bereaved widow and family.

Rev. M. C. Ramsay, who was elected as Mr Stewart’s successor, then delivered a suitable and stimulating address.

The business transacted at the subsequent sittings of the Synod, included the following: – The Rev. H. W. Ramsay was appointed Clerk of the Synod. The retiring Moderator was asked to supply a report of his excellent address for publication in the Magazine, if possible. It was resolved to take steps in regard to selling the church property at Bellinger, if the friends there are favourable to doing so, and to use the proceeds in church property in the Grafton charge. The Rev. H. W. Ramsay was instructed to take all steps necessary toward this end. The sale of the church property at Kempsey was ratified and the trustees authorized to sign the conveyance. The matter of the sale of the church and land at Rouchel was referred 643 to the Committee of the East Maitland charge, for them to serve the necessary information, the proceeds of sale to be devoted to the East Maitland Manse fund. The Synod recommended that the rent of Aberdeen Manse be handed to the East Maitland congregational treasurer. It was resolved that steps be taken in order to have Free Church Trustees gazetted in connection with several cemeteries.

Mr. Jas. Robinson tendered the report of the fund in connection with the decease of Rev. W. N. Wilson which showed that the sum of £167/11/6 had been forwarded to Mrs. Wilson and family as a token of the esteem in which their late beloved husband and father was held, and stated that the Hunter River congregation had also defrayed the funeral expenses and erected a monument to the memory of Mr. Wilson at a cost of £33/4/-.

Certain arrangements were made with a view to investing the funds of Synod to better advantage.

Several members expressed their sympathy with Mr. Stewart and thankfulness to God that he had been permitted to take his part in the Synod again this year.

Mr. Neil McKenzie who is a prominent worker in the cause of Protestantism and has recently been manager of a Protestant paper in Brisbane, paid a visit to the Synod and was welcomed by the Moderator. In replying, Mr. McKenzie emphasised the importance of the testimony borne by the Free Presbyterian Church of which there seems to be greater need than ever.

The Clerk was instructed to convey the thanks of the Synod to Mr. Alex Gunn, Treasurer and Mr. A. C. McLennan, Auditor, for their services freely given to the church.

The following Committees were reappointed: – Finance, Revs. S. P. Stewart, Convener, and M. C. Ramsay with the representative elders for the time being of St. George's, Hastings, and the Manning Church. Church Titles, – Revs. H. W. Ramsay, (Convener) S. P. Stewart, W. McDonald, with the representative elders of Maclean and Grafton. The Synod adjourned to meet (D.V.) in St. George’s Church, Sydney, on Thursday, the 3rd day of April next year at 7:30 p.m.

The Treasurer of the Synod is Mr. Alex. Gunn, Boroc, 22 Fourth Avenue, Willoughby, New South Wales.

CHURCH NEWS.

Geelong. Friends will be pleased to hear that on 14th May, a cable from Rev. J. Sinclair announced his arrival in London. Letters received from Colombo stated that so far fine weather
had been experienced. The return passage has been taken by steamer “Anchises.”

Since the minister’s departure, the pulpit here has been supplied by Rev. J. C. Robinson, J. Watson Smith and Mr J. Tweeddale. The last mentioned is giving at the Prayer Meeting on Wednesday evenings a series of lessons on the Tabernacle in the Wilderness in its typical aspect. The brazen altar, for instance, is a type of the Lord Jesus Christ as the sacrifice for sin, brass being the emblem of divine judgment. The brazen laver at which the priests washed after sacrificing at the altar typifies the work of the Holy Spirit and the Word of God in sanctification – “the washing of water by the Word.” “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” “Without holiness, no man shall see the Lord.” The gate at the entrance to the Court, represents Him Who said, “I am the door: by Me, if any man enter in, he shall be saved.”

The width of the gate in comparison with its height proclaims that all are welcome, for salvation has been brought within the reach of all. Phil. 2: 5-8. Wrought into the fabric of the innermost curtains covering the Tabernacle, were the cherubim with wings outspread, intimating the guardian care of the Lord Jesus. This thought is expressed by the Psalmist – “Hide me under the shadow of Thy wings.” “I will trust in the covert of Thy wings.” See also Matt. 23: 27.

An afternoon service is conducted at Drysdale on the second Sabbath of the month. We are pleased to learn that the numbers have increased in this centre.

St. Kilda. On 22nd of April, at the close of the evening service, Mr. A. G. E. Smith of Moonee Ponds – the usual edict having been served and the doctrinal questions of the church satisfactorily answered – was ordained as elder of the St Kilda congregation. Thereafter he was welcomed by the brethren, signed the formula and took his seat as a member of the session.

Grafton. We are sorry to record that Rev. H. W. Ramsay is at present prostrated through the rupture of a blood vessel in the forepart of the head, resulting in nasal haemorrhage. His medical adviser has recommended complete rest for several weeks. We trust and pray that ere long by the grace of God, he will be restored to his usual health again.

Hamilton. The Rev. J. Watson Smith, B. A., supplied the Hamilton pulpit for five Sabbaths early in the year when the pastor was absent in New South Wales.

Quite a number of old Hamiltonians belonging to the Free Church returned to Hamilton in connection with the “Home to Hamilton” week at the end of February. Members of the congregation were glad to see them back and to have them worship with them on the Lord’s day.

Book gifts have recently been made to all the children attending the Sabbath Schools in the usual way. The wide-awake spirit of the students. Please, others, join in. The work set for the next quarter will not take up a great deal of your time. Papers for June, July, August should

The Branxholme congregation has received a much appreciated gift of £20 from the estate of the late Angus Morrison for many years an elder in the congregation.

The congregation at Mt. Eccles has decided to erect a building for use in public worship there. For many years the congregation has met in the school, but this is not so convenient as desired and the time seems ripe for a forward step. Through the kindness of the Presbytery, £200 is available for the Building Fund from the sale of old buildings elsewhere. It is thought that a further sum of £150 will be required and it is hoped to raise this amount in the congregation. It will require a big effort but there are those who count it a pleasure to minister unto the Lord of their substance, and, with this spirit present and the need recognised, surprising results are sometimes achieved.

Mr. R. F. McGregor, Hamilton, Mr. A. McFarlane, Branxholme, and Mr. A. Nicolson, Mt. Eccles have been appointed agents for their respective congregations, to receive subscriptions for the Magazine and to distribute copies to the various subscribers. This will lessen the work involved in sending out the Magazine. It should also increase the circulation and help to improve the financial position.

The Session has decided upon the appointment of more elders. The Hamilton congregation has elected Mr. John Nicholson, Branxholme, has elected Mr. A. McFarlane, and at Mt. Eccles one has still to be elected.

The Sacrament of the Lord’s Supper was observed at Branxholme on the last Sabbath in April. Fine weather prevailed throughout and numerous services were held, all conducted by Mr. Robinson of St. Kilda. Two young women were received as members. The action sermon by Mr. Robinson was based on the question – “What think ye, that He will not come to the feast?” The address was stimulating and it was felt that Christ had come to the feast to the joy of those who sought Him there.

The annual congregational meetings have been held recently at all the preaching centres. The pastor’s report did not indicate any striking progress during the past year. Six new members were added to the roll and two infants were baptised. The Sabbath Schools were in much the same position as during the previous year. The policy of parents having their children with them at the services on the Lord’s day was commended. Parents should encourage their young people to rise early on the Sabbath morning, be up and about, and give the day to God. Where this is done it is found best for both body and soul. The weekly Prayer Meeting was not regarded as satisfactory. There had been no increase in the praying forces as seen at the Thursday evening meeting. Increased vitality in the congregation could only be expected when there was increased vigour in the prayer meeting and the latter would only result when the spiritual life of individual members was quickened, especially the life of those who take a leading part in the prayer meeting. More prayer in secret, more intensity in our own spiritual life, more joy in God, greater devotion to Him – this way lies the secret of power. A lifeless church, or a church which has only spasms of life is a sorry sight. The Lord deliver from such by vitalising the lives of individual believers so that when we come together the holy fire will burn. Financial reports submitted at the same meetings showed increased givings on the part of the people. Sustentation Fund contributions amounted to £203/7/3, plate collections brought in £173/10/3, and the sum of £49/16/3 was contributed for funds outside the congregation, making a total of £426/13/9 raised by the congregation during the year. As a result of the increased givings the Deacons Court was able to raise the stipend by £25. During the year the sum of £206/19/9 was spent on repairs and improvements to church properties. The money for this purpose had been accumulating for some time.

BIBLE CORRESPONDENCE CLASS.

We should like to have double the number of students. Please, others, join in. The work set for the next quarter will not take up a great deal of your time. Papers for June, July, August should
reach me by the last day of August. Address: Miss Sinclair, F. C. Manse, Geelong, Victoria.

Junior. July: (a) Name God’s works on each of the six days of Creation. (b) Of which day’s work are these words not used, “God saw that it was good?” (c) Write four facts about the Garden of Eden (Gen. 2).

August: Write out a verse which states that man was made in the image of God and from Gen. 3 write in your own words an account of the Fall of our first parents.

Intermediate. July: Name in order the events of creation in Gen. 1. Find a reference to the creation in Job, Psalms 102 and 104, Hebrews and 2nd Peter.

August: (a) Describe the Garden of Eden and Adam's occupation there in. (b) Write out a verse from Ecclesiastes which states that man was upright at his creation (c) From 1 Corinthians 15 write out two verses which give a contrast between Adam and Christ.

Senior. July: (a) The evolutionary theory is that the various forms of life were evolved from a lower form. From Gen. 1. disprove this. (b) Find six passages in other books of the Bible which declare that creation was an act of God.

August: Write an Essay based on the first three chapters of Genesis under the following headings: Man (a) His creation (b) His environment (c) His fall (d) His punishment.

CHILDREN’S PAPER.

Next month in compliance with the Assembly wishes, a Children Paper is to be issued. It will make its first appearance under the title of “Our Banner,” and consist of a four paged leaflet containing Scripture and Catechism lessons for each month with explanatory notes, together with an editorial and a few interesting items or short stories. All the children of our Church are asked to interest themselves in it, and try to make it a success, as it is their paper. It will be issued monthly at a price of One penny. The Rev. J. Campbell Robinson, St. Kilda, is the Editor.

OBITUARY.

There passed away at Condah, in the Hamilton charge, on February 10th, at the age of 80 years, an estimable Christian woman in the person of Mrs. Margaret Rosevear, widow of the late William Rosevear, who pre-deceased her by a little more than five years. She came to this country many years ago with her parents from Harris, Scotland and settled first of all in Tasmania, afterwards removing to the Western District of Victoria, where most of her life was spent. While still young she was brought under conviction and went many days in sorrow. She, however, was cheered by the application to her soul of those words of the Saviour concerning Lazarus – “This sickness is not unto death but for the glory of God.” Deliverance came to her and she became a bright, devout Christian woman. In the home over which she presided, family worship was held regularly, and the writer has been told that it was beautiful to hear her engage in prayer. Even a few days before her death, when in a very weak condition, it was thought that she was not taking much notice of the usual reading of the chapter by her son, when the reading was concluded she pulled herself up in the bed, and with wonderful strength, led in prayer, to the surprise of all. She was buried the following Monday, the burial service being conducted by the Rev. J. Watson Smith. Two sons and an only daughter pre-deceased her, but there remain three sons to enjoy the legacy of example and influence of a godly mother.

Mrs. John Ross of Hamilton, passed away on March 27th at the advanced age of 87 years. She came to Australia from Scotland when a girl in her teens and sought employment here. A dutiful daughter, she was mindful of her widowed mother in the old land and succeeded in opening up the way for her to follow her to this country. She was of a very industrious disposition, one of those God fearing, hospitable Christian women who are “keepers at home” and to whom the land of their adoption owes so much. Most of her married life was spent in the Port Fairy district, but in later years Geelong was the place of residence, and a few years ago the aged couple with their daughter, removed to Hamilton where the remains of both now lie interred.

Mr. Lachlan McKinnon, of Limestone Ridge, who died on March 1st at Mt. Gambier, South Australia, was one of that rapidly diminishing number of Free Church people who being denied the privilege of a Free Church ministry, nevertheless maintain their allegiance to Free Church principles. He was a fine type of a Christian gentleman. He attributed his conversion under God chiefly to the influence of his wife who seems to have been a woman of singular piety, of cheerful disposition, and noble courage. The writer remembers Mr. McKinnon telling him of a devastating fire which swept his holding in his early married life, and carried practically everything before it, leaving him and his wife with their little child homeless. The fire having done its terrible work, and there being no more that he could do, Mr. McKinnon sat down that night weary in heart and limb and allowed his mind to wander back over the happenings of the day. He was over-come by grief, and no wonder. His noble wife, however, seeing his distress, reproved him, pointing out that though they had lost so much yet their lives had been spared, and that of their little one, and she concluded by bidding him kneel down there and then and thank God for His great mercies. The cheerful courage and ability to discern the goodness of God in the midst of great sorrow which marked this utterance were characteristic of her attitude during a long and trying illness which resulted in her death in September 1921. During the present pastorate, Mr. McKinnon paid a couple of visits to friends in Hamilton, and he was delighted to worship in the old church and hear a faithful message proclaimed. He mourned over the innovations, and unsound teaching, creeping into so many churches, but his spirit now rests, we believe, where the worship is pure and where there is nothing at all to grieve.

Mrs. J. McIntyre. At her death, Mrs. McIntyre had reached the great age of 99 years and three months. She was born at Portree, Inverness-shire, and landed at Portland in November, 1853. She was married in Scotland in 1842. The family, on arriving in Australia, consisted of three sons and one daughter. Since 1858 the family has been identified with the Casterton district.

Members of the McIntyre family were prominently identified with the early history of the district, John having been president of the Shire Council for 13 years, and a councillor for 32 years. On being induced to stand for Normanby against the Hon. W. Shiels, the well known statesman, he polled so well against the popular and able holder of the seat as to have been only defeated by 56 votes.

Mr. Murdoch McIntyre has been a highly respected member and elder of Scots Church for very many years.
At a memorial service in Scots Church, the minister, the Rev. J. G. Scarfe, said of Mrs. McIntyre that she manifested a rare type of devotion and loyalty to the Presbyterian Church, being a member for some 57 years, and clinging with strong tenacity to the branch known as the Free Kirk. No one outshone her in strict regard for the Lord's Day or reverence for God's Word. Unselfish hospitality graced her home, and brightness her practical Christian love outside. As her strength failed in her closing days she assured her daughter; Mrs. Jelly, that she would soon be at rest with Jesus. The service throughout was most impressive, and was attended by many old friends of the family.

The above, together with a photo of the deceased lady appeared in the Presbyterian "Messenger."

Miss Margaret Robertson, a member of the Geelong congregation, passed away at a Private hospital on 14th April. For some years she had been in ill health. Before coming to live in Geelong her home was at Banyena in the Wimmera district, and there her parents entertained any visiting Free Church minister. Three brothers survive her.

EDITOR'S NOTE

For some considerable time it has been felt by a number of those interested in the welfare of our church, that a quarterly issue of our Magazine is not frequent enough to keep our people in touch with the affairs of their own church and other important happenings as viewed from a Free Presbyterian standpoint. So at last Assembly it was agreed that the Magazine should be issued monthly. An attempt will now be made to give effect to this decision.

The need was never greater than at the present time for the circulation of good evangelical articles as appear from time to time in our church paper. If our people were a little more aggressive in bringing the Magazine under the notice of their friends, we think much good would be the outcome. We often meet with people outside our own church who welcome literature on the lines which we endeavour to give our readers and who have a very warm side to our church, because of its faithful testimony for the truth. That individual, or body of individuals, best serve their day and generation who do not conform to every whim and fancy of those around them, but who hold fast to the truth as it is revealed in the Word of God

We trust that all who have promised articles, and those who are interested will help us to maintain the high standard hitherto attained. The issue will not be as large as formerly but we trust it will be none the less interesting and instructive, both as a witness for the glorious Evangel and the official organ of our church. The price has been increased from four to five shillings.

It is requested that all contributions for insertion reach the editor not later than the first day of each month.

N. B. Acknowledgments of subscriptions are being held over until next issue.

“When he was yet a great way off his father saw him, and had compassion, and ran, and fell on has neck, and kissed him” – Luke 15: 20

How lively are the images presented here.
COUNSEL FOR YOUNG COMMUNICANTS.

O young communicants, take heed to your first communicating; for very much depends upon it. You are now as it were to lay the foundation stone of your salvation work, and this ought to be done with much spiritual skill and knowledge, if you would have a sure building. O then dig deep, and found your house, your salvation, your hopes of heaven, upon the rock Christ, by personal covenanting, and express closing with Him upon the terms of grace; for if you do it not, but approach to the Lord’s table in ignorance, unbelief or hardness of heart, you may provoke God to smite you with judicial blindness and obduration, and give you up to such heart hardness and formality in duty, as may cleave to you all your lives long, and so your first communicating is a most critical juncture for your souls; for according to the state, frame, and disposition of people’s souls, at their first communicating, so it very often fares
with them in some measure at all the rest of the communions they partake of. Many have found this, some to their sweet, others to their sad experience. Some, by their careless approach at first, and neglecting expressly to covenant with God, have drawn down the plagues of heart hardness and formality upon themselves, and provoked God to leave them to wander in the dark all their days, without any solid assurance, or comfortable view of their interest in Christ and the covenant of grace. But others, by means of their sincere preparation and covenanting with God at this time, have got a seal of their conversion, and a view of their interest in Christ, which have proven very useful and comfortable to them all the rest of their lives, and especially in times of distress, 650 and when on a deathbed. Then they have remembered, how that at such a time and place they joined themselves to the Lord in a perpetual covenant, and then and there God spake with them, intimated their pardon, and owned them as His covenanted children. As their souls were helped to say to the Lord, “Thou art my God;” so God said to them, “I am your salvation,” and hereby many have been strengthened, when ready to faint under doubts and discouragements. Therefore, O young communicants, as you regard the well being of your precious and immortal souls for ever, look well to yourselves at this time; if matters be right with you now, they will never be altogether wrong afterwards. Labour to get some distinct uptakings of the covenant of grace, and of the nature, ends, and uses of this solemn ordinance, which is the compend and seal of it, before your first partaking: pray fervently for knowledge and spiritual illumination; apply to Jesus Christ, your great Prophet for this, and seek to improve the means and helps which He is pleased to afford you for it. Retire for meditation and reading of the Bible; read and meditate much of the sufferings of Christ, that you might attain to some right impressions of the covenant, and of the Lord’s Supper; and particularly, of the obligations you already lie under by the first seal of baptism; and then, under a humble sense of guilt, and with a hopeful view of the Gospel offer, go with all seriousness and solemnity and renew those engagements; enter into covenant with God, and next come to His table, to get the transaction sealed and ratified, by getting the other seal of heaven appended to it.

Now young people, I put it to your choice, as Joshua did to the Israelites (Joshua 24: 15) “Choose you this day whom you will serve.” Make choice at this time whom you will be saved by, and whom you will obey. Whom will you have for your master, whether Christ or the devil? Both are courting your hearts; which of them will you yield to? Lay your hands on your hearts, and see whether you will grant Christ’s or the devil’s desire? Whether shall the devil have you, soul and body; to all eternity, or shall Christ have you? Oh, will any be so foolish as to halt betwixt two opinions in this case: any so mad as to stand in doubt whether to be saved or damned, whether to live with Christ or the devil for ever?

Remember, Christ will have none but willing servants, none but those who freely offer themselves unto the Lord. Amaziah, the son of Zichri, is recorded with great honour because “he willingly offered himself unto the Lord.” O for many Amaziahs, how many such freewill offerings! It would be a most pleasant sight to God and ministers, to saints and angels whose eyes are upon you. Young people praying, repenting, and covenanting are most melodious 651 music in Christ’s ears. O give Christ the first and best of your days, for He deserves it. Make earnest of covenanting work in secret, that the communion day may be a day of your espousal to the Lord Jesus, and the marriage knot may be cast so sure at His table, that death; nor hell may never be able to loose it.

Consider how lamentable your case will be for evermore, if you slight the present opportunity; the treaty will not always last with you, nay, the day is not far off when it shall end, and God shall treat with you no longer. The door must be shut, and God will become inaccessibly inexorable, irremediable, for evermore. Christ, the blessed Mediator will become thy implacable Judge; and how will you look Him in the face, when on the throne, whom you so basely slighted at a communion table?

Hard must your hearts be, if they be not moved by these threatenings: but yet harder must they be, if they are not melted by God’s condescending entreaties. “Ho, every one that thirsteth, come.” “Incline your ear, and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you.” Is it not most glorious and honourable for you to be betrothed to so great a prince? Is it not rich and advantageous for you, to have an interest in so great an inheritance, and a sealed right to such blessed privileges as a free pardon, gracious access, fatherly love, covenant provision, covenant protection, and covenant comforts.

If you covenant honestly, you will get covenant grace and strength which shall be sufficient for you: you will get the dominion of sin broken, and power to wrestle against it: and above all, you will get Christ engaged for you as your surety; and to be sure, though you be weak, He is able enough.
From an old source.

**AFFLICTION SENT IN LOVE.**

“Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. (2 Corinthians 4: 17). An old writer says: If God by the affliction that is upon thee shall teach thee how to loathe sin more, how to trample upon the world more, and how to walk with God more, thy afflictions are in love. If God shall teach thee by affections how to die to sin more, and how to die to thy relations more, and how to die to thy self interest more, thy afflictions are in love. If God shall teach thee by affections how to live to Christ more, and how to long for Christ more, thy afflictions are in love. If God shall teach thee by affections to get assurance of a better life and to be still in a gracious readiness and preparedness for the day of thy death, thy afflictions are in love. If God by affections shall 652 teach thy proud heart how to lie more low, and thy hard heart to grow more humble, and thy censorious heart to grow more charitable and thy carnal heart to grow more spiritual, and thy froward heart how to grow more quiet, thy afflictions are in love. If God shall teach thee by affections how to mind heaven more, and how to be fit for heaven more, thy afflictions are in love.

**“BESIDE THE STILL WATERS.”**

**THE HOME IN BETHANY.**

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

Martha, Mary, Lazarus. all loved by the Lord Jesus. It would appear that they constituted the whole home circle. Happy the home where all the members are loved by the Lord Jesus. In so many homes there is not even one so loved. The love of Jesus for these three was very great. Several times in this chapter His love for Lazarus is spoken of. “Lord, behold, him whom thou lovest is sick. Then said the Jews, Behold how He loved him. And when Jesus speaks of Lazarus to His disciples He refers to him as “our friend Lazarus.” It is a beautiful thing that what is said in this home in Bethany – “Now Jesus loved Martha and her sister and Lazarus.”

In the first place let us think about those whom Jesus loved and find out what kind of people they were.

Our information about them is not very great, but we have sufficient to enable us to form some estimate of their character. It is very evident that they loved to have the Lord Jesus in the home and show Him kindness “A certain woman named Martha received Him into her house”. . . . “But Martha was cumbered about much serving.” “Then Jesus six days before the passover came to Bethany . . . . There they made Him a supper and Martha served . . . . “Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair.” These passages are all very illuminating. They show the regard in which the Saviour was held in that home. In many other places He did not receive kindness. “The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay His head.” In this home, however, He is ever a welcome guest, and all the more so no doubt because of the hardships He had to endure and because of the enmity which many in high places bore to Him. Jesus loves to go into those homes where He is made welcome – “If any man hear my voice and open the door I will come in to him and will sup with him and he with me.”

Further we note they were people of considerable faith. When Lazarus passed away both Martha and Mary said on meeting the Saviour, “Lord if thou hadst been here, my brother had not died.” They believed that Jesus could have prevented death if only He had been present. Martha's faith goes much further when she says, “I know that even now whatsoever thou ask of God, God will give it thee.” Surely that was a declaration of her belief, at that time at any rate, that even although her brother was dead yet Christ could restore him again if only He would ask His Father in Heaven. But her faith could reach no higher pinnacle than that set forth a little later in the declaration “I believe that thou are the Christ, the son of God which should come into the world.” Christ requires nothing more of His people than that. Believing that, mountains of difficulties are removed. Believe that, untold hardships are endured – “And what shall I more say? for the time would fail me to tell of Gideon, and of Barak and of Samson . . . . who through faith subdued kingdoms, etc. See Heb. 11.

We note still further concerning the members of this home in Bethany that they sat at the Saviour’s feet and heard His word. We know that Mary sat there and it would seem that Martha, although on one occasion she was cumbered about much serving, did so too, for Luke tells us that “she had a sister called Mary, which also sat at Jesus feet, and heard His word.” The word “also” seems to suggest that Martha was in the habit of sitting there too. In fact the word “also” occurring as it does in the narrative would almost make it appear as if the purpose for which Martha received Him into her house was in order that she might hear His word. Whether that be so or not we are sure that all three members of this home circle loved to hear the Saviour’s message, and there is no home in which Jesus has more delight than the one in which the members hunger for the Word of Life, and in which those are regarded as the most welcome visitors who can speak of the things of God. Jesus loves to go into such homes. We note, however, before we pass on, that the members of this home were not free from fault. Martha was cumbered about much serving. It does not seem to have occurred to Martha and Mary that Jesus might have healed Lazarus by speaking the word without it being necessary for him to be in Bethany – just as He healed the centurion’s servant at a distance by speaking the word. Again there seems to be a tinge of murmuring in the utterance of both Martha and Mary when the Lord came to Bethany after the death of Lazarus – “Lord if thou hadst been here, my brother had not died.” There were other failures no doubt. We have no reason to believe that they were any better than other disciples when the Saviour was in the hands of His enemies and the crucifixion occurred. Yet in their hearts they loved the Lord Jesus. They loved Him very greatly, and, such love, in the esteem of the Saviour, covers a multitude of sins.

In the second place let us think what it meant to those three in Bethany to have had the love of the Lord Jesus. It meant they had His help in time of trouble. They could send to Him when Lazarus was ill and say “Lord, behold he whom thou lovest is sick.” It is a plea of special weight with the Lord Jesus when it can be said that one of His loved ones is sick. We are not always at ease in praying for the unconverted sick, but we can go to God with special confidence when we can say, “Lord he whom thou lovest is sick.”

It meant they had the joy of having the Lord Jesus in the home. If He had not loved them as He did He would not have been so much there. Matthew Henry says: “Christ's visits
The “Glasgow Herald” writer, quoted above, tells us the following interesting story: “One of the best men I met in Ashanti was a converted fetish priest. He was made a presbyter in the Church when he had been only three years a Christian. I was anxious to get one of the former German schools extended, and there was some demur about raising the money. With flashing eyes, the old man got up and reminded the people of a time when they were heathens and he was their fetish priest. He said that he had no difficulty in extracting from them far more money for telling them lies than they were asked to pay for the spread of truth and education. After that the money flowed in.” – “The Bulwark.”

HOLY LIVING.

Whitefield, during a visit once to Dr. Finlay of Princetown, America, was thus addressed: “Mr. Whitefield, I hope it will be long before you are called home: but when that event arrives, I shall be glad to hear the noble testimony you will bear for God. You would be disappointed, doctor,” said Whitefield, “I shall die suddenly. It has pleased God to enable me to bear so many testimonies for Him during my life, that He will require none from me when I die!” The manner of Whitefield's death verified this prediction.

EXTRACTS OF LETTERS FROM REV. JOHN SINCLAIR

In Australian Bight. 9th April. Fine passage, sea smooth, boat steady so that we scarcely realise that we are on the ocean.

Between West Australia and Colombo. Arrived at Fremantle on 11th. Where received telegrams from friends. Tropical weather. One of my cabin mates took his bed covering and lay on deck all night where it is deliciously cool. It is a sight to see the children at table and playing about full of vigour and never at rest. I have done some my reading but am seeking to do my duty to friends who sent me for rest hoping to be revived for work yet to come. The deck chair is a good rest and the cushion is comfortable. I am looking to the Lord to direct and make this voyage of some good service to His cause. Though thousands of miles apart He is as near to you as to us here. That is a comfort.

19th April. Within two hours of the Equator. This morning felt more like being on the sea as we entered into the tail of a monsoon. Sea is a little rough and the wind is stronger, but no sickness among the three of us who are going down soon to lunch. But for this steady boat it is said we would be tossed. This morning tropical rain fell.

20th April. There are over 700 passengers. Expect reach Colombo tomorrow. Sea again smooth after yesterdays monsoon. The Lord be to you all the Eternal Refuge that He is to His people and may His everlasting arms be underneath you all.

Between Colombo and Suez. Reached Colombo about midday 21st. Besieged by natives wanting coins. Hired motor and went to Mt. Lavinia: we enjoyed a cup of tea in room overlooking the sea; looked in at Buddhist temple, saw “sacred” images of various kinds Bishop Heber's words came to mind: –

What though the spicy breezes
Blow soft on Ceylon's isle,
Though every prospect pleases
And only man is vile. Etc

In Mediterranean Sea. May 4th. We had very heavy close weather before reaching Suez. A mist prevented seeing any of the Siniatic Range. Sea is much broader than I expected.
We thought of the miracle of God in making a passage for Israel. On Tuesday evening we reached Suez where we anchored till midnight and were beset by natives selling their wares. They were driven from the deck by ships officers and after leaving and getting into their boats sailed round to another part of the ship and climbed up again with their bundles. The officers finally drove them off by preparing to use the hose. Two ships cannot pass in the Canal not merely because of the narrowness of the channel, but also because one vessel would draw the other to it by displacement of water in passing. For this reason we had to “tie up” and were delayed three hours. On Wednesday we had a view of the country on both sides—sandy wastes with a few habitations chiefly of people connected with the Canal; some nice Government buildings at stations on bank especially at Ismailia where we saw camels tied in two lines or three in each led by native. We saw native tents and mud huts. On the Western side many trees near bank to prevent sand coming over it. The day was intensely oppressive travelled only five miles an hour and were tied up several times. Pass close to the bank on Wednesday night reached Port Said; here a number of passengers came on board making our number about 1000. Some passengers went off in small boats to the city; then up the steps rushed a crowd of natives while others climbed up by ropes—many to get work on steamer loading and unloading cargo; others had a variety of articles for sale, tap—656 entry cloths necklaces, etc. Soon groups were seen gathered round the traders who persisted in their business even after being ordered off as at Suez. A number of natives were employed to scrub the deck with long rakes.

Left Port Said early Thursday morning. The Mediterranean is smooth and the air cool: white clothes have given way to dark and rugs put aside are again in use. We have been thinking and speaking today of “Paul’s voyage across this Sea. The same sea is here and the same Lord commands it. We have great reason to thank Him for our calm voyage, and I do not forget that many appeal to Him to give a safe and good passage and He is doing this.

5th May. Steady all night and this a fine morning. Tell the praying ones that the passage has been notably good. If we have another week of this fine weather we will have had an uncommonly smooth sea all the way, beyond my expectations. I am writing in the comfortable deck-chair given by the kind ladies whose forethought and goodness are often remembered.

7th May. Passing above Algiers (I think), North Africa and see part of the coast line. We travel from 362 to 371 miles every 24 hours. This is a lovely sunny day and there is scarcely more motion than in a house. One of the ministers at service yesterday said that the Church some time ago made men infidels by teaching them that all the Bible was true. (!!!) Yet he taught the people to be assured of God as light, love, beauty, goodness, but did not speak of the way to know Him. He holds that people are returning to a belief in the Bible.

8th May. Rounded Gibraltar about 11 a.m. and had a view of Britain’s fortified rock: steamed quite close to it. It would be well if our Empire regarded the Lord as her strong Rock and acted accordingly. Now we have it calm along the coast of Spain.

9th May. Five weeks today since leaving home. The sea has a little swell on, but it is pleasant. The Captain took me on Monday afternoon to see the navigation room, the standard chronometer and wireless room.

10th May. On Bay of Biscay. Still kind mercies with us—a ripple on the sea but not rough. Last evening we had a beautiful sunset, a golden like glory and thought of the Sun of Righteousness. May He shine on us all with “healing in His wings.”

11th Friday. Wintry, cold, and raining. Reached English Channel. Tell the friends to continue praying and by God’s good hand we shall be spared to meet again. Those words were impressed on my mind yesterday: “Thou hast given commandment to save me: for Thou art my Rock and Fort.” Yesterday forenoon at 10 a.m. united Thanksgiving service was held which was on the whole the best we have had. 12th May. Arrived in London in cloudy weather.

16th May. Edinburgh. Arrived here by train from London last evening. We leave this hotel soon as the accommodation is fully taken up by visitors to the Assemblies meetings next week. Prof. D. Maclean and Rev. Alex. Stewart called to see us this afternoon. This is a beautiful city though of course we have not yet seen much of it. The country from London in the train looked well—the grass is so thick and luxuriant. It is fine today but cold. My warm regards to the many friends who will be enquiring.

May 21st. Heard two good sermons in St. Columba’s Free Church yesterday by Mr. Stewart—both on 2nd Psalm. Really it was the only fully Scriptural Sabbath day service we had since leaving Australia.

May 22nd. Were at opening of Assembly at 11. Had good sermon from the retiring Moderator and a fine address from Rev. George McKay, the new Moderator. He took me to dinner with him afterwards and was most kind. Rev. John McLeod, Inverness, walked back with me.

May 23rd. Addressed Assembly today as deputy from Australia and received warm welcome and a seat in the Court. The weather is cold, the easterly winds are intensely keen. They say that it is colder May than usual.

May 24th. Addressed Assembly for short time again at their Foreign Mission Night.

May 25th. We went by invitation of the Moderator with 50 or 60 others, to missionary breakfast in the Free Church College. Worship first. Short addresses by various speakers.

May 26th. Attended Ladies’ Annual Missionary Meeting in Presbytery Hall at Free Church College which was nearly filled though day gloomy and shivery. We have been invited by Professor and Mrs. Cameron to stay with them as guests at their residence in Isle of Arran, near Glasgow.

May 29th. Professor McKay had us to dinner at his house, enjoyed the congenial company. Had nice talk with Miss S. McDougall from Peru and others. In evening heard most excellent closing of Assembly address by Moderator.

May 30th. Came last evening to 10 Melville Terrace, a fine and most comfortable boarding house kept by Miss Sinclair, sister of Mr. John Sinclair, a faithful elder of St. Columbia’s. We may go to Glasgow next week.

[A cable announces that the “Anchises” left Glasgow on 30th June. Will friends please continue in prayer for a favourable return passage].

WELCOME AND FAREWELL.

The Rev. T. M. McClean on his arrival home at Maclean after his trip abroad was heartily welcomed by his congregation. Mr. Alex. Anderson presided over a very enthusiastic gathering. Messrs M. McPherson, J.Ross, D. Anderson, D. McDonald, Dr. Corlis, Rev. C. Crane, Pastor Wallis and Alderman D. Cameron, Mayor of Maclean, all addressed words of welcome to Mr. McClean.

The Rev. Mr. McClean in reply, said this gathering was not necessary to assure him of the warmth of his welcome. He had felt it in the hearty words and hand pressures from them all as he met them. The large congregations at the services since his return also testified to the fact. He had enjoyed his trip, travelled 40,000 miles, and spent some time with his near and dear ones, and...
met many old acquaintances, including Dr. McLean, Rev. James Henry and Mr. D. McDonald, student, all of whom sent their kindly greetings. He sincerely thanked all who assisted in the work in his absence, particularly Rev. H. W. Ramsay, other ministers and his own session. There was no finer body of men in Australia than the members of his session. The interior of the Church had been re-seated and renovated, and when carpets were laid and all complete, the building would be most comfortable. He rejoiced in the loyalty of the congregation, and God helping them, they would seek to go forward now and proclaim again the glorious Gospel of Jesus Christ.

After this, Mr. Anderson vacated the chair which was taken by the minister. Mr. Anderson then in the name and on behalf of the congregation presented Rev. H. W. Ramsay with a cheque of £15 as a slight assurance of their thankfulness to him for his work amongst them. Mr. Ramsay suitably thanked them for their kindness.

Rev. T. M. McClean then made reference to the approaching departure of Mr. James Ross and family, who intended taking up their residence in Sydney. Mr. Ross was Treasurer of the Church and Clerk of their Session. After Messrs. D. McPherson, A. Anderson, K. McDonald, D. Gillies and N. McSwan had spoken in felicitous terms of the ability, humility, and genial manner of Mr. Ross and the excellent qualities of Mrs. Ross, Mr. McClean handed them two beautifully bound Bibles with Psalms in metre complete, and asked them to accept a similar gift for each of 658 their children, Miss Marjory and Master Alec. It was his prayer and that of the congregation that every blessing contained in that Book might be theirs in time to come, and their final reward a crown of glory. Mr. Ross feelingly acknowledged the gifts, stating that he had done little for the Church, but his church was dear to him and to those before him.

After tea had been served, Rev. H. W. Ramsay, on behalf of the Grafton and Brushgrove congregation, presented souvenirs to Mr. and Mrs. S. J. Martin, who had removed to Chatsworth. Mr. Martin briefly thanked them for the gift.

The Rev. Mr. McClean, in moving a vote of thanks to the ladies, referred to the kindly thoughtfulness of the congregation in sending to his aged mother a present which both she and he very much appreciated. “Singing and benediction,” says the “Clarence River Advocate,” “brought a memorable meeting to a close.”

**CHURCH NEWS.**

**Maclean.** The Sacrament of the Lord’s Supper was celebrated at Maclean on the 10th of June. During the season the pastor was assisted by Rev. M. C. Ramsay, M.A., of Wauchope. Mr. Ramsay arrived in Maclean on the previous Wednesday and conducted the weekly prayer meeting on that evening. Thursday was the first preparatory service, when the visiting minister, preached from John 3: 16. The attendance, notwithstanding the number of families laid aside with an epidemic of influenza was very encouraging, the church being well filled. On Saturday Mr. Ramsay again preached, taking his text from Luke 17: 14. At the conclusion of this service tokens for admission to the Lord’s table were distributed. Five new members made application for admission and were accepted. Early Sabbath morning the Free Presbyterian people were astir, and before the commencement of the service the church was comfortably filled. The action sermon was preached by Mr. Ramsay from Mark 15: 34. The pastor fenced the tables from Romans 8: 14, and delivered the pre-communion address. Mr. Ramsay gave the post-communion address. In the evening there was a good congregation when Mr. Ramsay again preached, this time from Zechariah 4: 6. A thanksgiving service was held on Monday morning when a large number were mindful of their duty. The message from Genesis 22: 17 was again given by Mr. Ramsay.

The season was one of much spiritual refreshment, the congregations were large and the rapt attention paid to the preaching of the Word was most encouraging. Many travelled long distances to wait upon the Lord and thereby renew their strength. The weather was ideal throughout.

**Annual Picnic.** An interesting event, and one that is eagerly looked forward to by the children of the Maclean congregation is their annual picnic. This was held on June 2nd. More than usual interest was manifested in it this year as it was the first held since the arrival home of the minister of the congregation; but if he is esteemed more highly by one class than another it is by the children, and he takes care that the wants of the young folk are well catered for. On this occasion, the children having met at the church, after the singing of a Psalm and prayer being offered, marched with their teachers to the Show Ground, where games common to the occasion were indulged in and tea was served. The attendance of children and parents was large, altogether about 150 being present. Mr. McClean addressed the gathering, pointing out to the children their duty to their parents and teachers, and specially thanked Mr. J. Ramsay and the teaching staff for their self-sacrificing work during his absence. Other short addresses were delivered by Mr. R. J. McDonald, and Mr. J. Ramsay. Each of the children attending the Sabbath School and Bible classes received a prize in the form of a book. The gathering which was most pleasant, concluded by the singing of the 133rd Psalm and prayer. K. McD.

**OBITUARY NOTICES.**

**Mr. A. P. Stewart.** The many friends of Rev. S. P. Stewart, will be sorry to learn of the death of his brother, Mr. A. P. Stewart, at the age of 83 years. The late Mr. Stewart was a most interesting personality in the banking world, and rose in his profession until he became the General Manager of the Australian Bank of Commerce. He began his banking career in the head office, but afterwards moved to various country centres where he gained an amount of experience so valuable to men in banks. He will be well remembered for what he did for the men on the land in the Riverina district, New South Wales. An interesting story was narrated of him in the press not long since in connection with the late Sir James Tyson of moneyed fame. Mr. Tyson, on being asked for a donation towards some western hospital signed a cheque and handed it to Mr. Stewart to fill in the amount which he (Mr Stewart) thought ought to be given by him. The modest sum which Mr. Stewart wrote, though having free access to Tyson’s vast wealth ever gave Sir James the utmost confidence in him as his bank manager.

**Mr. Malcolm McDonald.** We are sorry to record the death of Mr. Malcolm McDonald, Carbost, Pakenham, Victoria, who for many years has been a faithful supporter of the Free Presbyterian cause though seldom ever having the opportunity of attending the services of his own church. To the bereaved family we extend our sincerest sympathy.

**Mr. Allan McPherson** departed this life at his residence, “Strontian,” Roseville, near Sydney, on Sabbath, 22nd April 1923, at the ripe age of 98 years. He was a native of Strontian, Argyleshire, Scotland, which is thus described in the “Inverness Advertiser” of
Nov. 2nd, 1879: “A beautiful spot near the head of the lovely Loch Sunart as Norman Macleod calls it – which has given more ministers to the Free Church than any similar place that we know of; and this is all the more remarkable as the district had not the advantage of a settled evangelical ministry for at least half a century previous to 1843, except during the brief pastorate of the late Principal Dewar of Aberdeen.

From the year 1843, when the Disruption of the Church of Scotland took place, which resulted in the establishment of the Free Church of Scotland, Mr. McPherson was privileged to hear some of the most distinguished ministers of the Free Church. The Rev. Alexander McIntyre was one of these. Mr McIntyre’s memory is still fragrant in the Highlands, Prince Edward's Island, and Australia, especially in Geelong and the Clarence River districts. The congregation of the Free Church in his birthplace, Strontian, were refused a site by the owner of the soil, and were, therefore, denied the privilege of worshipping God in any building on land. A floating church was, however, procured for them, in which they could meet for Divine Service on the bosom of the deep. Rev. Mr. McIntyre was the first that ministered in this famous “floating church” for some time. Eventually the novel sanctuary was driven from its moorings by a storm, and cast high and dry on shore, without, however being broken, and continued to serve its purpose in this stranded condition. In this unique church, Mr. McPherson worshipped regularly, and was an appreciative hearer of Mr. Alexander McIntyre. These privileges, combined with parental training 660 and example, were sanctified to him, and unhesitatingly he cast his lot with the Free Church of Scotland because it bore faithful witness on behalf of the crown rights and royal prerogatives of Zion’s King.

In 1850 he left his native land for Australia, and resided for some time in Victoria. Here he joined the Free Church which had been established in 1847, and which had received the approbation of the General Assembly of the Free Church of Scotland. On the arrival of his old friend, the Rev. Alexander McIntrye, he became one of his most attentive hearers.

In 1859 an organic union took place between the majority of the Free Church Synod and the Synod of Australia (representing the Established Church of Scotland). This Union being based on compromises, did not conserve the distinctive principles of the Free Church. This serious omission led Mr. McPherson to remain with the faithful minority. After leaving Geelong he resided for some years in the Meredith district, halfway between Geelong and Ballarat. Here, he was elected an elder in the Free Church congregation of which the Rev. Peter MacPherson, M.A., was minister. Mr. McPherson was a highly cultured man, and commanded the respect of all who knew him. He was unflinchingly faithful to the testimony of the Free Church for the maintenance of which he laboured by voice and pen and even sustained great worldly loss.

After residing for a few years in the Meredith district, Mr. Allan McPherson removed with his family to Narramatta, New South Wales, and became a sheep farmer on a large scale. He resided here for 44 years and removed to Sydney six years ago, and purchased a large house at Roseville, which he name “Strontian,” after his native parish.

Mr. MacPherson was, probably, the oldest Free Churchman in Australia being connected with the Free Church of Scotland from 1843 to 1850, and with the Free Presbyterian Church of Australia from 1850 till his departure for the Church triumphant – 80 years in all. During his long residence in Narramatta he had no access to Free Church ordinances, but notwithstanding this disadvantage, he faithfully and intelligently maintained the testimony of the Free Church; including purity of worship. At the same time he was ready to hold Christian fellowship with all who love the Lord Jesus Christ in sincerity and truth. He deeply deplored the destructive criticism so prevalent in the Presbyterian and other Churches. He is survived by a widow, whose age is 88 years. She is an excellent Christian woman, and has been a “Mother in Israel” for many years. His family consisted of thirteen, five sons and eight daughters. Mr. McPherson’s life and character strongly remind one of the words of the Apostle: “Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.” “Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.”

ACKNOWLEDGMENTS.

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EDITOR’S NOTE.

It is requested that all contributions for insertion reach the editor not later than the 20th of each month.
“And being in an agony, . . . His sweat was as it were great drops of blood. – Luke 22: 44.

O my soul, this text affords thee great subject of thoughts, when thou goest to remember thy dear Saviour at His Table. Here I see Him in a bloody agony! And, first let me observe the place where His agony began, the garden of Gethsemane, which lay in the valley of Jehoshaphat, on the east side of Jerusalem, at the foot of the Mount of Olives. Now, it was in the valley of Jehoshaphat that God did plead with the nations in Christ their surety, Joel 3: 2. The word Gethsemane signifies a mill or press for olives, as being probably the place where they pressed the olives that grew on the mount, and there squeezed the oil out of them. In this place it
pleased the Lord to bruise Christ, our true olive, that so out of His fullness the fresh oil of His merit and grace might flow abundantly to needy souls. Never was there such an olive pressed there before, since the first planting of that mount! Never was there such precious oil seen as Jesus' blood! O that I may partake of the root and fatness of that good Olive which was pressed here, and of that oil, which will make my grace to grow, and my face to shine!

As it was in a garden that man's sin and misery first began, so it was in a garden that our blessed Surety began His last expiatory sufferings for sin, which cast Him into a fearful agony. As the garden of Eden produced man's misery, so the garden of Gethsemane provided a remedy. O that when I walk and retire myself in a garden, I may have grace to think seriously, and with suitable affections, upon the sins of men, and the sufferings of my Saviour for them! and at the same time, to send up my ejaculations to God for an interest in His agony and atonement, and for the comfortable intimation thereof to my soul. When my dear Redeemer was in His agony of soul, I read of His offering up prayers and supplications, to God, with strong crying and tears. Hebrews 5: 7. And have I no prayers nor tears to offer up to God at the remembrance of His agony? especially when I consider how much my sin contributed to throw Him into it. O how strong and bitter were my Saviour's cries at this time, when God bruised his soul, and poured down a flood of wrath upon Him! He cried, till He was spent with crying; He grew hoarse at this time, when God bruised his soul, and poured down a flood of wrath upon Him! He cried, till He was spent with crying; He grew hoarse

Here I may see also the great difficulty of making peace with God when once His law is broken; no less could do it than the blood and soul agony of the Son of God; even an infinite ransom must be paid, ere God would be reconciled to man. O how much am I beholden to Christ that undertook the reconciliation, that prevented my ruin by taking the cup out of my hands. O the cup He drank for was mingled with wrath and curses, a cup full of vengeance, pressed down, heaped up, shaken together, and running over; a cup, which, if men or angels had but tasted, they had reeled, staggered, and fallen headlong into hell . . . . How ready, full, and free, was the fountain of His blood to wash the defiled! Behold how freely it issued forth before a wound was opened; all His veins and pores poured it forth, without waiting for the tormentors. Lord, make me as willing and ready to apply to it. Did Christ wrestle in an agony obtain the redemption of lost sinners; and shall not I wrestle as in an agony to get an interest in this redemption, and the evidence thereof cleared up to my soul! O for faith and fervency in prayer, that I may wrestle without ceasing for the assurance of His love, that I may go with joy to His table! Willison.

THE SWELLING OF JORDAN.


It is of the utmost importance that every individual in our congregations, both old and young, should be thoroughly acquainted with the history of Israel from the call of Abraham till the time of their entry into the Promised Land. The narrative is exceedingly interesting inasmuch as it bears a close analogy to the course of our earthly pilgrimage, so much so, that reference is often made to the Promised Land as symbolical of the Heaven Canaan and to the patriarchs as our guides in our spiritual pilgrimage. Let us then, first of all, review the history of the Israelites from the call of Abraham until the time when his descendants entered in to possess the land of Canaan. Then we shall show how it typifies our earthly journey and lastly we shall refer to the crossing of the Jordan as being a type of death.

For four hundred years after the Deluge, the inhabitants of the world seem to have forgotten the God who spared Noah and his family when all the rest of the world were destroyed by the Flood. There is no mention of any individual or communities living in communion with God, and we are led to believe that all the people who were descended from Noah's family were given over to idolatry. But God had not forgotten His people, nor the covenant He had made with Noah; and with a view to restoring man in some measure to his primitive state, to that state of blessedness in which he was when Adam held communion with God in the garden of Eden, He chose a man from amongst an idolatrous people, and commanding him to leave his people, to come out from among them, He caused him to sojourn in the land of Canaan and there He made a covenant with him, promising him that his seed should inherit that land from the Euphrates to the Mediterranean Sea.

You have all read of Abraham’s sojourn in Canaan and of his travelling down to Egypt, that land where his descendants were to suffer cruel bondage for so many years; of Sarah and the birth of Isaac; of Abraham’s trial and how he triumphed; of Isaac, Rebecca and their two sons, Jacob and Esau; of Jacob’s family; of the persecution of Joseph by his brethren;
of his being sold and carried down into Egypt and there sold as a slave, his career there and ultimate reconciliation to his brethren; of Jacob and his family going down to Egypt; of their history in Egypt till the time of Moses, when the Hebrews were in cruel bondage to the Egyptians; of the manner of their deliverance from that bondage; of their sojourn in the wilderness; of their rebellion and its consequence when they were condemned to wander for forty years in the wilderness until all the rebellious people had died; of the wonderful code of laws framed in the wilderness to control that people when they should come to that land which God had given them.

And now they have come to the land of Canaan, that beautiful land which God had prepared for His chosen people. From Mt. Nebo Moses was permitted to view it. Let us summarise what he saw there. He saw the most beautiful land in all the world. no land was so beautiful, so fertile as this which was watered by the river Jordan which flows through a sunken valley and whose waters are famous for their sweetness. The country is covered with luxuriant vegetation from the Jordan to the tops of the hills. The hills are terraced and built up with stones to keep the earth from washing away; and on these terraces the grape vines which grew in wild luxuriance produced exceedingly large clusters of grapes. There were beautiful plains covered with the sweetest herbage where the cattle browsed; and the herbage was not confined to the plains for, “The cattle browsed on a thousand hills.” Among the shores of the Dead Sea, the land was less fertile and seemed unfit for any useful purpose; but there thousands of hives of bees were found. Truly it was a land flowing with milk and honey.

Such was the sight that greeted Moses from Mt. Nebo; and no wonder the children of Israel were impatient to cross the Jordan to take possession of that beautiful country whose inhabitants were accused by God for their exceeding wickedness. Witness then the people gathered on the bank of the Jordan, old and young, from the infant in arms to the grey haired sire, waiting to see what was to happen. “How shall we do? they asked one another as they stood trembling on the brink, for the Jordan was in flood and over flowed its banks. But the Lord said unto Joshua, “This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so I will be with thee.” The waters were divided and the people passed over on dry land. There was no difficulty. God had accompanied them all through their sojourn in the wilderness and He did not forsake them in the swelling of Jordan.

My Christian friends, the believer has ever before his mind’s eye on his earthly pilgrimage, that Heavenly Canaan to which he is journeying. He has many trials, doubts and fears, such as beset the children of Israel in the wilderness. But he has always before him the consolation that when the time comes for him to cross the Jordan, the dark waters will have no terrors for him. “Though I walk in the valley of the shadow of death I will fear no evil, for Thou art with me: Thy rod and Thy staff they comfort me.” The Lord has made a covenant with us as He did with Abraham. He says, “Come, let us reason together, though your sins be as scarlet, they shall be white as snow; though they be red like crimson they shall be as wool.” “If ye be willing and obedient, ye shall eat the good of the land.” Are we willing and obedient? Remember these are the conditions, willing and obedient, we seeking God’s glory, or are we seeking to carry out our selfish ends? Are we seeking the praise of men in preference to the glory of God? Are we afraid when the world frowns and sneers at us for our religion? Are we willing to sacrifice our worldly interests for the good of the church? Are we living in close communion with God? Do we seek Him night and morning? Do we commune with Him at the plough, in the workshop, or in our homes, morning, noon and night? If we do all these things, then we can fear no evil for God will be with us in all our troubles.

But, unbeliever, remember there is a time coming when you will have to face the swelling of Jordan, and how wilt thou do, oh, how wilt thou do? There will be no helper there to divide the waters, and as you feel them gathering up around your heart, how wilt thou do? Think of it now, think of it seriously. Think of all the pleasures of this life. Think of your broad acres, of the amount of money to your credit in the bank, of your beautiful homes and furniture, of your horses and cattle and all those things for which you have been striving all your lifetime. Think of all these and ask yourselves this serious question, Will they assist me in the swelling of Jordan?

I have spoken of the careless and indifferent but what of the openly profane? How will they do? How will the Sabbath breaker do? How will the men and women do who are rushing about on the Sabbath day seeking all kinds of excitement while God’s people are bending low in the house of prayer? How will the blasphemer do? The men and women who are continually cursing the God Who created them, and Who is preserving them every day of their lives, how will they do? How will the drunkard do, the fornicator, the man who has had no pity for his fellow creature, who has trampled under his foot all who opposed the gratification of his lustful appetite, how will he do? I tell you, my brethren, these, wicked as they are, have more hope of redemption, more hope of mercy if they turn from their wickedness and come to repentance than the hypocrite. The man who spreads himself out before the world, and says, in effect I am holier than thou, the man who sneers at the poor unfortunate, who is perhaps battling all his life with some besetting sin which he is unable to conquer, the man who is all his lifetime wearing a handsome cloak that covers a deceitful heart, how will he do? Our Saviour always extended his pity to the humble penitent, but He had no mercy for the hypocrite. “Woe unto you, hypocrites, for ye shut up the kingdom of Heaven against men, for ye neither go in yourselves nor suffer them that are entering to go in.” Job says, “What is the hope of the hypocrite when God taketh away his soul.” How shall he do in the swelling of Jordan when God taketh away his cloak and he stands naked before the eyes of his Maker?

But, thank God, my friends, there is a brighter side to the picture. We are not all doomed. We know that there are those who are walking with God as in the days of the prophets. We know that there are those who are willing and obedient, and who are looking forward to the time when they shall eat the good of the land, when they will cross the Jordan and reach the Heavenly Canaan. God will still the swelling of Jordan. He will command the waves to cease. He will say, Peace be still, and there will be a great calm. There will be no fear, no terror. God shall wipe away all tears from their eyes.”

Now, let us consider the kind of preparation necessary for the crossing of Jordan. I have said that the believer will have God with Him in the swelling of Jordan. How do we know that God will be with us? “If ye are willing and obedient,” the prophet says. Willing and obedient to do what? To perform the will of God. Do you love to do His will? David says, “Thy law is my delight.” And again, “I delight to do Thy will, O my God, and Thy law is within my heart.” Do we delight in the law of God? Are we following in the footsteps of Jesus Christ. Are we asking ourselves continually, Is this what God wishes me to do? Is God pleased with my walk and conversation? Are we keeping the commandments, and especially that new commandment which Jesus taught His disciples – A new commandment I give unto you, that ye love one another, as I have loved you.” Do we love one another? Someone has said that the last virtue a Christian learns to practise is charity. The apostle Paul says, Though I bestow
my goods to feed the poor and though I give my body to be burned and have not charity (that is, love to my neighbours) it profiteth me nothing.” Let me beseech you, my brethren, to read carefully the 13th chapter of 1st Corinthians, and study it in your closets. Then search your hearts, and see if you have that charity. If you have not, how wilt thou do in the swelling of Jordan?

Let us begin, my dear friends, this very day, this very hour, to prepare for crossing of Jordan. Let us strive to live in closer communion with God. Let us strive to serve Him better. Let us stand up before the world defending the interests of Christ's cause, and when the time comes round let us make an open confession of our faith in Christ, our willingness to serve Him and our obedience to His will by sitting at the Lord's Table. Let us come forward believing that however weak, however erring, however feeble our faith may be, God's mercy is sufficient for us; and if we come in penitence, if we come with contrite hearts, God will not cast us off; and when we come to cross the Jordan, He will not forget that we have eaten and drunk at His Table, we have confessed Him before men; and He has promised that whosoever will confess Him before men, them will He also confess before the angels of God.

May God in His mercy grant that these words may sink deep into our hearts and that we all may begin to seek after a new obedience so that when we come to the swelling of Jordan, God may be with us and we may pass over to the Heavenly Canaan to be for ever with the Lord. Amen.

### THE LORD'S PRAYER PARAPHRASED.

<table>
<thead>
<tr>
<th>Our Father</th>
<th>by right of Creation, by bountiful provision, by gracious adoption.</th>
</tr>
</thead>
<tbody>
<tr>
<td>which art in Heaven</td>
<td>the Throne of Thy glory, the home of Thy children, the temple of Thy angels.</td>
</tr>
<tr>
<td>Hallowed by Thy Name</td>
<td>by the thoughts of our hearts, by the words of our lips, by the works of our hands.</td>
</tr>
<tr>
<td>Thy Kingdom come</td>
<td>of Providence to defend us, of Grace to refine us, of glory to crown us.</td>
</tr>
<tr>
<td>Thy will be done in earth as it is in heaven.</td>
<td>towards us without resistance by us without compulsion, universally without exception, eternally without declension.</td>
</tr>
<tr>
<td>Give us this day our daily bread</td>
<td>of necessity for our bodies, of eternal life for our souls.</td>
</tr>
<tr>
<td>And forgive us our trespasses</td>
<td>against the commands of Thy law, against the grace of Thy gospel.</td>
</tr>
<tr>
<td>As we forgive those that trespass against us</td>
<td>by defaming our character, by embezzling our property, by abusing our person.</td>
</tr>
<tr>
<td>And lead us not into temptation</td>
<td>of overwhelming afflictions, but deliver us from evil of worldly enticements, of Satan's devices, of error's seductions, of sinful affections.</td>
</tr>
<tr>
<td>For Thine is the Kingdom the power and the glory for ever.</td>
<td>Thy Kingdom governs all. Thy power subsides all. Thy glory above all.</td>
</tr>
<tr>
<td>Amen.</td>
<td>As it is in Thy purpose, So it is in Thy promises; So be it in our prayer; So it shall be to Thy praise.</td>
</tr>
<tr>
<td>By this prayer of our Lord</td>
<td>The Father bless, The Son adore, The Spirit praise. For ever more. Amen and Amen.</td>
</tr>
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### BESIDE THE STILL WATERS.

**CHRISTIAN DISCIPLESHIP.**

“Aart not thou also one of this man's disciples? He saith, I am not.” – John 18: 17

The Saviour was before Caiaphas, having given Himself into the hands of His enemies. Peter and John followed Him to the palace. John was admitted, and, through his intervention, Peter also. It was a dangerous place for Peter to be in, especially as he has not prepared himself by prayer. In the garden the Saviour had told him to pray, but he, and the others with him, fell asleep. Now he is ill prepared to meet the temptation which comes to him. A damsel that kept the door, and who joined with the rest of the company in despising the Saviour – so great is the humiliation He has entered upon – accuses Peter of being one of His disciples and Peter fell deplorably, for when the damsel said, “Art not thou also one of this man's disciples?” he replied, “I am not.”

Meditating upon this passage, we shall first of all consider the general question, what it means to be a disciple of Christ. Secondly we shall note that Peter was recognised as a disciple; and thirdly we shall consider Peter's reply.

I. **What does it mean to be a disciple of Christ?** A disciple of Christ, primarily, is one who believes in Him and so believes in Him that he places his entire dependence upon Him for his soul's salvation. Hence those who believed in Christ after the Spirit was poured out at Pentecost were spoken of as disciples. But a disciple should also be a learner. When Christ was in the flesh His disciples gathered from near and far in order to hear His messages. In one place we read that all the people were attentive to hear Him. Mary of Bethany sat at His feet and heard His word. So should it be with us. When we read the Scriptures and when we go to a place of worship where His Word is expounded and preached our attitude should ever be that of Samuel, “Speak, Lord, for Thy servant heareth.” Bible reading, sermon hearing will mean so much to us when we come as humble, diligent, devout learners having prepared our souls beforehand by early prayer. But further a disciple should be one who is like his master. The Christian should be like Christ. See Him upon the cross. The disciples are mystified, His enemies are exultant, the “world” rejoices, but He goes cheerfully forward “treading the wine-press of the wrath of God alone,” knowing that what He is passing through is necessary for the salvation of His people and...
that it is the Father's will that He should be there. The excruciating pain of body, the jeers of wicked men, yea, nothing at all, can turn Him aside from His Father's will. Oh should we not be like Him and be utterly indifferent to the world and everything else in our loyalty to Him. Such is discipleship indeed.

2. We note Peter was recognised as a disciple of Christ. He was recognised as a disciple because he had been in the company of Christ and people had seen him there. Luke tells us of one who said, “And thou also wast with Jesus of Nazareth” and in John we read of one who says, “Did not I see thee in the garden with Him?” Yes, and when we are much in the company of Christ in secret communion and devout worship in public we too shall be recognised as His disciples for we cannot associate much with Him without getting some of the fragrance of His garments upon our own. And when the one who thus associates with Him is a preacher of the Gospel there will be an unction about his utterance and a glow upon his soul as his message is given forth which will make kindred spirits feel -- “Surely the Lord is in this place,” and “Lord, it is good for us to be here.” A further thing which helped Peter’s enemies to an assured knowledge that he was a disciple was his speech. Some said to him, “Thy speech betrayeth thee,” and Mark says that 668 some said, “Surely thou art one of them, for thou art Galilean, and thy speech agreeth thereto.” The Galilean speech was different from that of Judea. No doubt there were many from Galilee in Jerusalem at that time to wait on the ministry of Christ, and because Peter spoke the Galilean dialect this was taken as evidence that he was a disciple of “Jesus of Galilee.” Hence his speech gave him away. So, giving the words a somewhat different application, we can say of the disciple of Christ that his speech will give him away. A man’s Christianity will shine through conversation or somehow or other come out in it. Peter was also recognised as a disciple because of his actions. When Judas, with his band of men and officers from the chief priests and Pharisees, went out to lay hold of the Saviour, – let it be said even to the credit of Peter’s loyalty – he drew the sword of Jewish authority for the sake of his Master. He thereby showed unmistakably that he was a follower of Christ, and when he denied discipleship a little later a kinsman of the man whose ear Peter cut of had no hesitation in asserting that he was a disciple saying, “Did not I see thee in the garden with Him?” He had the best of reasons for believing that Peter was a disciple. So should it be with us. We should show our discipleship not, only by being in the company of Christ, not only by our conversation, but pre-eminently by our actions.

3. Consider Peter's reply. In his answer to the question, “Art not thou also one of this man’s disciples?” Peter says, “I am not.” That is a shameful position for him to take up. He tells an untruth and Christians should never be guilty of that. But worse than that, he is ashamed of his man's disciples?” Peter says, “I am not.” That is a shameful position for him to take up. He tells an untruth and Christians should never be guilty of that. But worse than that, he is ashamed of his speech. If Thou his deeds shall try, He dare make none abode Himself to justify.”

Further it would mean that although Peter for long professed discipleship yet he is none of Christ's, and it is a terrible thing for a man to make a profession when that profession is not genuine. Peter's position then would have been a very terrible one if what he had said was true. But it would not have been more terrible than the position of many who hear the Gospel, for if the question were put to them, “Art not thou also one of this man's disciples?” and they answered truthfully they would have to say, “I am not.” Beloved reader, may that not be true of you or me. I. L. G.

Christ left His grave-clothes behind Him in the sepulchre because He rose to die no more. Death was to have no more dominion over Him. Lazarus came out with his grave-clothes on, for he was to use them again; but Christ, rising to an immortal life, came out free from those encumbrances. – Matthew Henry.

REV. JOHN SINCLAIR IN SCOTLAND.

The June issue of “The Monthly Record” of the Free Church of Scotland is just to hand. It is a special Assembly number. The Assembly is described as “one of the most useful and inspiring meetings of the Supreme Court of the Church held in recent years.” The new Moderator was the Rev. George Mackay of Fearn, who gave a splendid address on “The Christian Ministry.” Mr. Mackay is a most acceptable preacher in the Free Church and for many years has been a noted figure and much sought after, especially at Communion seasons. Several times in the issue we come across references to the worthy and beloved minister of Geelong. His address is said to have been listened to with profit. In this connection, to quote the words of the Editor, “A place all his own must be given to the venerable Mr. Sinclair, of Geelong, whose presence was one of the things that will cause the Assembly of 1923 to live in the memory. Mr. Sinclair was not in good health, having caught a chill in the journey to Scotland, but he was able to address the Assembly on more than one occasion, and his speech betrayed him as a man of fine grasp of mind, and of rare attainments in the spiritual life.” He was introduced by Dr. Maclean whose visit to the Commonwealth some years ago is still remembered with pleasure. Dr. Maclean said, that he considered it an honour to have the privilege of introducing Mr. Sinclair “as he was a man so highly esteemed for his sanctity, and regarded as the father of the Free Presbyterian Church in Australia. After Mr. Sinclair had delivered his address, which was frequently applauded, the Rev. John McLeod, of Inverness, moved, that the thanks of the Assembly be accorded to Mr. Sinclair. Mr. McLeod remarked that “no man in public life in Victoria, was more highly esteemed, for his had been the record of ‘a straight furrow’ (Applause). The Moderator in conveying the thanks of the Assembly said, “No greater honour fell to him in his position in the chair than that of being the medium of expressing to him the appreciation and esteem of the Assembly. Mr. Sinclair represented a Church which was one in principle, doctrine and worship with the Free Church, and though separated from each other by miles of ocean they were united in bonds of sympathy and regard which many waters could not quench. (Applause).
“A MAN OF THE COVENANT.”

Many Christian people will be sorry to hear that the Rev. Alexander Smellie, M.A., D.D., passed away at the Original Secession Manse, Carluke, Scotland, on May 23rd after a short illness. He was well known to the Christian public as a writer of devotional works in which he greatly excelled. Perhaps the works, though, for which he became most renowned, were “The Men of the Covenant,” an account of the Covenanters of Scotland, and a biography of the Rev. Evan Hopkins with whom he was closely associated, especially at Keswick Conventions.

Dr. Smellie was one of the strong evangelical men of Scotland, who, although a minister of one of the smallest Presbyterian denominations in Scotland, yet by his pen and spoken word for many years was regarded as being in the front rank of the men of his day. When Dr. Alexander Whyte, of United Free St. Georges, Edinburgh, felt the need of a colleague and successor, it was to Dr. Smellie that his heart turned. The very initial suggestion, it is said, was declined. Great and all as Dr. Whyte was, and historic as St. George’s is, yet we could not imagine a man of Dr. Smellie’s type, brought up to sing and use the Psalms only in public worship 670 with no accompaniment, choosing a home where he would likely be obliged to sacrifice these. Dr. Smellie was an ornament to his own denomination and to the whole Christian Church in culture, grace and humility.

The Rev. H. W. Ramsay, of Grafton, has undergone a nasal operation. It remains to be seen whether this has been effective in curing the trouble. We express our sympathy with the pastor and his people in this trial, and pray that if it be God’s will, he may speedily be fully restored. “I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me.”

CORRESPONDENCE BIBLE CLASS.

Junior: Not yet 14. September (a) Write out Gen. 3: 15 (first promise of a Saviour) (b) What is a martyr? (c) Name the first martyr. (d) From John’s 1st Epistle find what one is called who hates another; quote the verse. (e) Name the head of each generation in Seth’s line until Noah. Which lived longest and which did not die?
October (a) What did Noah’s father say about him? (b) From margin of a Reference Bible, find the meaning of the name Noah. (c) Who were Noah’s three sons and from which of them did Abraham descend. (d) Write three verses from chap. 6 of Genesis which describe the evil state of the world before the Flood. (e) In your own words describe Noah’s ark.

Intermediate: Not yet 18. September. With reference to Cain and Abel (a) What did each offer. (b) Why was one offering accepted and the other rejected. (c) How did Cain show his displeasure. (d) What was his punishment. (e) Find a reference to Cain in 1st John and to Abel in Matthew and Hebrews.
October. (a) Write in your own words the history of Enoch from what is recorded of him in Genesis, Hebrews and Jude. (b) How is Noah in Gen. 6 distinguished from the generality of the people of his day? (c) Quote from two gospels a reference by the Lord Jesus to the flood. How did He apply the reference?

Senior: 18 and over. September. (a) Write fully the history of Cain and Abel, including New Testament references which shed light on that history. (b) What does the Psalmist say is a sacrifice “not despised” and what does Paul call (in Romans) an “acceptable” sacrifice.
October. (a) Find four New Testament references to Noah and one reference in a Major Prophet. (b) Write an essay on Noah (Gen. 6:9) noting particularly his qualities as a man of God.

[Please forward answers for September and October by the end of to Miss Sinclair, Myers Street, Geelong, Victoria.]

“When we receive the Lord’s supper we confess that Jesus Christ is Lord and we own ourselves to be his subjects, and put ourselves under his government; we confess that he is a skilful physician, and own ourselves to be his patients, resolving to observe his prescriptions; we confess that he is a faithful advocate, and own ourselves to be his clients, resolving to be advised by him in everything.” – Matthew Henry on the Lord’s Supper.

OBITUARY.

The late Mr. Malcolm McDonald, of “Carbost” Pakenham Victoria, whose death we noticed in last issue, was a colonist for sixty eight years. He was born in Glasgow but came to Victoria at an early age. For a time he settled at Portland; thence he removed to Cresswick, St. Arnaud, and later to Pakenham, Gippsland, where he died. During a long life of 84 years he experienced very little sickness and was only laid aside for about a fortnight before his decease. He was a firm believer in the Lord Jesus Christ and died clinging to Him and His finished work. He was a lover of the Word from the pages of which – especially the Psalms both in English and Gaelic – he drew much comfort when nearing the end and a staunch supporter of the Free Presbyterian Church whose principles, he admired because of their Scripturalness. He leaves a wife and family of five sons and six daughters to whom we express our sincerest sympathy.
The late Mr. Allan McPherson, “Strontian” Roseville, Sydney, who died at the age of 98 years and whose interesting obituary appeared in last issue.

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INTRODUCTION OF CHRISTIANITY TO SCOTLAND.

Every person who has paid much attention to Church History must be aware that, of the great leading principles of Christianity, some have been held in peculiar reverence, and defended with peculiar determination, by one National Church, and some by another; and from this has arisen in each that distinctive characteristic by which the various portions of the Church generally maintain their individuality, notwithstanding their common resemblance. It would require too wide a survey, and perhaps involve a discussion too vague, to point out the distinctive characteristics of the chief national Churches throughout the Christian world; but there can be little difficulty in making specific mention of that great Christian principle which the Church of Scotland has always striven to realise and defend; namely that the Lord Jesus Christ is the only Head and King of the Church; whence it follows by necessary consequence that its government is derived from Him alone, and is distinct from, and not subordinate, in its own province to the Civil Magistrate. The very remoteness of Scotland from Rome, the seat of imperial, and subsequently of ecclesiastical power, tended to allow for a time a more free development of that great principle and of its legitimate consequences, than would have been possible, had it been more accessible to the influence of Roman supremacy. It might perhaps be thought by some that the Presbyterian form of church government rather than the great principle of the Sole Sovereignty of Christ, has been, and is the characteristic tenet of the Church of Scotland. But it requires only a little deeper investigation, or profounder thought, to enable any impartial and unprejudiced person to see, that the great principle of Christ’s sole sovereignty must prohibit the church which holds it from the adoption of any merely human inventions or arrangements in that form of government which He has given to the church, his free spiritual kingdom, of which the Holy Scriptures contain the only authoritative enactment and declaration. Perhaps the earliest indication that the light of Christianity had begun to dawn upon the remote regions of Caledonia, that can at all be depended on, may be found in the words of Tertullian who asserts that “those parts of Britain which were inaccessible to the Romans had become subject to Christ.” Remembering the extreme rapidity with which Christianity was propagated throughout the Roman empire in the apostolic age, it is by no means improbable that it should have reached Britain and even penetrated to the mountains of Caledonia before the close of the second century.

(To be Continued).

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The Australian Free Presbyterian.

A MAGAZINE

The Servant of Sinners


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Geelong Printing Works,
James Street, Geelong.
We find in these words a double reference; first to the character, and secondly to the office, of the Son of man; to his character as the lowly one, to his office as the servant. For the purpose of bringing both these things before his disciples, He makes use of those marvellous words, “I am among you as the serving one.”

The dispute among the disciples respecting pre-eminence must have grieved and wounded him; more especially because of the time when this jealous strife arose. Scarcely had they finished the first solemn supper, the newly instituted memorial of the body and blood of the Lord, scarcely had the Master ceased warning them of the traitor, and the treachery that was among them; scarcely had their own searching inquiry ended, “Is it I?” when there arose “a strife among them which of them should be accounted the greatest.” How strange and sad, how almost incredible the scene! Rising from the table of love to contend for the mastery, the one over the other; to wound the ear and heart of the Master with their angry words and selfish arguments; to turn the holy quiet of that upper chamber into a stir of strife, and ambition, and jealous wrangling in the very presence of the Lord, how unbecoming, how unkind, how inconceivably selfish and hateful!

To calm this tumult, to allay this strife, to stop the mouths of the disputants, the Lord interposes; and he does so in a way so pointed, yet so mild and loving, as must have overwhelmed the contenders, and covered their faces with shame.

The burden of his rebuke is just this, “Look at me; am I striving for pre-eminence? Am I coveting honour, or power, or greatness? Am I even exercising superiority over you? Am I not foregoing even my rightful claim of service, and acting as your servant? Instead of demanding service at your hands, I am among you as he that serveth.” He admits that this is not man’s principle of acting, or estimate of service. He shews that this is not on the scale on which earthly distinctions are graduated. Among the nations of the earth each one strives to be uppermost, and covets the titles which rank confers. But with his disciples this order was to be wholly reversed. Man’s idea of greatness was pre-eminence over his fellow-man, in virtue of which all should be his servants; God’s idea of greatness was that of lowly love, in virtue of which a man should be willing to be the servant of all.

To this life of lowly love, this posture of willing service, this place of subjection and self denial and dependence, it was, that he, the Son of God, had stooped from the higher heaven; and was it possible for a man, a sinner, to cherish ambitious thoughts of supremacy or earthly honour? The Son of man had come, not to be ministered unto, but to minister; and, in the fulfilment of that ministry (that service) to give his life a ransom for many. And did not this shew the true law of the kingdom, the principle on which God was acting, and on which He was calling us to act; did it not tell us that our aim should be, not to soar, but to stoop; that greatness lies, not in ascending above others but in descending beneath them; and that the highest seat of honour is, in truth, the lowest place of service – service that counts no office mean, no labour great, no sacrifice costly, – service that is willing to go down even to the tomb itself in the performance of its offices of love?

Shall we not then covet this honour, this peculiar honour, so unlike all that is human, so truly divine, the honour of lowly service, the honour of resembling Him who took upon him the form of a servant, who girded himself with the towel, that He might wash His disciples’ feet, and who has left us this precept for our daily practice, “If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet; for I have given an example, that ye should do as I have done unto you.” When we hear him saying, “I am among you as he that seweth,” shall we not be ashamed of our pride, and ambition, and love of ease and fastidiousness, and self pleasing. When we see him serving, shall we not also serve? When we see him stretching out his hands to all however unworthy and unlovable, shall we ever turn away, in weariness or in disgust, from any soul on earth, even the unworthiest and most unlovable of all?

HORATIUS BONAR. D.D.

LAST WORDS OF REV C. H. SPURGEON'S LAST SERMON.
7th JUNE, 1891.

If you wear the livery of Christ, you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was His like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold, He always takes the bleak side of the hill. The heaviest end of the cross lies over His shoulders. If He bids us carry a burden, He carries it also. If there is anything that is gracious, generous, kind, and tender, yea lavish and superabundant in love, you always find it in Him. 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 so it pleased Him. His service is life, peace, joy. Oh. that you would enter on it at once! God help you to enlist under the
banner of Jesus even this day! Amen.

THE HEART FIRES.

Robert Murray McCheyne died at twenty-nine, but all Scotland felt the warmth of his radiant life. Some years ago a man went to Dundee, where McCheyne had lived and preached. On arriving at the manse, the traveller knocked at the door, and the same sexton who had served during McCheyne’s pastorates opened the door. The traveller was led by the sexton into McCheyne’s study, where his books were still on the table.

“Sit down here,” said the sexton, taking him up to the chair in which McCheyne worked. “Now put your elbows down on the table,” and he put his elbows down. “Now put your face in your hands,” and he put his face in his hands. “Now,” he continued, “let the tears fall. That was the way my pastor used to do.”

Then the traveller was taken into the church and up into the pulpit where McCheyne had preached, and the sexton said:

“Put your elbows down on the pulpit,” and he put his elbows down. “Now put your face in your hands,” and he put his face in his hands. Now, said the old sexton, “let the tears fall. That was the way the pastor used to do.”

No wonder Dundee was stirred! No marvel that Scotland was moved! Was not that the way my Master used to do. Did He not let the tears fall over Jerusalem? McCheyne kept the heart fires burning – they were never banked. Our Lord’s enemies tried to stamp out the fire on Calvary. As they stamped on it they spread it. Pentecost came. Pentecost continues. No tongues of fire on our heads – the fires must burn in our hearts! We must keep the heart fires burning. – Henderson.

“The Advent Herald.”

INTRODUCTION OF CHRISTIANITY TO SCOTLAND.

(Continued from Page 672.)

The name Culdees appears to have been given to those Christians who fled from persecution and sought refuge in those districts of Scotland which were beyond the limits of the Roman empire.

Different explanations have been suggested of the name itself; some deriving it from Latin, and assuming it to have been an abbreviation of Cultores Dei, worshippers of God; others from the Gaelic expression Gille De, servants of God; and others from the Gaelic Cuil or Ceal, a sheltered place, a retreat. Iona became their chief residence and in it first appeared that form of ecclesiastical government, the rudimentary principles of which they had either brought with them, or into which Christianity itself naturally tended to mould a society of single hearted believers.

Columba is reported to have founded the abbey of Iona in the year 563. He took with him twelve companions over whom he possessed no other kind of superiority than that of being president for life. Neither the office nor the designation of bishops, in its prelatical sense, appears to have been known among them. The institution of Iona formed, in truth, a regular presbytery as it has long existed in Scotland, with the slight difference that the presidency, or what we term the moderatorship, was permanently enjoyed by the Abbot whom, even Bede terms the “Presbyter-Abbot.” Upon the death of this permanent president, or Presbyter-Abbot, the remainder met and chose a successor among themselves without any such rites as consecration, or anything which could indicate elevation to an office essentially superior in itself. He was in fact nothing more than “the first among equals,” placed so by the choice of his brethren for the purpose of maintaining order in their meetings together for deliberation and consultation. This peculiarity was well known to the venerable Bede, who terms it “an unusual constitution” (ordo inusitatus) as indeed it must have appeared to one who had been himself accustomed to the constitution of a diocesan and prelatic Episcopalcy.

The number of the council or College of Iona was fixed at 12, in all probability caused by veneration for the primitive apostolic council of 12, and indicates either that the Culdees must have reached Scotland in a very early age, while apostolic forms were still uncorrupted and prelacy unknown; or that they followed the sacred Scriptures as closely as possible, regarding them as the only and the sufficient standard of both faith and ecclesiastical government. We find them also appealing to the authority of the Apostle John in their controversy with the Romanized English clergy respecting Easter, which indicates both the earliness of their origin and the quarter whence they derived their tenets and their institutions. An additional proof of their early origin and unperverted belief and practice appears in the fact, that though generally termed monks by ecclesiastical writers of that age, to whom the term had become familiar, they did not hold the tenet of monastic celibacy, but were married men, and were even frequently succeeded in their official station and duties by their own sons. From this we can scarcely avoid drawing the conclusion that those who held a form of Christianity so primitive, so simple and so pure, must have branched off from the central regions and stem of the Christian Church at a very early period indeed – almost before any corruption had begun to disfigure the institutions and pollute the doctrines and customs of the apostles. For these and other reasons the second century seems not too early a date to assign to the origin of Christianity in Scotland. – Rev. W. M. Hetherington, A.M., Minister of Torpichen.

ANOTHER HOME CALL.

Within a comparatively recent period Great Britain has suffered the loss of three of her great evangelical men in the persons of Bishop Moule, Dr. Smellie, and now word comes of the passing of Prebendary Webb-Peploe. These were strong men in the Christian army. The life story of Prebendary Webb-Peploe is a remarkably interesting one. He was first arrested by the grace of God through a tract at the entrance of the Derby racecourse; where he had gone to try and banish the thoughts which were in his mind, after a friend had spoken to him about his soul. When he arrived the gates were shut for a race to go by. A young man close to him, said “I beg your pardon sir, would you look at this paper.” He thought that he was desired to read something for the other man. As he looked the only words on the paper were, “Reader, if you died tonight, would your soul be in hell?” He turned and fled as if God Himself (or Satan) were after him, and stopped not until he reached his tutor seven miles away. But the good work had begun, and he never really went back to the world.

He had a wonderful memory and could quote long passages of Scripture, giving chapter and verse without reference.

After the death of a little child he received great blessing from the text, “My grace is...
sufficient for thee.” As he sat preparing a sermon on this text, he said, I do not find it
sufficient under this heavy trouble that has befallen me.” Presently he looked up, and on his
table was an illuminated text card which his mother had given him, bearing the same words.
The “is” was bold and in bright type, the “My” and “thee” in black letters. A wonderful
message was spoken to his soul, and he proved that Christ’s grace is sufficient. He once
related this experience at a convention, and, he said, “Never have I seen an audience so
moved as was that one. A very large number broke into tears, and seemed to be deeply
moved by God’s message to themselves. Wherever I went throughout the whole convention
people stopped me to say, “God bless you for that “IS” it will change the whole of my life, I
hope. One foreigner said: “God Almighty, bless you for dat “is!” When I get back to my
home, I will have him put upon the wall; and he shall such be a big “IS” as shall make all the
people stare.”

The Lord used His servant much in the salvation of souls. He had the joy of
knowing that at least forty-five men who were converted through his labours subsequently
found their way into the Church of England ministry. He was the founder of the Barbican
Mission to the Jews, besides being a most acceptable preacher on the deeper things of the
Christian life at Conventions. The writer of this listened to him with pleasure on several
occasions.

PORTION OF A LETTER FROM PERU.

[Friends of the South American Mission will be interested in the following lines
from the Rev. Dr. McKay, dated 18th June last, addressed to Miss MacDonald of Sydney,
F. P. Manse.]

Dear Miss MacDonald–

I can find no words sufficiently adequate to express to you and the members of St
Georges Women Missionary Society the deep sense of gratitude which I feel for the kind
gifts which we have recently received. The three parcels arrived in good order, and it was a
great pleasure for my wife to distribute the articles contained therein to some needy folks
connected with our Mission here in Lima.

The thought that our work is being remembered and in such a practical way by
friends in far Australia, makes us thank God afresh and take courage. Thus far, our Mission
work in Peru has three aspects. In Lima we have a large Mission School in which over 350
boys and girls are enrolled, their ages ranging from five to twenty years. In the town of
Cajamarca, in the mountains of Northern Peru, the Rev. Calvin Mackay is engaged in
directly evangelistic work and along with him is Nurse Sarah MacDougall, who is engaged
in nursing and medical work. It is a pleasure to report that both here and there, there are
manifest signs of blessing.

Please accept once again, our united thanks for your loving Christian thoughtfulness
and goodwill.

I remain,
Yours sincerely,
(Sgd.) J. A. MACKAY.

CORRESPONDENCE BIBLE CLASS.

Junior: Not yet 14. November: (a) For how long did God say the rain in Noah’s time
would continue? (b) Find in what connection the same number of days is mentioned in the
history of Moses (Ex. 24), the twelve spies (Num. 13), Elijah (1 Kings 19), Jonah and the
Lord Jesus Christ.

December: (a) What means did Noah take to find whether the waters were
decreasing? (b) What was his first act after leaving the Ark? (c) What did the Lord say “in
His heart” on that occasion? (d) Of what is the rainbow a token? (e) Write out from
Hebrews. a verse which mentions Noah’s faith and from 1 Peter a verse which states the
number of persons saved from the Flood.

Intermediate: Not yet 18. November: (a) What sacrifice was the first to be called a
“sweet savour” to the Lord? (b) From chaps. 1 to 3 of Leviticus find the 3 classes of
offerings called “sweet savour” offerings (These typify some aspect of the Person or Work
of the Lord Jesus) (c) Write a few lines about the raven and the dove sent from the Ark
(Gen. 8) and the rainbow (Gen. 9) (d) Find where the rainbow is mentioned in Ezekiel and
twice in Revelation. Write out each verse,

December: (a) Where is Babel (Babylon) first mentioned in the Bible and where is
it last mentioned. (b) What two consecutive chapters in Jeremiah deal almost wholly with
prophecy about Babylon? and from the same prophecy find what nation was to destroy it.
(c) From Daniel 5 find the name of last King of Babylon and write an account of the last
hours of his life as recorded by Daniel.

Senior: 18 and over. November: Same work as is set in Intermediate Section for
December and in addition write an account of the confusion of language at Babel.

December: (a) How is it that the Hebrews and kindred races are called Shemites or
Semitas? (b) What is the meaning of the term “Anti-Semitism” as so often used in the
present day. (c) Write down the seven terms of the Abrahamic Covenant (Gen. 12) and
find where this Covenant was confirmed to Isaac and to Jacob (d) Paul refers to this
Covenant with Abraham in two epistles. What is his argument in in each case?

[Welfare of Youth.]

Ernest Yoon Englert, of Maclean congregation, has gained the Assembly’s Certificate
B for knowledge of the former part of the Shorter Catechism. When examined, he was nine
years of age, and obtained full marks, namely, 50 per cent.

OBITUARY NOTICES.

Mrs. Catherine McLean. This estimable Christian woman departed this life on
July 24th at the age of 78 years, being born a year before the establishment of the Synod of
Eastern Australia (Free Church). Her parents were consistent Christians for many years, and
were highly esteemed by all who had the pleasure of their acquaintance, first on the River
Hunter, and during their latter years on the River Clarence.

Mrs. McLean, in her young days, had the privilege of sitting under the ministry of
the saintly Rev. James McCulloch, Free Church minister of East Maitland and Raymond
Terrace, and was also a member of his Bible class. These privileges, combined with parental
training and example were blessed to her. The result being that she became a bright, happy and useful Christian. Her attendance on the services of the Sanctuary on Sabbath morning and evening was regular – and she was just as regular and conscientious in her attendance on the weekly prayer meeting.

The writer first met her on the Clarence River in 1874, and has a vivid remembrance of her parents, especially in connection with the deep things of God.

Both she and her husband, Mr. Donald McLean, signed the call to the present minister of St. George’s Church, Castlereagh Street, Sydney in 1901, and became zealous and active workers in the congregation. Mr. McLean was elected an elder, and was as an officer-bearer most diligent and faithful in the discharge of his duties, and loyal to the testimony of the Free Church. He was taken home fifteen years ago. Mrs. McLean's zeal for the advancement of the Redeemer’s kingdom was unflagging, and her contributions for the support of the Gospel most liberal. Of her it could be truly said: “She hath done what she could.” Her place and influence in St. George’s Church will be missed. May Zion’s King raise up other holy women to labour in the Gospel! Mrs. McLean’s estate was, we believe small, yet she remembered St. George’s Church in her will.

Mrs. Margaret McLean. This worthy Christian woman departed this life on August 12th, being over 90 years of age. She was the sister-in-law of Mrs. Catherine McLean and resided in the same house. She and her husband, Mr. John McLean, were natives of Ross-shire, Scotland, where they heard the Gospel preached faithfully in their young days – and it was sanctified to both. For many years Mr. McLean held the position of station master at Aberdeen, where they were both highly esteemed. Mr. McLean, like his brother, was an intelligent and loyal Free Church man. After the removal of the Free Church minister of Aberdeen to Sydney, Mrs. McLean also came to reside in Sydney, and became a loyal and exemplary member of St. George’s Church. Notwithstanding her advanced age she attended regularly the morning service, and very often the evening service, and also the weekly prayer meeting. She felt keenly the death of her sister-in-law, and passed away in less than three weeks. Of her also it may be said that her place and influence in St. George’s Church will be missed. Mrs. McLean’s estate was, we believe, small, yet she remembered St. George's Church by leaving a bequest for its funds.

Mr. Donald Stewart. This excellent young man was taken away at his residence, Five Dock, in August at the age of 26. He was the son of Mr. Donald Stewart of Wingham, where he has resided for many years. He is a Deacon in the Free Church congregation in that town. His late son Donald, went to the Great War, where he was severely wounded. On his return his health was shattered, yet, notwithstanding, he resumed his duties as a teacher in the Public Schools. At the same time he was under medical treatment and suffered great inconvenience, which was born heroically. The end came suddenly due to an attack of pneumonia. Great sympathy is felt for his young widow, two children and parents. He was highly esteemed by a large circle of friends.

Donald Finlayson Sutherland. On August 1st, Mr. and Mrs. E. Sutherland of Kilcoy, Hexham, Raymond Terrace congregation suffered a sad bereavement by the death of their infant son, aged nine weeks, after an unsuccessful operation. We commend the sorrowing parents unto the Grace of God.

Mrs. Malcolm McDougall. The many friends in the church will regret to learn of the death by pneumonia of Mrs. Malcolm McDougall of St. Kilda, after only a few days’ illness. Mrs. McDougall was a daughter of the late Rev. Arthur Paul. She was a faithful and devoted member of the St. Kilda congregation – her father’s church – an intelligent and sympathetic listener, a generous and willing giver, a great lover of God’s word, of which she possessed an unusually intimate knowledge, and, a staunch contender for purity of doctrine and worship. Her husband also was ever loyal to the principles of the church. He predeceased her by a number of years, as did also all her family. Her death has been keenly felt by a wide circle of friends both congregational and otherwise, and constitutes the first break in the congregation, where she was a most regular worshipper, since the induction of the present pastor. Her minister is comforted by the thought that the first fruit was ripe fruit. To all the bereaved family we tender our sincerest sympathy.

Mr. G. J. Parkinson, for some years a member of Geelong congregation, though latterly worshipping with the Strict Baptists, passed away on July 21st at the advanced age of 88 years. Brought up in youth amid the gaieties of fashionable life, and for many years living without any regard to the realities of eternity, it was not until he had reached middle life that sovereign grace stripped him of his fancied righteousness, and brought him a helpless suppliant to the foot of the cross, there to be washed and clothed with the righteousness of Another, even the justifying robe of Emmanuel’s perfect righteousness. From that time he “made mention of His righteousness, even His only.” On his deathbed the enemy was permitted to assail him, but the Lord did not leave him to walk long in darkness, but graciously manifested His favour in Christ Jesus. Though very weak in body he testified, “I have had seasons of fearful darkness, but, blessed be His Name, He has given me glimpses of Heaven too.” As the end drew near the watchers sat in silence. Suddenly – it is the testimony of several witnesses – a most wonderful light overspread his features, quite eclipsing the electric light around; and his lips seemed to form the word, Oh! At the same time he seemed to make an effort to raise his hands, and, in this rapturous moment the spirit took its flight, to be – we doubt not, “for ever with the Lord.”

M. M. L.

“There is an awful profanity of the two sacraments of baptism and the Lord's Supper. The whole Bible declares that they are intended only for those who have been born again; yet how many rush forward to them with mad and daring hand, drawing down the curse of a seared conscience and a stony heart.” R. M. McCheyne.

CONGREGATIONAL NOTES.

The ladies of the Maclean congregation have recently formed a Women’s Missionary Society. We wish them every success in their efforts to advance the glorious gospel.

The Women’s Missionary Prayer meeting in St. Kilda is well attended, and a growing interest in missionary work is being manifested. It was recently addressed by Mr. Roland McCullagh on the eve of his departure for the mission field, under the auspices of the Sudan Interior Mission.

The Communion was held in Geelong on 2nd September. The Rev. I. L. Graham, of Hamilton, gave great assistance to the minister of the church by preaching at all the services, except one preparatory occasion on Thursday preceding, and giving the post-communion
address at the Table, and appreciation of the messages earnestly delivered has been expressed by hearers. It was felt to be a refreshing season.

WELCOME HOME TO REV. J. SINCLAIR.

On the afternoon of August 15th, a gathering of members of the Free Presbyterian congregation in Geelong and other friends assembled in the School hall connected with the church to welcome Rev. J. Sinclair who had just returned from a trip to Scotland, where he was present at the meeting of the General Assembly of the Free Church in May last.

The Rev. J. C. Robinson of East St. Kilda was in the chair, and fourteen ministers of the various denominations in the city and suburbs were among the guests. The proceedings opened with the singing of Psalm 100 and prayer offered by the chairman; after which afternoon tea which had been provided by the ladies, was served, the tea tables and hall being decorated for the occasion.

The Chairman who occupied the position of Interim Moderator to the congregation during the absence of the minister, then referred to the occasion of the gathering, and spoke warm words of appreciation and welcome which found an echo in many hearts. Referring to Mr. Sinclair's gifts as a preacher of sound, evangelical truth, he declared that although he had in the providence of God, been privileged to hear some of the greatest preachers of the day, he would not pass their honoured guest to go to hear any of them. He then called on Rev. H. K. Mack of the Reformed Presbyterian Church to address a word of welcome to Mr. Sinclair.

Mr. Mack, in his remarks, referred to Mr. Sinclair as a strong, fearless witness for the faith once delivered to the saints, and expressed his own pleasure in being present to welcome him back to his own city where he was justly held in high esteem.

The Rev. Mr. Searle spoke on behalf of the Council of Churches of which he is president. He paid a high tribute to Mr. Sinclair's love to all who belong to Christ; and declared that while some ministers seem to bear the mark exclusively of the denomination to which they belong, they felt that in Mr. Sinclair they had a minister who belongs to them all.

Mr. Hinton was the next speaker. As a representative of the Baptists of Geelong he extended a warm greeting to Mr. Sinclair on his return to take up his labours. During his (the speaker's) short time of residence in Geelong what impressed him very deeply was the evident regard which Mr. Sinclair is held by all classes of the community.

Rev. J. B. Rentoul voiced a very kind and brotherly welcome on behalf of the Presbyterians and declared that Mr. Sinclair's life and testimony had been a very great inspiration to himself.

The Methodists were represented by Rev. Mr. Thomas of Yarra Street. He also testified to the faithful and consistent testimony through so many years of a very long pastorate. He had known Mr. Sinclair for some years previous to his own settlement in Geelong in connection with the Bible Society's work in Melbourne, where Mr. Sinclair was always present at the half-yearly committee meetings. His unswerving loyalty to the truth impressed the speaker.

Mr. Hair, senior elder of the congregation then welcomed Mr. Sinclair on behalf of his own people, expressing gratitude to God for his preservation and safe return. He also took occasion to record the gratitude of the congregation to the chairman and other friends who had so cheerfully and efficiently supplied the pulpit during the minister's absence. Mr. Sinclair, after acknowledging the kindly welcome and appreciative remarks, gave some account of his trip. One feature which he particularly noticed amongst all classes, was great lack of fear of the Lord and amongst professing Christians a Laodicean lukewarmness. The ladies were thanked for their kindness in arranging for the gathering and then the singing of Psalm 23 followed by the benediction brought the meeting to a close.

As a mark of thanksgiving for the safe return of their pastor the members and adherents of the congregation have raised about £70 for renovating their church.

EDITOR'S THANKS.

With gratitude to the Lord for His goodness on sea and land, the minister of Geelong Free Presbyterian Church returned home on 14th August, and resumed his ministry by conducting the prayer-meeting there on the 16th. That evening his address, describing things which were considered of interest to the congregation which had interested him in Scotland, was based on the words in Acts 15: 36 –“Let us go again and visit our brethren, – and see how they do.” He found much to be grieved at in the spiritual condition of that favoured country, noted for testimonies to the truth by men who “fought a good fight” for it, generally speaking. But it was a delight to stand in the Free Church of Scotland Assembly, and feel that she still stood for the principle which ennobled Scotland when they prevailed and which were as true as ever, being those of God's unchanging Word. He was impressed by the able addresses delivered; by the orderly procedure which marked the business done by the Assembly; the amount of business done; and the reverential demeanour in the devotional exercises and discussions of the various matters dealt with. He felt it an honour, of which he was not worthy, to address such an Assembly; in which were men who came through the ordeal of 1900, bearing with them the banner of 1843, and adding to the former trophies of witnesses for the pre-eminence of the Lord Jesus Christ, amid much obloquy and scorn, borne not undeservedly, but because they would not yield to a minority who would draw them aside, if they could, from holding up the banner that had been displayed, because of the truth, and use for other than this purpose property given for the upholding of that banner. He had been much touched by the warmth of the reception given him by the revered court.

The Lord's restraining hand was acknowledged in his condition, being that of an invalid, during nearly the whole seven weeks of sojourn in Scotland. Evidently strenuous work of many years had enervated him more than realised. Weakness was felt during the voyage, and illness on arriving in London, on Saturday, May 12th, in wintry weather. In Edinburgh, where three weeks were spent, old inhabitants said that they could not remember such a cold May and June as in this year. So indisposed was he that a doctor forbade him to preach as desired on the Sabbath following, and at the Assembly afterward counselled only a short speech. However, he spoke to a very sympathetic Assembly; in which were men who came through the Free Presbyterian Church to address a word of welcome to Mr. Sinclair, after acknowledging the warmth of appreciation and welcome which found an echo in many hearts. Referring to Mr. Sinclair's gifts as a preacher of sound, evangelical truth, he declared that although he had

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...
visiting several ministers and other kind friends who invited him. Yet he had the pleasure of a fortnight’s sojourn with the Rev. Professor and Mrs. Cameron, in the Isle of Arran, under whose kind care convalescence continued, and whose benign hospitality is a cherished memory. Advised by doctor and other friends not to return by the Red Sea unless the voyage were delayed to a later month than provided for owing to the heat, passages for himself and relatives were taken by the Cape. It was intended not to leave till about the end of July, but finding that the ship chosen would not call at Adelaide, where relatives resided it was resolved to return on 30th June by “Anchises” a most comfortable vessel, after 10 days in Glasgow. Calls were made at Las Palmas and Cape Town. The voyage was a good one, although there was about a week of unpleasant rolling between Cape Town and Adelaide in latitude 40 reminding one of the “roaring forties.” Yet he and his friends had no sea sickness going or returning. He is now restored to health, and better than when he left Australia, as was often prayed for. He thanks all the kind friends who contributed to the expenses of his four and a half month’s voyage and rest; to those who prayed for his safety and comfort; and to those who ministered to his congregation during his absence. He regrets that he was disabled in Scotland, and hindered. from going about to seek ministers needed for pastorless congregations; but the Revs. Professor McLean and J. Henry, whom he rejoiced to again to see, kindly promised their services to this end. The hand of the Lord is recognised in the matter of the affliction which was not without His precious mercies, and gracious nearness. To Him be praise for His great goodness.

NOTE TO READERS.

The sub-editor wishes to thank all who have assisted him in carrying on the Magazine during the absence of the editor. Now by the good providence of God that he is back again, and will resume duties next issue, all communications for insertion are to be addressed to him, Rev. John Sinclair, Myers Street, Geelong, Victoria. We think this a fitting opportunity to remind our readers (knowing the circumstances) that if the Magazine is to be made a success as a monthly periodical, it will require to receive greater financial support than is the case at present. If all subscriptions were kept up to date no difficulty would be experienced. The idea to be adopted by the Manning River congregation, of a canvass for subscribers, might well be considered by other congregations. We know from past experience of the liberality of our people that they will not overlook this matter.

J. CAMPBELL ROBINSON, (Sub-editor).

FIGHTING FOR THE FAITH.

[The following interesting news is from Dr. J. A. Mackay. Free Church Missionary and Director of the Collegio Angelo Peruano, Lima, Peru.]

A few weeks ago there took place one of the most extraordinary incidents in the history of Peru. The Peruvian Government, under the influence of the Roman Catholic Church, had decided to countenance the consecration of the Republic to a bronze effigy of the Heart of Jesus, but the students and labouring classes in Lima organised such a manifestation of protest, which became so menacing as the day for the consecration drew near, that the Church and the Government decided to abandon the whole idea. It is one of the greatest triumphs attained in the history of religious liberty in this country.

One of the most pleasing features in the situation is that although the great majority of students and workmen are anti-clerical, they are not anti-religious. This is due to the fact that some of the leaders of the movement have come into touch with Protestant Missionary work. You will be glad to know that the leader and soul of the whole movement is a teacher in our school and a close personal friend. Since my wife and I returned to Peru in January, he has definitely professed his interest in Christ and the Gospel. He is altogether an extraordinary young man, and we plead for your prayers that he may prove a chosen instrument in God’s hand for the upbuilding of His Kingdom in this most needy land.

The fact that this young man has been directly influenced as a result of his relations with our school, makes us feel that the Institution has God’s approval. It is also our prayer and hope that our pupils who, in addition to a first-class education, receive daily instruction in the Holy Scriptures, will be sufficiently influenced for Christ that when they become men, they will throw the whole weight of their influence on the side of the evangelical cause in the country.

ACKNOWLEDGMENTS.

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NOTICES.

The Rev. W. McDonald notifies that the Communion will be observed (D.V.) in St. Georges Church, Castlereagh Street, Sydney, on 14th October; and in East Maitland on the 21st; and that the Rev. J. Sinclair, of Geelong, will assist at both places.

It is requested that all who can will generously contribute to the Assembly's funds this year; they are Missions (South Africa, South America, Seoni, and Jewish), Students, Church Extension, and Expenses of Assembly.
The Australian Free Presbyterian.

A MAGAZINE FOR THE
Defence and Advocacy of Scriptural Doctrine,
Worship, Government and Discipline.

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NEC TAMEN CONSUMBATUR

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GEELONG PRINTING WORKS,
JAMES STREET, GEELONG.
GRACE ABOUNDING.

[The first and last leaves of this treatise, which was found on the highway are missing; but the loss may not impair its general and sustained excellence. That it was written by one of the Puritans seems evident from its style and grasp of the subject dealt with.]

GOD’S names and titles proclaim his grace. He calls himself the “God of all grace!” He reveals himself as the “Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin.” He speaks of himself as “a God full of compassion and gracious, long suffering, and plenteous in mercy and truth.” He tells us that he is “rich in mercy – that his “tender mercies are over all his works,” – that his “mercy endureth for ever, – that he is able to make all grace abound towards us.” – that he “giveth more grace,” that he is “gracious and merciful, slow to anger, and of great kindness,” – that “his anger is but for a moment,” that he “delighteth in mercy,” and as the summing up of all, that “God is Love.” Each one of these declarations overflows with free love. Any one of them might be a sufficient anchor for a world of sinners, how much more should all of them together sustain and cheer a heavy laden soul! Each of them, is at city of refuge, to which a sinner may betake himself and be safe from the wrath to come. Each of them speaks out with a voice of love that has provided salvation that has purchased it and beckoning him in, that he may taste and see that God is good. “They that know thy name will put their trust in thee.” “Turn ye to your stronghold ye prisoners of hope.”

This grace, of which the whole Bible is full is “the grace that bringeth salvation.” It is grace then for the lost, for it brings salvation to those that need it. The Son of man came to seek and save that which is lost. It is this free love that has provided salvation that has purchased it, that proclaims it, that presses it upon the notice of the lost. “By grace are ye saved.” “Not by works of righteousness which we have done, but by his mercy he saveth us.”

This grace is called “the manifold grace of God.” It is grace that meets the case of every one, grace that is suited to the circumstances of every one, grace adequate to supply the wants of every one. It is manifold grace, and what sinner can say, It is not the kind I need, or it is not enough for me? It is “manifold grace” for every various sin. It is manifold grace for every various sinner, however special and peculiar he may suppose his case to be. No case is overlooked or left unprovided for by grace so rich and manifold.

Sometimes this grace is spoken of as “abundant,” sometimes as “exceeding abundant” and sometimes we read of the “exceeding riches of the grace of God.” Every form of expression is made use of, in order to show us how real and true this free love is, as well as how vast and infinite. This grace is as true a thing as is the very being of God. This grace is as vast and comprehensive as the dimensions of his infinite bosom.

The circle of human guilt is wide indeed, but the circle of free love stretches far beyond it. There is enough of grace to cover the sins of the guiltiest sinner beneath the sun. Be his sins what they may; innumerable inveterate, abominable heap upon heap, mass upon mass, reaching up to heaven, the whole iniquities of an ungodly lifetime, still this grace is “exceeding abundant” and extends as far beyond them all, as the atmosphere of earth extends beyond the globe which it compasses round about. What sinner is there on this side of hell than can be beyond the “exceeding riches of the grace of God?”

The sum of all blessing for a needy world and a needy soul is grace and peace grace the fountain peace the stream, grace the fullness of the Father's heart, peace the overflowings of that fullness upon a sorrowful forlorn world. It is of this grace and peace that the Gospel speaks. It is the “Gospel of the grace of God,” that is, good news about his grace. It tells us how vast, how rich, how free, how suitable is this grace. It tells us how very gracious this God is who has sent us such a message of love an peace. It says to each sinner upon earth, “Be thou reconciled to God.” It entreats him, saying, “Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool.” It expostulates, saying, “As I live, saith the Lord, I have no pleasure in the death of the sinner, but rather that he turn from his ways and live; turn ye, turn ye, for why will ye die?” What grace is this! Surely it is enough to make every sinner feel that there is a welcome for him. It makes him feel that God is truly in earnest in desiring his return. It makes him feel as if a necessity were laid upon him constraining him forthwith to seek his Father’s face. It shows what an inexpressible urgency there is on the part of God not only that he should return, but that he should return immediately. It is for an immediate return that God pleads with him, and it is an immediate
forgiveness that God presents to him.

It is thus that we would take up God's message of peace – God's urgent entreaty, and plead with men. Men and brethren, what keeps you back from God? Why do you stand aloof, and linger on in your ungodliness and unbelief? Is the world better than God? Is sin sweeter than Christ? Is time more precious than eternity? Will you not then this very moment turn your face Zionwards? Will you not break your covenant with death and hell, and take salvation now “Today if ye will hear his voice, harden not your hearts.”

You say, “Oh yes, I would turn, but my sins, my sins are like the great mountains, and black as darkness itself.” Well then, this grace, this free love of God, is just the very thing for thee. It is for the chief of sinners. And in believing the record God has given thee concerning it thou shalt have perfect peace, whatever thy sins may be. And oh, do not add to their number and greatness by questioning the fullness of this grace, or its suitableness for thee. Do not mock God, and discredit his message by saying, “It is not for me.”

But you say, “Oh, I would turn, by my hard heart, my unbelieving heart, my froward will, my seared conscience, – these hold me fast.” Well, and do you mean to tell us that this free love of God makes no provision for such a case as yours? What do all these things prove, but just that you are a sinner? – a hard hearted, unbelieving, froward, insensible sinner. But this grace takes in even such an one as you. For if it be grace at all, it is for the unworthy, yea, for the unworthiest: and surely your being one of the unworthy, cannot possibly throw you out of the reach of that grace, which is only for such, – which is for them just because they are unworthy. Strange that that very thing which fits you for grace, and makes grace so suitable for you, should be the very thing which should lead you to despond. But you say, “Oh yes, this would be true, if I but felt myself thus unworthy; I could then understand all this; but my misery is, that I do not feel it.” Well, be it so. We shall not try to make your case better than it is, for the truth is, that it is a thousand times worse than either you or we have the least idea of. But just take it as it is, and at the worst. Yet what of that? Does it unfit you for grace, or make grace unsuitable for you? Nay, does it not all the more fit you for it, and make it all the more needful and precious? Nothing but grace will do for such an one as you, and, blessed be God, even such as you need nothing more than grace. It is enough even for you. If you have no feeling, no sorrow for sin, no softening of the heart, you, surely, more than any one, will see that grace is the very thing for you. And if it be by the manifestation of grace that God is glorified, you, surely, more than any other, will see what hope this gives you, and what a glorifying thing it would be for God to bless and save you, even you. God will get more glory from you than from others, just because you need more grace than others. And should the thought that God will get more glory from you than others dishearten you? Should the thought that you need more grace than others cast your spirit down, when you know that the very thing which God is seeking, is just new objects and opportunities for bringing out all the riches of his grace?

And let us ask you; do you really mean to tell us that your feeling more and your sorrowing more would make this grace more free to you, or bring you within its reach? Then you do not understand what grace means. However deep your feelings might be, they could not make grace more free to you, nor bring it closer to you than it already is. Oh, it is nigh and it is free; nor could anything done or felt by you make it nigher or freer than it is. It is at your side. Believe it, – and take it. You need not wait a moment. You need not attempt to qualify yourself for receiving grace. It is for the unqualified; and your attempts to qualify yourself are only so many self-righteous efforts to work out within yourself a substitute for grace, and so many unbelieving rejections of that grace which God is pressing on your notice just as you are.

Besides, it is not your feeling of sin and unworthiness that fits you for grace. It is God’s feeling of them. Whether you feel them or not, He feels them, and because he feels them, he sends his message of grace to you in all your insensibility and unbelief. He knows what sin is. He knows what a heart of heart, no concern for her soul, no regard for Jesus, no prizing of the heavenly gift. Yet Jesus still sat by her side full of grace. Every look and
word and tone were full of grace. Truly he had “compassion on the ignorant, and on them that are out of the way.” * And is your case worse than that of this sinner of Sychar? Are you more unbelieving, more unfeeling, more impenitent, than this hard hearted, shameless profligate? You are not. Well then, as there was grace for her, is there none for you? Will the free love that had such pity upon her, that sought and wooed, and won her, not do for you? What would you have more? Oh, beware of doing despite to the Spirit of grace, and dishonouring the God of grace, by thus discrediting so plain a testimony to the freeness, the richness, the nearness of that free love which is your all. It was the only begotten of the Father, “full of grace and truth,” that opened up his treasures of grace to this poor sinner; and that same gracious Saviour says this day to you, “Him that cometh unto me, I will in no wise cast out.” “Believe in the Lord Jesus Christ, and thou shalt be saved.” Believe the Father's testimony concerning him, and enter into life. For “this is the record, that God hath given us eternal life and this life is in His Son.” These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

(To be Continued).

THE DIFFERENCE BETWEEN THE PRAYER OF THE PHARISEE AND THE PUBLICAN.

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. – Luke 18: 9-14

* Hebrews 5: 2.

SERMONS AND NOTES OF SERMONS.

“SPIRITUAL” HEALING.

(From “The English Churchman”)

(A Sermon Preached in the Molyneux Church, Dublin, by the Rev. A. Morrow, B.A.).

In the tenth chapter of the Epistle to the Romans, the second verse, St. Paul declares concerning Israel that “they have a zeal of God but not according to knowledge.” So these blinded Jews were very zealous – zealous for God; the Apostle had at one time been very zealous for God, but he had not the knowledge of Christ, so he persecutes “and compelled them to blaspheme.” Thus we see what an evil thing zeal apart from knowledge may be. We have need to remind ourselves of this; it is so easy to be carried away by false teaching when the propagators of it seem so zealous. We have recently had a visit to the city from a Mr. M. Hickson, who propounds a theory of “Spiritual” Healing. Let us briefly examine this new found faith, and see if it indeed is Scriptural or if it is a case of “zeal of God, but not according to knowledge.” We are told

1. – That Christ's Mission was to Heal the Whole Man – Body and Soul.

This, of course, no well instructed Christian denies, though it would seem that Mr. Hickson lays most emphasis upon Christ's mission to heal the body, as he writes, “the whole record of Christ's ministry to men is the record of an increasing warfare against sickness and disease.” He quotes what few Scripture references he makes use of almost entirely from the Gospels, and even most of these are taken from the first three Gospels; that is to say, he confines himself practically to incidents from our Lord's life on earth, and does not seem to seek for any explanation as taught by the Epistles. Now, we know that, as a matter of fact, Christ did not heal all the people He came in contact with – e.g., we read in the fifth chapter of John's Gospel that at the pool of Bethesda there was “a great multitude of impotent folk,” and of this great multitude only one man was healed; and even if it were true that Christ healed all who sought His help, it surely does not follow at any individual today can be used to do the same work of healing, any more than that we should expect men to miraculously feed the thousands of hungry with a few loaves and fishes.

The error that those who believe in “Spiritual” Healing have fallen into is that they imagine that salvation should bring to the bodies now what the Bible teaches they will not possess until the resurrection morning. It is gloriously true that Christ is the Saviour of the bodies of His people as well as their souls, but it is not true either with regard to our souls or bodies that in this life we are to enjoy the fullness of redemption – “it doth not yet appear what shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope purifieth himself, even as He is pure.”

Secondly, we are told

That the Gift of Healing was practised by the Apostles.

Quite true, and we read also of the gift of “Tongues,” and even that the Apostles, by the power of Christ, were able to raise the dead. Does anyone imagine that because the Apostles had these powers conferred upon them we today ought to have them? The very fact that no sane person today believes
that the power to raise the dead still belongs to the Church goes to prove that the Apostles possessed powers which were not to continue in the Church. Not only so, but even when we come to examine these powers conferred upon the Apostles we see how sparingly they were used. Note how little emphasis is laid upon them in the Book of the Acts and in the Epistles. We gather that St. Paul did not always use the gift, for we read, “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.” So Timothy was often ill, and St. Paul does not suggest anything more than a simple and homely remedy, And again, “Trophimus have I left at Miletum sick.” A curious thing to do if we are to accept the modern theory of “Spiritual” Healing.

The fact is, miracles were only needed to give Christianity a good “send-off.” They are really evidence of infant faith, and not of faith. “Blessed are they that have not seen and yet have believed.”

Thirdly, it is claimed

That the Gift of Healing was given to the Church as part of the Ministry.

So that it appears the sick who desire health are to find out some “minister” who has the gift of healing in order that he may lay his hands on their heads and thus, through the medium of the “minister,” the healing virtue of Christ may flow to the sick.

Now, what is this but priestcraft under a new name? God’s children made to depend upon their fellow-man for blessing, and it is significant that Mr. Hickson quotes John 20: 21. “As My Father hath sent Me, even so send I you,” as proof that the gift of healing was restricted to certain persons. The same text relied upon by Romans and Ritualists to prove their theory of a sacerdotal ministry – a passage which was spoken to the intermediate and not of infant faith, and not of faith. “Blessed are they that have not seen and yet have believed.”

That the gift of Healing gradually died out in the Church.

Now, it seems very curious that the gift of healing should die out in the Church if it really was God’s purpose for mankind. We know there have been times of great spiritual depression and darkness in the history of the Church, but there never was a time, however dark, that it could be said with truth, “I, even I only am left.” Where God’s people are, the Truth exists. “His Truth at all times firmly stood and shall from age to age endure.” As a matter of fact the belief never did die out in the Church. You find in all ages claims to miracles of healing; not only so, but the periods which were most corrupt were most vocal in claims to possess miracles. Let anyone read the history of the Church just before the Reformation, and, whatever else may strike the attention, one thing is certain that with the prevailing lamentable ignorance of true religion there was a widespread belief in miracles. Think of the “holy” wells and “holy” bones, etc.; and to this must be added the further fact that today the sections of the professing Christian Church which are most corrupt in doctrine are loudest in their claim to work miracles of healing. We are painfully aware of this in our own country. Periodically we have “miracles proclaimed in the Press as having resulted from the use of “holy” mortar or some such thing. Only a year or so ago the motor trade in reaped rich harvest by running cheap excursions to Templemore, Co, Tipperary, in order that people might bring sick relatives to gaze upon some “bleeding” statues. “An evil and adulterous generation seeketh after a sign.”

(A to be Continued).

A RELIGION WITHOUT AN ATONEMENT.

“A religion which has no divine message of grace for fallen and guilty men; a religion which overlooks the demands of God’s righteous law, and dispenses forgiveness and acceptance as easily as a rich man scatters his charity; a religion which thinks by mere rose-water applications to cure the desperate disease of the human heart in its alienation from God, and to restore it to order and beauty; a religion which undertakes to get rid of all the bitterness of strife, and to diffuse everywhere an atmosphere of peace and goodwill; – a religion that undertakes all this without an atonement, without shedding of blood, without Divine regeneration, may be very beautiful, very attractive, very delightful; but it is not the Gospel of Jesus Christ.” – (Blakie’s Preachers of Scotland, p. 246).

SPIRITUALITY OF THE PSALMS.

The unction and fragrance of the Spirit with which the Psalms are replete lead me to notice, before leaving this portion of our survey, that it is another misconception to represent the Old Testament religion as more fed by mundane hopes than by the influence of the Holy Spirit. It is to pervert the plainest evidence to affirm, as Cocceius and his school affirmed, that there was neither worship nor the spirit of adoption in the Old Testament Church. That was to ignore the Abrahamic covenant, and Christ’s divine presence with His Church, and merely to fix all attention upon the intermediate and transitory Sinai Covenant. But the Psalms to which we are advertsing, when considered as the actual expression of praise for the Israelish Church, sufficiently refute that view. No book of a similar kind was prepared for the New Testament Church. The Holy Spirit,
replenishing the sweet singers of Israel with spiritual truth and holy love, anticipated in this way much of the necessity that should be felt in Christian times. I am not here discussing the debated point as to the use of Psalms in public worship. My object is to show the spirituality of the Israelitish Church as evince by its inspired and invaluable Psalms. They describe the eternity and omnipresence, the majesty and condescension, the justice and mercy of God in a strain of the most fervid devotion. They sing of repentance and faith, of joy in God and delight in God's law, with an ardour beyond which it is impossible to go. They depict Christ's royal reign and His union with His Church; the anointing with the oil of gladness (Ps. 45: 7); the receiving of gifts for men (Ps. 68: 18); and the supreme dominion with which Christ was to be invested by the Father with a tenderness, unction, and joy, to which no other words are equal. And these Psalms which are called “new songs” anticipate the full millennial glory. – Dr. G. Smeaton.

A CHURCH CRISIS IN CANADA.

On the 11th June last the General Assembly of the Presbyterian Church of Canada decided to enter into an incorporating union with the Methodist and Congregational Churches of the Dominion. Negotiations for Union between these bodies have been proceeding for several years, and while there was no serious difficulty on the part of the Methodists and Congregationalists, a vigorous opposition was all along offered by a considerable section of the Presbyterian Church. In 1916 the negotiations were discontinued until the close of the war. When consideration of the question was resumed, it was found that the opposition had stiffened, but in spite of this the advocates of Union held on their way. Draft Bills were prepared to be presented to Parliament with a view to giving legislative effect to the Union, and these were considered by the Assembly which met in June. The debate lasted a whole week, and a. good deal of feeling was manifested on both sides. Finally, the Assembly by 426 votes to 129 decided to proceed with the Union. After the result was declared the minority held a meeting and issued a statement which declared among other things that “in any event the Presbyterian Church is to continue in Canada.” It is clear, therefore, that Presbyterianism in Canada is faced with a serious crisis. There can be no doubt that the Church will be rent in twain, for the opponents of Union are uncompromising in their hostility, and take their stand on principle. The situation indeed is not unlike that which was created in our own country in 1900. The minority in Canada 694 are strong and influential, and are well able to defend their rights. It is likely that there will be a protracted conflict before the question is finally settled, with an appeal to Caesar in connection with the civil interests involved. The progress of the controversy will be followed with special interest by the Free Church of Scotland.” – F. C. Monthly.

FREE PRESBYTERIAN INTELLIGENCE

Sydney. – The Lord's Supper was observed in St. George's Church, Castlereagh Street, on 14th October, 55 communicants being at the Table, four for the first time, after preparatory services on the preceding Thursday evening and Saturday afternoon. The minister, Rev. W. McDonald was assisted by his over 40 years co-presbyter, the minister of Geelong Free Presbyterian Church, who preached the discourses at all the services of solemn season, except the fencing and pre-communion address at the Table, which were on John 15: 14 – “Ye are My friends, If ye do whatsoever I command you, and Gal. 2: 20 – “The Son of God, who loved me, and gave Himself for me.” The action sermon by the visitor was on Luke 9: 30, 31 – “Behold there talked with Him two men, which were Moses and Elias; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem, and the post-communion on Ephes 6: 24 – “Grace be with all them that love our Lord Jesus Christ in sincerity.” The attendances were good and the attention excellent, whilst the singing was general and heartening. It was gratifying to notice that the congregation has increased and is of good tone. Several families from other parts of the State have moved to Sydney, and appreciate the faithful preaching and diligent care of their minister.

East Maitland. – The Sacrament was dispensed in this church on 21st October to 17 communicants, one being at the Table for the first time, the Geelong F. P. minister; after preparation there the afternoon before, and at Tomago on Thursday evening before. The action sermon was on Song of Sol. 5: 1 – Eat, O friends, drink, yea, drink abundantly, O beloved.” The Table was fenced from 2 Kings 10: 15 – “Is thine heart right as my heart is with thy heart? – If it be, give me thine hand. And the other addresses were on John 21: 15 – “Lovest thou Me more than these?” and Ps. 63: 11 – “Thy loving kindness is better than life.” The service on Sabbath evening was held in Raymond Terrace Church, and the closing service the following evening in the house of Mr. Andrew McDonald, Tomago. There were encouraging attendances and devout attention to the Word. The people of this Hunter River charge, along with the Free Church people of the more northern river, the Barrington, are anxious to get a minister. We beseech them to prayerfully seek that the appeal to the Home Church for one will soon be responded to. There is more need than ever for our testimony in these days when in addition to the corruption in worship now for many years prevalent we have to deplore and testify against gross deflection from the doctrines of Holy Scripture. We would counsel our friends to hold forth the Word of life whilst we pray that they may soon be favoured with a faithful successor to the minister who was suddenly taken from them last year, and who is greatly missed.

Wauchope. – Acting in accordance with the suggestion of the Assembly of 1922, a local agent (Mr Harold Andrews) has been appointed for the “Free Presbyterian,” who has consistently brought the claims of this periodical before the people, and has succeeded in substantially increasing the number of subscribers in this district. Mr. Andrews has also been appointed local agent for “Our Banner,” the present circulation of which is now about 100 copies monthly. About six months ago Mr. John Graham, our precentor, began a psalmody class, principally composed of boys and girls. The congregational singing, which was always good, has been greatly improved by the training of a number of young voices.

Hamilton. – The annual communion was held at Hamilton on September 23rd when the minister of the congregation had the assistance of the Rev. J. Sinclair of Geelon. Numerous services were held including a series of special evangelistic meetings. All were conducted by Mr. Sinclair and the time was felt to be refreshing. On the Friday afternoon the congregation had a most interesting account from Mr. Sinclair of his trip to the old land. They were pleased to see him looking so well after the journey and his severe indisposition
while away. Glad they were to have their veteran friend in their midst once again. Several
deaths have taken place in the Hamilton charge of late. Mr. Joseph Jackson, of Muddy
Creek, was called away very suddenly on Saturday, Sept 8th, at the age of 69 years. He had
gone out early in the afternoon to prepare to cut chaff, when he collapsed and died. In this
state his wife and daughter found him some time later. Mr. Jackson was a devoted adherent
of the Hamilton congregation, a regular attendant at the church services, a willing helper
whenever there was work to do, a lover of his Bible and of good books, and one who gave
evidence of serious concern for his eternal well-being. The sorrowing family are consoled in
the thought that death did not find him unprepared. By the death of Mrs. White, which took
place on October 5th at the residence of her son-in-law, and daughter, Mr. and Mrs. J. Ross,
another associated with the Hamilton congregation has been removed. She desired after
coming to Hamilton a year or two ago to be a communicant in the Hamilton congregation;
but ill-health prevented this. Her late husband was one who delighted in the old paths; and in
her illness nothing comforted her so much as the old foundation truths upon which all
believers must build. In her illness she manifested a meek, humble chastened contrite spirit
which in the sight of God is of great price. The Word of God was precious to her. Worldly
conversation she had no pleasure in, and as the vision of her own sinfulness became more
pronounced as it does when heavenly light illumines the soul, the Saviour, in the matchless
graces of His person and work became more than ever to her the “chiefest among ten
thousand,” “the altogether lovely.” An old adherent of the Byaduk congregation in the
person of Mrs. Lachlan McLean also passed away on October 5th, at the age of 79. She
had been a great sufferer for many years; but all God’s works are done in truth and verity,
and many of His afflicted ones are able to say, even before they see things in Heaven’s clear
light, “I know O Lord . . . that thou in faithfulness hast afflicted me.” For many years Mrs.
McLean had not been able to attend the church services; but she had a relish for the Word of
God and prayer. She had a desire sit at the Lord’s Table, but this was never realised owing to
her bodily infirmities. The old pioneers who came from the highlands and islands of
Scotland are fast disappearing; but it is good to know that the principles held dear by many
who migrate from those parts so highly favoured in days gone by, are often not forgotten by
the children. May there arise in this sunny land of ours in an increasing degree a generation
who will “ask for the old paths, where is the good way, and walk therein.”

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LETTER FROM OUR ASSEMBLY’S TREASURER.

To our Friends,—

All our readers will realise that the editing and issuing of our Magazine entails a
very considerable amount of work and takes up much of the valuable time of its Editor,
and especially is this the case now that the Magazine is being issued monthly.

Our Church certainly needs such an official organ now if ever it did, and a
monthly is undoubtedly desirable, but not only does it mean extra labour but also
increased expense.

That those responsible for the literary part of the publication should be freed of
all concern of its finances is, the writer feels assured, the wish of each and every
subscriber.

In past years the continuance of the life of our journal, was only made possible
by the Editor’s personally financing same and at present the fund is not in that healthy
condition we would all desire; at the moment there is a balance in hand of £18/7/8 and
the cost of another issue amounting approximately to £12 is due.

Not only would I appeal to our friends to supply news of interest to the church
and thereby materially assist our worthy Editor, but I ask that all subscriptions owing be
remitted and each subscriber make it a matter of personal obligation to assist in
increasing the circulation of our paper. Some of our people have a habit so worthy of
imitation of adding to their subscription a donation to the fund.

All subscriptions and donations will be acknowledged in the magazine in the
usual way.

THE TREASURER.

LORD SHAFTESBURY’S TESTIMONY.

There was no man, in the last century, who took a keener interest in the welfare
of men, than the good Lord Shaftesbury, who was known as “The Coster’s Friend.” Yet,
what did he say of merely humanising and betterment efforts, apart from the vitalising
power of the Spirit of God? He declared: “I have been identified with a great number of
humanising influences and activities during the past half-century. I have seen humanity
improved, and the classes drawn together. But the more I see them being improved in
that way, the farther they are getting away from God.”

NOTICES.

Acknowledgment of subscriptions since last issue will appear in the next.

Friends will please remember that subscriptions to Missions, Students, Church
Extension and Assembly Expenses Funds should be sent to the treasurer, James Ross,
Esq. St. Kevin’s Town Road, Rose Bay, New South Wales before the end of the year.

All literary contributions should be sent to Rev. John Sinclair, Myers Street,
Geelong, Victoria.
The Australian Free Presbyterian.

A MAGAZINE
FOR THE
Defence and Advocacy of Scriptural Doctrine,
Worship, Government and Discipline.

BY AUTHORITY OF THE ASSEMBLY OF
THE FREE PRESBYTERIAN CHURCH OF AUSTRALIA.
Subscription 5/- per Annum.

DECEMBER, 1923.

NEC TAMEN CONSUMBATUR

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GEELONG PRINTING WORKS,
JAMES STREET, GEELONG.
GRACE ABOUNDING.

Continued from Page 689.

But as so much depends on our knowing aright what this grace of God is, wherein we stand, let us inquire a little into its history, as given us in the Word of God. This will show us that it is truly man the sinner that is the object of grace; – not man the sinless, not man the penitent, not man the hater of sin, not man the seeker of God, but just man the sinner. It was sin that brought in grace, and where there is no sin there can be no grace. But where sin has abounded, there grace has abounded still more.

It was not till Adam, sinned that grace began to show itself. Up till that time no such thing as grace had ever been heard of in the whole universe. God had revealed much of himself, but he had not yet revealed his grace. He had created angels, and he loved them; for they were holy. But this was simply goodness, not grace; for goodness is love to the holy, and grace is love to the unholy. Myriads of angels fell, and were left under wrath for ever. This was righteousness, not grace; it was judgment, not mercy. Adam was formed in the image of God; and as a holy creature, he was the subject of Jehovah's love. But this again was simply goodness not grace; it was kindness, but not compassion. Man sinned, lost his Creator's image, brought himself under wrath, corrupted his heart and way, worthy only of hatred and vengeance. Then grace came in; free love to man the sinner, the rebel, the wrath deserving one. Then a new fountain began to flow out of the Bosom of God.

Then a new idea was introduced into the universe, – an idea utterly unknown and unimagined before, – the idea of grace. Power had been known, righteousness had been known, goodness had been known before, but now a new thing was heard of in the earth, that God could love even the sinful and unworthy. Up till this time God had only manifested a little part of himself. But now he was preparing to open the whole secrets of his bosom. Now he was to let us down into depths of love which none could have conceived of before. There was to be an opening up of his character as a gracious God of which none of his previous dealings had given us any hint. It was now to be seen how deep he could go down in order to love and to bless. And it was also to be seen to what heights of blessedness this free love of his could bring up its forlorn objects.

Thus it was man's sin that called out this free love of God. It was man's sin that broke up these unknown fountains of love, which, but for sin, had remained for ever sealed. It was now to be seen not only how deeply and how truly God could love, – but how his yearnings of affection could go forth, even after objects altogether unworthy of anything but hell.

Had we been asked how God could best manifest the whole depths of love which filled his heart, we should have said. “Oh, let him create new objects in endless number, one rising above another in dignity and excellence; on these let him pour out his love.” Such would have been our way; yet such was not God's. Had our plan been taken, then the undiscovered depths of grace would never have been reached or brought into view. It would have been all love of one kind alone, spreading itself indeed over a vast variety of worthy objects, but still in one direction only. But God's purpose was to show not so much how high his love could ascend, but how deep it could go down: not what glorious beings it could embrace in its blessed circle, but to what miserable and unworthy objects it could condescend. This was God's plan for showing out all the fullness of his heart, for letting us down into its very depths, and spreading it out before us in all its infinite dimensions. Nothing less than this could have truly told us all that God really is, and all that God really feels. Other plans might have told us much, none but this could tell us all! And what an all! “Herein is love; not that we loved him, but that he loved us.” Is not this enough? He may be the chief of sinners, but this free love makes no exceptions. He may have gone down to the lowest depths human iniquity, but this free love stretches down lower still – it takes in even him. Nay, it delights to do so. Is very object is to do. It would not be grace if it did not do so. It is in the very chief of sinners that this free love finds its most suitable object, – the very object of which it was in quest, that pouring itself out on such, it might not only save a soul from death, but might make all heaven and earth to know what a God Jehovah is, – how rich in love,” how glorious in salvation.

And then the marvellous thing is that in the way which he has taken to show his love to the unworthiest he has also provided another object worthy of all his love. He shews us in the sinner, to what depths his love can go down; and at the same time he shews us in his only begotten Son, to what heights that love can ascend. His very plan for shewing his love to the underserving, contains in it the bringing in of an object infinitely worthy of his whole love. Thus the two extremities in the scale of love are provided for
at once. Man’s method may be said in some measure to have been followed, but how infinitely does God transcend it! Man’s idea was that God should have created objects innumerable in order to shew his love. God brings in his own Son; the Word is made flesh; Immanuel stands before us “full of grace and truth,” containing in his person all created and all uncreated excellence and perfection! Here is one with whom God is well pleased; one on whom he can pour out the whole fullness of his love. And yet that very love, while it is seen thus embracing the worthiest, is seen also embracing the unworthiest in the whole scale of being. It is sin that draws out God’s free love to the sinner, and at the same time introduces One whom he can love for his own glorious worth, better than angels or any created being, however perfect and exalted. It is sin that provides the worthless vessel into which God’s free and compassionate love is to pour itself; and it is sin also that is the occasion of providing that glorious, costly, capacious vessel into which the whole oceanfulness of the Father’s mighty and complacent love can empty itself for ever.

In all this, how truly God’s thoughts are not our thoughts! We should have thought that man’s sin would at once quench the love of God. How could we suppose it possible that the love of a holy God could survive the rebellion of man? Yet that which would have seemed to us to extinguish love, was the very thing which kindled it into new brightness and intensity. It was as if God had never loved man before. That which might well have awakened against us wrath and vengeance, was the very thing which drew forth the whole heart of God in yearning compassion over his ruined children. It was the sheep when lost that was the object of the shepherd’s chief anxiety, and when found, the object of his deepest joy. It was after the prodigal, when a wanderer, that his father's heart went forth with such compassionate love, and it was over him when he returned, that there was poured out such exuberance of affection and joy. “Let us eat and be merry, for this my son was dead and is alive again, he was lost, and is found!”

Thus, then, we see what grace really is. It is love to the sinner as a sinner, and as nothing else. It is simply under the character of sinner that grace has anything to do with man. If you introduce any other element but sin and wretchedness, then you shut out grace. If the whole head be not sick, and the whole heart be not faint then, there is no room for grace. That very thing in us which makes us children of wrath makes us also fit objects for the grace of God. It is not after we have got quit of some of the evil of our fallen estate that we are suitable objects of grace. It is just as we are, with all the manifold evils of a fallen nature upon us, that we are meet for it. Neither is it our repentance, nor our convictions of sin, nor our change of heart, nor yet our faith, that fit us for grace. The absence of all these does not throw us beyond the circle of grace; nor does their presence bring us within it. It is simply our state as fallen creatures that brings us within its circle, otherwise grace would be no more grace. If any one good thing in us, or symptom of good, or fragment of good, be needful to bring us within its circle, then grace cannot mean free love at all. If we are not already within its circle just as sinners, then grace would change its real character, and cease to be love to the underserving. To be a totally undeserving man is to be a fit object of grace. “The whole need not a physician, but they that are sick.”

And truly nothing short of this can bring comfort to a troubled soul. If I have to make myself fit for grace, then I am undone. But if I am already, by those very sins that burden me, a fit subject of grace, then my soul has a resting place indeed. To be freely loved of God in spite of all my sins is all I need to relieve my heavy laden spirit. To know that that free love meets me where I am, and just as I am, before any advances on my part have been made, is consolation unutterable to a soul whose eyes the blessed Spirit has opened to feel its utter helplessness and ruin. All the thousand sins that are rising up before my smitten conscience, and all the ten thousand more that I have never seen or felt, shall be no hindrance to my joy, for that which is the very foundation and fountain of my peace is just that grace which takes for granted that I am the chief of sinners.

Yet grace is not indifference to sin on the part of God. Many seem to act as if it were, and speak peace to their souls by making light of sin. Grace is the very opposite of this. It supposes that sin is an infinite evil, – so hateful and so heinous that none but God can remove it. and he can only remove it by the blood of his beloved Son. There is nothing that so proclaims God’s hatred of sin as grace. There is nothing that so exhibits the abominable nature of sin as grace. There is nothing that so utterly sets aside everything like good in man as grace. God by it is saying to us, – “Sin is so infinite an evil that you cannot put it away, I alone can do it. Your nature is so wretchedly evil that you cannot cure it, I alone can.” Grace is, in truth, God’s awful condemnation of man and man’s sin; and at the same time his method of bringing in blessing in a way which takes for granted all that man is as a sinner, and all that sin is as a transgression of the law, and the abominable thing which he hath. So that that very grace which brings forgiveness to the sinner, does at the same time utterly condemn his sin. It is just on God's condemnation of his sin that his salvation is made to
rest. There is nothing so awfully condemnatory of man and man's transgression as that very grace which brings salvation. Were it not for this, our hope would be utterly uncertain; for it would not be founded on righteousness. But this grace of God revealed for our justification is righteous grace; grace that magnifies the law, and makes it honourable; grace that declares sin to be an infinite evil, and yet provides an honourable and holy way of freely forgiving it all.

And now, what more can we say? Is not the God with whom we have to do, the God of all grace? Is he not rich in mercy and plenteous in redemption? Is he not just the very God to whom a sinner may flee, in whom the chief of sinners may rest, and be altogether safe and blessed? Does he not stand with open gates and open arms to receive each wandering son? And is not his grace enough? Can the guiltiest ask or need more? It is “manifold grace.” It is “exceeding abundant.” And surely it is deep enough and broad enough for any sinner within the circle of this globe. The publican, the Pharisee, the sinner, may altogether take refuge here. The poor infidel that scorches the God who made him is not too wretched nor too vile for this grace. The far off prodigal, that has trampled upon the sure record of Him that cannot lie. It is He himself who has made known his grace, and proclaimed it in a way such as to prevent any sinner from mistaking what he means. These testimonies, these messages of grace and love, coming straight from the very lips of God himself, I now leave with each reader of this tract. I would not have any one rest on a human witness, or trust to man’s persuasions. Thus saith the Lord, Psalm 86: 5, “Thou, Lord, art good and ready to forgive, and plenteous in mercy unto all them that call on thee . . . . Thou, O Lord, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.” Micah 7: 18, “Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us, he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.”

SPIRITUAL HEALING.

(Continued).

Then is is declared

That the Gift of Healing is being Revived today.

Seemingly it was not discovered at the Reformation, which was a time of great revival of true religion. The mighty men of God, who were used in those days for the furtherance of Truth, seem not to have apprehended this blessing of “spiritual” healing, with the result that we find no service in our Prayer Book of “anointing the sick,” which some of our modern “Revivalists” seem so anxious to insert.

Nor was it discovered by the leaders of the Evangelical Revival. Those men of God who called England back to God’s salvation were, it seems, after all, very imperfectly taught. Indeed, we note that very many eminent Christian leaders were much like Timothy in this respect – that they suffered from “often infirmities.” John Calvin and August Toplady, Henry Martyn and David Brainerd were all men of indifferent health. Yet we are asked to believe that the gift of healing is being revived, that the Church is slowly regaining her lost heritage. We naturally want to know something of the credentials of those who come to us with this new doctrine, and we must confess we are not greatly impressed. A cursory glance over the writings of Mr. Hickson will show that he does not seem to have a very profound theological knowledge. The individual who can write “God can only do what we allow Him” has not a very exalted conception of the Deity. Indeed, it seems that knowledge is a very secondary matter with these new apostles. A writer in the “Church of
Ireland Gazette” who signs himself “A Member of the Guild of Health,” calmly informs us “Mr Hickson has visited Cairo (where he ministered to Copts and to Mohammedans) and Colombo, and is now visiting every diocese in India, and then proceeds to China and Japan. The outstanding features of the Indian works are: (1) The breaking down of caste, Brahmins, Buddhists, Mohammedans, entering Christian Churches and jostling with outcasts; truly a new thing in Indian life. (2) Many remarkable instantaneous cures among the heathen, whereas Christians almost invariably receive gradual healing, i.e., spiritual blessing at the moment, followed in a few hours or days by physical healing. This difference may be due to the more childlike faith of the heathen. Christians are generally steeped in the belief that sickness is sent by God. (3) The casting out of many hundreds of demons.” So that Christian knowledge is at a discount. The heathen who know not God are capable of receiving blessing owing to their having a “more childlike faith!” What confusion of thought is here, and what conception of faith has the individual who can so write! Another correspondent in the “Gazette,” Dean Mease, who finds fault with what he calls the “grim” language of the service for the visitation of the sick, and expresses his anxiety for a conference on the subject of “Spiritual” Healing, sees no incongruity in allowing organ recitals to be held in the Chapel Royal, the collections going towards the fund for the rebuilding of the Roman Cathedral at Rheims, where the Mass will be celebrated, and all the other doctrines of a corrupt Christianity promulgated. And yet another correspondent, Canon Trotter, writes in the “Gazette” that “we must not challenge a reply, because I know that none can be given. I affirm, unhesitatingly, that there never has been any spread of the Gospel, any conversion of nations or countries, any successful evangelistic work, excepting the old fashioned distinct doctrines of the early Christians and the Reformers. I invite any opponent of dogmatic theology to name a single instance of a country, or town, or people, which has ever been Christianized by merely telling men that “Christ was a great moral Teacher, – that they must love one another, they must be true, and just, and unselfish, and generous, and brotherly, and high souled,” and the like. No! no! no! Not one single victory can such teaching show us: not one trophy can such teaching exhibit. It has wrought no deliverance on the earth. The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology; by telling men of Christ's vicarious death and sacrifice; by showing them Christ's substitution on the cross, and His precious blood; by teaching them justification by faith, and bidding them believe on a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit, by lifting up the brazen serpent, by telling men to look and live, – to believe, repent, and be converted. These are the “old paths.” This, this is the only teaching which for eighteen centuries God has honoured with success, and is honouring at the present day both at home and abroad. Let the teachers of a broad and undogmatic theology, – or the preachers of the Gospel of earnestness, and sincerity, and cold morality, – or the advocates of a ceremonial, sensuous, histronic, sacramentarian Christianity, – let them, I say, show us at this day any English village, or parish, or city, or district, which has been evangelized, without the distinct doctrinal teaching of the “old paths.” They cannot do it, and they never will. There is no getting over facts . . . . We may depend upon it if we want to do good and shake the world, we must fight with the old apostolic weapons, and stick to the “old paths.”
Edward VI, King of England: "Bring me into thy Kingdom: free this kingdom from Antichrist, and keep thine elect in it."

Cranmer, Archbishop, thrusting his hand into the fire; "Thou unworthy hand," saith he, "shalt first burn; I shall be revenged of thee for subscribing for fear of death to that damned scroll."

Latimer, Bishop, to one that tempted him to recant, and would not tell him his name: "Well," saith he, Christ hath named thee in that saying, "Get thee behind me, Satan." And being urged to abjure, I will saith he, good people. I once said in a sermon, in King Edwards time, confidently, that Antichrist was for ever expelled England, but God hath shewed me it was but carnal confidence." To Bishop Ridley, going before him to the stake: Have after as fast as I can follow. We would light such a candle, by God's grace, in England this day, as I trust shall never be put out again." To him Bishop Ridley said: "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it."

Bishop Hooper, to one that tendered a pardon upon recantation: "If you love my soul; away with it; if you love my soul away with it." One of the commissioners prayed him to consider that life is sweet and death is bitter: "True," saith he, "but the death to come is more bitter, and the life to come is more sweet. O Lord Christ, I am hell, thou art heaven, draw me to thee of thy mercy."

John Rogers, to one that told him he would change his note at the fire: "If I should trust in myself, I should so do, but I have determined to die, and God is able to enable me."

John Philpot, "I will pay my vows in thee, O Smithfield."

Thomas Bilney. "I know by sense and philosophy that fire is hot and burning painful, but by faith I know it shall only waste the stubble of my body, and purge my spirit of its corruption."

Glover to Augustine Brenner. "He is come, he is come," meaning the Comforter, God's Spirit.

John Bradford, embracing the reeds and faggots said, "Strait is the way, and narrow is the gate, and few that find it." And speaking to his fellow martyr: "Be of good comfort, brother, for we shall have a merry supper with the Lord this night; if there be any way to heaven on horseback or in fiery chariots, this is it."

John Lambert: "None but Christ, none but Christ."

Baynam. "Behold, you papists that look for miracles, I feel no more pain int he fire than if I were in a bed of down; it is as sweet to me as a bed of roses."

Hugh Laverocke. Comforting John-a-Price, his fellow martyr, said unto him: 706 "Be of good comfort, my brother, for my Lord of London is our good Physician, he will cure thee of all thy blindness, and me of my lameness this day."

William Hunter to his mother: "For a momentary pain I shall have a crown of life, and may not you be glad of that." To whom she answered "I count myself happy that bare cure thee of all thy blindne".

Adam Damlip, to his fellow prisoners wondering at his cheerful supping and behaviour after the message of his execution; "Why (quoth he) think you that I have been so long in the Marshalsea, and have not learned to die?" And when they told him his quarters should be hanged up: "Then (said he) shall I need take no thought for my burial."

Kirby, to Master Wingfield pitying him: "Be at my burning and you shall see and say, there is a soldier of Christ. I know fire, water, and sword are in his hands, that will not suffer them to separate me from him."

Doctor Taylor: "I shall this day deceive the worms in Hadley churchyard;" and fetching a leap or two when he came within two miles of Hadley, "Now," (saith he) lack I but two stilts, and I am even at by Father's house."

Walter Mill, urged to recant at the stake: "I am no chaff, but corn; I will abide wind and flail by God's grace."

FREE PRESBYTERIAN INTELLIGENCE.

Sydney. – At the invitation of Mr. and Mrs. J. Stitt, St. George's Women's Missionary Society held its annual “Gift Afternoon” in the spacious grounds of “Bush Park,” Chatswood, on a recent Saturday. That there is an increasing interest being taken in the Foreign Missions of our Church, was evidenced by the large number present.

Many suitable gifts were received, together with monetary donations, the latter totalling £12. Afternoon tea was served on the lawn, after which an interesting address was given by Miss Murray, the Organising Secretary of the Zenana Medical Mission. The Rev. W. McDonald proposed a vote of thanks to Mr. and Mrs. Stitt and was supported by Mr. J. Ross. Mr. Stitt having replied, the singing of Psalm 133 and the benediction closed a successful and pleasant afternoon. Since its inception, little more than two years ago, St. George’s Women’s Missionary Society has been able to send to Scotland for distribution, £108 in money, together with parcels of goods valued at £40. This year it is hopeful of even better things. The grand objective is to be able to send a missionary from the Church in Australia and we pray God to prepare one for that purpose, that the response may be heard, “Here am I, send me.” Are there not sister congregations who could form Missionary Societies in their own districts? The harvest is great.

Manning River. On 11th November (Armistice Day) at his service at Tinonee the Rev. S. P. Stewart preached from the text, “So then every one of us shall give account of himself to God.” Romans 14: 12. The theme of his sermon was personal responsibility in every relation of life. Referring to Armistice Day, he pointed out that it was well known to his hearers and to the whole of the community that we had during the war been appealing to God for the preservation of our national existence. The question that presented itself was, did not every prayer of ours in that connection involve a promise? Our duty clearly as citizens was to fulfil these promises. The preacher then referred

in severe terms to the conduct of many people in various communities at the time of the Armistice. The unseemly jubilations of many on that occasion, he said, manifested a sad lack of sympathy with those who had suffered most in the war tragedy. “On the basis of the text,” he added, “we must give account of our privileges as citizens, to do which would mean that we must address ourselves to the duties which we promised God, to undertake while appealing to Him in our extremity.”
CORRESPONDENCE BIBLE CLASS.

Intermediate: Not yet 18. – Jan. State (a) two facts about Nimrod (Gen. 10.). (b) five facts about the Confusion of Language (Gen. 2.) the seven terms of God’s covenant with Abraham (Gen. 12.) (c) Write out one verse containing Abraham’s name from each of the following N.T. Books – John, Romans, Galatians, Hebrews, James.

Feb. (a) From what country was Abram called out (Gen. 2.) (b) Write out a verse from Hebrews 11 which declares that it was “by faith” he obeyed God. (c) And a verse from Joshua 24, which proves that his countrymen did not worship the true God. (d) From Gen. 12, quote three verses which state God’s command to him and give God’s promise to (or covenant with) him.

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Senior: – Jan (a) Thirteen famines are mentioned in Scripture. Find them and write one leading fact about each one – (three in Genesis, three in II Kings and one in each of Ruth, II Sam., I Kings, Neh., Jeremiah, Luke, Acts. (b) Write out a verse from Amos which tells of “a famine not of bread.”

Feb. (a) What does Peter in one of his epistles say about Lot. (b) Write concisely the history of Lot under following headings – (a) In Abraham’s company (b) Their separation (c) Lot in Sodom (d) Abraham’s intercession for the city (e) Lot’s deliverance (f) Lessons derivable from this history.

Papers to be forwarded by end of February to Miss Sinclair, F. C. Manse, Geelong, Victoria.

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Victoria – Per Mr. R. McGregor, Hamilton. Mrs. J. R. Jackson, 5/-; Mrs. M. B. Thomson, 1/6; and Miss Brake, 1/6 to 31/12/23. Mr. J. Nicholson, 6/- to 31/5/21: Miss Norton, 4/- to 31/10/22; Mr. M. McDonald, Terang, 10/- to 30/6/28; Mr. A. McLean, Dartmoor, 10/- to 31/10/27; Mr. A. E. Brown, Minyip, £1 to 31/1/27: Misses McGillivray, Elaine, 5/- to 30/11/23; Miss F. Robertson, Geelong, and Mr. J. Robertson, 5/- each to 27/9/23; Mr. N. McGillp, Hamilton, 5/- to 31/1/24.

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GEELONG PRINTING WORKS,
JAMES STREET, GEELONG.
THE TEN VIRGINS.

At midnight there was a cry made: Behold, the Bridegroom cometh: go ye out to meet him . . . . . and the door was shut. – Matthew 25: 6, 10.

What a solemn lesson is taught by this parable! You will perceive that it is not addressed to the openly profane, but to followers of our Lord and Saviour Jesus Christ. The ten virgins went to meet the bridegroom, and desired to be at the supper. Those that were rejected were not apostates, nor did they rebel against their Lord. They were not reprobates, denying their Lord, and blaspheming His name. They were His professed followers. They desired to be with Him, but were not prepared for his coming. Their lamps were not burning. They had not the grace of God in their hearts, and therefore were rejected. How many there are who are in a like predicament? They attend church, lead moral lives; are outwardly respectable citizens; and in the eyes of the public free from all vice. Yet they are rejected. Why? Because they have no oil for their lamps. They have not made proper preparation for the coming of the Bridegroom. With fear and trembling I say, Have I made that preparation? I am desiring to go in with the Bride to meet the Bridegroom. I have gone part of the way; and have remained up all night waiting for the Bridegroom. Then why should I not be permitted to enter? What is wrong? My neighbours have been telling me that all that is necessary is to lead a moral life; to refrain from open vice; to attend church; to place a small coin in the plate every Sabbath; and to pray at the corner of the streets. The Pharisees did all that, yet they were rejected. Why? Because they had not the Grace of God in their hearts; because the Lord has said, “Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven.” and because the Lord has said, “Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.” And the apostle Paul has said: “By grace are ye saved through faith; and that not of yourselves: it is the gift of God.” Then how am I to know that I have the grace of God? May I go all my lifetime believing that I have that grace and be disappointed at last. I believe no one need be ignorant of that fact, if he searches his heart to find out. You know the story of the woman, who lost the piece of silver. She knew she had not that piece of silver, so she began to search for it, and searched till she found it. Now that is just what you and I have to do. The Scriptures tell us plainly that grace is to be found by all who seek after it. But if we go on all our lifetime, careless and indifferent and make no effort to discover if our lamps are trimmed, we shall find at last that the door is shut and we are left out.

Many years ago, I knew a man who was looked up to by his neighbours as a good moral man; honest and upright in his dealings. He was a preacher of the Gospel; but confessed that he had not the qualities necessary to carry out the functions of that important office. He lived a loose careless life, and indulged occasionally in intoxicating liquors. From a worldly point of view that seemed to be his only failing. When he reached about 70 years of age, he became ill, but did not think it serious. He lay for some weeks in bed, but never thought of death. I visited him. He spoke hopefully of recovery, and told me of several things he meant to do when he recovered. But one day the dread messenger came along. He was shocked as he recognised the presence of the messenger, and exclaimed “My God, can this be death!” I make no comment. I leave it to you, my friends, to draw the inference. I only ask you to take notice that he was taken unawares.

Let me give you another short anecdote. I met, in this country, a man, rambling about carrying his swag, leading the life of the prodigal; earning money; but always spending it in rioting and drunkenness. I met him at different periods of time. But he was always the same reckless prodigal. He turned up, at last, at my home, reduced to the direst extremity. I sent him to a selection I had, and gave him some fowls to begin a poultry farm. He accepted the offer thankfully, and became a reformed character. The Lord was very merciful to him, and in the seclusion of a home in the Australian bush His Holy Spirit moved within him, and he lived the life of an exemplary Christian. I never spoke to him on religious matters, nor he to me. I had therefore no credit for his reformation. I had known him when we were boys together in the old country, and therefore took an interest in him. He benefitted by my hospitality. But it was nothing in comparison with what I received from him. “The lesson I learned from the wonderful working of God’s Spirit repaid me abundantly for all I had done. He took ill, after some years on the farm; and I brought him to the local hospital, where he remained for a month, when the doctor announced that he would not recover. He sent for me, and told me what the doctor had said, and also that he was not afraid to die. “You know,” he said, “if I was afraid to die I would think...
it would not be all right. You know I have lead a wild life, but that is all over. I have repented, and I believe God has forgiven me. Oh, no, I am not afraid, He will not be too hard on poor old Willie.” I took him home with me where he remained for six weeks, till the end came. On the morning of the day of his death, I went in to his room as usual, and in answer to my enquiries as to how he was, he answered, “Grand.” I thought I had misunderstood him and repeated the question. He opened his eyes, and looked at me with a bright look on his face, and replied, “Grand!” A little later, he told my daughter to tell her father not to be far away today. He passed away peacefully about four o’clock in the afternoon. As I have already told you, I am not making any comments on those cases. They are strictly true to the letter. And my hearers can judge for themselves which of those cases would be preferable for our imitation, when the Master comes. An old Sabbath school teacher of mine, when I was a boy, used to pray, “Lord teach us to live such lives as we would wish we had done when we come to die.” I thought that was an original phrase but have found it was a regular petition in the prayer of one of our prominent reformers.

I remember when the scourge of cholera was raging throughout Europe, over 70 years ago, the cry was heard in nearly every home; not only at midnight, but at all hours of the day and night, principally in our manufacturing districts. My father was going to his work one morning during that trying time, when a neighbour came to his door, and said, “What is the news this morning, John?” “Archie Downie is dead,” father replied. The neighbour, while a ghastly pallor spread over his face said: “I will be the next;” and in a few hours he was called to his account. We have been mercifully spared for many years from these direful visitations. But God’s long suffering and mercy will not last for ever. We will receive our call to depart some time when friends may be gathered to witness the departure of the soul from its earthly tenement. To professing Christians the cry shall be directed: “Behold the Bridegroom cometh; go ye out to meet him.”

My friends, I have explained to you why those virgins who were professed followers were rejected. I have pointed out on what grounds they were rejected. Now let me draw your serious, and not rashly adopt the views of rationalist. Let me ask you one or two simple questions. Why did our Lord leave his heavenly abode to come to this world of sin and misery? Why did he endure such suffering mental and physical? Why did he suffer such agony in the garden of Gethsemane? Why did he permit, being God, those cruel persecutors to vent their rage upon him?

The story has been told in your hearing a thousand times of man’s rebellion against his heavenly Father, not only for eating the forbidden fruit, not for disobedience only, but for choosing evil and rejecting the good, for choosing the evil Spirit as their leader, and rejecting the God who created them, and was preserving them. Every child in our Sabbath school knows this. God said: “In the day thou eatest shalt surely die.” The penalty was not the death of the body only, but the death of the soul. “As in Adam all die, so in Christ shall all be made alive.” In our terrible calamity Jesus Christ offered Himself as a substitute for fallen man. He paid the penalty, and men were reconciled to God by the death of His Son. This you also know. When the Lord had done all this for fallen man can we wonder that he should reject those who had refused to accept the offered redemption purchased by His blood; those who were freely invited to partake of the benefits accruing from that wonderful sacrifice? The foolish virgins were not ignorant of the truth of the Gospel. They knew that the Bridegroom was coming, but were not prepared to meet Him; and while they loitered by the way, the Bridegroom came, and the door was shut;” because they rejected God’s mercy, and made no preparation for the coming of the Bridegroom. My friends, I have

kinds of watchers; five were wise and five were foolish. The five wise virgins took oil in their lamps, and a supply in their vessels, to last right through the night; while the foolish only took oil in their lamps, but no supply to replenish in their time of need. The fault of the foolish virgins was that they were careless and indifferent until the time came to meet the Bridegroom, and then they were filled with dismay.

“And the door was shut.”

What a terrible pronouncement is contained in these four little words! Just read them again. “The door was shut.” Think of it, my friends, what a calamity! To be shut out for ever from the gracious presence of God! “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.” Prov. 1: 24. The foolish may call, “Lord, Lord, open to us;” but the Lord will answer, “I know you not.”

Some will say that the grounds on which the foolish virgins were rejected were not in proportion to the punishment. Let us look at the matter seriously, and not rashly adopt the views of rationalist. Let me ask you one or two simple questions. Why did our Lord leave his heavenly abode to come to this world of sin and misery? Why did he endure such suffering mental and physical? Why did he suffer such agony in the garden of Gethsemane? Why did he permit, being God, those cruel persecutors to vent their rage upon him?

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explained to you why those virgins who were professed followers were rejected. I have pointed out on what grounds they were rejected. Now let me draw your attention to another class. Who have been invited to the marriage supper; and who once professed like Judas to be sincere followers, but have openly revolted; and have declared “we will not have this man to rule over us.” They have eaten of the loaves and fishes to the full, then have turned and reviled the Bridegroom;
have trodden his written invitation under their feet as an unclean thing. “If the righteous scarcely be saved, where shall the ungodly and sinner appear?” Where shall the rebellious and blasphemer appear? St. John the Divine shows the fate of those renegades: “If any man shall take away from the words of the book of this prophesy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book.”

In conclusion, my friends, let me beseech you to be setting your house in order, and preparing for the Coming of the Master. There are many of us who are near the end of our journey, and we know not how soon the Master may come, and if he find us with our loins girded and our lamps burning, all will be well. But if we have loitered by the way, and allowed our lamps to go out we may find ourselves in the company of the foolish virgins. “Watch and pray,” serve the Lord; be instant in season and out of season; and when we reach the gates of the heavenly Jerusalem, they will not be shut, but the Master will be there Himself to welcome us with the salutation, “Come, ye blessed of my Father: inherit the kingdom prepared for you from the foundation of the world. Amen. – D. McL.

LETTER FROM SOUTH AMERICA.
Apartado 8,
CAJAMARCA, Peru.
4th October, 1923.

Rev. J. Campbell Robinson.
The Manse.
88 Alma Road,
East St. Kilda.
Melbourne. Australia.

Dear Mr. Robinson, –

Your kind and welcome letter of 24th July came to hand last week. I was glad to hear from you, and indeed may say that I have often thought of writing you with reference to our Mission here.

It will give us all great pleasure to be in closer touch with your praying people, and with others like-minded in the great Commonwealth. Many a time during past months have we truly felt the strengthening influences of prayers on our behalf, and many of our encouraging experiences we recognised as answers to such loving intercessions. It will be a real encouragement to the praying people to know that their labours of love are not in vain in the Lord, and it will perhaps be an incentive to others to lay their hearts and lives upon the Altar of service and intercession. Personally we are glad to learn by the Church Magazines, of the co-operation of the brethren in Australia in our work here.

As you are doubtless aware, the activities of the Cajamarca Mission embrace nursing and evangelistic work. The former had been carried on in a most efficient manner by Miss Sarah MacDougall until in the providence of God, she was called home to Scotland to attend her mother in a serious illness. Miss MacDougall also found many opportunities of doing the work of an evangelist while engaged in that of her own profession; and through her efforts some individuals have been brought into definite contact with the Gospel. She is expected to arrive back in Cajamarca about the end of December, to the delight of all the Mission workers, and to the general satisfaction of the community at large. Some four months after Miss MacDougall’s departure, another nurse Miss Walmsley came to Cajamarca, and agreed to carry on the work in the meantime. Her services have been greatly appreciated. In the month of August we had the great pleasure of seeing her united in marriage with the ex-monk who came into our midst in November of last year.

Our evangelistic work was started at the end of June 1921, and now after two years there is an established congregation with nineteen communicants, and an average attendance at meetings of from twenty to twenty-five. These are mostly deeply interested in learning the Gospel, and exemplary in their lives. In these and other respects there are many encouragements. Among a large section of the community there is a real eagerness to hear the Gospel, and so opportunities for working are never wanting. But difficulties arise from the fact that some of the more liberal elements seem not to realise the necessity of any religion, and from the fact that large sections of the community born and bred in Romanism, are quite convinced that anything which savours of Protestant doctrine is condemned. Real difficulties arise too, right in the midst of those who hear the Gospel and express the desire to accept it, on account of the exceedingly loose morals which often characterise their lives.

The Sabbath School is conducted by my sister, Catherine, and is attended by grown women, including an aged grandmother, and young girls. They are studying the Gospel, learning by memory psalms, Scripture portions, and the Shorter Catechism. A small number in the village called Jesus have recently formed themselves into a congregation and have regular services on the Lord’s Day afternoons.

In several ways my wife is finding many opportunities of speaking to women and girls, and in some cases has reason for great encouragement. One of her particular friends, is a lady of great force of character, who, even before we were well acquainted with her, had been fighting and suffering on our behalf and that of the Gospel. She does not yet attend our meetings here, but seems to have a real appreciation of the Gospel of the Saviour. Mrs. Mackay hopes to write some account of the work for your Women’s Prayer Meeting. As she has not the address of anyone belonging to that Prayer Meeting, she will send it to you care.

Some of the most urgent and encouraging features of the work are connected with other towns and outlying districts. Men travelling in connection with their business often call on me, to express the desires of their friends and neighbours, that I visit them for the sole object of explaining to them the Gospel. Indeed in some districts some natives have, quite spontaneously, begun to do regular Gospel work among their neighbours; while in Celendin are three youths, determined to devote their lives to the ministry of the Word.
PRESENTATION BY ABORIGINES.

The Rev. H. W. Ramsay was recently the recipient of an altogether unexpected gift from the children of the Aborigines Public School at the “Common: some miles out of Grafton. It consisted of a beautiful pocket wallet, and was accompanied by a letter from one of the girls, in which, on behalf of herself and the others, she expressed their appreciation of what Mr. Ramsay has endeavoured to do for their spiritual welfare. Mr. Ramsay visits the Aborigine’s School whenever he can, and also endeavours to get into touch with the people at their homes, and when he meets them by the way; and this token of appreciation shews that they are not unmindful of what may be done for their spiritual good, or unappreciative of the Gospel of redeeming love. The poor black children, subscribing to purchase a memento of regard for their ministerial friend, surely shew that they have some regard for the things of God.

DR. TORRANCE OF TIBERIAS.

Scotland has 4000 doctors. If it were served with physicians at the same rate as India, it would have but 50, and if at the same rate as China, it would have but 20. We do not know the number of doctors in Palestine, but we do know of one Scottish doctor who went there because of its vast need of healing and has laid down his life for it. Torrance of Tiberias was a great missionary, physician who devoted His life to the doctoring and evangelizing of the varied peoples in the Bible town which has given its name to him, and away beyond it far and wide. The son of an Airdrie doctor, David Watt Torrance graduated in medicine at Glasgow University, 1883, and then at the age of twenty-nine years he went about healing and doing good, a pattern of righteousness and loving kindness, and withal a daring and masterful personality. He loved so much to be. He founded a noble hospital at Tiberias, where the poor little children, subscribing to purchase a mementto of regard for their ministerial friend, surely shew that they have some regard for the things of God.

REGARDING THE PSALMS.

An old man’s pertinent illustration. – Many years ago in Geelong an aged Highlander, of gracious repute, was returning home from a prayer meeting in company with some acquaintances, one being a minister of the Presbyterian Church. The conversation engaged in was on the singing of hymns. The minister spoke in favour of the practice of the day. The Highlander spoke for the Psalms, and with naivette quietly said: When I was young, in my native country, we used generally to keep the calves from their mothers, and feed them with watered milk, but I noticed among them one calf that was allowed to get milk from its mother; and that calf was known and distinguished from all the rest by its growth and goodly appearance.

Wanted known. – Many people have the idea that the Scottish Metrical Psalms have been turned to measured lines from the prose version, and have professed surprise when told that this is not the case. The mistake leads to the inference that the Psalms we sing are to some extent para-phrased, and therefore not different from at least some hymns used by other people. It is important that the fact should be emphasized that the Psalms which we sing are, what they are called, a “version,” not a para-phrased translation. They have been directly translated from the Hebrew. Then they are “the word of God;” and stand on a level with the other sacred books of Holy Scripture. This cannot be logically said of any other book.

No error in the Psalms. – It is bad enough to preach error. But it is still worse to sin error. In the one case we present what is wrong for man's acceptance; but in the other we offer it to the Holy One, who is of purer eyes than to behold iniquity,” and will have nothing in the holy Jerusalem that defileth. There are hymns, or poems, which contain no error; but others do. A Methodist preacher, who formerly belonged to a Presbyterian Church, told me that there were hymns in the book of that denomination that he dared not give out, and instanced this
Ah! Lord, with trembling I confess,
The greatest saint may fall from grace;
The salt may lose its seasoning power,
And never, never, find it more.

Now think how dreadful to offer such sentiments to God, or to have them bound up in a book of praise. Truly they contradict the words of His Son, who said of His sheep, “They shall never perish;” and are in contrast with the 89th and other Psalms. In using some modern hymns, one would offer the strange fire of heresy instead of truth, which he always offers to the God of truth who sings His Psalms.

**No New Testament Hymn-book.** – Singing praise to God was practised in the Apostolic Church; and is enjoined in the New Testament. But the Great Head of the Church neither gave His Church a new book of praise, nor did He tell them to compose one. His Spirit was poured out; but that Holy Agent did not move the apostles to write new songs, though he moved them to write the Gospels and Epistles, They were qualified to do so, as surely as David was, if the will of God required it; or He could inspire them. The Lord and His apostles sang a Psalm, or Hymn, as a praising Psalm was called, before they left the room after the Supper was instituted. But that it was not a new composition is clear: for if it were there would be something to suggest it, or surely it would have been preserved for future use. After His resurrection He commended the Psalms with other Scriptures, but did not add a Psalm to them. After the Holy Ghost was given with great gifts and graces, the song-book was neither displaced nor enlarged. The Apostle, in his Epistles to the Ephesians and Colossians, writes of “Psalms and hymns and spiritual songs,” or “spiritual psalms hymns and songs,” for the adjective “spiritual” governs the three nouns. Since Psalms were called in old time hymns as well as songs; since there is no evidence that new psalms were added to those of the Old Testament; since the word “spiritual” is not to be understood as merely meaning of a devotional character, but rather inspired by the Spirit; since the Apostle enjoins the use of “spiritual psalms hymns and songs” with the words: “Let the word of Christ dwell in you richly in all wisdom; and since there has never been traced a fragment even of a psalm, hymn, or song composed in the Apostolic age, we conclude that the phrase “spiritual psalms, hymns and songs” were the Old Testament Psalter used by the Church, and thus commended to the Church.

**Are modern hymns inspired?** – I have been surprised both in reading and hearing the contemptuous remarks of ministers regarding some of the hymns in their hymn-books, and their neglect of the incomparable Psalms. And again has surprise been awakened when inspired Psalms have been extolled as the Word of God alone has the right to be; and yet rarely or never used. That the Biblical songs are inspired we have our Lord’s authority for believing. What authority is there for believing that modern hymns are? Human sentiment. Some of them appeal to the emotions, and express gracious doctrines and experiences, and may edify the readers of them, it is admitted. But so do many sermons. And as we would not place the best sermons on 718 a level with Scripture, we should not place the best hymns on a level with Scripture. For the Psalms are above criticism; but poets and preachers are not. Men's hymns and discourses are subordinate to the Psalms, and other books of the divine Revelation, and are correct only in so far as they accord with the supreme standard; but they cannot be raised to that standard. We do well to note that there is a difference between **illumination** and **inspiration.** All God's people have a degree of enlightenment; but the writers of Scripture were (theopneustos) – Inspired of God; therefore their writings are inerrant. The claim of inspiration for hymnists and hymns raises the question: how can it be proved? We would not say that the Holy Spirit would employ errorists to compose matter for saints to offer their Lord. Yet hymn-writers who were unsound even concerning the Person and work of the Son of God, the work of the Spirit, and the New Testament way of salvation, have furnished some of the most popular hymns in use; and many gracious like people sing them with zest, and ridicule those who use the undoubted songs of the Spirit's breathing. And with regard to poetic compositions which are true to Scripture, have we any reason to think that the Holy Spirit moves men to make obsolete by new odes the Psalms, in which, in the words of a late British Prime Minister, – “For well nigh 3000 years the piety of saints has found its most refined and choicest food, to such a degree, indeed, that the rank and quality of the religious frame may be tested, in general, at least negatively, by the height of its relish for them.” Besides, it is significant that the Spirit of Truth, when endowing holy men with extraordinary gifts and graces at and after Pentecost moved them not to compose a new hymn-book.

Why have new hymns been wanted? Probably for the same reason always: to please creature's sentiments. An examination of Church history reveals the fact that the first person to foist matter in place of Psalms in the Christian Church was Bardesanes, a learned but an erroneous minister, about the close of the 2nd century. The paraphrases, some of them not being sound, were added at the end of the Scottish metrical version of the Psalms in the days of cold and heterodox moderation. It is not to be wondered at that such dissatisfaction with the Spirit breathed Psalms as to replace them with men’s preferred effusions, should both mark spiritual decay, and help it on. If you compare the old hymn-books with the newest you will find notable changes. The spirit of the age is reflected in the songs of the age. There was a robust character in the older that is not in the later. The modern taste is for smooth and pleasing rhymes, that ruffle not the conscience, nor press instruction in the mind, whether in song or sermon. Some one has reckoned that the ordinary age of a hymn-book is 15 years. After that new verses are desired. But our inspired Psalm-book has not lost its charm for the saints of God, and leads, “in the way everlasting.”

The Psalms have a peculiar excellence. Being from God they lead to God. Even best hymns are for, to or by the creature, even if edifying the Psalms specially glorify God. They have a wonderful variety of subjects. They deal with the past, present and future. They contain praises, prayers, and predictions. They survey God’s works of creation, providence and redemption. They describe the Divine attributes, the Persons and works of the Trinity, the sufferings and glory of the Mediator, the varied experiences and needs of the soul, the evil of sin, and the pardoning mercy of God, and the beauty of holiness. This sacred Book is so complete that it is sufficient for all the purposes of its being. Its competitors shall never achieve its triumphs; and shall pass away: but “the word of the Lord endureth for ever.” On earth it cries, “Let every thing that hath breath praise the Lord.” And we expect it will be loved and used, when “the Lord shall build up Zion, and appear in His glory;” and when “all nations shall serve Him,” The Book that suited previous dispensations shall surely suit that dispensation which it glowingly predicted.

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**OBITUARY.**

James Samuel Morris was called away on 30th November at his residence,
“Carlowrie,” Camperdown, V., aged 91 years and 9 months. He was a resident in the town for 67 years. He came from England when a young lad, and before coming to Victoria lived some years in Tasmania and New Zealand. He could and did give many interesting reminiscences of his earlier days in these different colonies. But the greatest event in his life was that which he often called the new birth. He had been brought up in the Church of England, but about the mid-time of his life, becoming impressed with the value of the soul and of Divine things, and not finding what he wanted in the preaching of her ministers of the time, he was led to attend the services of the Strict Baptists, on account of their views of the doctrines of grace being in accord with his own. Being unable to accept immersion as the Scriptural method of baptism, he never joined that denomination, and eventually through strong conviction of the Scriptural position of the Free Presbyterian Church in creed and practice, he joined that church, and after several years of membership was chosen and ordained to the eldership holding the office for about 25 years till his death. His spiritual change, as related by him to the writer of these lines, was remarkable. Conviction of sin nearly lost him his life. So distressed was he, as a lost sinner, dreading lest he should never be saved, and feeling that he deserved not to be, one day he walked from his house, unable to rest, and as he went on an almost overpowering temptation came to him. He knew from whom it came. He was almost borne down under the power of Satan whilst the words were thrust into his mind. “Do away with yourself, and get out of your misery.” Piteously and helplessly he prayed “O Lord! do not let me do away with myself. The precious words then flashed into his soul. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in Judgment thou shalt condemn.” (Isaiah 54:17) At the time he did not recognise that these words were in the Bible though he must have read them but the effect was electrifying. He returned to his house, and on his wife’s allusion to his joyful appearance he asked her upstairs, where he told her how he had escaped as a bird out of the snare of the fowler, and they thanked God, and rejoiced together. Many a time did he quote these words with emotion. This with many other spiritual experiences confirmed his convictions of the hopeless state of man as a sinner, the absolute need of the mighty power of the Holy Spirit to change him, and the absolute sovereignty of God in the manifestation of His grace as in all else. He had a simple but telling way of witnessing to the Calvinistic doctrine, as when he said if I, a creature, have the right to ask whom I wish to come into my home, surely Jehovah has the right to choose whom He pleases to dwell with Him in His House. He could not endure any idea which seemed to imply any questioning of the equity of the Divine government, or the accuracy of Holy Scripture. He could not believe that critics who found fault with the writings of “holy men of God, moved by the Holy Ghost,” could be moved by the Holy Spirit. His conversation was seasoned with Scripture, and he was visibly affected in quoting it, and even when speaking of its truths and of the amazing grace of God to him. He mourned deeply the degeneracy of our time, the extent of godliness in the earth, and the neglect in the teaching by so many ministers of the need to be born again. He strongly opposed innovations in the worship of God regarding musical instruments as unscriptural and injurious, and the use of human hymns as an unwarranted displacement of the Inspired Psalms. There was a time when he sought edification by reading the best hymn-books he could get and had his Bible and hymn-book on the sitting room table, so that when wanting a rest from work he could peruse 720 some portion. But he came to feel that he could not place the same confidence in modern hymn writers as in the Inspired Psalmists, and repeatedly prayed that the Lord would forgive him for coming short in spiritual attainment by spending so much time with the hymn instead of with the Psalms. His love for Scripture, and perhaps specially the Psalms, was intense. He sought to store them in the memory of two grand-daughters, who came to live with him after the death of their parents, by requiring them to learn some verses every day; and it was pleasing to hear them repeat Psalm after Psalm. An invariable conclusion to his sorrowful references to the “perilous times” was, “The Lord reigneth; it is well.” (When, on his dying bed, he was told of the sudden death of his last surviving son, who had only a week before returned to the State from India, where he had for long held a responsible and lucrative situation, he said, “The will of the Lord be done.”) About three months before his death he was in the town, and was carried home, having been thrown on the ground by a gusty wind. Though no bones were broken, he was much shaken, and suffered a bruise on the forehead and a blackened eye. His conviction was expressed that his work was gone, and that he would not leave his bed. He had much depression at times saying that he was a great sinner; and yet the word was precious to him. He used to say, long ago, All the Lord's people endure to the end: that is what I want to do. After some suffering he became unconscious. and fell asleep.

Mr. Morris was the fifth elder of our Camperdown station; and since the death of Mr. Robert Walls in 1910, the only one there. Like those who pre-deceased him he was faithful as an office-bearer, concerned about the spiritual welfare of the people; and cheerful in arranging for Divine services. He leaves a married daughter, two grandsons, being sons of his lately departed son, one studying for the medical profession and the other for dentistry; and two grand-daughters, being daughters of a son who died in West Australia. “Help, Lord, for the godly man ceaseth: for the faithful fall from among the children of men.”

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FEBRUARY, 1924.

NEC TAMEN CONSUMBATUR

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GEELONG PRINTING WORKS,
JAMES STREET, GEELONG.
The Lord Jesus Christ had offended the Pharisees by His condemnation of their formalism and hypocrisy. And it appears that their active resentment of His teaching led to His retirement to the borders of Tyre and Sidon. Although He was sent to the lost sheep of the house of Israel, He had followers among the Samaritans, and even among the uncircumcised Gentiles. For whilst the Gospel was “to the Jew first,” it was not to the Jew only. He came to the borders of Gentile heathendom without any public notice of His visit. He sought some relief from publicity, and from ill will of His foes where He was not so well known. No noisy demonstrations paraded His movements. He gave no public announcements of the wonders which He intended to do. He came quietly, and “entered into a house, and would have no man know it; but He could not be hid.” Consider

I. Who could not be hid. He who is “the Son of God”;
and “the sun of righteousness.” Matthew Henry says, “Though a candle may be put under a bushel, the sun cannot. Christ was too well known to be long “incognito” — hid, anywhere; the oil of gladness which He was anointed with, like ointment of the right hand, would betray itself. and fill the house with its odours. Those that had only heard His fame could not converse with Him, but they would soon say “This must be Jesus.” When He was born of a lowly virgin, the great prediction, seven centuries old, blazed out of obscurity into light: “Behold, a virgin shall conceive, and bear a son, and call His name Emmanuel” (God with us). That He, though hidden by humble circumstances, was the “Saviour, Christ the Lord,” angels announced and sang of, in the hearing of the devout shepherds of Bethlehem. Marking the advent of Him whose name is “Wonderful,” the Magi, led by a star came from far to offer Him their homage, and present to Him their gifts. Hidden for three days from His parents, at the age of 12 years, He was found in the midst of the doctors in the Temple, surprising all who heard Him with the words of His supernatural wisdom. At His baptism by John, the Holy Ghost audibly proclaimed Him to be the Son of God; and again in the Mount of Transfiguration was a similar testimony given. His words, works, life, death, resurrection, and ascension to the right hand of the Majesty on High, with all the unique evidences relative thereto, entitle Him to be called the Son of God, the Lord of angels, the Saviour of sinners, and the Light of the world. In past ages He was like a sealed fountain. But He was revealed by numerous predictions and signs, so that believers like Abraham saw His day afar off and were glad. He was recognised when in the temple in the form of an infant as “the Lord’s Christ,” by devout Simeon and others. To Nicodemus He discovered Himself in the immortal words: “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” And Paul rejoiced that he was made a minister to unfold “the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” Satan suggested to our first parents that God was not benevolent in withholding from them the tree of knowledge of good and evil. But in and by Christ was displayed more than benevolence, even the love of God the Father, Son and Spirit to sinful men. And Satan has been proved to be unable to prevent Christ from manifesting the amazing grace of God. For “when the fullness of the time was come, God sent forth His Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”

The mass of evidence that Jesus Christ is the Son of God induces us to say, Who else can He be? In view of it, He cannot be hid. Apply to Him, as an instance, the 53rd chapter of Isaiah. He can not be hidden from view as the Fulfiler of it; and no one else can be found who did fulfil it. When on earth “a man of sorrows,” His foes were appalled by His authority, His holiness, and His fame; and they said in consternation, “What do we? For this man doeth many miracles.” “Perceive ye how ye prevail nothing? Behold, the world is gone after Him.” But perceiving true Deity shining through the veil of humanity, the enlightened Evangelist declared: “The Word was made flesh, and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”
II. He has been hid. Who has hidden Him from sight? Satan has done this. How often? And to how many? Hear the inspired apostle: “The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them.” Satan’s business is bold, malicious and execrable. There is no Saviour for himself, and if he had his way, no other sinner would be saved. He knows that Jesus Christ is the Son of God, for his demons acknowledged that He was, and had to release their victims at His command; and he was abashed when he assailed Him. But his policy is to dissuade human sinners from recognising this truth. He produces wrong impressions concerning Christ, that the light of the Sun of Righteousness may not enter their dark minds. To prevent men from being saved, he perverts the gospel of Christ. Anything he will encourage or do that will suit his execrable purpose, to hinder shelterless sinners from entering the fold of salvation by Christ the door. To this nefarious purpose are to be traced the erroneous ideas extant, regarding His Person, atoning death and imputed righteousness. Pernicious and soul destroying heresies hide Christ from view in all His grace, offices, and might to save.

Unbelief of people hides Christ from them. By unbelief men see not their condition by nature as both guilty and deserving Divine wrath, from which Christ alone can deliver them. Being unaware of their malady, they despise the remedy. Unbelief prevents men from the view of Christ as set forth in Holy Scripture; and breeds ignorant and distorted ideas regarding Him. It may betray itself in unreasonable opinions; in zealous observance of superstitious ceremonies: or in stubborn indifference. It is deplorable to have Christ hidden from any person; considering who He is, what He has done, how many He has blessed with grace and blessing. Unbelief of people hides Christ from them. By unbelief men see not their condition by nature as both guilty and deserving Divine wrath, from which Christ alone can deliver them. Being unaware of their malady, they despise the remedy. Unbelief prevents men from the view of Christ as set forth in Holy Scripture; and breeds ignorant and distorted ideas regarding Him. It may betray itself in unreasonable opinions; in zealous observance of superstitious ceremonies: or in stubborn indifference. It is deplorable to have Christ hidden from any person; considering who He is, what He has done, how many He has blessed with grace and glory, and that none can be saved without Him.

But Christ has also hidden Himself. Again and again He did so when His enemies anger became inflamed against Him, before His time came to be delivered up to death. Such seclusion intimated His meekness and sinners malignity. “The light shineth in judgment He has hidden Himself from impenitent unbelievers, darkness, and the darkness comprehended it not.” In spiritu- 724 al. Remember His words: “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight.” What things were these? The things of Christ whose proclamation was not heeded by the spiritually deaf, “Come unto Me. All ye that labour and are heavy laden, and I will give you rest.” Reader, if this gracious counsel has not been followed by you, you have Christ so far hidden from you. Be afraid lest He be never yours – so afraid that you receive Him instantly. What did He say with tears to sinners who neglected His great salvation? “O, that thou hadst known, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes!”

Christ had hidden Himself from His people for gracious purposes. As the bridegroom, in the Song of Solomon withdrew himself from his slothful spouse: so the believer’s “Lord sometimes retires, by intermittting His fellowship. Then the erring one is humbled, sin is smitten with His rod, and His priceless favour more valued. When His disciples toiled in rowing against contrary winds on the troubled sea, He was as if hidden from them. Even when they saw Him walking on the water they were troubled at the majesty of His peerless steps, till from their hidden Lord, came the assurance that in their neediest hour He was near, in His consoling words, “It is I; be not afraid.” To the distracted pair on their way to Emmaus, on the day of His resurrection, whilst “their eyes were holden that they should not know Him,” He spake sacredly burning words; and after a blissful unvailing of Himself He vanished, but re-appeared the same evening to them and others at Jerusalem. increased their knowledge of Him and His fulfilment of the Scriptures, and assured them of His unchanging care for them after He had entered into His glory.

III. From whom can He not be hid. Many are now in heaven from whom no obscurity, or Satanic subtlety, or earthly allurement, or carnal corruption could hide Him. And on earth there are those to whom He is not like a “root out of a dry ground, without form or comeliness;” but “who count all things but loss for the excellency of the knowledge of Christ Jesus,” and to whom “He is altogether lovely.” Of these it may be said: 1st, That they cannot do without Him. Their desperate need, guilt and danger impelled them to Him. When He “went into the borders of Tyre and Sidon and entered into a house, and would have no man know it,” we find that “He could not be hid: for a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet, and besought Him that He would cast forth the devil out of her daughter.” That He came so near was an opportunity to be seized. That He was a stranger to her; that He was in a private house; that His disciples desired Him to send her away; that He treated her with silence at first, then with the doctrine of the sovereignty of His grace; and then with her outcast condition did not deter her. She would
not let Him go till He blessed her. He cannot be hid from those who cannot do without Him. He could not be hid even from blind Bartimeus, who saw Him by faith before his eyes were opened. He could not be hid from the penitent thief, even when enshrouded by all the humiliations of Calvary; for he could not do without Him. No one ever saw Him as “the Pearl of great price,” who could not part with all hindrances to win Him.

2. He is revealed to them by His Spirit. He promised that His Spirit, the Spirit of Truth, would take of His things and shew them to His own. This Holy Agent both shows them the need of Him and His grace and power as the Saviour. Then they see Him to be the “way, the truth, and the life.” Though once they saw in Him no beauty, then they say, “Christ is all and in all.”

And IV. He will yet be hid from none. All His people shall “see Him as He is.” He prayed that they should see His glory, and be with Him where He is. He promised to come to receive them to Himself; and they shall be “for ever with the Lord.” He “shall come to be glorified in His saints, and to be admired in all them that believe.” If even in this imperfect state, though His beloved ones see Him not, yet believing they “rejoice with joy unspeakable and full of glory,” none can imagine the sacred ecstasy which His revealed personal glory shall produce in those who being conformed to His image, shall see “face to face,” and “know even as also they are known.”

But not only shall His people behold Him, “The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” Then He shall not be hid. “Behold He cometh with clouds: and every eye shall see Him, and they also who pierced Him, and all kindreds of the earth shall wail because of Him.”

O, is your “life hid with Christ in God,” reader. Then you can say, “When Christ who is our life shall appear then shall we also appear in glory.” If not seek to be in Him, lest you yet be with those who shall, in despair, cry to the rocks and mountains to hide you from the face of Him that sitteth on the throne, and from the wrath of the Lamb.”

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ON SINGING PRAISES TO GOD.

The first of all earthly singers gave this as an inspired rule; “Sing ye praises with understanding.” Without spiritual understanding, we can only make a noise. Unless we know how deeply we are indebted to God, and have the sweet sense of his goodness in our souls, we may please ourselves with a tune, but we yield no music to him. Some of old “chaunted to the sound of the viol, and invented to themselves instruments of music;” but, at the same time, they were among those who were “at ease in Zion,” and who “put far away the evil day,” to whom woe was denounced. God never instituted music in his service, however, like other carnal ordinances, he might bear with it under the Jewish economy. but only trumpets and rams’ horns, to usher in the seasons and solemnities. It is spiritual harmony which is the delight of heaven, and not outward jingle and sound; and therefore if we are not spiritual, we can have no true notion of this delight nor “make melody in our hearts to the Lord.” The thrills of music, and the divine joys of the soul, are very different things. Worldly men have had the first, and thought them from heaven: but they continued no longer than the sound; while the peace of gracious praise is full, sublime, and abiding. We must, indeed, be real Christians, before any of us can say with the apostle, “I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also.”

I cannot but shake my head, when I hear an officer of the church calling upon the people, “to sing to the praise and glory of God;” and immediately half a dozen merry men, in a high place, shall take up the matter, and most loudly chant it away to the praise and glory of themselves. The tune, perhaps, shall be too difficult for the greater part of the congregation, who have no leisure for crotchets and quavers; and so the most delightful of all public worship shall be wrested from them, and the praises of God taken out of their mouths. It is no matter whether this custom arose: in itself it is neither holy, decent, nor useful, and therefore ought to be banished entirely from the churches of God.

When Christians sing altogether, in some easy tune, accommodated to the words of their praise, and not likely to take off their attention from sense to sound; then, experience shews, they sing most lustily, (as the Psalmist expresses it,) and with the best good courage. The symphony of voice, and the sympathy of heart, may flow through the whole congregation, which is the finest music to truly serious persons, and the most acceptable to God, in any of the world. To “sing with grace in their hearts unto the Lord,” is the melody of heaven itself; and often brings a foretaste of heaven to the redeemed even here. But jingle, piping, sound, and singing, without this divine accompaniment, are grating discordant harshness with God, and vapid, wretched insipidity to the souls of his people.

I am no enemy to music as a human art; but let all things be in their place. The pleasures of the ear are not the gracious acts of God’s Spirit, in the soul; but the effect of vibrated matter upon an outward sense. This may be indulged as an innocent and ingenious amusement; but what have our amusements to do with solemn and sacred adorations of God? The symphony of voice, and the sympathy of heart, may flow through the whole congregation, which is the finest music to truly serious persons, and the most acceptable to God, in any of the world. To “sing with grace in their hearts unto the Lord,” is the melody of heaven itself; and often brings a foretaste of heaven to the redeemed even here. But jingle, piping, sound, and singing, without this divine accompaniment, are grating discordant harshness with God, and vapid, wretched insipidity to the souls of his people.

Neither sounds of air, nor words of sense alone, however excellent can please God. “He is a spirit, and they who worship him, must worship him in spirit and in truth, for such he seeketh.” It is easy to do many, if not all religious acts, with a very carnal heart; but to be truly religious, or to walk and act in our spirits with God, — this hath always been too hard for flesh and blood, and can only be performed by that grace which giveth life and power to every renewed mind.

Lord, help me, I beseech thee, thus to laud and adore thee! Give me a lively sense of thy mercy to my soul; and then my soul shall offer up her gracious returns of lively praise. Sacrifice and burnt-offering thou requirest not, for no outward thing, even of thine own
especially the prayer meeting. It was very cheering to observe this. He urged upon them to

A FEW LIVING SPEECHES OF DYING CHRISTIANS.

Bishop Farrar to a knight’s son bemoaning his death. If you see me stir in the fire, trust not my doctrine. And so he stood holding up his stumps till one Garvell struck him down with a staff.

Thomas Hawkes, being desired to give a sign whether the fire was tolerable to be borne, promised it to his friends; and, after all expectation was past, he lift up his hands half burned, and being on a light fire, with great rejoicing striketh them three times together.

Lawrence Guest, to his wife meeting him with seven children on her hand, “Be not a block to me in the way, now I am in good course and near the mark.”

Lady Jane Grey, requested by the lieutenant of the Tower to write her symbol in his book before her beheading, wrote this: “Let the glossy condition of this life never deceive thee. There is a time to be born, a time to die, but the day of death is better than the day of birth.”

Alice Driver, when the chain was about her neck: “Here is a goodly neckerchief, God be blessed for it.”

Bishop Ridley to Mrs. Irish, the keeper’s wife and other friends at supper: “I pray you go be at my wedding tomorrow,” at which words they weeping, “I perceive you are not so much my friends as I took you to be.”

John Huss to a countryman, who threw a faggot at his head: “O holy simplicity God send thee better light! You roast the goose now, but a swan shall come after me, and he shall escape your fire. (Huss, a goose in the Bohemian language, and Luther, a swan).”

Jerome of Prague: “Make the fire in my sight; for if I had feared it, I had never come hither.” While it was making, he sang two psalms.

Castilla Rupea: “Though you throw my body down off this steep hill, yet will my soul bound upwards again. Your blasphemies more offend my mind than your torments do my body.”

Martin Luther: “Thee, O Christ have I taught, thee have I trusted, Thee have I loved; into Thine hands I commend my spirit.”

FREE PRESBYTERIAN INTELLIGENCE.

St. Kilda. The annual meeting of the above congregation was held on January 30th. Encouraging reports were presented concerning the different aspects of the congregation’s activities. The minister said, that all the meetings were well attended, but especially the prayer meeting. It was very cheering to observe this. He urged upon them to continue instant in prayer. Praying was a difficult thing, and for this reason many avoided it but it was what told in the church’s life. Believing people who found favour with God in this way were a congregation’s greatest asset. About 30,000 sermons had been circulated and several thousand tracts. Many beautiful letters of appreciation, from different parts of the world, was received, and not a few containing accounts of definite spiritual help derived from reading the printed messages. It was gratifying to learn that each sermon as it had been issued, after much prayer, had proved a blessing to some particular soul. The Sabbath School also had done well. It had more than doubled in numbers. Miss A. McDonald presented the report of the Women’s Prayer Meeting, and stated that the interest had been well sustained and the attendance good. It was felt that the meeting was becoming a real spiritual benefit to the congregation. The financial statement showed a credit balance of £189/5/4. In almost every instance the givings of the people had improved. Decided increases were noticeable in connection with Foreign Missions and Poor Fund. During the year the congregation had benefitted by an anonymous and generous donor to the extent of £50. Upwards of £180 had been spent in repairing Church property. It was considered that the year had been a prosperous one. The hand of God had been good upon them. Some had been laid aside with affliction but thereby had become more prayerful and their trials had often sent the congregation to its knees. It is a blessed affliction that drives one nearer to Christ.

Welcome Home. Mr. Samuel Nicolson, an elder in the St. Kilda congregation, and Mrs. Nicolson, who recently paid a visit to Scotland, their native land, were welcomed back by the congregation at a social gathering held in the church grounds on January 12th. After tea had been served the minister, Rev. J. C. Robinson, Mr. A. S. E. Smith and Mr. D. Campbell spoke words of welcome. Mr. Nicolson suitably replied, stating that they had had a very profitable and enjoyable trip by which they had benefitted both spiritually and physically. They could not but make mention of God’s providential mercies to them whilst away. He noticed after forty years absence that there had been a great falling away in the observance of the Sabbath and in attendance at public worship.

There are unsafe guides in matters pertaining to worship. All who lean to the popular and attractive in worship without regard to the “pattern shown in the Mount” are untrustworthy leaders. God has not left the form of His worship to the changing caprice of men, but has ordained the mode of acceptable approach in His worship. – “Christian Nation.”

A tree will lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this – “What is the inclination of my soul? Does it, with all its affections lean towards God, or away from Him?” – J. J. Curley

OBITUARY.

Mrs. Mary Campbell Hamilton departed this life on Thursday, 10th January at her daughter’s, (Mrs. Walton) residence, Burwood. Her age was over 90 years. Mrs. Hamilton was a native of Skye, Inverness Shire, Scotland, which she left with her parents in 1837 – 87
years ago. The Rev. William McIntyre, M.A., was a fellow passenger.

In 1846, the Free Church was established in New South Wales. Mr. Donald Campbell, Mrs. Hamilton’s father and his family immediately joined the Synod of Eastern Australia, the legal designation given to the Free Church in New South Wales. From this position Mrs. Hamilton never swerved during the 78 years of her connection with it. Like the Apostle Paul, she kept the faith once delivered to the saints, and we believe, received the crown of life, which the Master promises to all who are faithful until death.

Her husband, Mr James Hamilton, who died many years ago; was a most consistent Christian man, and was highly esteemed by all who had the privilege of his acquaintance.

After residing in Maitland for some years, Mr. and Mrs. Hamilton removed to Sydney, and became members in full communion in St. George’s Church. Castlereagh Street, of which the Rev. W. McIntyre was then the minister. Though unable to attend St. George’s Church, Sydney, owing to the infirmities of age and distance from the city, she retained to the last her interest in it and loyalty to the Scriptural testimony which it seeks to maintain.

For a number of years after the death of her husband she conducted a boarding house in the city. In this position she was faithful to her Christian principles, with the result that her establishment became attractive to Christian ministers and people of all denominations, and it is needless to add she commanded the respect of all who knew her. It was the privilege of the writer to be a boarder in her establishment, and he has pleasant remembrance of the Christian atmosphere which pervaded her home.

Her mental faculties remained vigorous to the end, which she exercised in meditating on Divine things. The writer when shown into her room always found her with the open Bible resting on a table before her, and after a few words, would begin a conversation on the deep things of God which to the hearer was refreshing and encouraging. The night before the call came, she had two lady visitors, one of whom read a passage of Scripture and then Mrs. Hamilton engaged in prayer, giving evidence that she was holding rapturous communion with the God of her salvation. In the morning of the following day she rose early as usual, but soon became ill, and in an hour’s time her spirit departed to be present with the Lord, whom she loved and served. “Blessed are the dead who die in the Lord.”

**SAYINGS OF THE LATE REV. ANDREW BONAR.**

“Bethany was known in Scripture not so much as Bethany, but as the town of Mary and her sister Martha.”

“May we be able to spread our Bibles on the mercy seat and read them both by the light of the cloud of glory.”

“Think of the Lord when you can and He will think of you when you can’t.”

“A man is never safe in rebuking another if it does not cost him something to do it. Was there ever a gentler reproof given to a backslider than that given to Peter “Simon son of Jonas, lovest thou me.”

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**CORRESPONDENCE BIBLE CLASS.**

**Junior.** Not yet 14.

March. – (a) From Genesis 13 state five facts about Lot; (b) After reading Genesis 14 and 19 tell what perilous position Lot was in, on two occasions, and how he was delivered in each case; (c) From Luke’s Gospel write out a verse which mentions Lot’s wife.

**Intermediate.** Not yet 18.

March. – (a) Write a few lines about the following, showing how each person or place is connected with the history of Abraham – the King of Sodom (ch. 14); the towns of Sodom and Gomorrah (ch. 14); the well Beer-lahai-roi, (ch. 16); (b) From the margin find meaning of Jehovah-jireh (ch. 22) (c) Write three verses from book of Psalms containing Abraham’s name.

April. – (a) What Psalm mentions Melchisedek? (b) From Genesis 14 and Hebrews 7 state twelve facts about Melchisedek. (c) From Genesis 13, 14, 18, 19 state ten facts about Lot.

**Senior.**

March. – Write the history of Melchisedek from Genesis, one of the Psalms and Hebrews. Wherein did his high priesthood differ from that of Aaron as a type of Christ? (Heb. 7).

April. – (a) Find six references to Abraham in the Gospels. (b) Write an account of the offering of Isaac. (c) Tell the story of Eliezer’s mission to Mesopotamia (Gen. 24).

The following story should stir up our boys and girls to say, “Lord, what wilt Thou have me to do?”

A lad had just turned his 12th year when he was stricken for death. Only for a few weeks had he known his Saviour’s love: but he had been looking forward to a life spent in His service, leading others to Jesus. Suddenly all his bright hopes for work seemed over – he faced death, but as he lay upon his bed communing with his Lord, it came to him as a revelation he could yet do something. The class of boys in his Sabbath School was not saved; why should they not be led to decision before he went to heaven. Quickly he called for a sheet of paper and wrote down their names. Each one was brought to God in prayer and faith daily. He sent for the lads, one by one, told them his dying wish was that they should know the Lord Jesus and do the work which he had hoped to do. Within a few days one was converted, when, with increased faith in God, he prayed for the rest, until at the close of his illness only one remained unsaved. This soul he claimed for his Saviour in his dying hours, and a few moments before entering heaven, the glad news came that the last name upon the prayer list was registered in “the Lamb’s Book of Life.” Thus a class of fifteen lads was won for Christ.

**So did not I because of the fear of God.” Said Dr. Cuyler, “We wish every man, especially every young man, would write those sharp ringing words in his note-book, and determine to make the same answer when he is tempted to do a selfish or a wicked act.”**

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**REV. MURRAY McCHESNEY’S LAST VISIT TO REV. ANDREW BONAR’S CHURCH AT COLLACE.**

The account is given by a servant of the late Rev. Dr. Andrew Bonar, and by his daughter in Reminiscences of his life. We reproduce it as it is given: “He preached in
the church, and the folk were standin’ out to the gate, and the windows were pulled down that those outside might hear. Mr. Cormick (of Kurriemuir) spoke first, and then Mr. McCheyne preached on “Lest I myself should be a cast away.” I had to come awa’ after he began and I could see from the house the kirk lichted up, and oh, I weared sair for them to come hame! They stayed at the kirk that nicht till eleven. The folk couldna gi’e ower listenin’, and Mr. McCheyne couldna gi’e ower speakin’. I mind the time when Mr. Bonar couldna get his tea ta’en for folk comin’ and sperin’ if conversion was true. Oh, to hear Mr. McCheyne at prayers in the mornin’! ‘It was as if he could never gi’e ower, he had sae muckle to ask. Ye would hae thoct the very walls would speak again. He used to rise at six on the Sabbath mornin’, and go to bed at twelve at night, for he said he likit to have the whole day alone with God.”

FORGET NOT THE ASSEMBLING OF YOURSELVES TOGETHER.

The late Rev. Dr. Andrew Bonar is said often to have told the following story of a good old minister at the close of last century, who was much discouraged at the small attendance at his prayer meeting. One day he added to the intimation of the time and place of meeting the sorrowful remark: “But I need hardly tell you, for none of you will be there.” As the people dispersed, they said to each other, the minister is vexed, we’ll gi’e ower listenin’, and Mr. McCheyne couldna gi’e ower speakin’. I mind the time when Mr. McCheyne was coming out. The expenses of the passage was promptly cabled; and we expect soon, God willing to have this vacancy filled. Let the praying people seek that the Lord may bring the expected labourer to us safely, and to favour him: that he may never have cause to regret leaving native country and attached flock to work in Australia. Mr. Galbraith was a student at the time when our Messrs. Graham and Robinson were students in Edinburgh, and is a nephew of the late highly esteemed Rev. Angus Galbraith.

THE END OF THIS AGE.

Dr. Chalmers was lecturing to students on the closing scenes of this age. As he was nearing the conclusion of the lecture he was compelled to leave hastily in answer to an imperative summons. As he gathered his hat and coat hurriedly in leaving he said: “Young gentlemen, think as you will about these matters, one thing is absolutely certain – the dispensation of the Spirit will close with a smash.”

Martin Luther said: Some say that before the last day the world shall become Christian. This is a falsehood forged by Satan that he might darken sound doctrine

CHEERING NEWS.

Since no response was received to the appeal made to the Home Free Church for a minister to take charge of the Hunter and Barrington River district, the Synod of E. A. instructed the Rev. W. McDonald last October to cable to the Rev. Dr. McLean, of

ACKNOWLEDGMENTS.

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For Assembly Fund, £10 from Mr. N. McKenzie, Coleraine.

NOTICES.

The Annual Meeting of the Synod of Eastern Australia is to be held (D.V.) at St. George's Church, Sydney, on the 1st Thursday (April 3rd) at 730 p.m. The Assembly of the Free Presbyterian Church of Australia is to meet at the same place (D.V.) on the following Thursday (10th) at 7.30 p.m.

The Editor's address is, F. P. Manse, Myers Street, Geelong. The Treasurer's address is, James Ross, Esq., J.P., St. Kevin's Town Road Rose Bay, Sydney, N.S.W.

Erratum. – Though so long ago as in our issue of last April it is well to correct a mistake. By some misapprehension, the editor’s first charge was there given the dimensions of his second charge, including Kingston and Morambro. The first charge at Yankalilla was very much more limited in extent, the length of it being a little over 30 miles.
The Australian Free Presbyterian.

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Defence and Advocacy of Scriptural Doctrine,
Worship, Government and Discipline.

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MARCH, 1924.

NEC TAMEN CONSUMBATUR

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GEELONG PRINTING WORKS,
JAMES STREET, GEELONG.
THE WRATH OF GOD.

Modernistic teaching suggests that we get a truer conception of the character of God in the New Testament than in the Old Testament. In the Old Testament we are told, “Actions are attributed to God which are incompatible with His character as revealed by Christ.” Christ, it is thought, has revealed God “in a more loving and gentle form than in the Old Testament.” The Modernists teach that Christ taught the universal Fatherhood of God, and the universal brotherhood of man. They ignore the fact that our Lord’s teaching on the Fatherhood of God, in the sermon on the mount, was addressed not to the world at large, but to His Own disciples. Their conception of God is that He is only Love, and that the teaching of the Old Testament as to His Wrath against sin is not to be taken as the inspired teaching of the Holy Ghost, but as the imperfect view of God’s character which was formed by the human writers. The inference which we are asked to draw from this view is, that if we follow the teaching of Christ in the New Testament we shall get rid of the idea that God is a God of wrath, and we shall think of Him only as a God of love. This view of God’s character, it is thought, is the one which is supported by the New Testament. For ourselves we believe that the character of God as revealed in the Old Testament is exactly the same as His character as revealed in the New Testament. The New Testament, no less than the Old, teaches us that God is a God of wrath, as well as a God of love. The Jehovah of the New Testament is the same as the Jehovah of the Old Testament. The writings of both volumes were inspired by the same Divine Spirit, and He cannot contradict Himself. The Old Testament is not contrary to the New in its teaching concerning God. When it speaks of the wrath of the Lord arising against His people, till there was no remedy, it is setting forth a solemn view of the character of God found equally in the New Testament and in the Old. In the New Testament we are taught that the wrath of God is revealed. It is “revealed from heaven against all ungodliness and unrighteousness of men.” Where was it revealed, if not in the Old Testament? But the Apostle inspired by the Spirit endorses this revelation of the wrath of God when writing His Epistle to the Roman saints. The whole treatment by the Apostle Paul of the Old Testament shows that He believed all that was written therein of God’s wrath in the time of the Flood, in connection with the cities of the plain, in the destruction of the Canaanites, and in the chastisement which He visited upon His Own chosen people.

The New Testament, teaches that all men, are by nature exposed to Divine wrath. Writing to the saints at Ephesus the Apostle teaches that we are all by nature dead in trespasses and sins, the children of disobedience, and by nature the children of wrath, even as others. In other words unless grace intervenes and saves us, we are all exposed to Divine Wrath. The Gospel of John declares that, “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on Him.” This is New Testament teaching. and it is found in the writings of that Apostle who also wrote, “God is love,” and he that dwelleth in love dwelleth in God, and God in him.” There is no incompatibility between the two New Testament declarations of the character of God; “God is love” and “Our God is a consuming fire.” Both declarations are true of the God Whom we adore.

The New Testament teaches us that Divine wrath is partially exhibited in this life. It may be experienced by nations. Our Lord Himself foretold the manifestations of Divine wrath which took place at the destruction of Jerusalem. He said, “These shall be the days of vengeance that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.” Liberal Evangelicals ask, “How, for instance, could the God of love, the Father, order the massacre of innocent Canaanite babes?” (Liberal Evangelism, p. 84). Here; however; we have our Lord Himself foretelling the awful horrors of the siege of Jerusalem, which affected babes, both born and unborn. Were not so-called “innocent babes” affected by the awful unrecorded horrors of the late Great War? And was not that great war a Divine chastisement of the nations? As the awful judgments upon Jerusalem were a fulfilment of “all things which are written,” so the national sins of other nations will sooner or later bring national judgments. As wrath came upon the Jews to the uttermost, so it
will come upon the Babylon of the Revelation. Here again Christ is the
Revealer, and He says, “Great Babylon came in remembrance before God,
to give unto her the cup of the wine of the fierceness of His wrath.” The
New Testament teaches that the wrath of God will be specially exhibited in
a day yet future. John the Baptist was a prophet of the New Testament. He
it was who asked the solemn question, “Who hath warned you to flee from
the wrath to come?” He it was who said concerning Christ, “Whose fan is
in His hand, and He will thoroughly purge His floor, and gather His wheat
into the garner; but He will burn up the chaff with unquenchable fire?” The
Apostle Paul belonged to New Testament times, and he writes of “the day
of wrath and revelation of the righteous judgment of God.” He teaches that
“indignation and wrath, tribulation and anguish” will be the portion of those
who do not obey the truth. He speaks of “vessels of wrath fitted to
destruction.” After giving a catalogue of the sins of which men may be
guilty he says, “For which things sake the wrath of God cometh on the
children of disobedience.”

The Apostle John belonged to New Testament times. He writes of
“the wrath of the Lamb” and “the great day of His wrath.” He says, “If any
man worship the beast and his image, and receive his mark in his forehead,
or in his hand, the same shall drink of the wine of the wrath of God, which
is poured out without mixture into the cup of His indignation; and he shall
be tormented with fire and brimstone in the presence of the holy angels, and
in the presence of the Lamb.” The Apostle John further says of Christ that
“He treadeth the winepress of the fierceness and wrath of Almighty God.”

Blessed be God, however, the New Testament teaches us that Christ
is the Deliverer from the wrath to come. He redeemed His people from
the curse. He suffered for their sins, the just for the unjust. All His believing
people shall be “saved from wrath through Him.” “For God hath not
appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
Who died for us, that, whether we wake or sleep, we should live together
with Him.” – “English Churchman.”

The doctrine of redemption is one of the most important doctrines of the
system of faith. A mistake on this point will inevitably lead to a mistake through
the entire system of our belief.

Now, you are aware that there are different theories of redemption. All
Christians hold that Christ died to redeem, but all Christian do not teach the
same redemption. We differ as to the nature of atonement, and as to the design
of redemption. For instance, the Arminian holds that Christ, when He died, did
not die with an intent, to save any particular person; and they teach that Christ's
death does not, in itself, secure, beyond doubt the salvation of any man living.
They believe that Christ died to make the salvation of all men possible, or that
by the doing of something else any man who pleases may attain unto eternal life;
consequently they are obliged to hold that if man's will would not give way and
voluntarily surrender to grace, then Christ's atonement would be unavailing.
They hold that there was no particularity and speciality in the death of Christ.
Christ died, according to them, as much for Judas in hell as for Peter who
mounted to heaven. They believe that for those who are consigned to eternal fire,
there was as true and real a redemption made as for those who now stand before
the throne of the Most High. Now, we believe no such thing. We hold that
Christ, when He died, had an object in view, and that object will, most assuredly
and beyond a doubt, be accomplished. We measure the design of Christ’s death
by the effect of it. If anyone asks us, What did Christ design to do by His death?
we answer that question by asking him another, What has Christ done? Or, What
will Christ do by His death? For we declare that the measure of the effect of
Christ's love is the measure of the design of it. We cannot so belie our reason, as
to think that the intention of Almighty God could be frustrated, or that the design
of so great a thing as the atonement can by any way whatever be missed of. We
hold – we are not afraid to say what we believe – that Christ came into this
world with the intention of saving “a multitude which no man can number,” and
we believe that, as the result of this, every person for whom He died must,
beyond the shadow of doubt, be cleansed from sin, and stand washed in blood
before the Father’s throne. We do not believe that Christ made any effectual
atonement for those who are for ever damned; we dare not think that the blood
of Christ was ever shed with the intention of saving those whom God foreknew
never could be saved, and some of whom were even in hell when Christ,
according to some men’s account, died to save them.

I have hurried over that to come to the last point, which is the sweetest
of all. Jesus Christ, we are told in our text, came into the world “to give His
life a ransom for many.” The greatness of Christ’s redemption may be

“PARTICULAR REDEMPTION.”

BY C. H. SPURGEON.

I begin this morning with the doctrine of redemption. “He gave His life a
ransom for many.”
measured by the extent of the design of it. He gave His life “a ransom for many.” I must now return to that controverted point again. We are often told (I mean those of us who are commonly nicknamed by the title of Calvinists, and we are not very much ashamed of that; We think that Calvin after all knew more about the Gospel than almost any man who has ever lived, uninspired) that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Now our reply to this is that, on the other hand, our opponents limit it: we do not. The Arminians say, Christ died for all men. Ask them what they mean by it: Did Christ die so as to secure the salvation of any man in particular? They answer, “No.” They are obliged to admit this if they are consistent. They say, “No; Christ has died that any man may be saved if ______ and then follow certain conditions of salvation. We say, then, we will just go back to the old statement — Christ did not die so as beyond a doubt to secure the salvation of anybody, did He? You must say, “No;” you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace and perish. Now, who is it that limits the death of Christ? Why, you. You say that Christ did not die so as to infallibly secure the salvation of anybody. We beg your pardon when you say we limit Christ’s death; we say, “No, my dear sir, it is you that do it.” We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ’s death not only may be saved but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.

Now, beloved, when you hear anyone laughing or jeering at a limited atonement, you may tell him this: General atonement is like a great wide bridge with only half an arch; it does not go across the stream, it only professes to go halfway; it does not secure the salvation of anybody. Now, I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world if it did not go all the way across the stream. I am told it is my duty to say that all men have been redeemed, and I am told that there is a Scripture warrant for it — “Who gave Himself a ransom for all to be testified in due time.” Now, that looks like a very, very great argument indeed on the other side of the question. For instance, look here. “The whole world is gone after Him.” Did all the world go after Christ? “Then went all Judea, and were baptized of Him in Jordan.” Was all Judea, or all Jerusalem, baptized in Jordan? “Ye are of God, little children,” and “the whole world lieth in the wicked one.” Does “the whole world” there mean everybody? If so, how was it, then, that there were some who were “of God”? The words “world” and “all” are used in some seven or eight senses in Scripture, and it is very rarely that “all” means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile. — “The Gospel Magazine.”

DAVID AND GOLIATH.

ANOTHER CHAPTER IN PERU’S STRUGGLE FOR RELIGIOUS LIBERTY.

By the REV. A. S. McNAIRN, F.R.G.S.

When, eight years ago I entered the Bay of Callao, the first news to greet us, almost before our ship had swung to her moorings, was the great tidings of the proclamation of Liberty of Worship; and we stepped ashore in a land for the first time free legally from the age long tyranny of Rome.

By a strange coincidence, our present visit again synchronized with what may prove to be the next great step forward in the history of the spiritual emancipation of Peru.

Since that eventful day of liberty eight years ago, Rome has been unceasing and unerring in her efforts to recover the ground she then lost, and to undermine the freedom that was then proclaimed; and by other and subtle methods to rivet again the chain of her dominion upon the hearts and consciences of these peoples.

Her aim has been the establishment of a Concordat between the Vatican and the Government of Peru. This would have all the effect of a political treaty, and would place such powers in the hands of a few men sworn to obedience to the Pope, that all the costly gains of liberty of conscience and freedom of conduct would be filched from the people, and their moral and spiritual destinies be decided in secret conclave with the emissaries of Papal Rome.

Apparently as a step toward this coveted goal, the Archbishop of Lima recently proposed that upon an appointed day, the entire Peruvian nation should be consecrated to an image bearing the tender name of the sacred heart of Jesus. The co-operation of the Government had been secured, with an infinity of political intrigue, upon which it is neither our business nor purpose to enter here; and everything pointed to an absolute victory for the forces of reaction, and an easy forging of the first link of Peru’s new spiritual fetters. The rest would have been easy. But — “The Lord hath prepared His throne in the Heavens and His Kingdom ruleth over all.”

Against the entrenched forces of that ancient system of evil, the evangelical movement in these lands has seemed a pitifully small thing; too insignificant almost, for the higher dignitaries of the Church even to notice. Sufficient that it be left to the persecution of the local priests and friars and to the tender mercies of the mobs stirred up by these “defenders of the faith.” But it was the despised evangelical movement that proved to be the chief factor in the obtaining of liberty of worship, and it was from the heart of the evangelical movement and from the camp of the saints that God called forth the stripping that was to deal the death-blow to the Goliath of Rome, and to shatter her dream of spiritual dominion re-established in Peru.

Sr. Haya de la Torre is but a lad in years but has a strong man’s passion for liberty and
truth. Almost Bolshevick in his reaction against political or spiritual tyranny, gifted with remarkable powers of oratory and a genius for organising, he quietly came to the front in the University as a leader of men.

His influence was not confined to the student classes. He reached out hands of helpfulness to the working men and established what is known as the People's University, thus bringing education within the reach of the masses of workers, he and a band of like minded students giving freely of their time and strength to this end.

Under this leadership the students and the workers have been drawn into a unique fellowship with a common desire for liberty and justice, a decreasing interest in the sordid game of politics, and a common hatred of the hierarchy of Rome.

The young leader, brilliant and gifted to be a very apostle among men, in the providence of God came under the influence of Dr. MacKay of the Free Church of Scotland Mission in Lima. They grew to be close friends, and Haya de la Torre came under the influence of the Gospel and the spell of the Word of God. The great Book became his constant companion; from its divine pages he drew inspiration and guidance, and his many impassioned speeches in the interests of the cause he has so deeply at heart are ever steeped in the imagery and very language of Scripture.

Under the control of this young man, forces, that again and again have threatened to break loose and whirl the country in bloody revolution, have been controlled and directed into channels of orderly progress in the pathway of liberty and justice.

He is adored as a leader by both students and workmen; and he himself is now a humble follower of the Lord Jesus Christ and a teacher in the Free Church Mission College in Lima.

The battle was joined on the very day of our arrival in Peru. In a moment, as it seemed, this young leader flooded the city with leaflets, tersely worded calls to united effort against tyranny. Mass meetings were held in different places, and, though hunted by police and military, he appeared now here, now there, swaying the crowds of students and workmen by his fervid appeals, yet ever exhorting to orderly conduct and self-restraint.

The inevitable conflict came, however, and a peaceful procession of unarmed students was suddenly set upon by mounted patrols, ridden down, scattered and pursued; many were cut down and many shot, and two at least, a student and a workman, lost their lives.

The effect was tremendous. It was symbolical in the eyes of these impressionable people. The union of students and workmen had been sealed by blood. Nothing would move them now from their purpose.

A general paralysis of industry followed. All transport ceased. Business came to a standstill in sympathy with the demonstrators, and the great city was, as it were, paralysed.

The victims of this outrage were taken to the Morgue, whence their companions went in orderly procession to demand the bodies. These were at first refused, but eventually delivered, and, amid thrilling scenes of deepest emotion, were borne in sad procession to the University, where they lay in state till the following day.

The Government sent a message that at four in the morning they would send and claim the bodies for burial. Meanwhile, the military had surrounded the University buildings and allowed none to enter, nor any who left to return.

A large number of students had resolved to spend the night watching by the coffins of their companions; and when this threat to remove the bodies was received, they grimly betook themselves to the laboratories, where they prepared explosives and incendiary materials, and returned answer to the Government that should any attempt be made to violate the sacred precincts of their University in order to remove the bodies of their companions, they would burn down the buildings over their heads, though they themselves should perish in the flames. And such was their temper that it would have been no idle boast.

The bodies were left in peace; and the next day, followed by one of the greatest concourses ever seen in the historic city of the Kings, these martyrs in the cause of spiritual freedom were laid to rest in the Pantheon.

At least ten thousand people bared heads, and in a silence that could be felt, listened with profound emotion as young Haya de la Torre delivered the funeral oration over the graves of his murdered comrades.

Basing his words, as is now his wont, on the Word of God, he reminded the vast audience that God gave His divine law to Moses in the thunderings and lightnings of Sinai—Thou shalt not kill.

Notwithstanding, these professed guardians of the law of God had, in callous rejection of that greater law of love exemplified mid the darkness and gloom of Calvary, broken that law and murdered those who by peaceful and lawful methods were striving for liberty, justice and truth.

For over an hour he held that great concourse of people by the spell of his wonderful eloquence, and thus, in the graves of his martyred companions, Haya de la Torre buried not only their mortal remains, but also those fetters forged by Rome for the enslavement of his country, and her hope of the spiritual subjugation of Peru.

The following day the Archbishop publicly announced the abandonment of the proposed consecration of the country to the Sacred Heart of Jesus, the Government explained that it had never meant to do more than politely assist at the function; the city resumed its normal life; and outwardly all seems calm!

Rome, however, has suffered a bitter defeat. Students and workmen are rejoicing in a great victory. They are eager to pursue their advantage and press for the separation of Church from State. The young leader is the idol and hero of the people, and they would follow him blindly to any extreme. It is a moment fraught with great possibilities for good or for evil in the history of Peru. Haya de la Torre has now not only innumerable friends but bitter and implacable enemies. That he may be protected and spared for the guidance and control of the forces that he has called into being, and that he may have Divine wisdom for such a great task is the urgent need of the moment. Let all who have the interests of Peru and her spiritual welfare at heart, pray for this young man that he may be used of God as another Moses to lead his people out from the bondage of Rome to the liberty and light of the Gospel—"South America."

**OBITUARY.**

**Mrs. Margaret McDonald.** On the 1st October, Mrs. Margaret McDonald, widow of the late Allan McDonald, was called away by the Master after a life of nearly ninety years. She arrived in Australia by the ship "Ontario" in 1852. Her maiden name was Cameron. Her family proceeded to the Hunter River and there in 1854 she was married to Mr. Allan MacDonald who had been a fellow passenger from Scotland. The ceremony was performed by the Rev. Alex McIntyre. Mr. and Mrs. McDonald settled
for some years at Redbank on the Manning River, and attended the Free Church at Tinonee. Often times the family would attend Tinonee Church on foot, the younger children being carried for miles in arms, or on the father's back. It was the goodly custom for the whole family to attend church in those days, not as is too often the case now in families, where some attend and the others seem to worship by proxy. The Gaelic Bible was the one used in the home in those early days, and was the constant companion of Mrs. McDonald to the close of life. While on the Manning their minister was the Rev. Allan Mc-Intyre, and it was while they were there that the great revival or awakening took place under the ministrations of that man of God.

Later on the family removed to the Clarence River, about 1864. Mr. and Mrs. McDonald were God fearing people, and their consistent living commended their religion to many. Family worship was regularly maintained in the home, and visitors and sojourners were always invited to attend. Mr. McDonald was often sent for by people to visit the sick, and to impart spiritual instruction and consolation. He died while comparatively young and through a long widowhood Mrs. McDonald experienced of God that “The stranger's shield, the widow's stay, the orphan's help is he.” Hers was while comparatively young and through a long widowhood Mrs. McDonald experience of God that “The stranger's shield, the widow's stay, the orphan’s help is he.” Hers was one of those lives that seem to have been much sweetened by grace, she loved her Saviour, ministered to the saints, and left many children to “arise up, and call her blessed.”

Mr. Thomas Anderson, late of “Mossgeil,” Morphett Vale, South Australia, passed away on 28th July last, aged 69. His body was laid in the family ground, in the Scots' Cemetery. He was a son of late Alexander and Barbara Anderson. His father, uncle and two of his brothers, now all deceased, were elders of the S. A. Church. He was a trustee of John Knox Church, a regular attendant, and supporter, and much liked. Particulars of his closing days have not been communicated; but it may be mentioned that he was one of the first young lads to essay preparation for the ministry in the S. A. State: but retired during the first year. We regret that these notices were delayed by oversight. – Ed.)

The Apostles gave themselves to prayer, and to the ministry of the Word, and that continually. Is it so with us? Let us examine if there is anything wanting in our prayers for the blessing. Are we frequent, constant, fervent, importunate, special, believing humble in prayer? Is there anything defective in our ministry of the word? Do we seek the conversion of souls? Do we seek messages from God? Do we speak with authority, in the name and through the Bible. She confines the matter of her praise to the Psalms of the Bible. She uses no instrument but the voice, because that is the only instrument authorised in the Bible, since the observances of the Jewish Temple, called by the apostle, “carnal ordinances,” passed away. She seeks still to teach in her pulps, “What saith the Lord.” Therefore she has not qualified the noble Westminster Confession with declaratory acts to gratify the minds of heretics, and make their seats in which they ought not to sit comfortable for them. She has not gone down to the world to please it and strengthen it in its ungracious state, by entertainments which starve the sheep and amuse the goats. She has not forgotten (amidst much short-coming, it is confessed, of zeal for the things held as firmly and loved as dearly as ever, as the things of God should be) that the Church's duty is to witness for Christ Jesus the Lord, whether frowned at or praised. She looks not for favours from the world in which her Lord said she should have tribulation: for He said of His disciples to His Father, “They are not of the world, even as I am not of the world;” and He said to His disciples, “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.” It is a painful thing enough to have to testify against an evil world; but it is much worse so to have to testify against a Church, such as Sardis was, which had a name to live, but was dead; or such as Thyatira, in harbouring teachers and holders of false doctrines; or such as Laodicea with loathsome lukewarmness concerning the truth, and with merely outward prosperity, and self satisfaction. Great would be the delight if the whole of the Church visible was so Scripturally pure in doctrine, worship, and practice, that people of the world would have no occasion to complain of her inconsistencies, or to feel as safe outside as within. Said a Brahmin once to a missionary, “If your people were as good as your book, India would be won for Christ in five years.”

**WHAT IS THE FAULT FOUND WITH THE FREE CHURCH?**

It is not that she “goes with the times,” but that she does not. Not that her services are sensuous, but that they are not. Not that she has changed her position, but that she has not. Not that she has adopted human devices for her support, but that she has not. Her increasing difference in principle and practice from most of other denominations is owing to the fact that they have become increasingly infected by what is called “the spirit of the age,” and have therefore descended to practices which cannot be defended from Scripture, or proved to be spiritually helpful to immortal souls, or honouring to the Great Head of the Church. On the contrary, the changes that have been introduced into the teaching and practice of many Churches today are to be attributed to the want of the serious regard for the honour due to the Word of God; and to the policy of gratifying the human will. Hence innovationists in doctrine and practice dislike to be asked to give Scriptural warrant for their new ideas and conduct, and even some have scoffed at the request to do so. The writer would answer the question which is at the head of this short article, by saying that really the fault found with the Free Church by many, briefly amounts to this, – that she keeps too close to the Bible. She confines the matter of her praise to the Psalms of the Bible. She uses no instrument but the voice, because that is the only instrument authorised in the Bible, since the observances of the Jewish Temple, called by the apostle, “carnal ordinances,” passed away. She seeks still to teach in her pulps, “What saith the Lord.” Therefore she has not qualified the noble Westminster Confession with declaratory acts to gratify the minds of heretics, and make their seats in which they ought not to sit comfortable for them. She has not gone down to the world to please it and strengthen it in its ungracious state, by entertainments which starve the sheep and amuse the goats. She has not forgotten (amidst much short-coming, it is confessed, of zeal for the things held as firmly and loved as dearly as ever, as the things of God should be) that the Church's duty is to witness for Christ Jesus the Lord, whether frowned at or praised. She looks not for favours from the world in which her Lord said she should have tribulation: for He said of His disciples to His Father, “They are not of the world, even as I am not of the world;” and He said to His disciples, “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.” It is a painful thing enough to have to testify against an evil world; but it is much worse so to have to testify against a Church, such as Sardis was, which had a name to live, but was dead; or such as Thyatira, in harbouring teachers and holders of false doctrines; or such as Laodicea with loathsome lukewarmness concerning the truth, and with merely outward prosperity, and self satisfaction. Great would be the delight if the whole of the Church visible was so Scripturally pure in doctrine, worship, and practice, that people of the world would have no occasion to complain of her inconsistencies, or to feel as safe outside as within. Said a Brahmin once to a missionary, “If your people were as good as your book, India would be won for Christ in five years.”

**CARLYLE AND DARWIN.**

Thomas Carlyle was a great man. He was a leading essayist and historian, whose many works are still used and loved by all thinkers. He was born in 1795; and died in 1881. Not long before his death, Carlyle, who knew Darwin well; wrote the following: – “I have known three generations of the Darwins – grandfather, father and
son – atheists all. The brother of the famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraved with this legend, 'Omne ex conchis;' everything from a clam shell! I saw the naturalist not many months ago; told him that I read his 'Origin of Species' and other books; that he had by no means satisfied me that we were descended from monkeys; but had gone far to persuade me that he and his so called scientific brethren had brought the present generation very near to monkeys.

A good sort of man is this Darwin, and well meaning, but with a very little intellect: It is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in purblind fashion, and finding no God, in the universe. I suppose it is a recreation from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got to – all things from frog spawn – the Gospel of Dirt; that is the order of the day. The older I grow, – and now I stand on the brink of eternity – the more comes back to me the sentence in the Catechism, which I learned when a child, and the fuller and the deeper its meaning becomes: What is the chief end of man? To glorify God and to enjoy Him forever. No Gospel of Dirt, teaching that men have descended from frogs through monkeys, can ever set that aside.

SOLEMN QUESTIONS FOR PROFESSING PROTESTANTS.

1. – Do you pray for the Downfall of Rome and for the Salvation of her Victims. She has her Praying Societies in various countries, whose special object it is to pray for the conversion of Britain to Popery! And the Pope has offered 300 days indulgence to all who would say a certain number of “Hail Marys” for the return of England to the “Cath

2. – Do you labour for Rome’s Overthrow and the Rescue of her Slaves. Behold, the diligence of her emissaries; and blush! Her legions of monks, and nuns, and priests, and Jesuits; nay, her hosts of ordinary members, compassing sea and land to make one proselyte. Mark them penetrating every close and wynd, nay, finding the their way to our squares and crescents. Observe their newspapers, reviews, tracts, pictures, and even nursery hymns. See, the energy with which every Papist becomes a publishing agent in the Service of Rome. And how many in England and Scotland; of all ranks and ages, have they already decoyed? Now, what are you doing to convert their victims, or preserve and enlighten your fellow Protestants?

3. – Do you Contribute of your Substance for the Overthrow of Popery and the Salvation of its Dupes? Rome is at this moment raising hundreds of thousands of pounds for cathedrals, convents, and chapels throughout the land. Her rich members give enormous sums, her poor ones give something. She makes the living contribute, and the dying bequeath. What are you contributing to promote scriptural Protestantism. How long shall it be the reproach of Protestants, that while the poor Papist of his penury gives so much for what is his greatest curse, they usually give so little for what is their best blessing?

Reader! if you would not neglect a most solemn duty in the sight of God, and be clear of the blood of many millions in these and other lands. Join in the present anti-papish struggle, circulate the Scriptures, our publications and tracts; help by your prayers, your purse, and your own exertions in this great battle of the Son of God. Nerve yourself for the struggle, as knowing that your all is at stake, and that ultimate victory is sure. – “The Protestant Advocate.”

ALWAYS TRUE TO HIS PROMISE.

“I believe,” said a young French student at college among the lovely Jura mountains. It had not been easy to say, “I believe,” till it came to him in a flash, “Why, to believe means to accept!” Of course, he must keep the Divine conditions! But the conditions were that there were no conditions. To as many as received Him to them gave He power to become the sons of God. “Then,” said the shy and timid boy, “I accept.”

After nearly fifty years of adventure and peril on the outposts of Christ's Kingdom in Africa the same Frenchman died, 1904, by the great river Zambesi. Under the tree where his body rests there is a stone with the words, “Francois Coillard. To Live is Christ.” He accepted; and Christ was true to His promise. He always is. – “British Evangelist.”

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NEC TAMEN CONSUMBATUR

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GEELONG PRINTING WORKS,
JAMES STREET, GEELONG.
What is the doctrine of election? Let us try to understand it as spoken of in the text: Knowing, brethren beloved your election of God" (Thessalonians 1: 4).

There is such a thing as election. Any man who should deny that man is a free agent might well be thought unreasonable, but free will is a different thing from free agency. Luther denounced free will when he said that “free will is the name for nothing;” and President Edwards demolished the idea in his masterly treatise. God is the universal agent and doeth as he wills, and His will is supremely good. He is the superlative agent, and man, acting according to the devices of his own heart, is nevertheless overruled by that sovereign and wise legislation Which causeth the wrath of man (that agency in which the creature cannot govern himself) to praise Him; and the remainder thereof He restrains. How these two things are true I cannot tell. It is not necessary for our good, either in this life or the next, that we should have the skill to solve such problems. I am not sure that in heaven we shall be able to know where the free agency of man and the sovereignty of God meet, but both are great truths. God has predestinated everything, yet man is responsible, for he acts freely, and no constraint is put upon him even when he sinneth and disobeyeth wantonly and wickedly the will of God. But so many as are saved, you will say, are saved because they believe. Certainly it is so; it is most true – God forbid I should deny it – but wherefore do they believe? They believe as the result of the working of the grace of God in their hearts. Since every man who is saved confesses this, since every true believer in the world acknowledges that something special has been done for him more than for the impenitent, the fact is established that God does make a difference. No one ever heard it laid as an impeachment against the Lord that He has made such a difference, so I cannot see why He should be impeached for intending to make that difference, which is just the doctrine of election. I am saved, but I know it is not because of any goodness in me, and if you are saved you will freely confess that it is the distinguishing love of God that has made you to differ. The doctrine of election is simply God’s intention to make the difference between people which you know exists. While He gives mercy to all. He gives more mercy to some so that the mercy already received shall be made effectual to their eternal salvation.

This election of God is sovereign. He chooseth as He will. Who shall call Him to account? “Can I not do as I will with my own?” is His answer to every caviller. “Nay, but, O man, who art thou that repliest against God?” is the solemn utterance that silences everyone who would impugn the justice of the Most High. He has a right, seeing we are all criminals, to punish whom He will. As King of the universe He doubtless acts with discretion, but still according to His sovereignty. Wisely, not wantonly, He rules, but ever according to the counsel of His own will. Election, then is sovereign.

Again, election is free. Whatever may be God’s reason for choosing a man, certainly it is not because of any good thing in that man. He is chosen because God will do so. We can get no further. We get as far as those words of Christ. “Even so, Father; for so it seemed good in Thy sight,” and there we stop, for beyond that no philosophy and no Scripture can take us.

As it is sovereign and free, so election is irreversible. Having chosen His people, He doth not cast them away nor call back the word that is gone out of His lips, for it is written, “He hateth putting away.” He is of one mind, and who can turn Him?

Once more, election is effectual. For whom He did predestinate, them He also called: and whom He called, them He also justified; and whom He justified, them He also glorified.”

And this election is personal, for He calleth out His children one by one by their names. He calleth them even as He leadeth out the stars, and so He bringeth them every one to the Father's house above. – Spurgeon.

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“What GRAVE SWEET MELODY.”

“We meet to worship God. We worship God by offering up to him the oblation of holy affections. In praise we offer up this oblation in unison. It is, then, a service in which every believer is expected to unite. Hence the airs should obviously be simple. They should be emphatically expressive of solemn, tender, and devout emotion. However well adapted music may be to the expression of other emotions, if it fail here, it is at best an impertinence.
Unless it fan the flame of devotion, it were better to omit it entirely, and lift up our souls to God in silence. And if this be so, by what name shall we designate that service which is performed merely as a matter of musical divestment, when the most solemn truths of which the mind can conceive are used for the frivolous purpose of professional display? Can that be the (true) worship of God which is enacted by men and women hired from the theatre and opera house to regale the ears of an audience of musical amateurs? Can it be pleasing to God to exchange the oblations of holy affections for a mere sensual oblection? The Saviour whom we worship has said, “Where two or three are gathered in my name, there am I in the midst of them.”

My brethren do we believe this? Is such a service as this a meet oblation to offer to the Saviour who is present in the assemblies of his saints? When he demands from us the tear of penitence, the yearnings of holy love, and the confidence of childlike faith, is it seemly to offer him, instead, the airs and trills of a fashionable opera? – Dr. Wayland.

AN OPEN BIBLE.

“The difference between on open and a closed Bible is illustrated by the experience related in St. Luke’s gospel ch. 24. A closed Bible means doubt and depression: an open Bible means confidence and exalted joy. A closed Bible leaves us alone with our doubts and fears: a open Bible places the Omnipotent One at our side. A closed Bible means a closed heaven and a thick veil over the past and future alike: an open Bible means an opened heaven with no darkness anywhere in time or eternity. The two disciples were filled with wonder that they had not recognised their risen Saviour. All the time their hearts were burning within them, as He so marvellously opened to them the Scriptures. As we hope to look backwards from the upper Sanctuary, upon our earthly sojourn in the world below, nothing will seem so strange to us as our unbelief and perplexing fears.” – Communicated

MARION HERVEY.

Or, Steadfastness to Jesus in Persecuting Times.

By the Rev. Wm. REID, A. M.

Marion Hervey was a Scotch servant girl, who had received a religious education, and had the example of a pious father in the days of her childhood. Up to the age of fourteen or fifteen, she says of herself, notwithstanding her religious upbringing, “I was a blasphemer and a Sabbath breaker; and a chapter of the Bible was a burden to me.” But the Lord had mercy on her, and brought her to Himself, by the attraction of the Cross, and the power of His Holy Spirit.

She was awakened and converted to Jesus as she was listening to the preaching of the Word in the open air, from the lips of the ministers who dared to preach the glorious Gospel, though for so doing they were, in those persecuting times (the seventeenth century), threatened with the penalty of death. After the great change had passed upon her heart, it became evident in her conduct. “She venerated the name of God, which she had formerly blasphemed; she sanctified the Sabbath, which she had formerly desecrated; and she delighted in reading the Bible, which she had formerly undervalued and neglected.”

She derived great spiritual profit from the ministry of such celebrated preachers as John Welsh, Donald Cargill, and Richard Cameron. In her dying testimony she mentions this. “I bless the Lord,” were her words, “that ever I heard Mr. Cargill, that faithful servant of Jesus Christ. I bless the Lord that ever I heard Mr. Richard Cameron; my soul has been refreshed by the hearing of him, particularly at a communion in Carrick, on these words (Psalm 85: 8), – The Lord will speak peace unto His people, and to His saints, but let them not turn again to folly.”

It was not an easy thing to be a Christian in those unhappy times, and that Marion found; for when she was one day going out of Edinburgh to hear a soul refreshing sermon in the fields, by one of the Lord's faithful and persecuted ambassadors, she was apprehended and taken back to that city by a party of soldiers. They asked her whether she had attended field meetings for the preaching of the Gospel; and on extorting information from her that she had, they imprisoned her. But Marion’s soul was fixed. Christ was hers, and she was His; and by the power of His Spirit she was enabled to confess Him before men.

They brought the poor girl of twenty years of age before the Council of the nation for examination; and the firmness she and the answers she gave, clearly show that there must have been with her like unto the Son of man,” saying, “Daughter, be of good comfort; fear not.” They asked her if she owned the “Covenant” and on its being read to her, she said she owned it. And when asked who grounded her the principles she held, she answered nobly, “Christ by His Word.” Oh, if there were more of this grounding among us, there would be fewer feeble and sickly, and ready to fall from their own steadfastness! Dear friend, are you grounded in your principles by “the Word of Christ,” or are you taught the fear of God merely “by the precept of men?” When they asked the humble confessor further – “Did not ministers ground you in these?” she answered, as only a Spirit taught one could answer, “When the ministers preached the Word, the Spirit of God backed and confirmed it to me.” Her faith stood not in the wisdom of men, but in the power of God.

O young woman, see that yours be a faith like Marion's. Can you say, as she did, “When the ministers preached the Word, the Spirit of God backed and confirmed it to me.” The Word must come to you “in demonstration of the Spirit,” and “not with enticing words of man’s wisdom,” if your faith is to be a reality, against which the gates of hell shall not prevail. They asked her, among other things, what age she was: and when she replied that she could not tell, they said among themselves that she was about the age of twenty; and professing regret that one so young should so foolish as by her obstinacy, as they thought, to bring upon herself a death, they said to her, “Will you cast away yourself so?” Her answer was, “I love my life as well as any of you do, but will not redeem it upon sinful terms: for Christ says, He who seeks to save his shall lose it.” And, awful to relate,
those wicked men resolved to take her life.

She was firm and steadfast as a rock in this trying hour, and though no friend was near, she could say, with the un daunted Apostle of the Gentiles, “The Lord stood with me, and strengthened me.” Before her confession could be used in judgment against her she had to be examined before the Lords of Justiciary; and accordingly she was brought before them and examined, and again confessed her Saviour and His cause; and, on the ground of her own confession, an indictment was drawn up against her to stand her trial for life. She followed Jesus closely, and her trial was very similar to His. She was brought before two courts, like Him: and upon the ground of her own confession, was she condemned as Jesus was (Matt. 26: 63-66).

She was brought to trial. The indictment, which embodied her “good confession,” was read to her; and when she was asked if she pleaded guilty to the charges therein contained, she answered in the affirmative. Like the great Reformer, Martin Luther, when on a similar trial for the truth and cause of Christ, she might have said, “Here I stand; I cannot do otherwise, so help me God!” She protested before the court that they had nothing to say against her, but only that she owned Christ and His truth. To this they answered nothing, but called the jury, who reluctantly appeared. As they took their places, the martyr souled maiden addressed them thus: “Now, beware what you are doing, for they have nothing to say against me, but only for owning Jesus Christ and His persecuted truths; for you will get my blood upon your heads.”

The trial proceeded – she was declared guilty; but “the Lords” delayed pronouncing sentence for a day or two.

When Marion heard this, she said to them, “I charge you before the tribunal of God, as ye shall answer there. for ye have nothing to say against me but for my owning the persecuted Gospel.” On the day appointed she was again brought before them, and sentence of death was pronounced against her; which she heard with the calm fortitude of a true martyr of Jesus Christ. She acted throughout her trial with the calmness, boldness, assurance, and firmness which are imparted by the Lord to meet such an emergency. She realised the truth of His Word, “My grace is sufficient for thee; for my strength is made perfect in weakness.” “The power of Christ!” rested upon her, and she counted not her life dear unto herself, but rejoiced rather that she was counted worthy to suffer shame, and be a martyr for her exalted Lord.

When we think of one so good and so young thus barbarously condemned to die for her owning her Saviour and His glorious Gospel, our hearts bleed over her, and our eyes become suffused with the tears of sympathy and love. But, O young woman! should not her case be employed by you as a test of your hold of Jesus and attachment to His cause? What a re бuke does her case give to those who are so “unstable” that a look, a frown, a jest, a reproach, a trifling persecution, will cause them to deny their Lord, and turn their backs upon His cause! Supposing those persecuting times were again coming round, have you as much vital godliness as would make you bold confessors, as the steadfast Marion was, before the “rulers” of the land? Could you pass through an ordeal like hers with comfort to yourself and credit to your Christian profession? Would to God we had the young women of our day in the spiritual condition enjoyed by this dear servant girl! Remember that it was grace, imparted that made her so bold. “I filled with the Spirit.” “Be rooted and built up in Christ, and established in the faith.” If you would not fall away in the day when the fiery trial comes, grow now in grace and in the knowledge of our Lord and Saviour Jesus Christ; keep yourselves in the love of God, build up yourselves in your most holy faith, praying in the Holy Ghost. Dwell under the shadow of the Almighty, and “in the time of trouble He will hide you in His pavilion,” and you will be enabled to say, “God is our refuge and strength, a very present help in trouble; therefore will not we fear.”

But we have not yet finished our martyr tale. She had only five days to live! Dreadful condition, some may say, for a young woman of twenty! Not so was it to Marion. She betrayed no symptoms of regret for having witnessed as she did before the world, nor was she afraid to meet the violent death which was so near. On the contrary, she was happy in the prospect of being permitted to witness for her Lord even to death; and she wrote from her prison a dying testimony, in which she says, amongst other statements: – “I being to lay down my life on Wednesday next, January 26, ’I thought fit to let it be known to the world wherefore I lay down my life; and to let it be seen that I die not as a fool, or as an evildoer, or as a busy body in other men’s matters. No; it is for adhering to the truths of Jesus Christ, and avowing Him to be the King of Zion, the Head of His Church.”

On the day of her execution, the God of hope filled her with all joy and peace in believing, and made her abound in hope, through the power of the Holy Ghost. When on her way to the place of execution, she spoke in the most rapturous and heavenly manner to some friends who were attending her, and said, “Behold, I hear my Beloved saying unto me, Arise, My love, My fair one, and come away.” When on the scaffold, in the time there afforded her before her execution, she sang the 84th Psalm, and read a chapter of Malachi, after which she addressed the vast crowd of spectators: – “I am come here today,” she said, “for avowing Christ to be the Head of His Church, and King in Zion. O seek Him, sire; seek Him, ye shall find Him; I sought Him, and found Him; I held Him, and would not let Him go.” Young woman, have you sought the Lord and found Him? O then “be steadfast and immovable” in your adherence to Him, and be able, like young Marion, to say in your last moments, “I found Him, I held Him, and would not let Him go.”

Marion continued to address the vast assemblage. She told, in a few words, of her apprehension and trial, and the cause of her execution. Speaking of the truths to which she adhered with unwavering faith and firmness, she said, “If I would have denied any of them, my life was in my offer; but I durst not do it – no, not for my soul.” Feeling that denial of Jesus would rob her of His presence, she continued – “Ere I would want an hour of His presence, I had rather die ten deaths. Much of the Lord’s presence have I enjoyed in prison, and now I bless the Lord the snare is broken, and we are escaped.”

Dear young Christian of twenty, or any youthful age, would you rather die ten deaths than deny your Saviour, and thus lose the sweet sense of His presence with your soul? It is only when we “walk in the light as He is in the light” that we have fellowship one with another – and with God. Marion enjoyed His presence, because she was walking in the light, and keeping a conscience void of offence both towards God and man. As you would enjoy His presence here and hereafter, “follow the Lord fully,” and confess Him faithfully and constantly before the ungodly world. “Fear not them which kill the body, but are not able to kill the soul.”

As Marion reached the foot of the ladder, she prayed; and as she ascended it, she...
said; “O my fair One, my lovely One, come away!” Just before she was executed, she said, “Since I heard this persecuted Gospel I durst not blaspheme nor break the Sabbath, and the Bible became my delight.” These words uttered, Marion spoke not again until she reached the celestial city, and took her place among the white-robed ones “that were slain for the Word of God, and for the testimony which they held,” and there she joined in the new song of redeeming love, “and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.” Hallelujah!

“I know thy works and tribulation . . . Fear none of those things which thou shalt suffer. Be thou faithful unto death, and I will give thee a crown of life.”

**GOD’S FOURFOLD JUDGMENT CALL TO PRAYER!**

Down to 1913, a total of 188 periods of ten years each had passed into history since Christ’s prophecy of wars, and earthquakes, and famines, and pestilences (Luke 21: 10, 11); but in not one of these 188 decades had occurred, all in the same decade, the worst in history of each of these four terrible scourges. Then came the 189th decade, and with it –

1. The worst war the world has ever seen, costing 10,000,000 lives and over 200,000,000,000 dollars.
2. The worst earthquake in human history, the one in China during December, 1920, “which literally shook the globe,” and carried into eternity a quarter of a million lives. (Some authorities place the estimate far higher.)
3. The worst famine “the world has hitherto known,” that of Russia, in which millions perished miserably through starvation, and “added millions through starvation plus disease.”
4. The worst pestilence, in some respects, known to man, world-wide in extent, and exacting a toll of fully 12,000,000 lives. In the short space of twelve weeks nearly 6,000,000 persons died. In South Africa the mortality exceeded the combined mortality of three wars, and in India in a few months time 5,000,000 deaths occurred.

Is it, or is it not, significant that all these prophesied judgments, in their worst form should occur in the same decade?

“All these,” said Christ, “are the beginning of sorrows.” “But the end is not yet” (Matt. 24: 6, 8).

If they are only the beginning, what yet must lie ahead, what but great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. 24: 21)?

“Who is the King of kings and Lord of lords but God, who in Scripture (Luke 21: 36) and in history (fulfilled prophecy) is calling to prayer. 752

“It is a mystery,” says D. M. Panton, “that the Church is not prostrate on its face before God, so acute is the crisis, and so awful and imminent the danger.

If these are but preliminary travail shudders – and they can be no more – what will be the birth agonies? It accentuates the tragedy (though it but confirms the prophetic page) that a section of the Church of Christ, of unknown magnitude, while these thunders are actually in its ear, begins to tread the world’s infidel way.”

O Church of Christ, when God calls, wilt thou not answer? Must it be said of you, dear fellow member of the body of Christ, and must it be said of the Church at large, as was said of Israel, that all day long He hath stretched forth His hands unto a disobedient and gain-saying people? Thousands are praying, but are there not multitudes who are still indifferent?

Must God plead in vain. When He pleads, is it not time for the Church to answer. Yea to cry mightily for revival, that it may be girded for the things that lie yet ahead? Ought there not to be prayer bands in every Christian community throughout the world, pleading with God for the revival of the Church?

Thou, thou who readest these lines, “thou art the man,” the man to bow in heart broken contrition before God, the man to call together for united supplication the faithful few in your community, the man through whose utterly yielded life God would begin a mighty work – in that one community for which, under God, you are directly and immediately responsible. God “now commandeth all men everywhere to repent” (Acts 17: 30), “but judgment must begin at the house of God.” (1 Pet. 4: 17) – Jewish Missionary Magazine, New York.

**RATIONALISM IN A SYDNEY PRESBYTERY.**

On the 6th March a protest was made in the Presbytery of Sydney against the appointment as interim lecturer in New Testament Greek in the Theological Hall of the Rev. John Edwards, by the Rev. R. O. H. McGowan. After an attempt to prevent the protest from being discussed, by Professor McIntyre, who held that it was “ultra vires,” the moderator ruled that it was competent. The mover, Rev. R. McGowan, and the seconder, Rev. Brandt, argued that it would be dangerous to entrust the training of the students to one who held such views as Mr. Edwards had given utterance to; and that men should be appointed to such a responsible position who would defend the Scriptures as the inspired word of God in all their simplicity. Opposition to the motion revealed the sad fact that rationalistic views are openly held by members of the presbytery, and that even members who said that they did not hold the opinions of the minister objected to, regard them so lightly that they both shield the modernist, and allow him scope to teach them. For instance, Professor McIntyre claimed that Mr. Edwards only viewed faith from a different angle, and was loyal to the fundamental principles of the teaching of Christ. The motion was rejected; and the new lecturer has no break put on his teaching, which has given grief to the orthodox in his Church.

The views which gave ground for the protest were proclaimed by the Rev. John Edwards in his inaugural address as Moderator of the Presbyterian Assembly of New South Wales, in Sydney, on 10th May, 1921. In them opposition was expressed to several doctrines of the Westminster Confession, such as the complete authority of Holy Scripture as the revelation of God to man; the twofold nature of the Lord Jesus Christ (He calls his “a new doc-

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tine of the person of Christ”); and the idea of “vicarious punishment” in the atonement. According to the ex-moderator there was vicarious suffering but not punishment in the atoning work of the Lord Jesus. Death surely is the penalty of sin; and we read that “God commendeth His love towards us, in that, when we were yet sinners Christ died for us.” Justice demanded that sin should be punished. And the Apostle declares that “Christ hath redeemed us from the curse of the law, being made a curse for us.” The address has been published, and in it is advocated liberty to hold views repugnant to the Confession which would entirely revolutionize what has been most commonly believed among us, and in the Apostolic Church. In the discussion of the vital doctrines assailed, we see the evil fruits of
the Declaratory Acts of the large Presbyterian Church of Australia. These prepared the way for entrance into, and continuance in the body by men not faithful to Confessional doctrine; and also paralysed discipline. Mr. Edwards had the unenviable comfort, if it be a comfort to him, of the unqualified approval of his opinions by a Unitarian minister in Sydney, publicly declared. In Melbourne also some time ago, similar views held by a moderator, drew forth the praise of a Unitarian minister there, who complained that if such open questions were allowed in the Presbyterian Church when he was in it as were now tolerated he would not have had to leave it. Such a great lapse from Biblical truth, provided for actually in the changed constitution of the Union Church, and not provided against in the movement of today for a still wider union, should and does strengthen the Free Presbyterian Church in its unchanged resolution not to join “them that are given to change.”

**GOOD FRIDAY.**

[The Anglican Archbishop of Melbourne easily succeeded in persuading representative ministers of other Churches to secure a better observance of this day. The announcement of this in “The Argus” led our minister at St. Kilda, Rev. J. C. Robinson to write to that paper the following letter, which was published. It has often been noticed that “Good Friday” has been more religiously regarded than the Lord’s Day. And we feel that there is great need to urge hallowing, “the Day which the Lord hath made.” – Ed. A. F. P.]

As one who is seeking to worship God according to the clearest measure of light and knowledge that has been revealed to me, and endeavouring always to be able to give a Scriptural reason – the Supreme authority of belief – for the faith which I have, I should like to point out to the heads of the churches who are anxious to create a Christian sentiment in connection with the observance of Good Friday, that Christian sentiment can only be developed by Divine truth acting upon the human mind by the agency and author of it – the Holy Spirit. We ask where is the Scriptural sanction for the observance of any day in connection with Christ’s death? “The heads of the churches” are evidently aware that there is none, for they say, “We can understand people ignoring it altogether.”

The fact of the matter is that there is not a single reference to the observance of Good Friday or Easter from the beginning of Genesis to the end of Revelation, unless it is included in what Paul says to the Galatians, “Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labour in vain.” It is well known that the Greek word for “Easter” in Acts 12:4 (authorised version) is “Passover,” and has been translated thus in the revised version. Our Lord’s teaching in regard to how His death is to be remembered is explicit enough and divinely wise. He nowhere mentions time to be observed, but an act to be performed. “This do in remembrance of me,” referring to the sacrament of the Lord's supper. He has shown what is to be done and how it is to be done, and it would seem to obviate any misconception in regard to the matter. He observed it for the first time Himself with His disciples. I feel it our duty humbly to draw attention of our brethren who have signed the manifesto to these facts, and that it is a dangerous thing for Christian leaders to lead people along any but definitely Scriptural lines. I fear that this is coming perilously near “teaching for doctrine the commandments of men.” The pagan origin of Easter is very lucidly dealt with by Hislop in his book, “The Two Babylons.”

**CORRESPONDENCE BIBLE CLASS.**

[Please send papers by the end of June to Miss Sinclair, Myers Street, Geelong.]

**Junior:** – Not yet 14.

May. (a) Write 7 or 8 sentences (in order) about the stolen blessing (Gen. 27). (b) Quote Heb. 12 verses 16 and 17. (c) To what country did Jacob flee from his brother?

June. When Jacob spent a night at Bethel (a) What was his dream. (b) What did God promise him? (3 verses) (c) What did Jacob say and do when he awoke. (d) From margin find meaning of name Bethel. (e) Write the names of Jacob's 12 sons as recorded in the order of their blessing in Gen. 49.

**Intermediate:** – Not yet 18.

May. (a) Write a few lines stating what happened in connection with a well, in Gen. 21: Gen. 24: 2 Sam 23: John 4. (b) Name four wells belonging to Isaac (Gen. 26) and give the meaning of each. (c) Find in Exodus where the Israelites camped beside 12 wells. (d) Write a verse from Proverbs containing the words well of life and from 2 Peter a verse which mentions “wells without water.”

June. (a) Write 10 or 12 sentences about Eliezer's visit to Mesopotamia (Gen. 24) and also 10 or 12 sentences giving the story of the stolen blessing (Gen. 27)

**Senior:**

May. In connection with the life of Jacob and Esau write shortly an account of (a) The selling of the birthright (b) The stolen blessing (c) Jacob at Bethel (d) Jacob at Padan-aram (e) His wrestling with the angel and reconciliation with Esau.

June. Write an outline summary (not an essay – no details) of the life of Joseph (b) State 4 or 5 lessons which may be learnt from this history. (c) Mention any aspects in which Joseph may be said to a type of the Lord Jesus Christ.

The one thing we need is to know God better. Not in ourselves, not in our prospects, not in heaven itself are we to rejoice, but in the Lord. If we know Him, then we rejoice in what He gives, not because we like it, if pleasing; not because we think it will work good, if trying: but because we think it will work good, if trying; but because it is His gift, His ordering: and the like in what He withholds or takes away: – J. Hudson Taylor.

**IN MEMORIAM.**

(By S. P. S.)

I first knew the subject of these few lines as a young girl in her home at Jones’ Island, where she lived with her parents, a sister who died many years ago, and two brothers who survive her. In course of time I celebrated the marriage of Mr. John McInnes to Miss Margaret Hinten and through a long series of years enjoyed the valued friendship of this worthy couple. A warm welcome always greeted their guest – not the welcome of many words, but the better kind which renders words unnecessary. The late
Mrs. McInnes had many fine qualities; conspicuous among them were her truth and candour. Her yea was yea, and it was not difficult to know her mind on any question of importance. In every relation of life, as daughter, sister, wife, mother, and friend, she has left a record well worthy of imitation. In brief, her whole life, as the writer knew it, for more than forty years, was a practical exposition of Christian principles, and her countless kindnesses to himself will ever remain a cherished memory. During the recent great war, three sons of this worthy mother volunteered to serve their country. She, with her husband and daughters, had the pleasure of welcoming the young soldiers back to their native land. To the bereaved husband and children, and other relatives, much sympathy goes out from all who knew and honoured their beloved dead. A quaint old writer says “The time will come when Christ, the Master of Masters, shall appear to hear the examination over, taking her place among the prize winners.”

SOME UNPLEASANT EVENTS.

Visit of the Spanish King to the Pope. In December last this took place. With the Queen this King “fell on their knees, and kissed the foot and ring of the Pope.” King Alphonso read an address to the Pope, recalling the services rendered by his nation against Islam, and the followers of Luther, and promised that if the man whom he called “Holy Father” should one day proclaim a crusade against the enemies of their “holy religion,” Spain and her King would be faithful in all things to his commands. His reference to his predecessor's doings in the interests of Popery has re-called atrocious events; such as the edict, in 1521, by Charles V., confiscating the goods and consigning to death all who should embrace the opinions of Luther, resulting in the perishing of 50,000, between 1523 and 1555, according to Roman historians. Then followed the persecutions of his son Philip II., who set up the Inquisition, and slew thousands of Protestants without legal process; and under a tribunal, called the “Tribunal of Blood,” condemned to death 3,000,000 being the whole population of the Low Countries. Such are the events gloried in by the present King of Spain, who is willing to imitate them, according to the address which he must have felt it to be a pleasure to state to his chief pastor. How contrary this to the spirit of true Christianity! How great the evidence of most fearful apostacy for a pastor to accept such an address!

Greetings to the Pope. When 16,000 Anglo Catholics sent a telegram with respectful greetings to the Holy Father (as they called the Pope), assembled at a Congress in London last September, led by the High Church Bishop of Zanzibar, many were impressed by the influence of the Romanizing party in the Established Church. A Jesuit priest in London referred to it thus: “With us the infallibility and supremacy is a dogma which rests on exactly the same authority as does that of the Godhead of Jesus Christ – Rome will never be other than it is, and to seek reunion along lines that expect Rome to change her dogma to meet Canterbury's objection is to court disappointment. In this matter Mr. Kensit seems to know us better than the Bishop of Zanzibar.”

Conversations re Union with Rome. Conferences have been held between Church of England and Roman Catholic dignitaries, on the matter of reunion. It appears that the Primate addressed an Encyclical Letter to several heads of the Anglican communion toward the end of December, in which he made known the fact that there had been three conferences at Malines, Belgium, between the two parties, held principally at the instance of Cardinal Mercier. The second conference had the Archbishop's “friendly recognisance.” Other R.C. dignitaries were present. And although the Archbishop of Canterbury affirms that the Church of England is not committed to anything, the painful fact remains that he countenanced the proceedings, and even appointed very pronounced High Churchmen to meet the Cardinal. Some protests have been strongly made in the Church by other bishops against the conferences, but the aspect is most disquieting.

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When may we be sure that affections are evidences of God's love to us and of our love to Him? Though affections of themselves can be no evidence of the Lord's love, yet forasmuch as the native product of afflictions and strokes from the Lord is to drive the guilty from the Lord, when I find it is not so with me, but that I am drawn to God by them, made to bless the Lord and accept the punishment of my iniquity; to love God more and to have more confidence in Him and kindly thoughts in His way, and find my heart more closely cleaving to Him. I cannot but think such an affection an evidence of His love. – Thomas Boston.

To one who asked George Muller the secret of his service, he replied, “There was a day when I died, utterly died,” and as he spoke he bent lower until he almost touched the ground, “died to George Muller, his opinions, preferences, tastes and will, died to the approval or blame of my brethren and friends, and since then I have striven only to shew myself approved to God.