

THE  
**Free Presbyterian Magazine**

FOR THE  
**DEFENCE AND ADVOCACY OF SCRIPTURAL WORSHIP,  
 DOCTRINE, GOVERNMENT AND DISCIPLINE,**

[EDITED BY THE REV. WILLIAM McDONALD, SYDNEY.]

*“Buy the Truth, and sell it not . . . The Truth shall make you free.”*

AUGUST, 1905.

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VOL 1. No. 1. SYDNEY: AUGUST, 1905 [PRICE – 2/6 per annum]

**Introduction.**

The Periodical now offered to the public will be devoted to the advocacy of Divine Truth, and the communication of ecclesiastical intelligence generally. Like the “Voice in the Wilderness” and “Testimony,” the organs of the Presbyterian Church of Eastern Australia, in former years, it will endeavour to explain, maintain, and defend the principles of the historic Church of Scotland, as these are embodied in the Westminster standards. These truths being founded upon and agreeable to the Word of God, have been blessed when held and proclaimed by the Church. The surrendering of them, which is not progress but drifting, does not promote the salvation of sinners or the edification of believers. The Church of Christ when in a living, thriving state has always proclaimed “Ruin by the fall, Redemption by Christ, and Regeneration by the Holy Spirit.”

The Free Church in New South Wales in seeking to be loyal to her Divine Head and to His written Word, has endeavoured to obey the Divine injunctions “Meddle not with them that are given to change,” and “Stand ye in the ways, and see, and ask for the old paths, where is the good old way, and walk therein, and ye shall find rest for your souls.” She has therefore, refused organic union with churches which have drifted from their original foundation, believing “that such compromises tend to the surrender of more truth in the worship and discipline of the Church, and open a wide course of defection.”

Great ecclesiastical changes have taken place since the formation of the Synod on the 10th of October, 1846. At that time the Free Church of Scotland had the “dew of its youth” upon it, and “looked forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” The result being that a wave of blessing passed over Scotland reaching to distant lands. Then the Free Church General Assembly, joyfully and officially acknowledged the Free Church in New South Wales and the other Colonies which had adopted its Constitution by unanimously agreeing to the following deliverance: — “The General Assembly sympathise with the faithful brethren in Australia who, surrounded by so many difficulties, have determined to adhere to the principles of the Free Church; and they instruct the Committee to take the interests of this Colony into their special consideration, and make the best provision which circumstances may permit for meeting their spiritual wants.” This fraternal relation, after being suspended for a number of years through the majority flooding the Church with innovations in worship and doctrine is now restored by the secession of the innovating majority. Thus the minority occupies the position to which the Church was brought under the leadership of Dr. Chalmers and Dr. Welsh in 1843; and is, therefore, the Church of Scotland. Free as it was in its palmy days, bearing a faithful

That the Free Church in this State has been able for nearly sixty years, in the midst of tremendous difficulties, to bear aloft a banner for the truth can only be accounted for by the Divine Presence, and determination that it shall yet grow, develop, and become a power in the land. Therefore, the bush though burning has not been consumed. To accomplish the great ends of the Church – the Divine Glory, and the Salvations of souls – let us not be satisfied with mere orthodoxy without life, but let us pray for an outpouring of the Divine Spirit that the number of faithful ministers may be increased, and God's people revived. Then will the Church be increased by the daily addition to it of such as are ordained to Eternal Life; and a little one shall become a thousand, and a small one a strong nation.”

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### Waiting upon the Lord and its Promised Issue.\*

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“But they that wait upon the Lord shall renew their strength.” – Is. 40: 31.

Believers when struggling with great and protracted difficulties, are some times tempted to seek relief by sinful expedients and compliances, and sometimes to give way to impatience and despondency, concluding that the Lord does not regard their conditions and will not at all appear on their behalf. It is in reference to an occasion on which the latter of those temptations prevailed that the words of our text were first uttered. In the 27th verse the Lord inquires, “Why sayest thou O Jacob, and speakest O Israel, my way is hid from the Lord, and my judgment is passed over from my God.” and in opposition to their unbelieving apprehensions, against which he remonstrates as unreasonable and groundless, contradicted alike by his perfections and his ways, he declares, in our text, “they that wait upon the Lord shall renew their strength.” They may at present be “faint,” and “have no might,” but He, “the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary,” and, though in the meantime He does not exercise His power on their behalf, in a manner which they can discern, he has wise reasons, and reasons in perfect harmony with His love to them as His people, however little they may be able to comprehend them, for so far restraining the exercise of it; and, withal, He knows how to overrule for their good the evils under which they are now groaning, his own apparent desertion of them not excepted; “for there is no searching of His understanding.” Though He seems to have forsaken them, He still watches over them and keeps them as the apple of His eye, and, in due time, He will visit them to give them power and to increase strength to them; and then, “they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.”

This is a great and precious promise. It has often, in seasons of adversity and trial, sustained the drooping spirits of God's children and if we are properly exercised, in our present circumstances as a church, it is doubtless refreshing and encouraging to our hearts also.

That it may refresh and encourage us, and refresh and encourage us more and more, let us endeavour to unfold it to our own souls, and to lay hold upon it with a stronger faith. This promise is suspended on the condition stated in the text – waiting on the Lord. And, therefore, that we may dis-

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\* The substance of a discourse preached at the opening of the Synod of Eastern Australia by the Rev.

cover whether we ourselves are interested in it, and may understand how an interest in it is obtained, we must first of all inquire what it is to wait upon the Lord.

I. 1. Waiting upon the Lord is a complex exercise, or rather comprises several allied exercises. And it must at once be perceived that trust in the Lord is one of these. If we trust in ourselves, or make flesh our arm, or, from any other cause, do not trust in Him, we shall not wait upon Him – our feeling will be that to wait upon Him is unnecessary, or would be unavailing and profitless. Trust in the Lord is founded upon His own character and ways, as revealed to us in the person and work of the Lord Jesus Christ. Trust founded upon anything in ourselves or in our circumstances, it would not be trust in Him. In considering the varied exercises of trust in the Lord, it must be carefully observed that the first and fundamental exercise of it respects the acceptance of our persons. We must first be made accepted in the beloved – our sins must be blotted out and the anger of God turned away from us – that we may be warranted to expect that He will bestow upon us any other blessing. Nothing can be a blessing to Him who is under the curse of the Almighty.

At present, it is more particularly to trust with respect to the success of the Christian enterprises in which we engage that we are desirous to direct attention. And here it is no less necessary, than when it is only our individual salvation we have in view, that the primary exercise of trust – the exercise of it with respect to pardon and acceptance – should have taken place.

But are the pardoned and accepted warranted to expect that the Lord will prosper their Christian enterprises – to expect this otherwise than very generally and vaguely? In certain cases they doubtless are; and we shall now endeavour to characterise those cases, or at least to indicate some of the features by which they are marked.

First of all, then, that we may be warranted to expect that God will prosper any work in which we are engaged, it must be a work authorised and sanctioned by Himself. We cannot expect that He will countenance and bless us, if we disregard His will or act in opposition to it – if we affect to be without law to Him and in a position to make our own will our law, or, while we know and acknowledge that he has given us a law, deliberately disobey it.

But it is not enough that a work viewed in itself, and apart from occasion and circumstances, be agreeable to the will of God, to make it our duty to engage in it, or to furnish ground for the expectation that He will render successful our efforts in prosecuting it. It must also be a seasonable work – a work which is called for and to which we are led by the providence of God. It must not only be one of the many works that are lawful in themselves, but that one of them is now dutiful and incumbent.

Now, when we engage in a work thus prescribed to us and singled out for us we are warranted to trust in God with respect to the issue. But it must be observed that, while the work to be performed is distinctly indicated the issue to be expected may not be discovered to us with equal definiteness. When this is the case, the cause generally is, that, from the nature and immediate bearing of the work, the issue, whatever form it may assume, will still be among those results with respect to which no means of attaining to any assured anticipation has been given to us. It is not comprehended in those great ends which we know will be accomplished, nor so far as we can see, inseparably connected with them. When, from this or from whatever other cause, we are precluded from arriving at any assurance as to what the precise issue of the work in which we are engaged will be, our trust with respect to it will necessarily be general – the amount and, indeed, the form of it being, that God will grant, if not the issue which we desire, certainly the issue which is really most desirable.

It sometimes happens, however, that while the issue would otherwise be indefinite, faith is

enabled to specify and define it.

In other cases the issue to be expected is clearly discovered. Suppose that a series of circumstances, extending over a considerable period, and which till they reached a crisis attracted no

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notice, has shut you in to a particular course, and so shut you in to it that you cannot but take it, if you would not sin. Here there is no room to doubt how you ought to act – what your path of duty is. Now suppose further that the work which is thus prescribed to you, and to which you have been led as by a path hedged in on either side, has an immediate and exclusive bearing upon the cause of Christ – that its sole aim, we shall say, is to maintain in its purity the testimony which Christ has committed to His Church, where, otherwise, it would be exhibited only in a corrupted or mutilated form. Here the object to be accomplished is such, that, if you have been stirred up and enabled to seek it earnestly and in faith, it will be accomplished, and you are in a position to expect confidently this precise issue.

It is true indeed that on former occasions Christ's testimony was overborne, and that for centuries entire communities possessed it only in a grievously corrupted state. But, notwithstanding those, who are called to contend for its purity and fulness may cherish a well grounded assurance of success. The aspect of the times, by presenting indications that Christ is conducting His truth, through struggles it may be, but to a season of triumph, may encourage and confirm this assurance. And does not the aspect of the present times present such indications? Does it not present them very clearly? But, though sense afford no aid, faith alone may impart the fullest assurance of a successful issue.

And, though there might be no prospect of early success, the cause of Christ is one through all ages; and devoting yourselves to the work to which He has called you, you contribute at least to its ultimate success. If the fruit does not appear earlier, it will certainly appear when the Church has reached that predicted season of prosperity, in which its present struggles are to terminate.

It is well to take this comprehensive view of the interests on behalf of which we labour, and while we desire the present prosperity of Christ's cause, to look beyond any partial prosperity that may be expected at present, to the fulness of its final prosperity. Love to Christ cannot fail to carry forward our desires to the glorious consummation of His mediatorial work – it will not suffer them to terminate wholly or even chiefly on any intermediate and inferior result. Accordingly, we find that the Scriptures are used to draw motives and encouragements, when the most powerful motives and encouragements are required, from the final glory of Christ's kingdom. The following passages are examples: – “When Christ who is our life, shall appear, then shall ye also appear with Him in glory; mortify, therefore, your members which are upon the earth – we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled.”

If we would trust in the Lord we must guard against the influence of sense. When it seems to encourage trust in the Lord if we accept the encouragement, which it offers, do we not so far substitute for that trust a confidence of a different character? And when it suggests unbelieving fears, we must not regard its forebodings. This lesson is distinctly taught us by the promise of our text – “they that wait upon the Lord shall renew their strength” – and by the corresponding declaration of the context – “He giveth power to the faint and to them that have no might He increaseth strength.” It is not from sense but from faith that trust in the Lord derives its anticipations of the future.

2. But, however firm our trust may be, and however definite the anticipations which it embodies, they will not be so definite with respect to time and other circumstances – if we except unusual and extraordinary cases – that an acknowledgment will not be demanded from us, that the Lord is a Sovereign, and has a right to deal with us as seemeth good in His sight. In other words, while we trust, we shall be required to exercise patience.

It is not necessary to the exercise of patience that a protracted period intervene between the rise

and the fulfilment of our desires. Though the latter follow close upon the former, patience may still be exercised. When we place ourselves in the hands of God with respect to the fulfilment of any desire, feeling that we have no claim upon Him, and that He may and will deal with us in the matter, according to His own pleasure, there are here, at the very outset, the principle and the virtual exercise of patience.

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It is, however, when fulfilment is long delayed that patience has its perfect and full exercise.

In this case we must carefully guard against doubt and despondency though the object, with respect to which we have been enabled to trust, has not yet been accomplished, we are not therefore to conclude that it will not be accomplished at all. “Though it tarry, we must wait for it; because it will surely come, it will not tarry.” It is in the Lord we trust, and, notwithstanding the delay by which we are discouraged, he is still the same. That delay is a matter of sense, and, therefore, it leaves the grounds of our trust, supplied as they are by faith, wholly untouched. And we should remember that what is a long delay to us is not such to the Lord. With Him a thousand years are as one day, and one day as a thousand years.

On the other hand, we must guard against attempting, by any sinful expedient or compliance, to escape from the exercise of patience, which is always a painful exercise, or to reach the result which we have been called to seek, or, rather, a result somewhat similar, by a shorter and easier path, than the one we originally followed, and which alone we know to be strictly legitimate. Trusting in the Lord and in Him alone, we must scrupulously restrict ourselves to what is agreeable to His mind, though it be not exactly what is most convenient or acceptable to ourselves.

3. That there may be waiting, diligence must be added to trust and patience – we must sedulously and perseveringly use the proper means. It is only in connection with these we can expect that the Lord will accomplish our desire; and, if we do not diligently use them, it is evident we do not wait upon Him. Such is the exercise to which the promise of our text is restricted.

II. Let us now consider the promise itself – “they that wait upon the Lord, shall renew their strength.”

This promise implies that those who wait upon the Lord may be reduced to a state of great feebleness – they may seem to have no strength. This fact, at first sight, appears inconsistent with the love with which God regards them, when we remember that He has infinite resources at His disposal. But it is not really inconsistent with it. On the contrary, it is highly advantageous to believers to be impressed with a deep and abiding sense of their own weakness. They will not otherwise trust wholly in the Lord, and their experience of His power and grace will be as limited as their trust in Him.

Viewing the promise in the same light in which we have viewed the condition to which it is attached, it is with its application to the efforts of believers to advance the Redeemer's cause we have specially to do. And, even on this branch of the application of it, we shall offer only a few brief remarks.

1. When Christ arises to accomplish the desires of His people with respect to the advancement of His cause, He imparts rich blessings to their own souls, and visits them with refreshing and invigorating influences. They shall thus individually “renew their strength.” If you, while you are praying to Christ, “Thy kingdom come,” and are prosecuting the corresponding labours to which He has called you, experience this inward revival, accept it as a token that the revival and extension of His Church which you desire are at hand. My friends, are any of you favoured with this token? May the Lord grant it to all of us!

2. When the Lord has moved His people by His grace to wait upon Him, in the manner we have briefly described, for the advancement of His cause at any particular respect, He will satisfy their desire and fulfil their expectation. They shall thus “renew their strength” as a body; they shall be more

numerous, possess larger resources, and exert a more powerful influence. In relation to their mission and work in the world, the Lord will give them power and increase strength to them. My friends, if we are now waiting upon the Lord, all this will be done for us, and it may be done shortly. Shall we not, then, wait upon Him? We may be weak – we are weak, few in number and weak otherwise; but the Lord is mighty; and if we wait upon Him, if we prosecute the work or occupy the position – to which He has called us, believingly, devotedly, hopefully, and patiently, He will work for us. Yes, my friends,

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the Lord will work for us. The cause is His own, and He will prosper it.

3. When the Lord gives prosperity to His Church, he connects its prosperity with the waiting and the efforts of His people. The power is wholly His, but He attaches the exertion of it to the means which He has moved them to use. And thus, while they are heard saying, as they rejoice in what He has wrought, “Not unto us, not unto us, but unto Thy name give the praise,” He, with condescending kindness, represents them as fellow workers with Him.

In conclusion, let us wait upon the Lord with respect to the work to which He has called us as a Church. Let us mark that He has called us to it, that He has distinctly prescribed it to us; let us be careful that the outward call be accompanied by corresponding exercises of soul, constituting an inward call to it and an inward engagement to prosecute it; let us prosecute it, trusting in the Lord, and refusing steadfastly to turn aside to the right hand or to the left. This is the whole of our duty in the case, and if grace be given us to discharge it, we shall in due time renew our strength. “Faithful is he that hath promised who also will do it.”

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Rev. William McIntyre, M.A.

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SECOND PASTOR OF ST. GEORGE'S CHURCH, SYDNEY.

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The following interesting biographical sketch is taken from the Presbyterian “Messenger,” of July 4, 1898, written by one who knew him well: –

“Among the pioneer ministers of the Presbyterian Church in this Colony honourable mention is due for record in its history, of the Rev. William McIntyre, M.A., whose labours as a preacher and teacher were very highly appreciated by his people, and scholars, and to those of them who survive his memory will ever be held as very dear. But it was not only his public ministration that won for him respect and esteem, for many others besides those immediately associated with him in Church fellowship benefited by the Christian tone of his intercourse with them, and by the generosity of his disposition in aiding them in their difficulties, financial and otherwise. Mr. McIntyre was born near Fort William, Inverness-shire, Scotland, about the year 1808, graduated at the University of Glasgow, taking the degree of Master of Arts, and was subsequently licensed as a preacher of the Gospel, but had no ministerial charge until after his arrival in the Colony sometime in 1837. In 1839-40 he preached in Scots' Church, Church Hill, Sydney, as “locum tenens” for the late Rev. Dr. Lang while absent on one of his frequent voyages to the Mother Country. Late in 1840 his name appears among the State paid ministers of the Presbyterian Church, and in 1841 he is recorded as successor to the late Rev. John Frazer, at West Maitland, who was displaced by the Presbytery in consequence of the refusal of the Government to continue more than one stipend for Maitland, two stipends having hitherto been allowed. On similar grounds the Government declined about the same time to grant an additional stipend for Sydney, which the Gaelic speaking friends of Mr. McIntyre sought to

obtain for him as a Gaelic preacher there. In 1840 before gas was introduced into the city, there were no evening services, second services being usually held at 3 o'clock in the afternoon. In his zeal for his fellow countrymen Mr. McIntyre, in addition to the morning service from 11 to 1 – short services not having then become popular – held a Gaelic Service from half-past one to half-past two, and resumed the English Service again at 3 p.m., which lasted for another hour and a half at least.

While at Maitland, he with others built the West Maitland High School, over which he pre-

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sided for six years, and taught in it the higher branches of education without any charge. He had the assistance of several well known qualified teachers, and many of the pupils benefited very greatly, not only by the excellence of the instruction thus provided for them, but especially by the personal influence of their headmaster. The establishment of the High School at Maitland was the outcome of a movement initiated in the City, and another in Maitland, in the interests of the Presbyterian cause, but difficulties occurred in regard to the effort for Sydney. This was, however, taken up on broader lines, and issued in the foundation of the Sydney Grammar School and its endowment by Act of Parliament in 1854. About the same time, Mr. McIntyre went to Scotland as a delegate to promote the interests of the Church in the Colony, chiefly to procure some additional ministers. When he returned at the end of 1854 he was accompanied by his brother, the late Rev. Allan McIntyre, and the late Rev. James McCulloch, also by another brother who, was ordained in the Colony and succeeded Mr. Allan McIntyre as minister of the Manning River, the Rev. Duncan Kennedy McIntyre, who died a few years ago.

Shortly before his visit to Scotland, Mr. McIntyre married a lady of the same name – Miss Mary McIntyre – who was of a kindred pious and philanthropic spirit, and being possessed of considerable means besides, she was enabled to exemplify her character in the use of them, as inscribed on her tomb: “She was like Phoebe, a servant of the Church, and a succourer of many; thus her life was an example to the rich, and her death a sorrow to the poor.”

Mr. McIntyre's ministry at Maitland came to a close in 1862, when, at the urgent call of the congregation of St. George's, Sydney, left vacant by the return to Scotland of their minister, the late Rev. Dr. MacIntosh Mackay, he consented to take oversight thereof without stipend and continued to do so until his death in 1870, making his entire ministry 33 years in all. In the controversies that arose out of the Disruption of the Church of Scotland in 1843, and which was followed in the Colony by a Disruption in 1846, and the formation of the Synod of Eastern Australia based upon the Principles which led to the foundation of the Free Church of Scotland, Mr. McIntyre always took a leading part, and in the subsequent agitations for re-uniting the several forces of the Presbyterian Church in 1864, resulting in the formation of the Presbyterian Church of New South Wales, he finally found that he could not conscientiously adopt the position which the majority of the contending parties ultimately succeeded in agreeing to as a basis of union. To the very last, however, his conscientious convictions were respected, and he was always regarded as one who had to be reckoned with in the important discussions which took place on the subject.

As a preacher, Mr. McIntyre was not eloquent, but there was a charm about the modest quiet way in which he secured the attention of his hearers to the subject in hand, that made his ministrations attractive and influential. He spoke the purest English, and his aim was always to lay a solid foundation for an effective faith by convincing the judgment in the first instance of the truths of Divine revelation. He was careful to establish the full force of every word in a text by itself, and then its relative force, according to the position it occupied in the text, or in the

passage under treatment. Until he had done this in a variety of forms, he felt that the ground was not sufficiently prepared to receive the good seed of the Kingdom. His "Exposition of the Sermon on the Mount" is a valuable contribution to the literature on the subject, and it is believed the only volume which Mr. McIntyre published. But his pen was frequently and extensively employed in editing periodicals of a purely religious character, and also in separate papers on detached subjects of Christian doctrine.

To know Mr. McIntyre was to love him, and perhaps few ministers succeeded so well as he in holding attached to his ministry all who were once drawn to it. One of the evidences of this

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is the handsome monument erected to his memory at Rookwood Cemetery, bearing the following inscription: –

IN MEMORIAM.

REV. WILLIAM McINTYRE, M.A., who died on the 22nd July, 1870, while Moderator of the Synod of Eastern Australia, after a ministry of 33 years in the Colony, and of 8 years as pastor of St. George's Church, Sydney. His ministrations in the service of Christ as a preacher and writer were esteemed of peculiar value for the clear and faithful testimony borne in them to Divine truth. That testimony was vigorously maintained by his exemplary life, and he was held in deservedly high esteem by the public at large. He was also distinguished for his scholarly attainments, his eminent personal worth, his faithful and affectionate counsel as a Christian minister, his firm protest against the errors of the Church of Rome, and his steadfast maintenance of the distinctive principles of the Free Church of Scotland."

There is also erected in St. George's Church, a handsome marble tablet bearing a similar testimony.

Tribute from the Hon. Sir S. W. Griffith, Chief Justice of Australia: – "The Rev. W. McIntyre acted as Headmaster of the High School at West Maitland during the years 1857, 1858, 1859. At the end of that time the school was one of the largest and best in N.S.W., the boys coming from all the northern part of the Colony. The buildings – which were in the grounds of the Free Church – had been specially erected for the school, of which, I understand, that Mr. McIntyre was the principal founder. For some reason no headmaster had been engaged, and Mr. McIntyre gratuitously discharged the duties, which, latterly, must have been very arduous. The labour involved in the preparation for the classical work of the sixth form alone was very considerable for any man, even if he had not upon his shoulders the ordinary work of a Presbyterian minister in charge of a large church. The variety of Greek, and Latin authors read in 1859 was remarkable – more than I ever remember to have heard of in any other school, and his part of the work was always well done. He was, so far as I can judge, a most accurate scholar, and one of the most valuable features of his teaching was the inculcation of the importance of accuracy in thought and language. I remember that – at what must have been a considerable and continued effort to himself – he adopted the English pronunciation, because it was in use at the University, and familiarity with a better pronunciation would later have been detrimental to us. But the most distinguishing feature of his character was his conscientiousness and devotion to duty, as to which his example was a more effective lesson even more than his active teaching. Duty and accuracy were the two great notes of his instruction. I cannot, indeed, conceive a more absolutely conscientious

man, or one more profoundly impressed with the sense of duty.

Some of the stories which used to be told of him on this point might, indeed, seem to ordinary minds to border on the extravagant. I have always felt that I was most deeply indebted to him for the lessons of duty and accuracy I learnt from him, as well as for the immense pains and labours that he bestowed on my instruction. While I was at the University of Sydney he was living in the city, and I was in the habit of visiting him from time to time, being always received on the same footing of kindly and fatherly interest as – I think I may say without boasting – his favourite pupil. He was a man of strong convictions and unflinching courage; a foe to all compromise when he thought he was in the right; on the whole, a remarkable man, and his name deserves to be remembered as one of the foremost worthies of N. S. W."

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Ecclesiastical Intelligence.

THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

For the first time since the events of 1900 the General Assembly of the Free Church of Scotland met on May 23rd in its own hall on The Mound, Edinburgh. Proceedings began at noon, and at that time the area of the great hall was well filled. After the arrival of the Glasgow trains the area and Moderator's gallery were filled, and there was a considerable sprinkling in the gallery facing the Moderator. One who took pains to count the audience placed the figures at 700, and this seems a correct estimate. The retiring moderator, Rev. Murdo Macqueen, conducted the opening exercises, and preached from Jude, verse 3. The praise sung included Ps. 4: 5-12, Ps. 65: 1-4, Ps. 67. The sermon was carefully prepared and well delivered. Mr. Macqueen's voice being heard throughout the hall. In closing, he urged the importance of Jude's counsel to "contend earnestly for the faith." He had previously defined the "common salvation," and the significance of the term "faith." This faith was to be contended for by setting it forth, by prayer for its triumph, by a holy life illustrating its precepts, by daily striving to grow into conformity with it in heart and life, and by suffering for it if need be. It is to be contended for earnestly and resolutely; we are to be stirred up to greater faithfulness in duty because of the difficulties and dangers, and with full purpose of heart to strive to cleave unto the Lord. A holy fervour becomes those who contend for a holy cause. It was necessary that the apostle should so write; men are so ready to forget the duty enjoined. The sermon was the finest gospel deliverance heard from the Moderator's chair during the time of the writer. The richness of its gospel teaching was much appreciated by many with whom he conversed in the evening. The roll having been adjusted, Mr. Macqueen in a few felicitous sentences nominated as his successor the Rev. Ewen MacLeod, Oban, whom he designated the "true bishop of Argyll and the Isles." Major Greig seconded, recalling the fact that once before the Moderator's chair had been occupied by a MacLeod, and he, too, "Mr. Roderick," was single handed maintaining the Free Church cause in his district in the Isle of Skye. His moderatorship took place at the beginning of the unhappy union negotiations; Mr. Ewen MacLeod's took place at their disastrous close. Mr. MacLeod was a man of peace, of spiritual fervour – in all things a Christian gentleman. (Cheers.) The nomination having been carried by acclamation, the ex-moderators and clerks retired and introduced Mr. MacLeod, who was received by the Assembly upstanding. Having saluted the gathering, Mr. MacLeod proceeded at once with his address, which proved a masterly exposition of the present position of the Free Church and the events that led to it. He referred to the revival of religion out of which the Free Church sprung, and her maintenance he traced to the bestowal of grace from on high. Her ministers were men of outstanding stature in the knowledge of divine things, and they were supported by a body of laymen distinguished by piety and devoted zeal, and a

body of devout women, very many. This lasted for 25 to 30 years. But the enemy devised evil counsels against the Free Church. Conspicuous prosperity has not for long been the mark of any branch of the visible Church. It would appear as if thirty years was the limit during which faithfulness and spiritual zeal might be looked for. In her masterly Claim of Right and Protest the Free Church asserted the title of the Church of Scotland to the assistance and support of the State without submitting to its interference and control. Had one tithe of the energy which had been spent by the Churches in Scotland been spent in urging the Scriptural principles of these documents upon the Government, the religious condition of Scotland would have been very different today. Was it not a grave neglect of duty not to press her claim? Her constitution was opposed to Voluntaryism, yet her leaders embarked on a policy dictated more

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by stealth than by loyalty to that constitution. It was a grave departure from the principles of the Church to aim at disestablishment, while the Claim of Right was at the centre of her constitution. While one section of her leaders was thus stealthily leading the Church away from her constitutional ground and testimony, within her Colleges a movement was going forward, now known under the general term of the Higher Criticism. This is a concoction made in Germany, and it should have been left there. To change the figure, it was a Trojan horse admitted into the Free Church, and its full significance was seen in the writings of the late Professor Bruce – culminating in his posthumous work, which marks the goal of the destructive criticism. Those who adopted such views were promoted to the highest honours, while those who stood by the truth were hooted and jeered at as that hall often bore witness. Much might be endured in a Church if the Gospel were faithfully preached and its saving truths constantly vindicated in its high places. But the policy pursued for many years in the Free Church was that of shielding, and promoting to high honour, the men who seriously modified the authority of the Scripture and evacuated the Gospel. The compact between the heretical teachers and the leaders who were guiding the Church away from the constitutional ground, if not explicit, was certainly implicit. The leaven introduced in the days of Robertson Smith worked until the whole lump was leavened. The night when one who is now at the head of one of the U.F. Colleges signalled to the students in the gallery, who cheered because the truth had been overthrown, was one of the saddest ever known in that hall, and the events of August last and these succeeding months had a strange significance for those who recalled that scene, and many others like it, during the weary years of declension and spiritual decay. The appeal to the civil law as to the right of the Church to use that property for such purposes was in due time made. The attempt to crush the minority since 1900 had grieved them more than anything else. The wise woman buildeth her house, but the foolish plucketh it down with her hands. It was easy for man to forget, but God requireth that which is past. It was God in His own holy, wise, and just providence who had overturned, overturned, and overturned. Professors Smeaton and Douglas, saintly men, and eminent in their own departments of sacred learning, were practically asked to retire to make way for the rationalistic teaching. There was talk about the intentions of the donors. No one would ever prove that it was the intention of Thompson and Banchory, or Towers Clark of Wester Moffat, or the large hearted, liberal minded men who built the New College, that the seats of learning which they founded and endowed should become the refuges of German Rationalism. It was as impossible for that kind of teaching and the word of the Spirit to dwell together, as it was for the Ark of God and Dagon to be together. That was how they read the providence of 1st August, 1904. Mr. MacLeod proceeded to review the downgrade in respect of worship. It was a concession to formality in religion, to the demand for will-worship. These and other declensions in doctrine were resisted by the minority, but it was folly to expect a halt in departure from truth on the part of a “living and progressive Church.” The Declaratory Act of 1892 was a

concession to a few persons who were too weak to master the theology of the Confession. The improvement of the mercy and judgment of these later days appealed to their friends as well as to the Free Church. Let the U.F. Church, weep in true penitence, and get good by the exercise. After the close of the abortive union negotiations in 1873 the Free Church was never herself again. The later movement culminated in the disaster of 1900. The unwisdom of majorities had invariably been the cause of separation in the Scottish Church. Having briefly expounded the significance of the decision of 1st August, 1904, Mr. MacLeod read its significance in these words – Put your house in order and keep it so. The U.F. Church risked and lost all so far as legal right or title was concerned. They charged the majority with responsibility for it all. True spiritual independence could never degenerate into ultramontaniam. When civil interests are to be decided none but civil judges can dispose of the questions raised. Some men who have been in the ministry for 40 years have been shouting themselves hoarse – crying out “We want to preach John 3: 16.” Were

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they not preaching John 3: 16 before 1892 or 1900? Did nobody preach the gospel until the Declaratory Act was passed? We charge our brethren with unfaithfulness to truth; we tell them that in our opinion what they call carrying out the will of the Lord was carrying out their own will. We have retained our name; we have retained our identity, and these things are quite independent of any question of numbers. The world is not yet good enough for a creedless Church. But dishonest creed holding and creed signing cannot be defended. We do not break with the past history of our Church and country. We are in the evangelical succession, believing in an infallible Bible, which IS the Word of God. We hold by the Reformed theology. We are Calvinists but not Hyper-Calvinists. Let us arm ourselves with more patience – arise and urge to greater devotedness. Mere profession and even the strictest orthodoxy will not suffice. To the Established Church we say – in answer to their counsel that we are too narrow – that they are too broad. They are speaking of an appeal to Parliament not for greater liberty in the settlement of her ministers, in the constitution of her courts, and the erection of her parishes, but for greater laxity in adherence to her standards. These things we do not approve.

The foregoing is an imperfect summary of an admirable address in the course of which the Moderator was frequently applauded. Various business details having been adjusted, the Assembly adjourned. In the evening, the Moderator and Mrs. MacLeod held a reception in the New College, at which about 700 or 800 were present. Short addresses were delivered by Dr. Russell, of Campbelltown; Dr. Blair, of St. John's Parish; Lady Frances Balfour, Mr. MacLennan, advocate, and Mr. McCulloch, who thanked the previous speakers.

WEDNESDAY.

This was a long day. The Assembly met at 10.30, and for an hour engaged profitably in devotional exercises. These were taken part in by the Moderator and Messrs. Bannatyne and Robertson (Rayne), ministers, and Mr. James Coltart, elder, all of whom engaged in prayer; and the Moderator, Mr. Kennedy Cameron, ministers, with Mr. MacNeilage, elder, all of whom read portions of Scripture. The first business was the report of the Finance and Sustentation Fund Committees. Mr. Rounsfell Brown gave in the former, and Mr. Kennedy Cameron the latter. The nett income for the year 1904 was £7862. The nett income of the Sustentation Fund was £6598 3s. 8d. There was a decrease of about £74 in the income of the Sustentation Fund for 1904, as compared with 1903. If the Church as presently constituted, with about 200 congregations, is to have stated ministers, a sum of £32,000 per annum would be required to give the present equal dividend of £160. This means that, after including revenue from investments, a sum of more than £15,000, in addition to what is at present collected, would need to be collected by the Church. The gravity of the situation was emphasised by the Convener, Mr. McLean, Moy, and Mr. MacNeilage. Our people must be made to realise that the decision has not given the Church funds that

she may deal with as she pleases. It has given her the administration of funds designated for specific objects, and all that is designated for the Sustentation Fund amounts to an annual income of about £4500. That does not go far to support 200 ministers. It only yields £150 each to 80 ministers. A very different standard of giving must be set up in the Church than has hitherto prevailed, or the future will be dark indeed. Mr. Rounsfell Brown, Mr. Reid, Mr. Coltart, and Mr. Robertson, Wick, gave information regarding visitation of congregations made by them. Mr. Coltart urged family collections, and argued strongly in favour of systematic giving. He believed effective supervision of local congregations by corresponding members of Presbyteries would be of great service. Grants of £30 each for unordained assistants were made to Rev. Angus Galbraith, Lochalsh, and Rev. Murdo MacKenzie, Inverness. Mr. Ellis struck a true note when he reminded the Assembly that the deepening of the spiritual life of the Church would issue in an enhanced standard of giving. He quoted Matthew Henry – “A scandalous maintenance makes a scandalous ministry.” A division took place regarding nominations to the Highland Schools Endowment Trust – 19 members voted for Dr. Calder Macphail, Mr. J. D. McCulloch, and Mr. W. Rounsfell Brown, B.L. and

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24 for Messrs. McCulloch, Kennedy Cameron, and Rounsfell Brown. Mr. Kennedy Cameron absolutely refused to sit in opposition to Dr. Macphail, and Mr. Bannatyne's name was substituted. A petition from Kinlochewe for the appointment of Mr. John Watson, Tomatin, as an ordained missionary over that congregation, was remitted to a small committee, with Mr. Kennedy Cameron, convener, to report to the August Commission.

The business at the evening sederent was the Report of the Committee on Public Questions. It was submitted by Mr. MacNeilage as vice-convener, and will be published next month.

Mr. McKenzie, Inverness, moved the deliverance in a very eloquent and forcible address. He referred to the decay of family worship, and the necessity for reviving the exercise, maintaining that it was the most important ordinance apart from the Gospel itself. It was the Gospel in the home. Men had better neglect other meetings than neglect the hour of family worship. One had said that it was in the family conversions should take place – and those who were converted should come to the Church for instruction and worship. With them in the North he feared there was a relaxed formula in respect of responsibility for baptismal vows. The Lord's Day was not getting its own place. The Sabbath came from Eden. Did they observe the Sabbath in their own homes as it ought to be observed? Large farmers seemed to estimate a servant's value by his attention to his bullocks, and not by his attendance on the means of grace. It had been said by a great Romish ecclesiastic, “If the Scots are to be got back to Rome, you must destroy the Scottish Sabbath.” Abolish the Sabbath, and religion is gone in Scotland. Mr. McKenzie concluded a powerful address by an affecting reference to the proposal that the virgin birth of the Son of God should be made an open question in the Church of England. He expressed profound regret that the name of Dr. Cunningham Geikie should have been found among those desirous of such a change in the doctrinal attitude of that Church.

Mr. Dugald Cameron, Dumbarton, seconded the deliverance in a short appropriate address. The report was marked by sturdy common sense. The truths it advocated were not popular, but they were true.

The General Assembly having adopted the report, passed to the special work connected with the celebration of the quater-centenary of the birth of John Knox. This was under the care of Mr. Rounsfell Brown, who briefly introduced the subject. Mr. Bannatyne was the first speaker, his topic being, “Why the Free Church should celebrate this event.” In an admirable historical review, the phases of the Reformer's public career bearing on the maintenance of scriptural worship and a sound creed were emphasised. The publication of McCrie's “Life of Knox” did much to bring about the movement which culminated in the disruption of 1843. He was followed by Dr. Hay Fleming, who delivered a

beautiful address on Knox's contributions to our national character. and strength. Dr. Kerr, of the R.P. Church, Glasgow, came next with a vigorous address on Knox and the principle of a National Establishment of Religion. It takes sound theology, said the doctor, to bring about a sound political policy. Professor Alexander dealt with Knox's contributions to the various problems in our national life. The problems of Poverty, of Education, of Constitutional Liberty, of a sound Biblical Creed. Knox had the most profound religious convictions. He was a man of faith and prayer. The speakers having been thanked, and a motion commending Knox's work carried unanimously, the Assembly passed to the private Conference dealing with the present condition of the Church in respect of its legal rights. Brethren from all parts of the country took part in the Conference, which was addressed at length by Mr. Simpson, law agent.

THURSDAY.

The agenda for today was very full, and much business was put through. Congratulatory letters were read from the Free Presbyterian Churches in New South Wales, Victoria, and South Australia. The Home Mission Committee Report was submitted by Mr. Bannatyne, and the deliverance moved and seconded.

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HOME MISSION COMMITTEE

The funds for the year 1904 stand as follows: –

Debit Balance at 1st Jan., 1904	...	...	...	...	£37 14 8
Disbursed during 1904	...	...	...	...	£271 7 6
					£309 2 2
Received during 1904	...	...	...	...	£133 6 7
Balance at 31st December, 1904	...	...	...	...	£175 15 7

The usual summer arrangements were made in 1904. For the ensuing season arrangements have been made on similar lines.

In the finding re-appointing the Committee, the Assembly last year took the opportunity of urging on ministers and office-bearers the great importance of taking advantage of every opportunity to extend aggressive efforts among the lapsed and home heathen. The Committee have the gratification of reporting that this appeal has evidently not been disregarded. The number of applications for assistance in direct Home Mission work has this year considerably increased. No doubt as the Church gets more settled, and congregational organisations fully established, such efforts will be greatly extended. Indeed, when we consider that the Church has been engaged in a desperate struggle to maintain its existence and vindicate its rights for nearly half a decade, the readiness shown in various quarters to undertake aggressive work evidences an encouraging amount of the Home Mission spirit in our midst; which, if fostered, instead of being depressed by the means necessary for its exercise being withdrawn, may confidently be expected to make zealous activity in this department a distinguishing feature of our Church.

Grants have been made for Home Mission Work under the supervision of the Kirk Session of the following congregations: –

Edinburgh – Buccleuch – Greyfriars	...	...	...	...	£50 0 0
Glasgow – Coatbridge, Hamilton, Burbank, and Blantyre	...	...	...	...	60 0 0
Coatbridge – Airdrie and Chryston	...	...	...	...	100 0 0
Hope Street – Plantation	...	...	...	...	50 0 0
Do. Springburn	...	...	...	...	50 0 0
Duke Street – Gorbals and Kingston	...	...	...	...	50 0 0
Do. Bridgeton and Parkhead	...	...	...	...	50 0 0
Milton, Cowaddens	...	...	...	...	50 0 0
Oban	...	...	...	...	50 0 0



A grant was also made to the Navy Mission at Culter Water Head of £20. The usual grant of £10 was made to Rothesay.

The Committee in the course of the year were called upon to make appointments in connection with the resuscitation of Free Church congregations in different parts of the country. This last is a part of the Church's work that is of special urgency at the present time, and the best methods for its systematic prosecution and the consolidation of congregations newly organised are matters which the Committee would respectfully suggest ought to receive careful consideration by the Assembly. As the Church Extension as well as the Home Mission Committee, they have endeavoured to meet the various claims made upon them, but it is eminently desirable that the Assembly should take steps for the appointment of a special agency or otherwise for full and prompt advantage being taken of every opening of this kind.

The committee, in closing, have to record with deep regret the death of Mr. J. Lees Moffat, one of their agents, who had been employed on a special mission to Cromarty. His piety, tact, wisdom, and unwearied labours were eminently for the benefit of the Church, and his loss would lead them the more earnestly to impress on the members of the Church the need of abounding prayer that a richer blessing may rest on the efforts of those who remain, and that the Lord Himself would send forth labourers into His harvest.

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In seconding, Mr. Ellis made some pithy remarks in his own effective style. We are not sure that many will be found among the non-church going in our cities, who are so because of the absence of gospel preaching from the pulpits near to their hand. At the same time there is point in Mr. Ellis' contention that home heathen is not a happy or apt phrase. The Publications Committee gave in a short report, which was submitted by Rev. John Macleod, Duke Street, Glasgow, and supported by Messrs. James Coltart and Robert Reid, who have taken a firm grip of the work of this Committee, and are looking sharply after the business details of the "Monthly Record." Reference was made in the report to other literature published by the Church, which ought to be in the hands of the people.

#### THE FOREIGN MISSION.

Report was submitted by Rev. Roderick Finlayson, convener, and spoken to by Mr. Rounsfell Brown, vice-convener, and Rev. Henry Carmichael, Coatbridge. The report contained points of unusual interest. The Church will continue to co-operate with the Original Secession Church in carrying on work at Seoni, and the General Assembly set apart Miss Elizabeth MacLeod, daughter of the moderator, to be the representative of the Free Church in the Seoni Mission taking part in the work there. The Assembly also set apart Rev. Gilbert Dick, M.A. to work in the same field for a year under Rev. John McNeel, and thereafter, if so advised, to begin an independent mission in the same district of India for the Free Church. Addresses bearing on the Seoni mission, and on work in India generally, were delivered by Rev. George Anderson, of the Original Secession Church, and Professor Alexander. Mr. Coltart and Mr. Reid expressed their deep regret at finding so much sympathy with the teachers of the U.F. Church avowed in the Original Secession Synod, and indicated their approval of the founding of a Free Church mission independent of others. Mr. MacNeilage trusted there would be no resiling from our co-operation with the O.S. Church. Professor Spence and Mr. Smellie were not the Secession Church. Mr. Coltart further expressed a high opinion regarding Mr. Dick's qualifications as a preacher. Mr. Rounsfell Brown introduced Miss MacLeod and Mr. Dick, who were suitably addressed by the Moderator, and commended in prayer led by Mr. McAlister.

The important work of the Committee on Training of the Ministry was submitted by Mr. McAlister. The report gave details of the work of the New College during the past winter, and asked the Assembly to sanction the appointment of Rev. J. D. McCulloch as Principal, Rev. C. A.

Bannatyne, M.A., as Professor of Church History and Church Principles; and Rev. Robert Moore, B.D., Auaghlonge, Rathfriland, Ireland, presently Hebrew tutor in the College, as Professor of Hebrew and Hebrew Exegesis, with Dr. Hay Fleming as Lecturer on Post-Reformation Church History. The report also contained an expression of thanks to the brethren from other churches who had taught classes during the past winter – Professor Morton, of the U.O.S. Church; Rev. James Kerr, D.D., of the R.P. Church; Rev. John Urquhart; and Rev. Mr. Hamilton, who had acted as Hebrew tutor. The approval was moved by Mr. MacNeilage, who urged the importance of instructing the students in the theology of Boston's "Fourfold State" and William Guthrie's "Trial of a Saving Interest in Christ." He trusted that students who did not know experimentally and were not prepared to teach that theology would not seek an entrance into the ministry of the Free Church. Such are not wanted here. Rev. W. C. B. Munro, Olrig, seconded in an interesting address, and remarks were made by Revs. Murdo McKenzie, Norman Campbell, Wm. McKinnon, and others. Some hesitancy was shown in acquiescing in the appointment of Mr. Moore on such short notice; but after explanations had been given the recommendations of the Committee were unanimously agreed to. Mr. McCulloch, Mr. Bannatyne, and Mr. Moore having been called in, and being informed by the Moderator of the decision of the Assembly, intimated their acceptance of office, and were commended to God in prayer, led by Mr. Murdo McKenzie. The steps thus taken are of the utmost importance for the Church. The New College at the opening in November next will have a well equipped staff – consisting of Principal McCulloch and

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Professors Bannatyne, Alexander, and Moore, with Dr. Hay Fleming as lecturer in the department which he has made peculiarly his own.

Certain overtures were next considered bearing on anxieties felt regarding the teaching in Dr. Alexander's book on "Demonic Possession." These were spoken to by Rev. Messrs. Galbraith, McKinnon, Macqueen, and others, but as Mr. McAlister had intimated at an earlier stage that the book had been withdrawn altogether, the overtures were departed from. Mr. Murdo McKenzie made a sharp criticism of the book, which he had read, although he said he had not bought it, believing that books savouring of the Higher Criticism were very bad investments. He did not think the book deserved the time which Dr. Alexander must have spent in its composition. Another overture from the Dingwall Presbytery asking the Assembly to reaffirm the faithfulness of the Church to God's Word was supported by Mr. Munro, Ferintosh, and in answer to its prayer the Assembly recorded its sympathy with the object in view, and resolved to publish the Moderator's opening address as a manifesto of the Church at this juncture. In doing this. Mr. Kennedy Cameron said, they would be following the precedent of the Assembly of 1843, when it issued the address of Dr. Chalmers as its manifesto and popular vindication.

A petition from Rosehall congregation was remitted to the Sustentation Fund Committee, and urgency granted to that congregation in connection with the call of a minister. The Assembly sustained the appeal of the Presbytery of Edinburgh against the action of the Presbytery of Inverness in refusing to put the call from St. Columba, Edinburgh, into the hands of Mr. McLean, Moy.

At the evening sederent, what many will regard as the most important business of the Assembly was transacted. Professor Bannatyne submitted the following Report on behalf of the Special Committee on the Repeal of the Declaratory Act, etc: –

#### COMMITTEE ON DECLARATORY ACT, DEACONS' FORMULA, AND PUBLIC WORSHIP.



This Committee was appointed by the Assembly of 1903 to deal with the above. They reported to last Assembly that progress had been made, but sought power to carry through to a satisfactory issue the matters remitted to them. That Assembly thereupon reappointed the Committee, "with instructions to exhaust their remit."

#### THE DECLARATORY ACT.

The Committee beg now to submit the following overture and proposed Recissory Act, which has been approved by the law agents of the Church, and, if the Assembly approve thereof, they recommend that it be passed as an Interim Act, as well as sent down to Presbyteries under the Barrier Act: –

Whereas this Church adheres, as she has always adhered, to her subordinate standards in terms of the Act, 1846, anent questions and formula. Whereas an Act entitled "Act anent Confessions of Faith," passed by the General Assembly of 1892, on the 26th day of May of that year, in face of protests and dissents on the part of ministers and elders faithfully adhering to the constitution of this Church, and commonly known as the Declaratory Act, made certain declarations as to the sense in which this Church held and taught the doctrine set forth in her subordinate standards, and the relation of the Church to these standards; and whereas it is necessary to remove all dubiety as to the relation of the Church to these subordinate standards.

Therefore the General Assembly, with consent of Presbyteries, hereby rescind and annul the said Declaratory Act of 1892, and all Acts and resolutions involving approval thereof.

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#### FORMULA FOR DEACONS.

The Committee, having considered this formula, have prepared the following overture, which they recommend the Assembly to pass as an Interim Act, and to send down to Presbyteries under the Barrier Act: –

Whereas the General Assembly did pass in 1884, with consent of Presbyteries, an Act entitled "Act anent the Subscription of Formula by Deacons," whereby deacons are relieved of subscription to the Confession of Faith.

Whereas the same Act was passed in face of protests and dissents by a faithful minority.

And whereas it is most desirable that all office-bearers in this Church should subscribe to the Confession of Faith.

The General Assembly, with consent of Presbyteries, repeal said Act of 1884, and revert to the former practice of this Church.

#### PUBLIC WORSHIP.

The Committee having considered the overtures remitted to them regarding Public Worship, and having studied in detail the history of the movement in the Scottish Church for liberty to use uninspired hymns and instrumental music in the services of the sanctuary, recommend the General Assembly –

I. To recall resolutions of dates June 3, 1872; May 27, 1881; May 26, 1896; May 24, 1897; and to repeal Act of Assembly of date 31st May, 1883, entitled – VII. Act anent Instrumental Music (No. 4 of Class II.)

II. To reaffirm the Disruption position of 1843 in respect of doctrine, worship, discipline, and government, and to enjoin all their congregations to adhere to Purity of worship, as that was understood and practised at that period, and so secure that the present practice of the Church be in accord with the terms of the formula of 1846 – "presently practised in this Church."

The General Assembly, on the motion of the Professor, seconded by Major Greig, adopted these findings, Mr. Hay Thorburn dissenting from the third. Further, on the motion of Principal McCulloch, seconded by Mr. Galbraith, the finding on the Declaratory Act was passed as an Act of Assembly ad

interim, the Declaratory Act being thus made a dead letter then and there. The same was done on the motion of Mr. Macrae, Knockbain, seconded by Mr. MacDonald, Raasay, with Repeal of the New Formula for Deacons, and, finally, on the motion of Mr. MacNeilage, seconded by Mr. McLean, Moy, the resolutions authorising the use of the three successive hymn books – the Hymnal, the Free Church Hymnal, and the Church Hymnary – were recalled, the sanction to use any of these withdrawn, and the practice of the Church at the Disruption in respect of praise alone declared to be lawful in the Free Church. The Act of 1883 authorising the use of instrumental music in public worship was repealed.

The Report of the Law and Advisory Committee was submitted, and its adoption moved by Principal McCulloch, seconded by Mr. Thorburn. It was agreed to enlarge the Committee, which was reappointed with powers. Mr. Rounsfell Brown retired from the Committee some months ago, on being appointed to assist professionally in connection with the legal work of the Church.

The Claim of Right Committee Report was submitted by Professor Bannatyne, and unanimously adopted, it is in these terms: –

#### CLAIM OF RIGHT COMMITTEE.

This Committee during the past year have duly endeavoured to advance the interests they were appointed to watch over. They procured 2500 copies of the Claim of Right and other Disruption documents. These they resolved should be distributed among congregations, and in doing so they entertained the hope that teachers of Bible classes might be led to make use of selected portions to elicit the interest of their pupils in the history, and to instruct them in the principles of the Church. They also called special attention to the annual sermon on Free Church principles appointed by the General

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Assembly. But what has mainly pressed itself on their consideration is the question as to the advisableness of the formal presentation to the ruling powers of the Church's Claim of Right. The fact that, for the first time since the Disruption, legislation bearing directly on the Free Church has been proposed by the responsible Government raises this question to a position of immediate urgency. It would be a startling anomaly if the British Parliament, having at the Disruption refused our righteous claim in the interests of Erastianism, should now interfere to alienate for behoof of Voluntarism ecclesiastical property which the Supreme Judicial Tribunal has declared to belong to the Free Church as the true representative of that Church which at the Disruption took as its distinctive position opposition to Erastianism on the one hand, and to Voluntarism on the other. In these circumstances would it not be well to remind our rulers that we still adhered to that claim which, rejected on earth, had been appealed by our fathers to heaven in the touching words with which it closes?

But the matter is not free from difficulty. It is impossible to ignore, among the signs of the times, a readiness in certain quarters to desiderate concession, apparently in the direction of spiritual independence, with the obvious expectation that thereby ecclesiastical courts would be free to resile from or revolutionise the creed of worship of the Church and defy effective challenge. With Romanising forces and Latitudinarianism exerting their present enormous influence in this country, the possession by ecclesiastics of such immunity would be ominous indeed. But the searching scrutiny to which Free Church standards have been subjected in the courts of law has demonstrated that such spurious spiritual independence is not that of the Church of 1843. The documents of that period found on the Confession and its inviolability, as secured by the Revolution Settlement and the Treaty of Union. Any bona fide concession in their favour could not be perverted into a plea for relaxing the securities cast around our Scottish Presbyterianism or British Protestantism.

At such a crisis as the present it is eminently desirable that the attention of Free Churchmen should be directed to the light thrown on their path by the action of the late Dr. Begg and other leading representatives of the Constitutional party in the presentation of the Claim of Right, and their

vindication thereof when it was called in question in the Assembly of 1878; and also to the guidance afforded by the Pamphlet published by the late Dr. Kennedy, Dingwall, in 1882, on the Disestablishment movement. The appeal which, towards the close, he addresses to the Free Church Highlanders is very instructive: – “You, as Free Churchmen, form nine tenths of the population in the Northern Highlands. To you therefore belong the endowments for the support of religious teaching according to the Confession of Faith, of which for a season you were deprived by pressure brought unrighteously to bear on your conscience. To you it belongs to enjoy the benefits of these unfettered by any conditions to which, as Free Churchmen, you cannot accede. Our rulers are merely trustees of the national funds, in order to administer them for your benefit. You, more than others, require the endowments. Demand, therefore, firmly and unitedly, what your Church is bound to strive by all lawful means to obtain. This is consistent Free Church action.” Earlier in the same pamphlet he declares that the Free Church “in terms of the authoritative declarations of her distinctive testimony, is bound to continue – (1) to assert the right and duty of the civil magistrate to maintain and support an establishment of religion in accordance with God's Word; (2) highly to value the benefit of such an establishment; (3) to pray for the restoration of that benefit to Scotland; and (4) to strive by all lawful means to secure this boon;” and hesitates not to say of the Church – “Her first dereliction of duty was not presenting for so many years her Claim of Right to the Government.”

The Free Church, sifted by recent trying experiences, is now standing united and solid on the ground of the principles of 1843. Had the Claim of Right been from time to time pressed upon the Legislature during the last sixty years, even though refused, such action on the part of the Church would have effectually prevented the aberrations which have produced so much disaster. Nor does the bless-

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ing of heaven seem to own in any special manner those who, while retaining their principles, do so as a miser his treasures. If, untaught by the bitter results, we repeat former errors, we cannot be surprised if we reap a similar harvest. The Committee therefore not without a deep sense of responsibility, would respectfully ask the Assembly to consider whether the attitude of the governing power towards the affairs of the Church does not require that we represent and press our Church's claim, and whether the present opportunity is not of so clamant a character that, if neglected, in the holy providence of God it may well prove our last.

The General Interests Committee having reported, the Assembly adjourned at a late hour.

FRIDAY.

The last day of the Assembly having arrived, the attendance was much less than on the previous days, many of the brethren and friends having gone home. The first business – and the principal business – was the Report on the Highlands and Islands, which was submitted by Principal McCulloch and supported by Mr. McLean, Moy, and Mr. MacNeilage. Space being exhausted, we must reserve publication until next month. A pleasing incident occurred almost immediately after this business was over. A card was handed to Mr. MacNeilage intimating a donation of £5 to the funds from two ladies in the audience. Principal McCulloch expressed gratitude to the kind friends for their prompt response to the appeal made. A great amount of necessary routine business having been disposed of, the Ladies' Hospitality Committee were thanked for their kind services, and the Moderator proceeded with his closing address, “On preaching to the Times.” Thereafter he engaged in prayer, and the Assembly having sung “Pray that Jerusalem,” the Free Church General Assembly of 1905 came to an end.

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PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

The Supreme Court of this Church met in April in St. George's Free Church, Castlereagh Street. The retiring Moderator, the Rev. S. P. Stewart, of Tinonee, preached an excellent sermon from Ps. 84: 11, – “How amiable are Thy tabernacles, O Lord of Hosts,” and after constituting the synod, nominated as his successor, the Rev. W. McDonald, minister of St. George's Church. Mr. McDonald, in taking the chair, returned thanks for the honor conferred upon him, which he considered greater than the honour connected with the office in a larger but less Scriptural denomination, for the Presbyterian Church of Eastern Australia held the verbal inspiration and infallibility of the Bible, which placed it on the Rock of eternal Truth. Their church had come into existence in 1846 by separating from the Synod of Australia, and adopting the standards and formula of the Free Church of Scotland, the latter recognising, the Australian Free Church in the following deliverance agreed upon by the General Assembly in 1847: – “The General Assembly sympathies with the faithful brethren in Australia, who, surrounded by so many difficulties, have declared their determination to adhere to the principles of the Free Church; and they instruct their committee (colonial) to take the interests of this colony into their special consideration, and make the best provision which circumstances may permit for meeting their spiritual wants.” The Free Church in this State had, the Moderator remarked, held the constitution and distinctive principles of the historic Church of Scotland intact since 1846: – they had endeavoured to carry out the Divine injunction – “Meddle not with those that are given to change.”

The decision of the House of Lords, in August last year was briefly referred to, viz. – “That the said United Free Church of Scotland has no right, title, or interest in any of the said land, property, or funds; and that the pursuers and those adhering to and lawfully associated with them conform to the constitution of the Free Church of Scotland, and are entitled to have the whole of the said lands, property and funds applied according to the terms of the trusts, upon which they are respectfully held

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for behoof of themselves and those so adhering to and associated with them and their successors, as constituting the true and lawful Free Church of Scotland.”

The Moderator added that the fraternal relation existing between the Australian Free Church and the Scottish Church prior to 1865, when Dr. Chalmers and other disruption fathers loyally stood by the constitution of the Church, was now happily, in God's providence, renewed with the result that New College, Edinburgh, as he learned from correspondence he had with Principal Alexander and the committee for the training of ministers, was now at our back for the training of young men for the work of the Colonial Church, on condition that the young men sent home held Free Church principles. The Moderator read the following extract from an open letter addressed by the Rev. Dr. Kerr, Glasgow, to the Prime Minister of Great Britain: – “But the most momentous of all the aspects of this perplexing situation would be that such Parliamentary action would constitute a national endowment of an anti-Biblical and rationalistic system in a Scottish Church; and that, too, out of the spoils of the Orthodox Free Church of Scotland. It is now so notorious as not to need demonstration that the United Free Church is rapidly on the down grade to Unitarianism. He expressed a hope that the sixtieth anniversary of the formation of the Church in New South Wales would be celebrated by a deputation from the Home Free Church to the Australian Commonwealth next year. Their duty was to go forward trusting to the presence and grace of the Divine Head and Leader, and he felt assured they would be successful in perpetuating and enlarging the Church, and in bringing souls to the feet of the glorious Redeemer.

The report of the committee on correspondence with other Churches was given in by the Convener, the Committee was re-appointed, and the following deliverance agreed to: – “The Synod rejoices to learn that the Free Church of Scotland, now in the good providence of God, separated from the innovating and rationalistic majority, who four years ago joined the United Presbyterian Church,

forming a distinct denomination called the United Free Church, is prepared to undertake the training of students in New College, Edinburgh, on condition that they hold Free Church principles; and the Synod hopes it will be able at no distant date to take advantage of this privilege by sending God fearing young men to the Old Country to receive a literary and theological training to qualify them to become able ministers of the New Testament.

The McIntyre Ministerial Supplementary Fund. It was resolved that the interest accruing on this bequest be divided in terms of the will as follows: St. George's Church, £50; Rev. W. Grant, £40; Rev. S. P. Stewart, £40; Rev. D. McInnes, £80; Rev. W. Archibald, £15. Resolved: That collections be made in the different congregations for the following Funds – (1) Widows and Orphans; (2) Foreign Missions; (3) Church Extension; (4) Synod Fund. Resolved: That the first Sabbath in September be appointed as a day of humiliation and prayer.

On the motion of the Rev. W. Grant, seconded by the Rev. S. P. Stewart, it was resolved that the sum of £16 be paid to the Rev. W. Archibald from the amount of £40, arising as interest from the £1000 bequest of Mrs. William McIntyre, and that the remaining £24 be divided equally among the four ministers, Revs. D. McInnes, W. Grant, S. P. Stewart, and W. McDonald.

On the motion of the Rev. S. P. Stewart, seconded by the Rev. W. Grant, it was agreed: "That in the opinion of the Synod it will be to the advantage of Mr. Ramsay, Divinity Student, to avail himself of opportunity for preparation for the ministry within this State for the next twelve months."

The Session lasted for about a week, considerable business being done in regard to property, financial, and other matters pertaining to the prosperity of the Church.

At the close, interesting and stimulating addresses were given on religion and morals, and a committee appointed to draft a pastoral letter to be read in the pulpits of the various congregations. The proceedings were closed by the Moderator, and the singing of part of the 122nd Psalm by the members.

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SYDNEY. – The Sacrament of the Lord's Supper was dispensed on Sabbath, 9th April, in St. George's Free Church. The Rev. S. P. Stewart, Moderator of the Synod, preached the action sermon from 2 Cor. 8: 9, – "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." The tables were fenced by the pastor from 1 Cor. 11: 28, – "But let a man examine himself," etc., who also gave the pre-communion address from Rev. 1: 5, 6, – "Unto Him that loved us and washed us from our sins in His own blood" etc. The post-communion address was given by the Rev. W. Grant from the words, "Behold the Lamb of God Who taketh away the sin of the world." This address was very pathetic, and made a deep impression on the hearers. The following is a short synopsis of it: – "How can we behold the Lamb of God? We may with the eye of faith. Have ye not been impressed by a look? Before I left a former home I called to see a man for the last time who lay on his deathbed. I do not remember a word that was spoken at that time – but the look, the solemn look, the long look, it was a look that covered me all over. No words could be so expressive. The look was photographed on my memory, and I cannot forget it. Jesus is impressed by the look of faith – Turn away thine eyes from me, for they have overcome me. (Song. 6: 5.) You may behold the Saviour with the eye of love. You go to see a friend – you knock at the door – the welcome, the smile, the cheery voice that meet your eye and ear, and the warm hand-shake, you feel the power of love you enter joyfully. The Saviour enters gladly the soul that loves Him Rev. 3: 20. We may behold the Lamb of God with the eye of hope. Hope has a far seeing eye. The sky may be overcast, the storm coming, the days lonely and the nights lonelier. But hope sees beyond and above all, rises and soars to God's own calm, escapes from windy storm and tempest, finds refuge in the Son of God. What should we look to Jesus for? Should look to Jesus for pardon, for the Holy Spirit, for guidance, for protection and

strength and comfort – should follow Him. You look every day, all days, dark days, and darker nights, and you must be blessed – your end shall be like Christ's end, your victory like His victory.

The Rev. D. McInnes preached in the evening from John 8: 12, "I am the Light of the world," etc. The attendance was good, and all the services were felt to be refreshing.

TINONEE, MANNING RIVER. – The Sacrament of the Lord's Supper was dispensed in this charge on 21st May. Preparatory services were held on Thursday and Friday. The Rev. S. P. Stewart, preaching on Thursday from Ps. 115: 12, "The Lord hath been mindful of us, He will bless us." The Rev. W. McDonald, of St. George's Church, Sydney, preached on Friday, Sabbath, and Monday, from Matthew 9: 9, "Follow Me;" Colossians 2: 9, "For in Him dwelleth all the fullness of the Godhead bodily" (action sermon); Rom. 13: 11, "For now is our salvation nearer than when we believed" (thanksgiving service). The pastor gave the pre-communion address from 1 Cor. 11: 24, "This do in remembrance of Me;" and the visiting minister the post-communion address from Song. 5: 16, "This is my friend." The preparatory and thanksgiving services were well attended. On Sabbath the church was crowded by friends, who had come from far and near, some being present from the Hastings River, 60 miles from the Manning. The friends of the Free Church will be glad to hear that the manse at Tinonee has been recently thoroughly repaired and partly re-constructed at a cost of about £200. The visiting minister's services came to a close on Tuesday, by giving a lecture in the Wingham Free Church (which was full), on the Disruption of the Church of Scotland in 1843. He traced the history of the Free Church in Scotland and New South Wales, from that eventful period to the formation of the Presbyterian Church of Australia in 1901, which the Presbyterian Church of Eastern Australia refused to join on the ground of the unscriptural forms of worship, and latitudinarian doctrines of the former.

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### RAYMOND TERRACE – JOHN KNOX COMMEMORATION,

A meeting to celebrate the Quater-Centenary of the birth of the great Scotch Reformer, was held in connection with the local Presbyterian congregation last Tuesday evening. There was a good attendance.

Rev. W. N. Wilson presided, and in the course of his remarks said, as they intended to place a life of John Knox in each family, it would not be necessary to dwell at length upon the life of the reformer, and he thought it would be more pleasing to John Knox himself if they said little about himself and much regarding the great principles he loved. Many erroneous notions were afloat regarding Presbyterianism, but it was a principle requiring them to be scriptural in worship, doctrine, and government, and was the religion of those who could not tolerate any practice or doctrine in the church, that was without warrant within the two covers of the Bible, and those that departed from that position were not Presbyterians even though they held the name. One great lack in the reading of today is the neglecting to read biographies of good men and women. We are commanded to follow those who through faith and patience inherit the promises, and if we would do thus we must read about them. The good men of the past studied the Bible and the lives of the good, and thus made them strong men, who, by the blessing of God, have made our nation great, and the home of liberty. As Presbyterians they were proud of John Knox, for of the many remarkable men Scotland has produced he was the bravest and the most distinguished.

Rev. W. McDonald, Moderator of the Presbyterian Church of Eastern Australia, gave an instructive lecture upon the Disruption of 1843. He dwelt at length upon the causes that led up to it,

and the ten years of controversy that preceded it, and touchingly pictured the grand spectacle produced by more than 400 ministers voluntarily surrendering their stipends, manses, and churches rather than part with spiritual independence, and the profound impression the great sacrifice made upon Scotland. The lecturer also gave an outline of the history of Presbyterianism in Australia, and, referring to the Raymond Terrace congregation, said he was glad to find them mentally and physically vigorous, and he hoped spiritually vigorous also; and said they had been highly favoured in having had for former pastors such men as the cultured William McIntyre the saintly J. McCulloch, the scholarly P. McPherson, and their late pastor J. S. McPherson, whose exceptional ability was known to all.

Appropriate Psalms were sung, and books dealing with the reformation period were presented to the children. The chairman intimated that copies of the life of John Knox had been ordered, and that as soon as they arrived one copy would be placed in each family connected with the congregation, with the hope that the study of the life of the reformer might stimulate them to noble deeds.

On the motion of Mr. S. McQueen, seconded by Mr. Anderson, a cordial vote of thanks was accorded to Rev. W. McDonald, and the chairman was instructed to express the thanks of the congregation to Rev. E. La Barte for granting them the use of the schoolroom for their meeting.

—“Gloucester Examiner,” Friday, July 14, 1905.

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#### NEW CHURCH AT RAYMOND TERRACE.

We learn that the Free Church friends at Raymond Terrace have accepted tenders for the erection of a new church which will cost, including seating, £218. They have on hand, through the energy, zeal, and liberality of the friends, £170 12s 6d, which leaves a deficiency of about £49. This small amount will be entirely extinguished, we hope, before the church is opened. The following is a list of the subscribers: — William Ferguson, £5; Annie Clark, £1 1s; S. McQueen, £10; A. McDonald, £10; M. McDonald, £2; Annie McDonald, £2; John Cromarty, £3 3s; S. McQueen, jnr., £5; Wm. J. Williams, £5; John Calman, £10; R. R. Adam, jnr, 10s; Percy Clark. £1; G. Robinson, £6 6s; D. McQueen, £7 10s; P. Campbell, £5 5s; M. Mathias, £1; Arch. Campbell, 10s; James Anderson,

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£2 2s; M. Campbell, 10s; J. Dunn, £1 2s; W. Cunningham, £1; J. McQueen, £1; R. R. Adam, senr., 5s; L. McQueen. £1; M. Adam, 6s; A. Adam, 5s; Neil McLean, senr., £10; Mrs. H. McLean, £2 3s; Lachlan McLean, £1 1s; Alex. McLean, £3 3s; John McLean, £1 1s; Allan McLean, £2 2s; Catherine McLean. £1 1s; Mary Ann McLean, 10s 6d; Flora McLean. 10s 6d; George Matthewson, £2 2s; John Matthewson, £2 2s; H. Matthewson, £1 1s; Miss E. Matthewson, 10s 6d; Miss I. O. McLennan, 10s 6d; Miss I. McKenzie, 10s 6d; John McKenzie, £1 1s; Mrs. J. McKenzie, 10s 6d; Laura McKenzie, 10s 6d; J. W. Wills, £1 1s; Miss A. M. Cameron, 10s 6d; Mrs. A. Maher, 10s 6d; Rev. W. N. Wilson, £2 2s; Magnus Cromarty, £3; Mrs. M. Cromarty, £1; Wm. Cromarty, 10s; John Sandeman, 5s; Annie Sandeman, £1 1s; Wm. Sandeman, 5s; D. Cromarty, £1; C. Sandeman, 5s; Neil McLean, jnr., 5s; Dr. Bennett (Morpeth), 10s 6d; Dr. Meredith (Raymond Terrace), £1 1s; Dr. Bowker (Newcastle), 10s; W. H. Sproull (Newcastle), 5s; J. Gilbert (Newcastle), 10s; Messrs. Winn and Co. (Newcastle), £1 1s; W. Scott (Newcastle), £3 3s; T. Garrett (Newcastle), £1; Messrs. Lee and Co. (Newcastle), 5s; Mr. Pike (Newcastle), 2s 6d; J. Dennett (Raymond Terrace), 2s 6d; E. A. Harwood (Raymond Terrace), 2s 6d; C. Rowthorn, 2s 6d; Markey Bros., 3s 6d; H. Smith, 3s 6d; W. Bishop. 2s 6d; C. Boots. 2s 6d; W. Hassard, 2s; J. Richardson, 5s; Hugh Elkin, £1 1s; Arch. McPherson, 6s; H. Finlay, 5s; Mrs. E. Maher, 5s; S. White, 5s; W. Moxey, 10s 6d; H. Moxey, 5s; Mrs. Moxey, senr., 10s; Mrs. W. Russel, 5s; Mrs. Gillespie, 10s; J. Sansom, 5s; Geo. Moxey, 10s; Mr. J. Buyers (Queensland), £6; W. J. Laughton, £2

2s; Robt. McKenzie, £2 3s; Mrs. McIntyre, £1 1s; James Cromarty, 10s; J. A. McIntosh, £1 1s; R. A. McKenzie, 10s; G. S. S. Hill, 10s; W. Brown, 10s; W. Threlfo, 5s; J. Keene, £1 1s; G. H. Pepper, 10s; Adherent, J. Holwell, 10s; Sale of Old Church, £17 15s; Total, £170 12s 6d.

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TRUSTEES. — The following trustees have been elected and duly registered: —

(1) St. George's Church, Castlereagh Street: Revs. S. P. Stewart, William Archibold, William McDonald, Messrs. James Brand, James Watson, James Stewart, James Robinson, and Alexander Murray.

(2) The Free Church Manse at Aberdeen: Rev. William Grant, Messrs. Kenneth McLeod, Kenneth McKenzie, David Munro McKenzie, Murdo McLeod, and M. McLeod.

(3) The Church and Manse at Maclean: Messrs. Duncan Nicolson, Duncan Anderson, Murdoch McKinnon, James Ross, Alexander Campbell, Roderick McDonald, Allan Cameron.

The Titles Committee is most anxious to have all the Free Church properties in the State secured by the appointment and registration of Trustees, who will be loyal to the Church.

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#### “The Best Books in Christendom.”

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#### FREE CHURCH CRISIS.

(“Christian Banner,” Ireland.)

The General Assembly has said its say on the Scottish Church crisis case — with what fairness, dignity and discretion history will record. If the action of the majority had originated in an organized conspiracy to suppress freedom of speech and to carry a vote by methods, whether fair or unfair, they could not possibly have adopted a more successful or a more cunningly devised plan of procedure. It is painful to contrast the fairness and freedom exhibited at many of our secular meetings with the occasional despotism of a majority in a Court constituted in the name and under the

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eye of the Prince of Peace. Neither time nor space will permit description of the rowdy intolerance which would have done discredit to any company of fairly respectable citizens, but how much worse in ministers of the Gospel who take it upon them to lecture the laity on Christian bearing and the ordinary courtesies of life. There are victories that are defeats, and triumphs that are the veriest humiliations. It bodes ill for a church when the policy of its leaders suggests, even if it does not actually display, blind unreasoning partisanship. Public decency and Christian charity demand a course of action upon the part of ministers that should be transparently honest, straightforward, and above suspicion. Enough, however, regarding a painful episode upon which no one who loves his Church can look back but with feelings of sorrow, humiliation, and shame.

The issue on which the Assembly decided was, in brief: Whether sympathy should be expressed with both the Free Church and the United Free Church, or with the United Free Church only — the Free Church being deliberately excluded from the faintest modicum of the Assembly's regard. This issue at once called attention to the claims of the respective Churches upon our sympathy. The advocates of the United Free Church were heard at great length with most respectful attention, and with great academic ability did they present their case, if the clever statement of false issues can be so characterised. The intention of the writer of this paper is to do them every justice in the matter of fairly stating their

contentions. Their reasons for sympathy may be thus summed up as follows: –

1st. The United Free Church – they alleged – had lost its property and was in trouble.

2nd. We had sent over deputies at the time of the Union of the Free Church and United Presbyterian Church, and these deputies had countenanced and applauded the Union.

3rd. We had sent and received deputies from time to time since.

4th. We are indebted to the United Free Church for “some of the best books in Christendom.”

On behalf of the Free Church it was argued: 1st, that the House of Lords had declared her to be entitled by law to the property which belonged to the original Free Church in 1900, before she became incorporated with the United Presbyterian Church.

2nd. That the present Free Church is the Church whose doctrine, discipline, and government are in strict harmony with the fundamental principles of the Church of the Disruption.

3rd. That she has done nothing to forfeit the regard of the Irish Presbyterian Church, and that, although intercourse with her had been arrested owing to her undefined position and the unhappy ordeal through which she has been made to pass from the time of Union in 1900 till the decision of the House of Lords in 1904, there is no reason in all this why friendly intercourse should not be resumed, more especially when the cry for union is coming to us daily from Christian conventions and Protestant platforms.

4th. That the United Free Church had, through its General Assembly in Glasgow in 1902, countenanced, if it did not encourage, the Rationalistic and “revolutionary” views of one of her Professors whose teaching had been formally brought under the notice of that Assembly, and that, consequently, a Church which sanctions or allows such teaching in one of the colleges for the training of her ministers, and over which she has complete control, is a Church which cannot have a claim upon our sympathy to the exclusion of the Free Church whose orthodoxy is above suspicion.

5th. So far from the teaching of Dr. George Adam Smith – the Professor referred to – being repudiated by the champions of the United Free Church in our General Assembly, Dr. MacDermott declared that to the United Free Church we are indebted for “some of the best books in Christendom.” Now, as Professor Smith's book was the only one referred to in the debate, and as Dr. MacDermott did not exclude it from the unqualified panegyric he had just pronounced, it becomes the duty to let the readers of the “Christian Banner” know what the majority of the Assembly applauded, whether blindly or intelligently it will be for themselves to say, and for the readers of the “Christian Banner” to infer. A few quotations will help to illustrate: –

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“Both in the larger and smaller prophecies there are obvious interpolations. Generations subsequent to the original prophet made qualifications of, or additions to, his oracles in order to adapt them to the changed circumstances or altered tempers of the people,” “Modern Criticism, p. 45 – One of the best books in Christendom,” according to Dr. MacDermott, and the majority of the Assembly vigorously applauded!” If this means anything it teaches that in the larger and smaller prophecies we have not only “interpolations,” but that these are owing to the “tempers of the people,” not because the prophets, as Peter has said, were “moved by the Holy Ghost!”

Then in page 139 of the same book – “One of the best books in Christendom” – we read – “We are uncertain whether any written law has reached us from Moses himself.” That is, notwithstanding that Christ and His inspired apostles recognised Moses as the author of a very large portion of the Old Testament, and especially of what is known as the “Law,” the author of “One of the best books in Christendom” is in doubt as to “whether any written law has reached us from Moses himself!” Was Christ mistaken as to the origin of the law, or have the Evangelists misrepresented Christ? If Christ was mistaken, what about His Omniscience? If the Evangelists misrepresented Him, what about their inspiration?

Referring to the early portions of the Book of Genesis, Professor Smith says – “All these stories contain much legendary material from several different sources.” From page 93 to page 95 in “Modern Criticism” we find the foregoing statement developed. That is, “One of the best books in Christendom” speaks of the legendary material contained in a book that Christ read, and in which He is not represented as having found myth, or legend, or untruth. The sponsors of the United Free Church were challenged to read from their pulpits or to their Bible classes the rationalistic teachings embedded in the book referred to – one of “the best books in all Christendom.” No wonder Dr. Smith “admitted that his views were revolutionary.” It would be the easiest thing possible to multiply quotations of a similarly startling character; but space and time forbid.

It may be said: “Why single out Professor Smith for special animadversion?” For one all sufficient reason. His case was brought before the General Assembly in Glasgow in 1902, and adjudicated upon, in consequence of the decision of that Assembly the United Free Church, which has so lately received the benediction of the Irish General Assembly, became the unblushing patron of Professor Smith's “revolutionary” views. Principal Rainy carried a motion which refused to rebuke Dr. Smith, remonstrate with him, or interfere with him and his lecturings to his students the future ministers of the United Free Church. The following is Dr. Wells' mild amendment which was rejected by 534 against 263 – a majority of 271 in favour of the motion which refused to take any action whatever in the case. But why should the U.F. Assembly censure the author of one of “The best books in all Christendom?” Dr. Wells' amendment ran as follows: – “That the General Assembly in view of the fact that many in the Church have still serious perplexities regarding some of the questions involved in this discussion, and believing that fuller consideration of the subject is needful, resolve to appoint a committee to confer with Dr. George Adam Smith in the hope that these perplexities may be removed, and they instruct the committee to report to next Assembly.”

The 263 who supported the amendment could not induce the majority in the General Assembly in Glasgow, so bent on spiritual independence as the majority was, to pay the slightest heed to their “serious perplexities.” “Spiritual independence” evidently meant, and still means, absolute power too trample upon “perplexed” minorities, coupled with unlimited freedom to alienate consecrated trust property.

The reader will observe that all this white washing of one who had overwhelmed 263 ministers and elders with “serious perplexities” took place in 1902, two years after our deputies had blessed the Union. So that our Church, having got more light as to the doctrinal teaching of the United Free Church, had ample ground for reconsidering her relationship to that Church. That, however, is not all. Our Assembly had its attention directed to the fact that whilst our College Committee in Belfast and Derry sends two of

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its members every session to each of the classes to hear and report regarding the character of the Professor's lectures and the answering of the students the class tickets of students attending a United Free Church College are accepted without hesitation, inquiry, or surveillance of any kind whatever. What a compliment do we thus pay ourselves! We place detectives on our own theological Professors, but declare the United Free Churchmen “above suspicion.” It is surely well for us that we are so humble, and are so ready to turn the other cheek, after the slap we got from Free Church and United Presbyterian ministers when we were suppliants in the hour of impending Home Rule.

The Church that reserves its entire sympathies for a denomination that allows rationalistic teaching a free hand must either have a trend in the same direction, be guilty of culpable ignorance, or chargeable with indifference regarding the highest and best interests of Evangelical Christianity. It is to be feared that, with rare exceptions, the laity of the Irish Presbyterian Church do not understand the gravity of the situation. Do they reflect on what must be the inevitable consequence of a discredited Bible? If the Higher Critics be right the Old Testament is composed to a great extent of traditions, myths, forgeries, and falsehoods, and yet it was this Old Testament that Christ had in His hand when He told the “common

people” to “search the Scriptures,” and that, too, without even a hint that they were the discredited oracle which the Higher Critics have been labouring to undermine. These critics will tell us that the diversity of style and other such matters plainly indicate diversity of authorship. We wonder if at the end of three thousand years any Scottish Professor will be found admitting that the author of “Holy Willie's Prayer” was also the author of “The Cotter's Saturday Night.” If it were the fashion some people would be ready to walk on all fours, just as there are those who admire and laud Higher Critics and Ritualists because it is the correct thing, “up to date,” and all else is esteemed vulgar and behind the times. When will this unmanly and sickening critic worship take end, and men come, as little children, to accept the sincere milk of the Gospel? If crotchet mongers must have crotchets, be it so; but why should Christian men be troubled by speculations as if they were demonstrations? The premises must be false and unchristian when the conclusion drawn there from casts the shadow of the shade of a doubt upon the knowledge, faithfulness and compassion of Jesus. He who corrected the Pharisees would have corrected Moses, Isaiah, or Jonah if they had needed emendation. If the Holy Spirit did not keep the prophets from incorporating myths and falsehoods in their writings, how can we expect Him to lead us now into all truth? There is widespread prayer for the Holy Spirit to come down and revive the Church. Will that Spirit respond to the prayers of men who question His inerrancy in guiding the prophets, and who deny that David by the Spirit called Christ Lord? Matt 22: 43.

In the early years of the last century the laity “took matters easy,” left all unthinkingly to the clergy, and the result was the “New Light,” another name for scepticism – the first begotten of intellectual pride. Are the laity of the present day about to follow the example of their easy going, too confiding fathers? It is high time also that the ruling eldership of the Church should awake. Do they not know that a strenuous effort is being made in certain quarters to differentiate them so far from the teaching elder that if the process in vogue goes on a little longer they will be relegated to a back seat, if not excluded altogether from the college of Presbyters? It is now proposed that they be ordained or installed in a hole and corner way, not as at present by the Presbytery, but by one or two, and in any place that the Presbytery may appoint. If the ruling elder believes in the parity of all elders, and if he wishes to maintain some measure of respect for himself and the order to which he belongs, he will meet this unbrotherly and unscriptural assault upon his brethren with a dignified and unmistakable resentment. Presbyterianism is fast losing its backbone and well balanced proportions. Its sturdy Calvinism, that fitted it for the fray in times of fire and sword, is rapidly disappearing. The grand old Hebrew warsongs – otherwise Psalms – are in many places almost unknown, and distinctive principles are daily laughed to scorn. Innovators rally to each others standards like organised hooligans, whilst the faithful defenders of Scriptural “use and wont” are

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left high and dry in the day of debate by those who in private avow approval and bid them God speed. If these timid patrons of orthodox Presbyterianism continue much longer to act after this fashion, it requires no prophet to predict disaster to our beloved Church.

M. G. B.

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Divinity Student, – Mr. J. D. Ramsay is now in Sydney, and has joined the Matriculation Class in connection with the Y.M.C.A. Association, where he is studying Classics, and Mathematics. At the same time he has joined the Bible Class in connection with St. George's Church, for the study of the Confession of Faith, using Dr. A. A. Hodge's Commentary as a Text Book.

STUDENTS' FUND. – We have pleasure in acknowledging the sum of £14 from Mr. John McLennan, of the Upper Hastings, towards the Students' Fund. The object of this fund

is to help deserving students to prosecute their studies in Sydney, and when sufficiently advanced to enable them to proceed to Edinburgh, to obtain a thorough Theological training in New College, which is now equipped with a staff of sound Free Church Professors.

We would urge our young men to give themselves to the Lord, and then to His service. The cause is grand and glorious. The Master is saying “Who will go for us?” May many of our young men reply – “Here am I, send me.”

The generous example set by Mr. McLennan will, we feel assured, be imitated. Mr. McLennan, whenever called upon, is ready to give £7 more, or £21 in all, to this noble cause.

Youths' Department.

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FLEE! FLEE! FLEE!

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There is a class of teachers in the world who delight to represent the Divine Being as all mercy, and as regarding sin, if not with indifference, at least without positive displeasure. And such teachers find willing disciples among men. Eagerly they swallow the bait which has been prepared by the enemy's hand. Remonstrate with such persons in regard to their evil ways, and they have a ready answer – “God is too merciful to punish sin!” Such a representation of the Divine character we do not hesitate to brand as palpable error. Such a belief we affirm to be a delusion fraught with peril to the highest interests of man. It is true it is a priceless truth – that God is love – that judgment is His strange work, else there were for us no hope – our world had long since been swept with the besom of destruction. But then it is just as true that God is holy, and will never connive at sin. Nor are such thoughts the mere product of the human brain. They rest on the surest basis – God's own blessed Word. “I am the Holy One!” “Thou hatest all workers of iniquity!” “Our God is a consuming fire!” Such are some of the declarations of Holy Scripture – words so simple as to defy misunderstanding, and withal possessing a depth of meaning which the human mind is powerless to fathom. But do such words embody mere abstract truths or empty threats? It were a sufficient reply to such a query to say that they are the words of God – the God of Truth, whose Words never fall to the ground. But such proof though all sufficient, is supported

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by evidence most convincing and impressive. A man's deeds are an index to his character, and a test, if such be needed, of the significance of the words of God. It is true that Providence is often times a mystery. “He maketh the clouds His chariot.” Often sin goes unpunished, and the wicked flourish “like the green bay tree,” But then we must remember that life on earth is but the beginning of our being – that we are hastening to the bar of judgment and an eternity, where everyone shall reap as he has sown. But, apart from such a consideration, we have no hesitation in affirming that the general course of Providence is for the good and against the evil. Even on this side of the grave, the hand of God finds out His enemies. But if, from the general Providence of God, we come down to special acts, this truth is flashed upon our minds with startling vividness. Among such events we select but one.

The scene is laid in Palestine, and leads us back to the morning of the world's history. A fertile plain is spread before us, the seat of several cities noted for their wealth and splendour. But a terrible canker eats at the root of their prosperity. “They are wicked and sinners before the Lord exceedingly.” Nor is the great Judge of all the earth an unmoved spectator of their sins. The Sword of justice, long

withheld, is at length unsheathed. By fire and brimstone from heaven the plain is converted into a vast furnace, where all these wicked ones are consumed.

And what is the message which we can trace amid the lurid flames by which these guilty cities were consumed? Ah! is it not this "God is holy." "God is just." "The wicked's end is destruction?" Is it not the message which forms the motto of our theme? Flee, flee, flee! For if God spared not Sodom and Gomorrah – nay, if God spared not His dear Son, when charged with His people's sins, think you that He knoweth not how to reserve the unjust to the day of judgment to be punished? But our motto has a two fold aspect. It not only directs our eyes to Sinai, but also to Calvary. It not only sounds the trumpet of judgment in the sinner's ears – in it we can catch the echoes of the still small voice of mercy. Britain mourns her noble sons who perished fighting amid a host of barbarous foes. They were beleaguered on every side – every avenue of escape was closed. The cry "Flee!" if ever heard, was heard in vain. No resource was left but calmly to await their doom. But thanks be unto God, such is not the position of the sinful while here on earth. There is hope. Wrath is threatened, and is surely coming, but there is a refuge to which we may flee for safety. God is just, but He is also a Saviour. Amid the deep booming of the coming deluge of destruction, the Gospel's silver trumpet rings out its joyous message. It tells of a way of escape – a sure hiding place from the wrath of an angry God. And what is this hiding place? Ah! it is Jesus. Man is a sinner, but Jesus is a Saviour. Sin deserves eternal wrath, and that wrath, like a destroying deluge, day by day surges nearer and nearer the guilty soul. But Jesus, in human nature, and in the sinner's stead, has met the threatening danger, has borne its fury, has exhausted its terrors. He is the Refuge. Under the shelter of His protecting Mediatorship there is safety. Hidden here, trusting in Jesus, we need fear no evil. Placed on this Rock, that is higher than we, high as heaven itself, we can sing the new song of the redeemed – "O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away."

And let us remember our motto speaks of IMMEDIATE action. There is a story told in ancient history of a king who lighted a lamp, and had it hung in his palace. He then sent heralds to bring every criminal to his presence that they might obtain pardon. Those who came while the lamp was burning were set free, but those who delayed till the lamp had gone out, or neglected the invitation, met with a terrible death. Here we have an impressive illustration of the sinner's position, and his danger. The lamp of mercy burns, God's messengers cry "Flee!" but woe be to those who neglect or reject the great salvation! Soon Jesus shall pass them by, the Spirit cease to strive, mercy's lamp for them expire, the deluge of wrath sweep them away into the pit of endless woe. Oh, then doth wisdom cry, Flee! flee! "Now is the day of salvation."

My young reader, as you cross the boundary of another year, let me echo these words in your ears,

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and impress them on your heart. Have you seen yourself to be a sinner, guilty, helpless, lost? Have you had to Jesus as your Refuge? Oh, if not, let me beseech you to pause and consider.

Stop, poor sinner, stop and think,  
Before you further go;  
Can you sport upon the brink  
Of everlasting woe?

See! the deluge of wrath is gathering. Nearer and nearer it surges to your soul. Soon, unsaved, you shall sink like lead in the mighty waters. Oh, then, while yet you may flee from sin to the Saviour, let this desire be in your heart, this prayer upon your lips –

Jesus, Refuge of my soul,  
Let me to thy bosom fly.  
While the nearer waters roll,  
While the tempest still is high.

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BEQUESTS. – The Rev. D. K. McIntyre, by his will, executed on the 29th April, 1896, gave practical proof of the deep interest he took in the welfare of the Free Church in this State, as is evident from the following clause: – "And pay one of such halves or shares to the Synod of the Presbyterian Church of Eastern Australia, the receipt of whose Treasurer shall be a good discharge for the same, to be used by that body upon trust. And to distribute and pay the income arising from such investment among such of the Ministers of the said Church as shall be residents in the Colony of New South Wales, and in receipt of a stipend or income amounting to less than £200 per annum." The interest on this bequest has been accruing since Mr. McIntyre's death, hence the considerable help which the Synod was able to give Ministers whose stipends were under £200. In future the amount divisible will be simply the yearly interest.

The late Mr. Josiah Carter, of the Clarence River, also evinced his deep interest in the maintenance of the Free Church in this land, by bequeathing a property to the Church, as is evident from the following extract from his will: – "I direct that the piece of land comprised in certificate of title dated 19th day of January, 1872, volume 131, folio 141, and the house thereon, in which I now reside, be sold by auction as soon as conveniently may be after my decease, and the proceeds of such sale placed to the credit of the General Fund of the Presbyterian Church of Eastern Australia."

OBITUARY. – The Lower Clarence congregation of the Free Church has lost some of its best friends through death recently. In May, Mr. Alexander Ross, J.P., died. He was noted for clearness of mind and active benevolence. He was Treasurer of the Maclean congregation, and a warm friend and liberal supporter. In his affliction he meekly acquiesced in God's will. The loss of a beloved son two months before aggravated the sorrow.

Mr. John Nicolson was called away suddenly at the beginning of this month. A gentle, consistent professor of Christianity for many years.

A week later another member, Mr. Donald Campbell, eminent for Christian discernment and piety for many years, was removed, at the age of 86 years. "Blessed are the dead who die in the Lord."

ORDINATION. – Mr. Robert Allen was ordained and inducted as an Elder in St. George's Free Church, Sydney, on Sabbath, 28th August.

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MAGAZINE FUND. – The following friends have kindly forwarded the following sums for printing the first number: – Mr. John McLennan, Hastings, £1. Mr. Ramsay, Macleay, 10/-; Mr. D. R. Campbell, Murwillumbah, Tweed River, £2/ 10/-; Mrs. Munro, "The Poplars," Woodford Dale, Clarence River, 5/-; collected by J. D. Ramsay; 19/6; Mrs. Cameron, Black Flat, Wingham, 10/-; Mrs. M. M. Campbell, 2/6; J. S., 2/2.

STUDENTS' FUND. – Mr. John McLennan, the Upper Hastings, £14.

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NOTICES. – "The Magazine" will be Published quarterly (D.V.) There will be an effort made to issue the second number about the end of November. This number has been paid for by a few friends of the Free Church, who are anxious for the dissemination of Scriptural principles. Its continuance will depend upon the approbation and liberality of the friends throughout the State.

Subscriptions will be received by the Editor, Rev. William McDonald, 114 Victoria Street, Potts Point, Sydney, and the Treasurer, Mr. James Stewart, "Fernhurst," Concord Road,



Homebush, Sydney, and will be duly acknowledged in “The Magazine.”

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COMMUNIONS. – The Sacrament of the Lord's Supper will be dispensed (D.V.), in the Maclean Congregation, on Sabbath, 10th September, when the Rev. W. McDonald, of Free St. George's Church, Sydney, is expected to assist; and in St. George's Church on Sabbath, 24th September.

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THE  
**Free Presbyterian Magazine**

FOR THE  
**DEFENCE AND ADVOCACY OF SCRIPTURAL WORSHIP,  
 DOCTRINE, GOVERNMENT AND DISCIPLINE,**

[EDITED BY THE REV. WILLIAM McDONALD, SYDNEY.]

*“Buy the Truth, and sell it not . . . The Truth shall make you free.”*

DECEMBER, 1905.

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*“Nec Tamen Consumebatur”*

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Present Duty.

The reader will find in the following pages the Constitution of the Presbyterian Church of Eastern Australia (Free Church). It is evident from a perusal of this document that the Free Church in this State is identical with the historic Church of Scotland in its doctrine, worship, and government. This is a proof that it is not a new denomination. By comparing its subordinate standards with the Word of God, it will be plain to every intelligent reader that it is “built upon the foundation of the Apostles and prophets. Jesus Christ Himself being the chief corner stone.” The Presbyterian Church of Australia is a new denomination, having repudiated some of the distinctive principles of the Church of Scotland. In the case of the latter the principal standard was thus defined: – “Do you own the Scriptures of the Old and New Testaments to be the Word of God, and the only authoritative rule of Faith and Practice?” In the basis of the Federal Union, adopted by the Presbyterian Church of Australia in 1901, this is changed, and the following substituted: – “The Supreme Standard of the United Church shall be the Word of God contained in the Scriptures of the Old and New Testaments.” Does not this leave an open door for teaching the views of the higher critics, that the Bible is not “inerrant” and that the Christian consciousness is superior to the Written Word? The fact that men, who deny the infallibility of the Bible, have been appointed as Professors and Lecturers in Divinity Halls, is positive proof that the Church which makes these appointments cannot hold the integrity of the Bible. In addition to this, man's total depravity is at least partly denied in the “Declaratory Statement” which forms the second article of the Federal Union. In section 4 it is stated: – “That in holding and teaching, according to the Confession of Faith,

the corruption of man's nature, as fallen, this

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church also maintains that there remain tokens of man's greatness as created in the image of God, that he possesses a knowledge of God and of duty – that he is responsible for compliance with the moral law and the call of the Gospel, and that, although unable without the aid of the Holy Spirit to return to God unto salvation, he is yet capable of affections and actions which are virtuous and praiseworthy.” In the language of another, this is a “serious modification of a great doctrine, the expression the aid of the Holy Spirit being used to describe the action of the Holy Spirit upon fallen human nature in its conversion to God, where there was need to describe His action as that of regeneration, or renewal. If you examine scripture carefully, you will find that, wherever in the Old Testament or New a formal statement is made of the corruption of man's nature, it is followed immediately by a statement of his need of being regenerated, renewed, or recreated by the Holy Spirit. The Spirit is indeed said to help or aid the infirmities of believers in prayer, but His renewing action on those who are dead in sin is never termed “an aid,” and it is most misleading to apply this vague term to it; for you must bear in mind that this act will impress its meaning upon the Confession, which it professes to interpret and not vice versa; therefore. the doctrine of regeneration in the Confession is here modified into the Spirit aiding a man who must be supposed to have some spiritual life in him, though unable to return to God by himself.”

There is a special new doctrine introduced in the Declaratory Statement, viz., that “the virtuous and praiseworthy affections and actions of unregenerate men are attained without the aid of the Holy Spirit.” Comment here is needless, suffice it to say, in the words of the Master, addressed to the regenerate, “He that abideth in Me, and I in Him, the same bringeth forth much fruit, for without Me ye can do nothing.”

Seeing, therefore, that the Constitution of the Church is changed, and that unsound teaching is tolerated, and toleration gives sanction, is there not a danger that “up-to-date” Presbyterianism may degenerate into Socinianism – “The tenets or doctrines of Faustus and Socinus, Italian theologians of the 16th Century, who denied the doctrine of the Trinity, the Deity of Christ, the native and total depravity of man, the vicarious atonement, and the eternity of future punishment.” “The result of modifying the Calvinistic and Pauline doctrines of the Westminster Confession is not uncertain,” says a writer. “It has been done before more than once, and always with the same result, that the churches which followed this course lost all their evangelical life and fervour. This result befell the former English Presbyterians, who became Socinians; the Irish

Presbyterians, who became Arians; and the New England Puritan Churches, which became wholly Rationalistic.” Since the Divine Spirit will only use the inspired Word in the regener-

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eration and sanctification of sinners, let us pray that God may raise up men in Great Britain and Australia who will not “shun to declare the whole counsel of God.” Let young men, especially, consider the great need of the Church, for the “harvest truly is great, but the labourers few,” and the Master is saying, “Whom shall I send, and who will go for Us?” May a live coal from off the altar touch their lips, that they may respond, “Here am I, send me.” Consecrated, spirit filled men will find ample work in the home and foreign fields, and a glorious reward awaiting them when their work is done. Our duty, then, as a church, is to go forward in obedience to the Master's command, and in the enjoyment of His Presence. Then souls will be saved, and the spiritual temple raised up, which will be finally completed when the top stone is laid with shoutings, “Grace, Grace unto it!”

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### The New Testament Worship. \*

BY REV. W. McINTYRE, M.A.

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“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him.” – John 4: 23.

These words occur in our Lord's conversation with the woman of Samaria. He had already discovered the most intimate knowledge of her past history and of her whole character, and, doubtless, at the same time, had revealed her sins to her own now awakened conscience, Jesus saith unto her, “Go, tell thy husband, and come hither.” The woman answered and said, “I have no husband.” Jesus saith unto her, “Thou hast well said I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband; in that saidst thou truly.” This revelation of all things that ever she did, as she herself afterwards described it, convinced her that He was a prophet; and immediately, desiring, we may suppose, to escape from the painful and humiliating subject on which he had fixed her attention, and at the same time impelled by curiosity and, perhaps, by higher things, she submitted to him the question with respect to the conflicting claims of the temple on Mount Zion and the Temple on Mount

Gerizim – “Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men

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\* Substance of a sermon preached at the opening of the Free Presbyterian Church, Ahalton, Hunter River, on Sabbath, 14th November, 1847.

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ought to worship.” In answer to this question, our Lord informed her that local ordinances of worship would forthwith cease, so that any inquiry as to the “place where men ought to worship” would be superseded and unnecessary – Jesus saith unto her, “Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.” Her question implied that the place of the Samaritan worship was the only point connected with it, respecting which any doubt could be raised. This, our Lord discovered to her, was by no means the case. The Samaritan worship was the worship of ignorance – “Ye know not what ye worship.” God had not revealed Himself to them, either as instituting or accepting it. It was otherwise with the Jews. God had revealed Himself to them, and they consequently knew Him as the object of their worship. He had already caused that light to shine among them, which, in due time, should shine forth from them and “lighten the Gentiles” – “We know what we worship, for salvation is of the Jews.”

Having thus rejected the idea of a permanently local worship and the pretensions of the Samaritan worship, our Lord proceeds in the text to describe, in contrast with both these, the true character of the worship of God, particularly as it would be forthwith established – “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.”

In these words, taken thus in connection with the text, two topics are presented to which we shall request your attention – the erroneous views rejected, and the great truth declared. Among the erroneous views rejected, the belief entertained by the Jews and Samaritans that local ordinances of worship should be perpetual holds a prominent place. We know that sacrifices formed a large and important part of the worship of the Church under Mosaic economy; and sacrifices were local ordinances, it was only on the altar of the tabernacle and afterwards on that of the temple that they could be offered. “Take heed to thyself,” the law said, “that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.” – (Deut. 12: 13, 14). The following passage affords interesting proof that this statute was strictly observed and enforced during Joshua's

administration – “And when they came unto the borders of the Jordan that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to. And the children of Israel heard, saying, “Behold, the children of Reuben, and the children of Gad, and the half tribe of Manasseh have built an altar over against the land of Canaan in the borders of Jordan at the passage of the children of Israel.” and when the children of

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Israel heard of it the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. And the children of Israel sent unto the children of Reuben, and the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas, the son of Eleazar, the priest, and with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel. And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead; and they spake with them, saying, “Thus saith the whole congregation of the Lord, What trespass is this that ye have committed against the God of Israel to turn away this day from following the Lord, and in that ye have builded you an altar that ye might rebel this day against the Lord?” Then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, answered and said unto the heads of the thousands of Israel, “The Lord God of Gods, the Lord God of Gods, He knoweth, and Israel He shall know; if it be in rebellion, or if in transgression against the Lord (save us not this day), that we have built it us an altar to turn from following the Lord, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the Lord Himself require it. Therefore, said we, that it shall be when they should so say to us or to our generations in time to come that we say again, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices, but it is a witness bet-ween us and you. God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings, or for sacrifice, beside the altar of the Lord our God that is before His tabernacle.” Joshua, 22: 10-16, 21-23, 28, 29. At every subsequent period, except when the people, as they did frequently, turned aside to the worship of idols, the local character of ordinances was preserved with similar care; and after the return from the Babylonish captivity, idolatry never reappeared to interrupt the preservation of it.

Now, the Jews and Samaritans looked upon local ordinances as perpetual. This we gather from the terms in which the woman couched her inquiry with

respect to them – “Our fathers worshipped in this mountain; and Ye say, that in Jerusalem is the place where men ought to worship.” – John 4: 20. She believed there was some one place which was to be the permanent seat of worship. Some years later it was held to have been blasphemy in Stephen to have said that Jesus of Nazareth should change the customs and rites which Moses delivered. – Acts 6: 13, 14.

In entertaining this belief – that the local ordinances of the Mosaic economy should be perpetual – they overlooked the typical character of these ordinances;

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for it is the nature of types to give place when the anti-types appear. Instead of regarding them as the shadows of good things to come, they looked upon them as the very things themselves. They viewed them as ultimate ordinances.

This error in respect to them gave rise to another. The restriction of them to one locality, and the numerous and exact rules by which the observance of them was directed, if not designed to impress upon them the character of the ordinances, must have been designed to render them efficacious as ultimate - ordinances – so that, if they were observed in the proper place and, in all respects, according to the prescribed rule, saving blessings would be secured, no matter what the worshipper was.

The due observance of typical and ceremonial ordinances, infallibly secured ceremonial results. Thus, he who had contracted ceremonial defilement could be effectually restored by the prescribed rites to ceremonial purity. These ceremonial results were but shadows of spiritual benefit, but, instead of being viewed in this light, they were regarded as the whole sum and substance for the benefits to be expected or desired by those who performed the rites with which they were connected. Or, perhaps, it is a more correct representation to say that the efficacy of ceremonial ordinances was extended beyond ceremonial results, the view entertained respecting it being very vague; and, that at the same time the nature and amount of the blessing needed were greatly lowered, the views entertained in this case being also very vague; so that, in this way the feeling was engendered that the observance of ceremonial ordinances secured all that was necessary. What could be effected was magnified, and what was needed was diminished, until the two became equal, if the former did not exceed the latter. These erroneous views our Lord rejected – “The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.” But, notwithstanding erroneous views of the same character, and not at all less decided still obtain, many believe that it is only in certain places that Divine services can be conducted lawfully, or, at least, that they cannot be conducted elsewhere with

equal advantage.

Hence the pilgrimage to places regarded sacred so common in Popish countries, the object of which is to secure to the pilgrim the advantage of a favourable locality for his devotions – a locality from which they will ascend with greater power and acceptance! Hence, also, the consecration of buildings set apart for public worship. The superstitious –and it is with the superstitious the rite originated – believe that consecration imparts to such buildings a special fitness for being places of worship. It may be true that many exclude all superstitious ideas from their views of consecration, but there are many who do not. The great mass or those who approve of this rite give it its proper place and view it

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under its true and original character. It is but a portion of a system; and the human mind, disliking fragments, will gather around such a portion if not checked and prevented the other portions of which the system is composed This is the very process from which Puseyism has resulted.

Let us here remark the true intention and use of places of worship. The fitness to be required in them is not fitness for imparting virtue to the worship. It does not in the least affect the worship, whether it is conducted in a consecrated building, or in a building set apart for Divine service but not consecrated, or in some public place, or in a private house, or in the open air; but that the comfort of the worshippers and the regularity and comely order of religious services may be secured, it is necessary to provide buildings, suitably constructed. And, being suitably constructed for public worship, they will be unfit for other uses; and, besides, it is not desirable that any secular use should be made of them, as associations might thus be formed which might seriously distract the attention of the worshippers.

We now proceed to mention another class of errors rejected by our Lord. The Jews and Samaritans performed many uncommanded religious services – services of human origin and required, not by the Scriptures, but by tradition. Such services do not seem, indeed, to have been introduced into the public worship of the Jews, but they mingled largely with their domestic and individual religious observances. And the whole worship of the Samaritans was of human origin. Mount Zion was the place which God had chosen, and the worship offered to Him in the Temple of Samaria was wholly uncommanded, nay, in violation of His command. Besides, the worship itself was corrupted. God was worshipped under a visible form. It was, doubtless, in part that the corrupt character of their worship might the better escape detection, that they rejected the authority of the writings of the prophets and received only the books of Moses.

This admixture of human inventions and uncommanded services with the worship of God our Lord condemns – “The true worshippers shall worship the Father in spirit and in truth.” Nothing can be more opposed to such worship than the multiplication of uninstituted rites and forms. It is where the spirit of true worship is wanting, and the necessity of it is not felt, that this attempt will be made to make external services appear entitled and alone sufficient and efficacious.

II. Let us now consider the great truth declared by our Lord – “The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth.” These words predicting the speedy introduction of the New Testament dispensation, describe the character of its worship, like the worship of the previous dispensation, it would be offered to the Father. God is the only object of worship – “Thou shalt worship the Lord thy God, and Him only shalt thou serve.”

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Worship rendered to a creature, however exalted, is idolatry. And the worship of fallen man is to be offered to God, viewed as “the Father.” By sin we forfeited this favour and fell under His wrath. While we continue in this state we shall not be disposed to worship Him; and any worship we might present could not be accepted. We cannot, therefore, appear before Him in the character of true worshippers, until we are reconciled to Him by the Blood of the Cross, and made accepted in the Beloved. We shall then, but could not previously, regard Him as our Father, and draw near to Him with confidence and with reverence as His children.

The homage which true worshippers offer to God is the homage of filial hearts, and the blessings which they supplicate they expect only from His Fatherly love. Whether they offer praise, or give thanks, or make known their requests, they “worship the Father.” And as under the character of a Father they worship God, they present their worship to Him through a Mediator. We must see Him in Christ, that we may see Him, as our Father; He will otherwise appear to us “a consuming fire.” Thus the worship which our Lord describes a worship offered to the true God as our Father – the worship of the reconciled – the worship of faith and of filial love and confidence. But, further, He declares that it should be presented in “spirit” and in “truth.” Worship comprehends certain outward acts; but if it consists of these alone it is a mere bodily service and insincere. But when there are not only the proper outward acts, but also the proper inward feelings, when, in other words, the heart is suitably engaged in the service, the worshippers may be said to worship in spirit. In this respect, however, the true worshippers worshipped in spirit under the Mosaic dispensation; what, then, is the peculiar and distinctive sense in which our Lord

declares they should worship in spirit under the New Testament dispensation?

The worship of the Mosaic economy consisted much in typical and ceremonial rites, and, that it might be accepted, it was necessary that the numerous directions for the performance of these should be exactly observed. This impressed upon it a carnal character. But, freed from what is ceremonial and typical, what the New Testament economy requires is the spirit of worship. Thus, the Mosaic economy presented a body to be animated, and the New Testament economy presents a spirit to be clothed. On this ground, and in this respect, the worship of the latter is “in spirit.”

Our Lord declares, further, that the true worshippers should worship the Father “in truth.” Outward acts are necessary to express the inward affections which form the essence of worship; and, under the Mosaic economy, the numerous ceremonial and ritual services to which we have already referred were prescribed for

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this purpose. These, however, were not in themselves and apart from Divine institution the appropriate expression of the exercises of soul to be expressed. But the outward acts by which these exercises are expressed in the worship of the New Testament economy are in themselves the appropriate expression of them. It is to this peculiarity our Lord refers, when he states that soon and even thenceforward the true worshippers shall worship the Father “in truth.” Typical ordinances sustained a twofold relation to the spirit of worship – they were to be animated by it, and they expressed it. But now they should express it no longer; it should be expressed by the outward acts that were in themselves the appropriate and, in this sense, the true expression of it. The Church should no longer be under that dispensation which “had the shadow of good things to come,” but under that which had “the very image of the things,” and its worship should correspond.

1. The views now presented discover the obligation and necessity of public worship. All true worshippers shall worship the Father. It is of public worship our Lord speaks; for it was respecting the conflicting claims of the public worship of the Jews and of the Samaritans that the woman questioned Him. And in His answer He declared that the true worshippers – those who truly worship at all – shall worship the Father in spirit and in truth, shall worship Him thus in public.

The Church is a city set upon a hill, and it is by its public services that it maintains this character. To neglect the public worship is to do what we can to remove the Church from the hill on which Christ placed it, into a deep and secluded valley in which it will be wholly concealed from view.

Those who do not worship the Father in public, when in His Providence

He gives them access to His public worship, do not truly worship Him at all. We should, therefore, not only attend on the public worship of God ourselves, but should use all proper means in our power to bring others to attend on it. They cannot otherwise be God's people.

Some of you may be in the habit, as many are, of asking yourselves, "Shall we go to Church today?" The question implies that you have it in your power to attend. And, having it in your power to attend, will you be guilty of the daring disobedience of remaining away?

2. That you may worship the Father in spirit and in truth, you must carefully preserve the Scriptural purity of your worship. It would be easy by the introduction of human inventions – and inventions, too, sanctioned by ancient ecclesiastical usage – to render public worship more acceptable and attractive to the carnal mind. And the temptation to introduce such inventions for this purpose may under certain circumstances be very strong. It was so in the circumstances of

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the Church in the early centuries of the Christian era, and too strong. But we must be careful to yield to no such temptation. It is the blessing of God that gives power to the services of the Church, and it is only in the services which He Himself has appointed that she can expect his blessing.

That your worship may be in spirit it must not be encumbered with uninstituted services. This would render it carnal. And that it may be in truth, it must express spiritual affections and desires in the manner which God has appointed.

3. That your worship may be such as Christ describes, it must be a spiritual worship, the worship of the heart. But do not mistake mere physical excitement and natural emotions for the religious affections.

4. Observe the encouragement to worship God which Christ's language suggests. True worship is the approach of children to a father – their approach to Him in the name of Christ.

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Presbyterian Church of Eastern Australia.

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QUESTIONS AND FORMULA.

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TO BE SIGNED BY PROBATIONERS AND OFFICE BEARERS OF

THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and declare the Confession of Faith, approved of by General Assemblies of the Church of Scotland, to be the confession of your faith; and do you own the doctrine therein contained to be the true doctrine which you will constantly adhere to?

3. Do you own and acknowledge the Presbyterian Church government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, to be the only government of this Church; and do you engage to submit thereto, concur therewith, and not to endeavour, directly or indirectly, the prejudice or subversion thereof?

4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of church officers, distinct from, and not subordinate in its own province to, civil government; and that the civil magistrate does not possess jurisdiction or authoritative control over the

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regulation of the affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest, adopted by the General Assembly of the Church of Scotland in 1842; in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on the 18th May, 1843; and in the Protest read in the Synod of Australia, in connection with the Established Church of Scotland on the 10th October, 1846, as declaring the views which are sanctioned by the Word of God and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ and her subjection to Him as her only Head, and to His Word as her only standard?

5. Do you believe that this Church is bound to retain and proclaim all the truth which God has revealed to her, and is not at liberty to keep it in abeyance, or to surrender it for any consideration; and do you believe that unions formed by keeping in abeyance all approbation of the contentings of a church for the spiritual liberties of Christ's House, and all public disapprobation of the surrender of these liberties for the sake of worldly status or endowments are unwarranted by Scripture; and that such compromises tend to the surrender of more truth in the worship and discipline of the Church and open a wide course of defection; and you, therefore, believe that this Church is justified by Scripture, and the experience of the Church in past ages, in maintaining the separate and distinctive position held in 1864, and in striving to present to the



people of this Colony a pure, simple and Scriptural Presbyterian Church?

6. Do you promise to observe uniformity of worship and of the administration of all public ordinances within this Church, as the same are at present performed and allowed?

7. Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them and all other Presbyteries and superior judicatories of this Church, where God in His providence shall cast your lot; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatever trouble or persecution may arise, and that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this Church?

8. Are not zeal for the honour of God, love to Jesus Christ and desire of saving souls, your great motives and chief inducements to enter into the function of the holy ministry, and not worldly designs and interests?

9. Have you used any undue methods, either, by yourself or others, in procuring this call?

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10. Do you engage in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

11. Do you accept of, and close with, the call to be pastor of this congregation, and promise, through grace, to perform all the duties of a faithful minister of the Gospel among this people?

The first six questions only are to be used at the ordination or induction of elders and deacons, together with the following: Do you accept of the office of an Elder (Deacon) of this congregation and promise, through grace, faithfully, diligently, and cheerfully to discharge all the duties thereof?

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FORMULA.

I, ..... do hereby declare that I do sincerely own and believe the whole doctrine contained in the Confession of Faith approved by General Assemblies of the Church of Scotland to be the truths of God; and I own the same as the confession of my faith, as likewise I do own the purity of worship presently authorised and practised in the Presbyterian Church of

Eastern Australia, and also the Presbyterian government and discipline thereof – which doctrine, worship and church government I am persuaded are founded upon the Word of God, and agreeable thereto; I also approve of the general principles respecting the jurisdiction of the Church, and her subjection to Christ as her only Head, which are contained in the Claim of Right and in the Protests referred to in the questions already put to me, and I promise that through the grace of God I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the said doctrine, worship, discipline and government of this Church by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, together with the liberty and exclusive jurisdiction thereof – and that I shall in my practice conform myself to the said worship, and submit to the said discipline, government, and exclusive jurisdiction, and not endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the doctrine, worship, discipline, government, and exclusive jurisdiction of the Church, renouncing all doctrines, tenets, and opinions whatsoever contrary to, or inconsistent with the said doctrine, worship, discipline, government or jurisdiction of the same.

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Is the Use of Uninspired Songs in the  
Worship of God Authorised?

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By REV. R. J. GEORGE, D.D., Alleghany, Pa.

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1. It is agreed that the Psalms were given by divine inspiration, and are the very Word of God. “David the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue.” (2 Sam. 23: 1, 2.) Men should be careful how they speak against the Book of Psalms.

2. It is agreed that these inspired Psalms were appointed by God to be used in His worship. “Sing unto Him, sing psalms unto Him.” (1 Chron. 16: 9.) “Moreover, Hezekiah the king and the princes commanded the Levites to sing praises unto the Lord with the words of David and of Asaph the seer.” (2 Chron. 29: 30.) “Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms.” (Ps. 95: 2.) Bible expositors and church historians alike agree that the inspired Psalms were exclusively used in the worship of the Old Testament. God appointed them to be so used, and no one but God could

change the appointment.

3. It is agreed that so far as the record goes our Lord Jesus Christ used the Psalms exclusively in worship. Only on one occasion is our Lord referred to as singing. This was in connection with the observance of the passover. It is said, "And when they had sung an hymn, they went out into the Mount of Olives." (Matt. 26: 30; Mark 16: 26.) Biblical scholars are not misled by the use of the word "hymn" in our translation of this verse. The original simply states the fact that they sang praises to God. In the margin it reads, "When they had sung a psalm." It is a well known fact that the Jews were accustomed to sing at the passover the great Hallel, which consisted of Psalms 113th to 118th inclusive. Certainly our Lord, and His apostles did not depart from this usage. Strange indeed it would have been if the Lord Jesus, who always exalted and honoured the Holy Spirit, had put aside the sacred songs which He indited for this very purpose.

4. It is agreed that we have express authority for the use of the Old Testament Psalms in the New Testament Church. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." (Col. 3: 16). Whatever differences of view there may be as to the "hymns and spiritual songs," all agree that the psalms here spoken of are inspired Psalms of

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Scripture. The passage therefore contains an express warrant for the continued use of the psalter in the New Testament Church.

We have now reached the exact point of divergence. While all agree that the "psalms" referred to in Col. 2: 16 are the Bible Psalms, there are many who maintain that the "hymns and spiritual songs" are mere human composition; and that the New Testament Church is hereby authorised and instructed to add to her book of praises the writings of inspired men. This is the crucial text on the subject. If this text contains a clear warrant for the use of uninspired hymns, other passages may lend it support; but if that warrant is not found here it is not found anywhere. The advocates of hymn singing will admit the truth of this statement. It is now undertaken to show that not only does this passage not authorise the use of uninspired songs in worship, but that it enjoins the exclusive use of the Psalms of the Bible.

I. No warrant can be found for the use of uninspired songs, in the words "hymns and spiritual songs." At first view these words seem to be conclusive in favour of the advocates of hymn singing. In the Greek text it is "psalmois, humnois, odats, pneumatikais," i.e., "psalms, hymns, songs, spiritual." Now these three Greek names are all found in the titles to the Psalms in the Greek

translation of the Old Testament which was in use among the people to whom Paul wrote this epistle. They occur many times, in the titles to the various Psalms. The word "psalmos" about 63 times; the word "humnois" 6 times, and another word, "alleluia," which has precisely the same import, about 20 times; and the word "odais" (mostly in the singular form) 34 times. With the fact before us that these three words are all actually found many times in the titles to the inspired Psalms – and when we all agree that the word "psalmois" does refer to inspired songs – is it not unreasonable to insist that "humnois and odais" mean uninspired songs? As if to remove all possible doubt the word "spiritual" is used to qualify the words. Thayer in his Lexicon of the New Testament, referring to this passage and the similar one, Eph. 5: 19, defines the word "spiritual" as "divinely inspired and so redolent of the Holy Spirit."

Again, "The word 'spiritual' must be used in the sense of supernatural, or that which is immediately given by God. Hence "spiritual songs" are songs produced in a supernatural manner, those given immediately by the Spirit of God. It is just as if it read, "Teaching and admonishing one another in psalms and hymns and songs, given by the Holy Spirit." What songs are these? The sweet psalmist of Israel answers, "The Spirit of the Lord spake by me, and His word was in my tongue." These very names, therefore; which have been relied upon as furnishing a warrant for the use of uninspired songs, we find to be well known titles for the

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Psalms of the Bible, and that as qualified by the word "spiritual" they cannot be used to designate uninspired songs, but furnish a warrant for the exclusive use of the songs of the Spirit.

II. The Psalms are in an eminent sense "the word of Christ." "Let the word of Christ dwell in you richly in all wisdom." This is the condition of being able to teach and admonish.

How are the Psalms "the word of Christ?"

1. Christ by His Spirit is the author of them. This has been fully shown above.

2. Christ is the speaker in many of them. For instance, "I will declare the decree: the Lord said unto me, Thou art my Son; this day have I begotten Thee." (Ps. 2: 7.) "Then said I, Lo. I come: in the volume of the book it is written of me." (Ps. 40: 7.) Such psalms as these are the "word of Christ" in the same sense that the Sermon on the Mount is His word. He and no one else is the speaker in them.

3. Christ alone is the subject of many of them. The most ignorant and senseless objection ever made to the Psalms is the charge that they are "Christless." The truth is that no book in the Bible reveals Christ with such fulness as is done in

“the book of Psalms,” not excepting the Gospel according to John or the Epistle to the Hebrews.

What may we learn of Christ in this wonderful book?

1. His Divinity. Ps. 45: 6, “Thy Throne, O God, is for ever and ever.” (Compared with Heb. 1: 8). Ps. 110: 1, “The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.” (Compared with Matt. 22: 42-45).

2. His eternal Sonship. Ps. 2: 7, “I will declare the decree: the Lord said unto me, Thou art My Son; this day have I begotten thee.” Compared with Heb. 1: 5.)

3. His incarnation. Ps. 8: 5, “For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.” (Compared with Heb. 2: 9.) Ps. 40: 7, “Then said I, Lo I come: in the volume of the book it is written of me.” (Compared with Heb. 10: 5-7.)

4. His mediatorial offices. (a) His prophetic office. Ps. 40: 9, 10, “I have preached righteousness to the great congregation,” etc. Ps. 22: 22, “I will declare thy name unto my brethren.” (Compared with Heb. 2: 12.) (b) His priestly office. Ps. 110: 4, “The Lord hath sworn, and will not repent; Thou art a priest for ever after the order of Melchizedec.” (Compared with Heb. 7: 17.) (c) His kingly office. Ps. 45: 6, “Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.” (Compared with Heb. 1: 8.) Ps. 110: 1, “The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.” (Compared with Matt. 22: 42-45; Heb. 1: 13.) See also Ps. 22: 28 and Ps. 67, throughout.

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5. His betrayal. Ps. 41: 9, “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.” (Compared with John 22: 18.)

6. His agony in the garden. Ps. 22: 2, “O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. (Compared with Heb. 5: 7.)

7. His trial. Ps. 35: 11, “False witnesses did rise up; they laid to my charge things that I knew not.” (Compared with Matt. 26: 59, 60.)

8. His rejection. Ps. 22: 6, “But I am a worm, and no man; a reproach of men, and despised of the people.” (Compared with Matt. 27: 21-23; Luke 23: 18-23.) Ps. 118: 22, “The stone which the builders refused is become the headstone of the corner.” (Compared with Matt. 21: 42; Acts 4: 11, 12.)

9. His crucifixion. Ps. 22, throughout, also Ps. 69. (Compared with the Gospels.) The scenes attending the crucifixion are described to the minutest particulars. The mockery, the shaking the head, the parting the garments, the

casting lots on the vesture, the thirst, the vinegar and the gall, the pierced hands and feet, the cry of the forsaken, the committing of His spirit to God, and the “It is finished,” as many read the last verse of Ps. 22.

10. His burial and resurrection. Ps. 26: 9-11, “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life,” etc. (Compared with Acts 2: 25-31.)

11. His ascension. Ps. 47: 5, “God is gone up with a shout, the Lord with the sound of a trumpet.” (Compared with Acts 1: 11, and 1 Thess. 4: 16.) Ps. 68: 18, “Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among you.” (Compared with Eph, 4: 8-10.) Ps. 24: 7-10, “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in,” etc. (Compared with Rev. 5: 6-14.)

12. His second coming. Ps. 50: 3, 4, “Our God shall come, and shall not keep silence.” “He shall call to the heavens from above, and to the earth, that He may judge His people.” Ps. 98: 6, 9, “With trumpets and sound of cornet make a joyful noise before the Lord the king.” “Before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity.” (Compared with Matt. 24: 31; 1 Cor. 15: 52.)

Well said Jesus, It is written “In the Psalms, concerning Me.” “The sufferings of Christ, and the glory that should follow,” are here unfolded, and these “psalms and hymns and spiritual songs” are replete with Christ. If anyone will examine and compare these passages, he will readily believe that when Paul wrote, “Let the

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word of Christ dwell in you richly in all wisdom,” it was as if he said, “Memorise the Psalms.”

III. Uninspired songs could not be placed on a level with the songs of inspiration as the rule for “teaching and admonishing.” All agree that the “psalms” of the text are the inspired Psalms, the very word of God. “Teaching” refers to practice – how we are to live. It is not conceivable that Paul would place the writings of uninspired men on a level with the Psalms of the Bible as a standard of doctrine and practice.

Uninspired hymns abound in errors. Dr. H. Cooke, of Belfast, said he never had found a compilation of hymns that he “could pronounce free from serious doctrinal errors.” In 1838 the old school Presbyterian General Assembly (U.S.), appointed a committee to revise their hymn book. In their report they say, “On a critical examination we found many hymns deficient in literary merit, some incorrect in doctrine, and many altogether unsuitable for the sanctuary.” What an

indictment to bring against the book which their own Church had substituted for God's book of praises! Does anyone suppose that Paul referred to such "hymns and spiritual songs" as these, and placed them on a level with the Psalms of the Bible for "teaching and admonishing?"

Paul never played fast and loose with the doctrines of the gospel. He says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 8.) If there was no other argument to show that the "hymns and spiritual songs" in which Christians are to teach and admonish one another are not mere human compositions, this would be conclusive. Paul was not advising the propagation of error.

IV. The inspired Psalms alone are adapted to be vehicles of grace to the heart, and of praise to the Lord. Singing with grace in your hearts unto the Lord. Here we have the end to be reached. It is twofold: (1) the awakening of gracious affections in the heart, and (2) the uplifting of the soul to God. Two characteristics of the inspired Psalms mark their adaptation to this twofold purpose, viz. (a) their objective nature, and then (b) their devotional spirit. Hymns are subjective. Men sing about themselves, their state, and experiences, their high resolves. Hymns are introspective. They are self-centred.

The Psalms are objective. They are God centred. The soul looks outward and upward. They lead the soul reverently to adore God "in the beauty of holiness," as the object of praise, and devoutly to bow before Him on His throne, as the hearer of prayer. This is true devotion. "Worship God."

The devotional character of the book is manifest to all. This is in a pre-eminent sense the devotional book of the Bible. It is sometimes asserted that the Psalms are

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not adapted to be the vehicles of grace to the heart, and therefore they cannot be successfully employed in religious revivals! Such a view is utterly mistaken.

Think for a moment of the contents of the book – its views of God; its views of man; its views of law; its views of sin; its views of Christ; its views of repentance; its views of pardon; its views of covenant relationship; its views of the new life; its views of judgment; its views of heaven; its views of hell. What is there that is needed for revival that it does not contain? And what book is more likely to be honoured by the Holy Spirit than His own book?

The fact is that the greatest revivals of religion the world has ever seen have been connected with the exclusive use of the Psalms. They were used exclusively in the great revivals in the days of Hezekiah, Josiah, Ezra,

Nehemiah. The same was true in the revival at Pentecost, when 3000 were converted in one day. The period of the Reformation was a grand revival period, and it was a glorious revival of psalm singing. The Calvinistic Reformers used the Psalms exclusively. All France was thrilled with their music in the days of the Huguenots. They alone were used in the Scottish Church on that wonderful day at the kirk of Shotts, when under Livingston 500 were converted by one sermon. In the times of Robert McCheyne, when the disciples of Christ continued their meetings until near midnight, they made the seasons of the night glad singing the songs of Zion.

We conclude, therefore, that this passage, which has always been relied upon by the advocates of hymn singing as containing a warrant for their practices, has no such meaning. The titles, "psalms and hymns and spiritual songs," belong to the inspired Psalms, and as qualified by the word "spiritual" are not true of any other. The Psalms are "the word of Christ;" uninspired songs are not His word: the Psalms are a true standard for "teaching and admonishing;" uninspired songs are not; the Psalms are adapted to be the vehicles of grace to the heart and of praise to the Lord; uninspired songs are not.

The passage furnishes no warrant for the use of uninspired songs in worship, but is an explicit apostolic injunction that in the praise service of the New Testament church the divinely authorised Psalmody should be continued.

When the Psalter is restored to its place in the hymnals of the Churches it should be used exclusively in the worship of God. A place may be found for the use of uninspired songs, but not in worship. God must be served with His own. "But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and My name is dreadful among the heathen." (Mal. 1: 14.)

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Rev. W. D. Ralston, in "Talks on Psalmody," relates the following story: – "As I trudged homewards I stopped at an uncle's, and spent the night there. In the evening I brought out my hymn book and had some singing with my cousins. After I laid it down, my uncle took it up, put on his glasses, and spent some time in looking through it. He was a firm believer in the exclusive use of the Psalms, and my book was the hymn book of another denomination. It gave the hymns and the music, with the names of the composers of each as far as known. Uncle read a hymn, and, naming the author, said, 'I know nothing of him.' He read another, and said, 'I have read about the author of this one. He

Edward A. Rennie, Esq.

was a Roman Catholic priest.' He read another, and said, 'I have often read of this author. He was a good man and an earnest Christian minister.' He then said, 'Now, John, if I were going to use one of these hymns in the worship of God tonight, which do you think I had best choose, the one about whose author I know nothing, the one by the Roman Catholic priest, or the one by the earnest Christian minister?' I replied, 'The one by the minister.' 'True, said he, 'we should select the one written by the best man; and I see by looking through your book that it contains many hymns written by good men; but if I should find in it one composed by God Himself, would it not be better to sing that than one composed by any good man?' I replied, 'It surely would.' And after a little he said, 'I have now carefully looked through your book, and I do not find one hymn in it marked composed by God, but I have here a little hymn book, and God by His Holy Spirit has composed every hymn in it; for Peter says – Holy men of God spake as they were moved by the Holy Ghost.'"

How conclusive the argument is. We ought to serve God with the best. God's own book is the best. When Ingersoll said that he "could write a better book than the Bible," Christians were shocked and denounced him as an "infidel blasphemer." How then can we say that we can write a better book of praises than God's psalter? If it be true that hymn books are better than the Psalm book, it marks the highest achievement of the race; for then man has transcended God in His own field. If it be not true then the displacing of the God made psalter by the man made hymn books in God's worship is an act of most daring presumption. – "The Covenanter."

Mr. Rennie occupies a unique position, being one of the oldest men in the State, and certainly one of the most honoured men in the Commonwealth. In him the text, "The hoary head is a crown of Glory when found in the way of Righteousness" is fully illustrated. He has just completed his 85th year, and is still vigorous mentally and physically. Two months ago he said, "Next month I will be 85 years old, if spared, but I do not feel old."

Upon his arrival in the colony in February, 1840, Mr. Rennie was happily introduced to the late Rev. William McIntyre, then preaching in the Scots' Church (Church Hill), as locum tenens for the Rev. Dr. Lang, who was absent in England. Having previously had little or no religious experience he was attracted by the quiet and effective ministry of the Rev. Mr. McIntyre under whom he was admitted to the membership of the Scots' Church. Two years later, in 1842, he was one of 22 members of that church who became separated from it, and formed the nucleus of the congregation which represented in Sydney the views of the Free Church of Scotland, and in 1846 formed a part of the Synod of Eastern Australia, then finally constituted as a separate branch of the Presbyterian Church on the same principles as those, which led to the Disruption of the Church of Scotland in 1843. Mr. Rennie has thus been for nearly 60 years an enthusiastic member of the Presbyterian Church of Eastern Australia (Free Church), and was for many years senior elder in St. George's Church, Castlereagh Street. He was one of the first deacons elected in connection with the Free Church, Pitt Street, in 1849, the only other survivor being Mr. James G. Wilson, who, along with Mr. Rennie and six other Free Church elders, were present at the half-yearly communion in St. George's Church last September.

In 1881 Mr. Rennie prepared the history (commencing with the year 1842, as referred to above) of St. George's Church, Castlereagh Street. In the concluding part of that outline, the subject of our sketch says: – "It is startling to find that out of £31,941 from 1856 to 1879, no less a sum than £9318 was consumed in paying interest, – a lesson that should not be lost on those who contemplate the erection of churches with limited resources. The prosperous exit from these long continued difficulties called forth profound and sincere thanksgiving to Almighty God, the Author of all our mercies. There are no figures, however, by which to measure the grace or the displeasure of God towards the worshippers within these walls during all these past twenty-three years. For the days to come it must not be expected that the congregation can be free from the ordinary causes of weakness through the infirmities of human

nature, and although freed

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from a long and crushing burden of debt, it can never be free from the obligation to give heed to the Apostolic injunction, "to owe no man anything, but to love one another," "to provoke unto love and to good works." In such a spirit we may hope to command the respect and sympathy and co-operation of the general family of God outside our own borders; to maintain the standards of our Presbyterian reading of Christian doctrine, practice and government; exerting thus a strong and salutary influence on our neighbours, and lastly by a cheerful, liberal, and sustained support of our home pastors and teachers, and foreign missionary agencies, we may confidently expect the Divine blessing on the congregation as a whole, and on each family and individual apart, and so prove the Lord as to the fulfilling of His gracious promises in pouring out a blessing "until there shall be no room to receive it."

Mr. Rennie had decided Scriptural objections against the basis of the Union in 1864. It was, to use his own words, "based on compromises," the avowed object of the Unionists being – "the establishment of a great and influential Church, which would draw in, and keep with them, all the chief Presbyterian families in the country, thus making that end the real object of the Union, which he considered in the circumstances to be nothing more nor less than the creation of an arm of flesh." The subject of our sketch rendered conspicuous services to the free Church in his capacity as Synod Treasurer for many years; and though not now a member of the Synod, he still attends when able, and renders valuable help by his advice. Mr. Rennie, by his long and useful life, has given undoubted proof that Christian principles will yield blessed fruits personally, in the family, in the Church, as in official life. The subjoined sketch, copied from the "Review," Sydney, written on the completion of his eightieth birthday, is an evidence of this:

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"Mr. Edward Alexander Rennie was born on the 16th of October, 1820, in the city of London.. His father, Professor Rennie, of King's College, London, and author of that excellent work entitled "Insect Architecture," and a number of other popular works on Natural History, was a firm believer in the value of education, and, unlike many fathers of the present day, took an active personal interest in his son's educational development. Though educated mainly at Lewisham Grammar School, an academy established by the Leather Sellers' Company, of London, the embryo Auditor-General was deeply indebted to a father's care for the very excellent grounding and careful training that marked the scholastic attainments of the son. One season was given up to the study of French in France, and another to that of German in Germany, the enthusiastic

father devoting himself assiduously to his son and daughter. Advantage was also taken of the services of a learned Jew for instruction in Hebrew, in which the Book of Genesis

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was gone through as the text book. The whole of one Christmas holidays was besides devoted to reading the Gospel of St. Mark in Greek as a preparation for advancement next half-year. While at Lewisham even the holiday seasons were turned into opportunities for learning of a different kind. Thus it came about that at the age of nine years our subject could take a clock to pieces, clean the parts, and put them together again. Other holidays were made use of for the gaining of instruction in other matters, while play seems to have been but little valued.

The father of our subject, it may be mentioned, was also the author of a three volume novel entitled "St. Patrick" – a work which gained the approval of Sir Walter Scott, and a life of Mary Queen of Scots.

"For some five years before coming to the colonies, Mr. Rennie was engaged in bookselling and publishing, and this gave him still further opportunities of study, and the experience thus gained was a very useful preparation for his occupations in the colony. On arriving in Sydney, in the year 1840, Mr. Rennie, after declining several offers that were unsuitable to his qualifications, finally accepted a position as teacher of a school in Clarence Street in connection with Dr. Lang's Church (then in charge of the Rev. W. McIntyre, during Dr. Lang's absence in England), which, among other schools, then shared in a Government subsidy, of which, for the first year of his work, Mr. Rennie was fortunate enough to secure £100 beside his school fees. Subsequently, however, the father and son joined in a venture on the lines of a collegiate school, known as the College High School, and were rewarded with considerable success, until it had to be abandoned chiefly through the financial crisis of 1844-5. Among their pupils were such later lights as the Hon. Ebenezer Vickery, M.L.C., Mr. J. Malbon Thompson, and Mr. Richard Windeyer Thompson.

"An opening having occurred for an appointment in the Audit Office, Mr. Rennie, in 1846, volunteered three months free service in that department, and at the end of that time his enterprise was rewarded by a junior clerkship at a salary of 5s. per day. It was a small salary for one of Mr. Rennie's abilities, but it was a beginning, and a stepping stone to something better, for he rapidly rose, step by step, till, in 1856, ten years after entering the office, he was awarded the chief clerkship at a salary of £575 per annum. This title was afterwards changed to that of Inspector of Accounts, and, although his salary

was subsequently raised to £700 in recognition of his long and able services, Mr. Rennie saw no further actual promotion until he had held the chief clerkship for a period of seven and twenty years. Then, in 1883, on the resignation of the late Mr. Rolleston, Mr. Rennie climbed the only step awaiting him. For seventeen

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years, therefore, he has occupied the highest office in his department, and one of the highest in the country, for it is, of course, a life appointment. When Mr. Rennie entered the Audit Department, now fifty-four years ago, the chief office was filled by Mr. William Lithgow; ten years later, when our subject had climbed to the top rung save one, the coveted position was held by Mr. Merewether, who in turn was succeeded by Captain Mayne, and when the last named went home as Agent-General for New South Wales in 1864, Mr. Rolleson was appointed to the vacancy. Thus Mr. Rennie's claims to the chiefship, meritorious though they were, were twice overlooked. Still, he held on, ever devoting himself assiduously to the heavy duties of the position assigned to him, and how thoroughly he performed those duties is still being proved almost daily. It seems strange that the fullest information concerning the revenue and expenditure of Government in the early days of New, South Wales should be obtainable from the Audit Office, but so it is. Mr. Rennie's duties included a good deal more than the mere audit work: he kept a very useful set of books, which now afford valuable information not to be had elsewhere. In connection with his initiation into the duties of his office, Mr. Rennie acknowledges with gratitude the kindly help of his first chief, Mr. Lithgow, and he also remembers gratefully the friendly aid of Mr. Symonds, who was afterwards Chairman of the Commission of Audit for Victoria.

Among a great deal of important service rendered by Mr. Rennie may be mentioned the preparation of the statements required to ascertain the proportions of the balances on hand due to or from the districts of Port Phillip and Moreton Bay on their erection into the separate colonies of Victoria and Queensland. Those statements had to show full details of the revenue and expenditure within those districts from the earliest records – a work of no small labour.

In those days members of Parliament were even more unreasonable than they are now in the matter of demanding returns, and this entailed a great deal of work, which fell chiefly on Mr. Rennie. Notwithstanding the close attention given to the duties of his important office, Mr. Rennie has enjoyed most remarkable health, and is still able to do a good deal of night work. Four evenings in every week he devotes to office work, in order to keep pace with

the increasing demands upon his attention. Evidently, in Mr. Rennie's case, hard work has not greatly interfered with health, for he has scarcely ever been away from his office through illness.

On his completing his eightieth year, on the 16th. ult., the officers of the Audit Department assembled in full force in their chief's room to congratulate him, and took that opportunity of marking their esteem for him by a presentation

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of a revolving bookcase, reading stand, and chair. Mr. G. H. Pitt, Chief Examiner and Secretary, was spokesman, and several of the principal officers followed with congratulatory speeches. As will be readily believed, the veteran received a very great number of letters, telegrams, and callers on that day.

“Though a most exemplary Civil Servant, Mr. Rennie has not allowed the duties of his important office to monopolise the whole of his time and attention. An enthusiastic member of the Presbyterian Free Church, he has filled many offices in connection with that body. Deeply interested in mission work, he is a vice-president of the New South Wales Auxiliary Bible Society, and an office-bearer in various charitable institutions.

In 1850 Mr. Rennie married Miss Cummins (a daughter of Mr. Charles Cummins, of London, bookseller), whose acquaintance and friendship he had enjoyed for some few years before leaving the Old Land. The wife of his choice was but a few days his junior, yet she was spared to him for forty-seven years. Of their three sons, the eldest, Dr. Edward Henry Rennie, is Professor of Chemistry in the Adelaide University; the second, Mr. Charles Edward Rennie, is chief inspector, Department of Lands, New South Wales; and the youngest, Dr. George E. Rennie, is a well known medical practitioner, of Sydney. The elder daughter, Miss Amelia Rennie, is the popular secretary of the Young Women's Christian Association, Sydney, and the younger is married to the Rev. J. S. Macpherson, of East Maitland. 'It is worthy of note,' says the 'Daily Telegraph' in an interesting biographical sketch of the Auditor-General, 'that Professor Rennie was the first Australian to take the degree of D.Sc. in the University of London, while Dr. Rennie was also the first Australian to win the 'blue ribbon' on taking his degree of M.D. in the same University, in addition to scoring eleven other gold medals.'

“In wishing our subject a long continuance of health and strength, we feel sure that we are voicing the hopes not only of a very large circle of private friends of the popular veteran, but also of all those who wish well to the grand Colony over whose best interests he so closely and so conscientiously watches.”



It should now be added that in November, 1902, having completed fifty-six years continuous service, Mr. Rennie obtained leave of absence for twelve months on full pay, and on its expiry was granted the pension of two-thirds of his salary as Auditor-General, to which he had become entitled out of the Pension Fund provided by the Constitution Act, his service having commenced some years before that Act came into force in 1855.

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Sabbath Desecration.

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TO THE EDITOR.

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Sir, – The celebration of the Anniversary of 12th July, which was held in the Town Hall on a recent Sabbath afternoon, was doubtless gratifying as a demonstration of awakened, militant, Protestant sentiment, in the metropolis, to those interested, but, judging by the report of the same, it appears to me that our Protestant leaders are prone to forget that: –

“Except the Lord do build the house,  
The builders lose their pain:  
Except the Lord the city keep,  
The watchmen watch in vain.”

The success of Protestantism is surely dependent more than upon anything else on the blessings of Him who has said, “Ye shall keep My Sabbaths and reverence My sanctuary.” Was the Sabbath kept by the humorous, political addresses delivered on the occasion referred to, or was the Sanctuary revered by the laughter, cheering, and applause of the audience? I venture to think not. “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, honorable, and shalt honor him, not doing thine own way, 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,” is surely a promise of blessing conditioned upon obedience to the injunction in the opening words of the passage, and as surely will disobedience thereto involve a withholding of the blessing. I am aware that my attitude in this connection will not be generally popular, but there are many who view with more alarm than encouragement, demonstrations of the kind referred to on the Sabbath,

and who in consequence are “trembling for the safety of the Ark of God” in these Southern lands, who, recognising the great and unparalleled blessings which the Giver of all Good has vouchsafed to our land and nation, realise that if we refuse to obey His commands, and honour His Day, that the sentence may yet go out against us as against Israel of old: “You, only have I known of all the family of the earth, therefore will I punish you for all your iniquities.” – Yours, etc.,

S. McQUEEN, Junr.

Tomago, Hexham.

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Ecclesiastical Intelligence.

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The Free Church Commission of Assembly.

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The Commission of Assembly of the Free Church of Scotland met in the Free Presbytery Hall, The Mound, on Wednesday 5th August. There was a large attendance, including a number of ladies. The Rev. Ewan MacLeod, Oban, Moderator, was called to the chair. The devotional exercises were opened by the singing of the 60th Ps., beginning, “O Lord, Thou halt rejected us.” Before beginning the business of the Commission, reference was made by the Rev. Donald Maclean to the loss which the Church had sustained by the death of the Rev. Roderick Finlayson, Daviot.

THE SUSTENTATION FUND.

The Rev. J. K. Cameron, Brodick, principal clerk, in giving in the report of the Sustentation Fund Committee, said they had not had the opportunity of going into details in regard to that report, but for the month ended 15th July there was contributed from congregations the sum of £928 15s 3d, and by donations and unorganised congregations £68 16s 5½d, a total of £997 11s 10½d. For the corresponding month of last year there was contributed £814 2s 9d. This increase for the month ended 15th July of this year was £183 9s 6d. For the period from 1st January to 15th July, 1905, the total sum received was £3946 2s 4½d, and for the same period last year £2710 2s, being an increase this year of £1236 0s 4½d. (Applause.) He was sure it was gratifying to see that there was such a considerable increase in the fund, especially when they considered that the congregations who were responsible for this increase were those congregations that were termed on the other side as congregations made

up of nondescripts, and other words that one wondered that men occupying the position they did could go down to the gutter to find language for such a purpose. He thought if they took into consideration the facts they were faced with as a Church those brethren should feel ashamed of themselves in using the language to characterise Free Church people they were using. For instance, he noticed that one in a very prominent position in the United Free Church had said Free Church congregations were made up of the scrapings. If the scrapings could contribute in this way it showed that they were very sympathetic towards the Free Church, and were genuine Free Churchmen at any rate. (Applause.) The increase was almost wholly

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due to contributions given by congregations which had been added to the Church since the judgment of the House of Lords.

The report was adopted.

#### ADMISSIONS TO THE CHURCH.

The Commission proceeded to deal with several applications for admission to the Church.

The Rev. Malcolm Macleod, who was under call by one of the Lewis congregations, and who had previously been in a charge in Canada, was, on the motion of Mr. MacNeilage, received into the Free Church with the status of an ordained minister.

An application was submitted from the Rev. W. W. Aitken, Musselburgh. In his letter Mr. Aitken said that although he went with those who formed the United Free Church in 1900, he never professed to be satisfied with that result. Grounds of dissatisfaction had only strengthened with the passing years. He could not remain in that Church after all that had happened since last August – not only the decision of the House of Lords, but under the auspices of the Advisory Committee of the United Free Church, culminating in a General Assembly whose spirit and proceedings were simply painful to remember. He had intimated his withdrawal from the ministry in connection with the United Free Church, and now pleaded for reinstatement in the ministry of the Free Church. He was senior minister of the congregation of Carlops, in the Presbytery of Dalkeith, having received a colleague in 1895. Practically he was a minister retired, for he agreed to leave all duty in the hands of his colleague, so that he could not with honour now interfere with the congregation. At his time of life he could be of little public service, but reunion with the Free Church would be relief from a burden which was increasingly intolerable. Of course he would go into the Free Church in bona fide acceptance of its principles as an old Free Church minister, adhering to the old paths. He had no difficulty on that score. On the

motion of the Rev. D. M. Macalister, Edinburgh, seconded by Professor Bannatyne, the application was cordially granted.

Mr. Hugh Carson, B.A., was admitted as a Divinity student, having completed his course.

#### REPORT OF THE LAW AND ADVISORY COMMITTEE.

Mr. J. Hay Thorburn, the vice-convener, gave in the report of the Law and Advisory Committee. Since the meeting of Assembly in May last the committee stated the event of most vital interest to the Church had been the legislation concerning the property of the church. The bill was brought in by the Lord Advocate for Scotland and the Attorney-General for England on 7th June, and has in the interval passed through the various stages in the House of Commons and the House

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of Lords, and is in a position to receive the Royal assent almost immediately. Your committee have given close attention to the progress of the bill, and have on all proper occasions submitted information to the Government and communicated the views of the church on the subject matter of the measure. The bill, brought in only after full and protracted consideration of the facts of the case, including the report of the Royal Commission, may be taken to have expressed the conclusions of the Government and their view of the proper basis of settlement in the circumstances. The criticism of this church on the original bill was contained in the memorial for the church presented to the Lord Advocate on the 3rd June. Even in the original form there were, as was pointed out in the memorial, objectionable features and grave inconsistencies, arising apparently from a desire on the part of the Government to make concessions even in principle in order to conciliate the United Free Church party. But these concessions and inconsistencies were developed and emphasised to an extraordinary extent in the passage of the bill through Parliament. Against these your committee from time to time made representations verbally and in memoranda addressed to the members of the Government concerned. It is probably unnecessary to refer to these memoranda in detail, but we may say that they dealt exhaustively with all the points at issue. A letter in the nature of a protest was also addressed to the Prime Minister on 3rd July, containing the gist of our objections to the measure. We desired that the Government should explicitly recognize the right of the Free Church to administer according to its capacity, and should deal only with the surplus. This has been the extent of our demand from first to last.

#### THE CONCESSIONS TO THE UNITED FREE CHURCH.

Notwithstanding all our representations and effort we did not secure amendment to the extent of one letter to the original bill, while the amendments made in favour of the United Free Church were so frequent and so liberal as to suggest that they were only limited by the demands of those representing that body. Yet our proposals were all based on substantial grounds, and certain of them at least were admitted by the Government representatives to be reasonable and proper. On the other hand among the concessions made to the United Free Church at every stage of the Bill were certain involving large principles and most serious consequences not originally contemplated by the Government. Thus the Bill requiring the commissioners to make "adequate" provision for the Free Church in respect of the support of ministers and other objects, at first directed the commissioners to appropriate for those objects either collectively or severally such of the property to be allocated by them as they thought proper. But in course of its

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progress, the Bill was amended so as to restrict the commissioners in providing for these purposes to dealing only with certain scheduled property, and later the schedule itself was further reduced. The Bill now stands in this absurd shape that the commissioners are required to make adequate provision for certain purposes, the extent of which is unascertained, while the property appropriated for these purposes is limited in amount, and may be quite inadequate. Out of the property of the Free Church from which adequate provision for Free Church purposes may not be made, the United Free Church, which was judicially declared to have no right, title, or interest therein, is to be endowed to a very large extent. Again, in the original Bill the Free Church, in estimating a congregation, was entitled to count all Free Church adherents in that congregation. Now, it has been decreed that only those who were members and adherents of the congregation in October, 1900, may be counted; all others, however genuine their attachment to the Free Church, and whether associated with the Church before or after 1900, are to be disfranchised and disinherited. The effect of this alteration will be to cut off numerous Free Church people from all beneficial interest in the property of the Church, and will probably deprive many substantial Free Church congregations of their property. Against this provision, which is contrary to all sound principle, and a complete reversal of legal rights, we emphatically protested, and still protest. The unfairness of the amendment when first proposed was apparently recognised by the Government, for the Lord Advocate indicated in Parliament an intention to reduce the proportion required to be found by the Free Church from one-third to one-fourth. The Government, however, did not stand to this intention, but at the last moment gave way utterly to the United Free demands on

the point. We may remark, in passing, that the apparent advantage to the Free Church in the matter of one-third, means nothing. The possession of the churches by the United Free Church during five years would more than outweigh the advantage. On the contrary, grave injustice is done to the Free Church in the refusal of time for recuperation. The commissioners are to deal with the circumstances existing at the commencement of the Act.

#### CRITICISM OF THE GOVERNMENT.

It is probably not too much to say that, while the Government began with the desire to act constitutionally and to do justice, they were soon actuated mainly by motives of self-interest. Latterly they acted with the recklessness of timidity and blindness of those who can see only a present peril. They followed with facility the line of least resistance, regardless of the fact that it leads hard up against a most dangerous and insuperable precedent. In explanation, it must be observed, the situation politically was peculiar. English and Irish members de-

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clined to be interested in the bill as it did not seem to concern their constituencies. Scottish members on the Unionist side were ready to support the Government, excepting a few ardent members of the United Free Church, who allied themselves with the Opposition in putting pressure on the Government in favour of the United Free Church. The strength of the Free Church in a few constituencies was enough to make it appear to the Parliamentary representatives advisable to take no part in the proceedings anent the bill. In all the other constituencies the influence of the United Free Church was predominant, and was used to the utmost, as was shown by the circular issued to their ministers to bring pressure to bear on members of Parliament. The Government was however, we believe, in a position had it so desired to carry the original measure. But the Government had at heart only the fifth clause. It is noteworthy that the Prime Minister in his speech on the second reading dealt with that point alone. To secure the passing of this clause, to which serious opposition was apprehended, satisfying concessions were made to its natural opponents, the United Free Church representatives, on the other clauses of the bill. This was done, of course, at the expense of the Free Church. A large slice of the property of the church was thrown as the sop. Thus the Government followers were satisfied, the United Free Church supporters were satisfied, and in the result the fifth clause passed against a little opposition from English Non-Conformists, who, having no property at stake, were free to maintain their principles, and with only one dissentient Scottish member. All the other clauses in the bill were passed unanimously as a consequence of the previous

negotiations and arrangement. So sweeping was the compact in its effect that it was impossible to find in the House any member willing to state the case for the Free Church. In the House of Lords the situation was little better. On the second reading Lord Robertson delivered an illuminative speech, and on going into committee Lord Wemyss pointed out certain dangers involved as it stood, and suggested amendments to obviate these, but the compact between the Government and the Opposition, already referred to, was fatal to any candid criticism or amendment of the Bill. So anxious was the Government to prevent any modification in the Lords of the Bill as adopted in the Commons that they apparently thought it necessary, in order to impress the Lords as to its urgency, to present the case in a tray which was distinctly unfair to the Free Church. In moving the second reading of the Bill on behalf of the Government, the Secretary for Scotland stated that the effect of the judgment in the litigation was to hand over the heritable property and funds in question to "27 ministers and 2743 members of the Free Church." Now, as the Government was well aware, the facts were very different. They knew very well that the effect of the judgment was to hand

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over the property to the Free Church and its congregations wherever these existed in sufficient number to use the property. The interdict proceedings in the Court of Session had demonstrated that fact in more than 70 cases. They were aware from the report of the Royal Commission, and from other sources, that the numbers of the Free Church were much nearer 100,000 than 3000. They were also aware that, according to law, membership as at 1900 was not a conclusive test of beneficial right; and, finally, they could not fail to know that their own Bill made adherence and not membership the criterion of interest. It is presumed at the figure 2743 is the number of communicants alleged by the Free Church to have adhered to the Free Church at the time of the Union. It has been shown over and over again that the United Free Church estimates on this point are inaccurate, and Dr. Rainy's own estimate before the Royal Commission was very different. But even assuming the figure to be entirely accurate, as it is inaccurate, the statement made on behalf of the Government essentially misrepresented the case to the House of Lords.

#### THE TASK BEFORE THE EXECUTIVE COMMISSION.

As the Bill now stands, large discretionary powers are vested in the Commissioners. It is possible for them, notwithstanding the objectionable features of the Bill to which we have referred, to do justice in considerable measure to the Free Church. We are not to assume that the Commissioners will do otherwise. We recognize that while acting as Royal Commissioners in the

preliminary inquiry, the task set before three of them was to find ground for limiting the too extensive legal rights of the Free Church, and that their report accordingly was to a considerable extent of the nature of special pleading. But now that they and their colleagues come as executive commissioners to perform judicial functions, we trust that they will act only with the desire to do justice. In conclusion, we are regretfully unable to share the view that the Act is to put an end to heart burning, and to produce universal peace within our borders. On the contrary we believe whatever cause for bitterness there may have been in the enforcement of the decision of the highest legal tribunal, there will necessarily be much greater heart burning in carrying out edicts of a commission appointed "ad hoc," if these should result in depriving substantial numbers of genuine Free Church people of the means of public worship, to which they have made good their title after a protracted contest.

In moving the adoption the report, Mr. Hay Thorburn expressed regret that he had to submit such a poor report. Those who were appointed as a deputation to London to watch the progress of the bill did everything in their power by interviewing members, making representations to the Government, and by putting

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the true facts of the case before them. In private they met with the sympathy, he thought, of almost all, but when it came to be a Cabinet dealing with a party measure, then the Free Church was nowhere, and the United Free Church, by their numbers, were everywhere. They (the deputation) had their amendments drawn. These were recognised as reasonable and moderate, and they were such as might well have been embodied in the measure without in any way destroying the principle of the bill which the Government originally introduced, and therefore it was all the greater regret to them to find that, after interviews in which they thought they had made good their case before members of the Government, then the other side had their interviews, and the Free Church was given away. Perhaps, in the whole history of the case, there was no more pathetic incident than when one of the members of the Opposition, he thought it was Sir Henry Campbell-Bannerman, rose and asked the Prime Minister why he had not introduced two bills instead of one; why the fifth clause was imported into the bill. He thought it was the most extraordinary confession any Prime Minister ever made on the floor of the House of Commons, with all the traditions of Prime Ministers behind him, to say that if they had it in two bills, the Government would not have been able to pass it. Translated into the language of the lobby, it was "a square deal." Those were the words in which the situation was summed up. The Free Church was used as a counter in this game. (Hear, hear.) Its property was used as a "quid pro

quo” for the passing of the Act, and the consequence was that the reputation of the men whose names would be identified with that bill would stand for all time coming as having introduced one of the most dangerous precedents in this country – a precedent which took property and diverted it from its original purpose, handed it over to parties declared by law to be incapable, in view of their doctrines, of administering it, and depriving a lawful body of all right to have any say whatever in the disposal of their own property. Had there been such a thing as a power of appeal there would have been something to say for the measures of the Government, but here they had the new principle introduced that a minority declared to be the lawful possessor, the true representative of the principles which the money and buildings and all concerned represented, should be handed over to a new tribunal appointed by the Government, without any consideration whatever, or any idea of representing the minority, and without any power of appeal whatever. Therefore this situation which had been created had been eagerly watched by all the Socialist agitators in the country. For years these men had been looking for a precedent and now they said, “We have got a precedent from a Conservative Government” – a precedent which hereafter would be made great use of. It was an extraordinary thing that they (the Free Church) had been

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unable to make their views heard in the passing of this bill, and the whole question now was how this bill might be administered. The Free Church had been led and preserved in the past, and they could only trust that the Free Church would be so guided and so delivered in the time to come. Humanly speaking the Free Church had done all that it could do, and they could only leave their cause in a higher hand. (Applause.)

#### MR. MACNEILAGE ON THE SITUATION,

Mr. A. MacNeilage, in seconding, asked the commission to record its deep indebtedness, especially to Mr. Hay Thorburn, for the great labours he had undertaken during the past few months in that whole matter. Mr. Thorburn performed that task with great energy and ability, and his only regret was that there was so little to show for the labour. That there was so little was not Mr. Thorburn's fault. They were also indebted to Mr. Simpson for the zeal he had shown in the case. He did not know any law agent who did so much that was not within the strict realm of a law agent's duty, and they were deeply indebted to Mr. Simpson for keeping the real facts before the public through the columns of the “Times.” As to the situation, he did not know quite what to say about it as it was at present. There were certain aspects of it that, if he were giving rein to what he felt about it, would make him say things that would be a great deal

more plain than pleasant for some people. (Laughter.) But he did not know that this would be very wise in the interests of the Free Church. There were one or two things he could not help saying. First of all, he wished to put himself right with a number of friends who did not agree with the Free Church on this question. To some extent he could not help feeling that they were going to be punished in the Free Church for the policy of “thorough” which they adopted after the decision. Indeed, it was his conviction that they would at least have had more sympathy in the country if, in some instances, certainly not many, their friends locally had been content to go a little more softly, and had not insisted on the church claiming for them the extreme of their legal rights. They had in some cases made claims to church fabrics where they could easily have made amicable arrangements with the United Free Church, and thereby saved themselves a great deal of unpopularity and from appearing before the public in the capacity of rapacious and grasping persons. It was his own opinion that they would have come on just as well if they had been able, as a church, to have acted so as to have come to agreement rather than to have insisted on their extreme legal rights. Having said that, he confessed the bill, as it now took shape as an Act, appeared to him to be a cruel wrong to the Free Church. (Applause.) It was a cruel wrong to any body of litigants that, after they had fought and won in a fair fight in the eyes of the world

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through all the legitimate courts in this country, they should be compelled for the third time to fight their case in order to establish their right to that which they had already won. (Hear, hear.) He had no objection, the Free Church had no objection, to the Government taking all the property the Free Church could not use and doing with what the Government thought best. But what they were compelled to do under the bill was this. They were compelled to go into a court constituted “ad hoc” to establish their right to the property to which they had already established their title before the highest tribunal in the land. (Applause.) The property that had been vested in this Executive Commission was not the surplus property. To that they offered no objection. It was the whole property of the Free Church as that stood at 31st October, 1900; and they were compelled again, after having gone through all these four years, to fight the battle before a commission constituted of men, with one exception, who knew nothing about the law of evidence or about the administration of the law. After having established their title to the property before a tribunal consisting of men who, by duty and training, were experts in judging, they had now to establish their right before a tribunal consisting mainly of members of political parties, and of men appointed, with one exception to that office because they were adherents of

either of the two political parties. That was a cruel wrong, for this reason primarily that they had to plead their case again before a court, three of whom had already made up their minds absolutely on the whole question they were to plead about. He did not know how the Lord Advocate, still less a man like the Marquis of Linlithgow, could be a party to such a gross and unjust treatment of a body in this country which had established and secured its rights as the Free Church had done after a fair fight. He confessed to feeling very bitter about that aspect of the question. They could not make it too plain to the members of the Executive Commission that in spite of these things they should look at this from the standpoint of justice, and justice was that those to whom property belonged should get it. The highest court in this country had declared that the property belonged to the Free Church. There were one or two things about the way in which this question was treated in Parliament. It was idle for them to pretend to believe that the Government cared a straw for the Free Church. He did not believe it at all. If the Government had done so, their Prime Minister would not in his speech have applied a nick-name to the Free Church. (Hear, hear.) He was not aware of a speech delivered in the British House of Commons by any Prime Minister within memory in which a body was called by a nick-name by a man holding that position. But that was what Mr. Balfour did, and if Mr. Balfour thought that was consistent with the high office he held that was Mr. Balfour's affair. He regarded, and every right minded man and

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woman in Great Britain would regard it, as a lowering of the the tone which ought to pervade the public utterances of men occupying that position. And if he was at a loss to understand the action of the Prime Minister, he was more at a loss to understand the speech of the Marquis of Linlithgow, and how, in moving the second reading of the bill, he should actually have stooped to make a representation of the Free Church which had been the stock in trade of the lowest type of orator belonging to the United Free Church during the last twelve months. He did not think even the Rev. Alexander Lee ever got down so far as to say that the Free Church consisted of 27 ministers and 2743 members. (Laughter.) They all knew that before the Royal Commission Principal Rainy acknowledged that the Free Church would have somewhere about 5300 members and about 55,000 adherents. Yet the Secretary for Scotland in moving the second reading of the bill, informed the House of Lords that all this property was to be handed over to 27 ministers and 2743 members. He could not believe that the Marquis of Linlithgow did that of his own bat, but he could not conceive of a man like him taking such figures from men who were the avowed enemies of the Free Church, and who would have stamped her out of existence if they had had the power.

(Applause.) In view of these things he was not one of those who had much confidence in the Executive commission. Three of the Commissioners had already put in writing what they thought. One of them was a man for whom his countrymen had the very highest respect – Sir Charles B. Logan – and the other was a gentleman whose chief claim to distinction lay in the fact that he was chosen to succeed Mr. Gladstone as the representative of Midlothian. (Laughter.) It was into the hands of these men that the material interests of the Free Church had been committed by the present Government. What was the duty of Free Churchmen? He was not a politician, but he thought Free Church electors in all the constituencies where the Free Church had a substantial following, or in any constituency, would fail in their duty to the Free Church if they did not at the first General Election abstain from casting one single vote for the sitting members in these constituencies who offered themselves for re-election. (Applause.) If Free Church electors did that, there was not a man sitting for any of the Northern constituencies, from Argyllshire northwards, who would again be in the House of Commons. And they did not deserve to be there. He asked no man to take his view of the Free Church question. but he did claim that it was the duty of members of Parliament sitting for constituencies where the Free Church was represented to put the true state of the case before Parliament. The first duty of the Free Church was to recognise what she was. The Free Church would have been the Free Church even had the decision of the House of Lords gone against it – (hear, hear) – and the Free Church was going to exist in Scotland

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whether Mr. Balfour's Executive Commission robbed it of what it had gained in a fair fight or whether it did not. (Applause.) The Free Church was not those buildings on The Mound, valuable as those were, and deeply as they would regret if the Commission took the buildings from them. The Free Church was not any property it held. The Free Church was a living witness in Scotland today for three things – first, the absolute supremacy as the final court of appeal, in all questions affecting religion, of the written word of God; second, the absolute necessity for maintaining in all public ordinances a testimony for the doctrines of grace, by which he meant Calvinism; and third, a testimony for the reigning rights of the Lord Jesus Christ as King in His own house and over all things, including the nations. Let their right hand forget its cunning if the Free Church forgot that that was what she stood for. (Applause.)

The report was unanimously adopted.

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New South Wales.

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MACLEAN. – The sacrament of the Lord's Supper was dispensed in the Maclean congregation (Clarence River) on Sabbath, 10th September; and preparatory services held on Thursday and Saturday by the Rev. W. McDonald, of St. George's Free Church, Sydney. The venerable and aged pastor was not able to be present through an illness which confined him to his room. Mr. McDonald preached from 1 John 1: 9. – “If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,” and Job 35: 10. – “But none saith, where is God my Maker, who giveth songs in the night.” Though the services were held in the middle of the day, the attendance was large. On Sabbath, the church was crowded, seats were put in the aisle which were all occupied. The action sermon was preached from Song of Solomon 2: 3. – “As the apple tree among the trees of the wood, so is my beloved among the sons,” etc. After the fencing of the table, the pre-communion, post-communion and closing addresses were given from Hebrews 3: 1 – “Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus”; Psalm 23: 3. – “Yea though I walk,” etc., and Colossians 3: 4. – “When Christ who is our life shall appear, then shall ye also appear with Him in glory.” There were nine new communicants. The services lasted from 11 till 2.20. The feeling on the part of all was most solemn, and there was close attention given to the Word. The loving pastor was not able to be present with his flock, among whom he had laboured for thirty-seven years. His absence

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was keenly felt by old and young. Though absent in body he was present in spirit, and when the visiting minister was going into the pulpit he was entrusted with the following message by the faithful pastor: “Tell them to pray that my sickness may be a blessing to them, that they may flee from the wrath to come to Jesus Christ the only hope of sinners. Remind them that faith in Christ that will confess Him publicly is the faith that God requires, and ask them to pray for me that the trouble may be sanctified to them.” When the services were over, Mr. McInnes said to the officiating minister, “Though absent from you in body I was present with you in spirit, and was praying for you, the communicants and the spectators.” The evening service was again largely attended, the sermon being preached from Hebrews 11: 24, 25, “By faith Moses when he was come to years.” etc. On Monday there was again a large attendance, the discourse, being based upon Psalm 5: 11, “But let all those that put their trust in Thee rejoice,” etc. There was clear evidence that Mr. McInnes' long and faithful services have been owned and blessed by the Master. To him

undoubtedly the words of the Psalmist are applicable, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Mr. McDonald also preached at Chatsworth on Tuesday evening, in the hall, which was crowded, from the words, “The Sword of the Spirit which is the Word of God.” The friends of the Free Church in New South Wales, and Victoria will also regret to learn that the Rev. W. Scott, of Brushgrove, has had again a severe illness, and was reported a few days ago to be “very low.”

The congregation has recently enlarged, repaired, and renovated the Manse at a cost of over £100. The friends are deserving of great praise for the quiet, earnest way they set about the work, and the workmen for the manner in which they executed the work. The many friends of Mr. McInnes will be glad to learn that he was so far recovered as to be able to resume his pulpit ministrations and pastoral work, preaching twice on Sabbath, and visiting his flock during the week. Mr. Scott, of Brushgrove, is restored sufficiently to be able to resume his work. Those interested in our Church will render thanks to Zion's King for sparing the lives of these faithful ministers.

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East Maitland and Raymond Terrace.

The translation of Rev. J. S. Macpherson to South Australia was a cause of anxiety to those here who loved Scriptural and Reformation principles; for there was the fear, owing to the difficulty we have had in connection with supply in vacant charges, that the banner that has been upheld here for so many so years would

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would have to be taken down. Those were hoping for this who take the broad easy road of worldly conformity, and, regardless of the consequences, drift with fashion and the taste of the times. Never was there a time when preachers were so plentiful, and this fact makes it the more sad, that those who in opposition to High Churchmen, Broad Churchmen, and Higher Critics, contend for the principles John Knox loved, and which have made Scotland and other lands great, should have to lament. “The harvest truly is great but the labourers are few.” However, the enemies of our Zion have not had their unworthy hopes gratified, for the cause here has been maintained, and there is the hope that future may warrant us to say, “We shall not die, but shall live to see brighter and happier days.” The pastor in charge of the vacancy has a very large district to care for, containing fifteen preaching stations, the most distant of these being about 200 miles from each other by road. Though the attendance at some of



these places is small, yet the combined attendance would constitute a very large congregation. Three Sabbath schools are also maintained, and two societies for the promotion of temperance and mutual improvement.

The Raymond Terrace congregation will soon, if all goes well, be able to occupy the handsome and comfortable new church that is nearly completed, and the East Maitland congregation, which was troubled with a debt that remained upon the church building, has had its burden considerably lightened through the liberality of a true friend and sympathiser, and the building is now undergoing much needed repairs. A movement is also on foot towards renovating the Barrington Church, so that ere long the outward circumstances of these congregations will look brighter, and those who love Our Zion should pray that these signs of favour may be the forecast of a time of spiritual prosperity to come, and we may look for this needed blessing from on high if we continue in prayer. It has been truly said that those are doing most for the church, for the world, and for God, that pray most, for we have no power either to save ourselves or others.

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#### New Free Presbyterian Church.

The dimensions of the new church are, 37ft. long, 23ft. wide; height of walls, 12ft. The vestry 10 x 10, and the porch 5 x 5. The building is constructed of hardwood framing, built well up off the ground on stone blocks, with iron caps over each stone to prevent white ants. The outside boarding and floors are of picked tallow wood, and the inside lined with Richmond River pine, varnished, every other board stained dark. The ceilings are on the cove principle, the under side of rafters being lined diagonally in panels. The inside is decorated by

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a number of sweeps thrown across, supported on ornamental cut brackets. The roof is constructed of Oregon pine covered with galvanised iron, having a slight bell cast, and the gable ends are finished with neat ornamental barge boards. The building is well lighted and ventilated with fourteen windows, the gothic heads made a fixture and the square portion hung on pivots and secured with casement stays, allowing them to be opened to any required space. Every care has been taken to make the building substantial, serviceable and comfortable, and will be furnished with a new set of seats made of kauri pine and varnished.

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#### OPENING SERVICE.

The opening ceremony of the new edifice recently constructed on the site of the old Free Presbyterian Church in Adelaide Street was made on Wednesday, 23rd November, by the Rev. W. McDonald, Moderator of the Synod of Eastern Australia.

There was a large attendance of Presbyterians, and a good sprinkling of those of other Protestant denominations.

Proceedings were opened by singing Psalm 100, after which prayer was offered by the Rev. W. McDonald, at the conclusion of which the Rev. W. N. Wilson, the pastor of the parish, asked the Rev. W. McDonald to address the audience.

Rev. W. McDonald said he was pleased and interested in being present on such an auspicious occasion as the opening of a new church, which was always an interesting event, since it showed a deep desire to advance the cause of Christ. They did not believe in dedicating and consecrating a church, as other bodies did, because they held that a church should be a house of God, for worship only, and when it was applied to other purposes there was always the danger that the mind would centre upon the doings in the building rather than upon the worship of God, and their desire was that no mental attraction should interfere with that. The real meaning of church was God's people. The denomination to which he and they belonged was the broadest in Christendom, because it held the greatest number of Divine truths, accepting the Bible as a revelation from God from Genesis to Revelation. They allowed men and women of all denominations to communicate if they showed they were worthy of it, because it was the Lord's table. He congratulated the people on their zeal and energy in building the church, and hoped that same zeal and energy would still characterise and inflame them in the service of God. He also congratulated Mr. Wilson, whom he had not known very long, on what had been accomplished. He had heard that gentleman referred to by

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everyone as a most consistent Christian man. There were some people, he said, who would not shed a tear if the Synod of Eastern Australia were to go out of existence, but they were one of the oldest denominations in the Commonwealth, which came into existence on October 10th, 1846, when the Rev. W. McIntyre, M.A., in Maitland, advocated the principles they held, and which were time honored, the supreme standard of the Church being the Old and New Testaments, which they hold to be verbally inspired, and therefore infallible. He was pleased to see from a booklet which he had been reading in the train that the Rev. John Urquhart, a prominent Biblical scholar, also held to that belief. We had an infallible guide in Christ, who endorsed the Old Testament, and

promised the Holy Spirit to the Apostles to lead them into all truth. Their confession of faith was drawn up by the Westminster Divines, and was ratified as the national faith throughout England, Ireland, and Scotland by the Parliament; they were not therefore dissenters. The only head of the Church they recognised was the Lord Jesus Christ. He was the supreme head of the Commonwealth and of all nations and peoples, as King of kings and Lord of lords. Other Presbyterian Churches had changed their standards several times, but the Free Church had not, and could not accept the other standard. It was said that they should be up to date, but they should stand steadfast in the good old way, the way of the Apostles, the Martyrs, and our forefathers, because God's revelation was for all time. They believed in the Scriptural regulation of their service as defined by John Knox. He exhorted them to constantly attend the church as the house of God, and concluded by saying that the Free Church was not going out of existence in this district or in the State or Commonwealth.

After singing the 121st Psalm, the Rev. W. N. Wilson delivered a very interesting discourse from the 6th chap, 16th v. of Ezra, and during his remarks said that though they had a new church they were not going to have a new religion, or introduce any new fashion, but they were going to worship in the same old way. During 400 years they had not seen any reason to depart from the principles laid down by John Knox's able advocacy, and he was the greatest reformer in Scotland. They should consider it a great privilege allowed by God that they were able to erect the church. They had few enemies, and they had there that day people of other Churches. They were all, he hoped, agreed as to fundamental principles, and he hoped some day to see a national church. He referred to the labour given by the Building Committee, and to the free work done by the architect (Mr. Campbell), and also the contractor's (Mr. C. Boots) faithful discharge of his contract, and had really adorned the work of the architect. He thought they would all be richer for their assistance, and it did them honor, for they would certainly

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have God's blessing. Where churches were going to decay it showed the spirit of the Christian religion to be at a very low ebb, but that was not so here. He was glad to see the Rev. G. Reeve present, with whom he went to Sabbath School when Mr. Reeve's father was superintendent. They should remember that the Methodists gave them the use of their churches during the time of the disruption. He asked Mr. Reeve to say a few words, but before doing so read a letter of good wishes from the Rev. Charles Bice. – "Gloucester Examiner."

The church had cost, it was stated, £226; and the subscriptions amounted to about £195, leaving a debt of about £31. The collection on the opening day

was over £10, which reduced the debt to about £21.

The Rev. W. McDonald preached on the following Sabbath to a large congregation from Psalm 77: 13, "Thy way, O God, is in the sanctuary."

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Brush-Grove.

The Rev. W. Scott, who for some months has been seriously indisposed, his life at times being despaired of even by his medical adviser, resumed his pastoral duties in the Brushgrove portion of his charge on Sabbath, 11th November, preaching to a large congregation. Mr. Scott spoke from the words, "And when neither sun nor stars in many days appeared, and no small tempest lay upon us, all hope was taken away." (Acts 27: 20). In the course of a stirring discourse he mentioned that many times during his prolonged illness this passage was very forcibly brought before him. His case was coincident with that which the text referred to. When, humanly speaking, there was no hope in answer to the prayers of the great Apostle, not only his (Paul's) own life, but that of all on board, were saved. He considered that this text was a very suitable one on this his first occasion to be again amongst them, as he had no doubt but that it was in answer to prayer that he was brought practically from the very gates of death. His restoration he took as a sign for good, that the Lord had a gracious purpose in view, and that souls might yet be saved under his ministry. He felt awed at his own position, for to whom much was given, of them much would be required. He entreated his people to continue to work together in harmony, in brotherly love, and unity, and to hold up his hands by their united prayers. – "Clarence River Examiner."

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Victoria.

GEELONG. – The Communion was observed on the 24th September by fifty communicants. The weather was cold and stormy. Only one from a distance was present; several were ill. The subjects of discourse for the season were as follows;

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Preparatory, "Sir, we would see Jesus," and "Come and see;" action sermon, "Behold the Man;" fencing, "Behold me, behold me" table, "They shall look upon Him whom they have pierced;" and "Looking unto Jesus." Sabbath evening, "We see Jesus;" and Monday (thanksgiving), "Then were the disciples glad when they saw the Lord."

A Young People's Society has been formed for the purpose specially of becoming acquainted with the history, position, and principles of the Free

Presbyterian Church.

OTHER PLACES: – Services have been continued at stated times by the Geelong minister in Melbourne, Meredith, Gheringhap, and monthly during moonlight at Hamilton, Branxholme, and Camperdown.

HAMILTON AND BRANXHOLME. – The Rev. William McDonald, of St. George's Free Church, Sydney, paid a visit to this State last month in order to dispense the sacrament of the Lord's Supper to his former congregation at Ham-ilton and Branxholme. Before he reached his destination, he preached at Donny-brook, Geelong, Drysdale, and Durham Lead, and at Digby and Wallace Dale on Tuesday and Thursday intervening between the Hamilton and Branxholme communions. Preparatory services were held at Hamilton on Friday morning and evening, and on Saturday at 2.30 p.m. On Sabbath, 22nd the sacrament of the Lord's Supper was dispensed, the texts being: – Action sermon, 1 Tim. 1: 15, "This is a faithful saying," etc.; pre-communion address, Song of Solomon 2: 8, "It is the voice of my beloved," etc.; post-communion address, Ps. 16: 10, 11, "For thou wilt not leave my soul in hell," etc.; and the closing address, 2 Tim. 1: 12, "I know whom I have believed," etc. In the evening the text was Col. 3: 16, "Psalms and hymns and spiritual songs." The thanksgiving sermon was preached on Monday, from Phil. 2: 5; "Let this mind be in you, which was also in Christ." Notwithstanding that shearing operations were going on, and an epidemic of measles prevalent prostrating some in almost every house, the attendance, especially on Sabbath, was very fair. Some had come a distance of over twenty miles. It was refreshing to see four, who had been adherents during their late minister's pastorate, confessing their faith publicly in Immanuel.

Preparatory Services were held in Branxholme on Friday and Saturday at 11.30 a.m., and on Sabbath, 29th; the church was fairly full, though the weather was bitterly cold and inclement, some having come long distances in order to be present at the New Testament Passover. The texts were – Action sermon, Matt. 27: 51, "The Rent Veil;" pre-communion address, Heb. 3: 1, "Consider the Apostle and High Priest," etc.; post-communion address, 2 Cor. 5: 14; "Yet the love of Christ constraineth us;" closing address, Exodus 14: 15, "Speak unto the

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children of Israel that they go forward." Evening: Ezekiel 33: 5, "But he that taketh warning shall deliver his soul." On Monday the wind was high, and the rain came down in torrents, yet a number braved the elements, though they had to travel a number of miles. The text was Ps. 126: 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." It was pleasing to see that a wave of temporal

prosperity was passing over the district, and at the same time it was felt that "trembling" should be joined to "rejoicing," and especially in the absence of the public means of grace, lest it should prove to them, as to God's ancient people, of whom it is said, "But Jeshurun waxed fat, and kicked . . . then he forsook God who made him, and lightly esteemed the Rock of his Salvation."

The whole charge forms a splendid field for a man of zeal and energy, who would, we know, meet with amazing kindness, and receive adequate support.

It was refreshing and encouraging to find that the most spiritually minded of the people "could not let out of their mind" a young man, now in the North of Ireland, and who is expected to visit the State early next year as a licentiate. May he be inclined to respond to the cry – "Come over and help us," then shall we rejoice that another has taken in hand a field in the cultivation of which some of us have spent the best years of our lives.

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Youths' Department.

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#### ***A Thug Converted by Reading the Bible.***

The following account is taken from the "Kaukab i Hind" newspaper of March 17, 1904: –

"About six months ago in one of the stations of the Methodist Episcopal Mission, a Christian died, named Jiwan Das. This man was a highway robber, a thug, by profession. On one occasion a native preacher was on the way to preach in a certain village, when he was attacked by Jiwan Das, and his clothes were taken, as well as some Bible portions which he had with him. The robber took the books to his house, where he had a son who was attending school. The boy asked his father to give him the books, which he did. One day the father, remembering the books he had brought, asked the boy to read to him. The lad began to read in the Book of Numbers, and it chanced that he opened the book in the chapter where it is written, "Be sure your sin will find you out. On hearing this the father began to tremble, and seemed so affected that the boy asked him what

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the matter was, but he gave no reply. Some days after the father took the book, and began himself to read. The same verse came to him again. He was at once convinced of the solemn truth, and from that time began to read, first the Old Testament, then the New, in which he learned that the Saviour from sin is Jesus Christ. Hoping to realize in his own heart this great salvation, he went to the

Mission station at Badaon, where he was baptized by the late Rev. Dr. Hoskins, and from that time lived and died an exemplary Christian.”

### ***Children's Self-denial.***

Keen interest is maintained in the Sagra C.M.S. Normal School Auxiliary, and the C.M.S. Orphanage in the adjoining compound has set an example of loving, faithful service. They have no pocket money, but in patient toil they have collected together, pice by pice, the sum of Rs.21. The letter received with the offering says, “Before this Bible Society box was in our hands we used to spend coppers for useless things. Now we have learned about the Bible Society work, and from that time we girls have been thinking of pice and work for that. We pray and hope in the Lord so long as we live we will do with great pleasure this work and will not lose the opportunity.” Many other faithful young workers are represented in the subscription list, and the smaller offerings from the smaller schools are, like the widows' mite, rich in love and self-denial.

In October a large and enthusiastic juvenile meeting was held in Naini Tal. The Archdeacon presided and the Lieutenant-Governor was present and kindly addressed the children. Lady Digges La Touche received the offerings, which amounted to Rs.70, from the five English Schools.

The annual meeting of the “Children's Branch” was held by the permission of the Lieutenant-Governor and Lady Digges La Touche in the beautiful grounds of Government House, Allahabad, on March 16, 1905. The Chief Justice, Sir John Stanley, was in the chair, and Lady Stanley received the offerings sent during 1904 by English and Indian Christian schools and orphanages from many parts of the United and Central Provinces in pice, two and four anna coins, rarely a rupee. The total amount was Rs.495, which will pay for the publication of 15,842 copies of the Gospel of St. John in Hindi. – British and Foreign Bible Society.

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OBITUARY. – The late Mrs. Maclardy. – This excellent Christian lady fell asleep in Jesus at her residence, Victoria Street, Potts Point, Sydney, on Tuesday, 5th September. Her native place was Fort William, Scotland. She arrived in New

South Wales with her late husband, Mr. Duncan St. Clair Maclardy, in 1854, who was appointed soon after his arrival to the position of teacher in the High School, West Maitland, of which the Rev. William McIntyre, M.A., was

principal. After residing in Maitland for a number of years, Mr. and Mrs. Maclardy came to reside in Sydney, where Mr. Maclardy was appointed to an important Government position, which he held till his death. Their residence in the city enabled them to give their children a liberal education. One of the sons, Mr. John Maclardy, M.A., who holds the position of lecturer in Classics and Mathematics in connection with the Education Department, was educated in Edinburgh. The late Mr. Maclardy was an elder and trustee in St. George's Free Church, Sydney. The subject of this sketch was the niece of the Rev. William, Allan, and D. K. McIntyre, and had lived in a religious atmosphere from her childhood. She was regular in her attendance on the means of grace. Just a few weeks before her death she made a great effort to be present at the half-yearly congregational meeting. What an example to the young! Whilst recognising God's people in other denomination, she was unflinchingly loyal to the Presbyterian Church of Eastern Australia, the distinctive principles of which she had an intelligent grasp. She has left two sons and three daughters to mourn their loss, which is gain to her, who was as a “mother in Israel.” “Blessed are the dead who die in the Lord.”

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### Acknowledgements.

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#### NOTICES.

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The Synod of Eastern Australia will meet (D.V.) in St. George's Church, Castlereagh Street, Sydney, on the first Friday in February, 1903 at 7.30 p.m.; and the half-yearly communion in St. George's Church will be observed on the following Sabbath, when the ministerial members of the Synod are expected to take part.

THE  
**Free Presbyterian Magazine**

FOR THE  
**DEFENCE AND ADVOCACY OF SCRIPTURAL WORSHIP,  
 DOCTRINE, GOVERNMENT AND DISCIPLINE,**

[EDITED BY THE REV. WILLIAM McDONALD, SYDNEY.]

*“Buy the Truth, and sell it not . . . The Truth shall make you free.”*

M A R C H , 1 9 0 6 .

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*“Nec Tamen Consumeatur”*

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VOL 1. No. 3. SYDNEY: MARCH, 1906 [PRICE - 2/6 per annum]

Suffering Truths a Church's Crown.

A DISCOURSE DELIVERED IN JOHN KNOX'S CHURCH,  
 MELBOURNE, ON SABBATH, 18TH AUGUST, 1861,  
 BY REV. ARTHUR PAUL.

(Published by request of the Session.)

To the Session and Congregation of John Knox's Church, Melbourne, this discourse, a tribute to the principles for which it is their high calling to have been the first to contend in this Colony, and a remembrances of the Mission to the Free Church of Scotland, in 1860-1, of their respected pastor, the Rev. W. Miller, and of the strange revelations developed by that Mission as to the perseverance of the Parent Church in these, her own and cherished principles, is inscribed by the author.

St. Kilda, 30th August, 1861.

SUFFERING TRUTHS - A CHURCH'S CROWN.

Rev. 3: 11. - “Hold that fast which thou hast that no man take thy crown.”

This word came to the Church in Philadelphia in a season of persecution. It was sent by “Him that is holy, Him that is true, Him that hath the key of David, Who openeth and no man shutteth, and shutteth and no man openeth.” The condition of the Church is briefly described. They had a little strength (v. 7). Probably this indicates the Church's own feeling as well as the actual fact. They could not boast of great things, and they were conscious of this. It may be they were inconsiderable in respect of numbers. Moreover, they had over against

them

a rival and persecuting Synagogue, “who said they were Jews, and were not, but did lie.” (v. 9).

Such were the circumstances in which the Philadelphian Church kept the word of Christ's patience. Such was the opposition in spite of which they had an open door of usefulness set before them by the Lord Himself. Such was the fight of afflictions during which they received this cheering exhortation, “Hold fast that which thou hast that no man take thy crown.” From these we take the admonition and apply it to ourselves; for surely, we may say with good King Hezekiah, “This day is a day of trouble and rebuke” (Isa. 37: 8), and of keeping the word of Christ's patience, “Wherefore hold fast that which thou hast that no man take thy crown.”

We have to consider here –

I. The real property of a true Church – “that which thou hast.” Every Church has its own special and individual interest in the truths of Christ's word. This is “that which it has.” No doubt the truth as it is in Jesus is one, indissolubly co-hering in all its parts, with Christ Himself the Truth as its centre and life. There is not, in actual fact, any splitting of the truth into fragments, nor possibility of holding it by parts and parcels. Without Christ it is not held at all, and with Him are all things that accompany salvation. But yet the truth has to be mixed with faith, and so to enter into a man's personal experience; and no experiences are altogether alike. “By the Church is known the manifold wisdom of God” (Eph. 3: 10.) Christ's work, in fact, is one as it is presented, and as it is presented for acceptance to God the Father, is a fixed, absolute thing, for the Father regards it. But yet the Spirit's work is manifold, working in every man even as He will. All these worketh that one and the self same Spirit, and seals every man with His own particular mark to the day of Redemption, and writes on him His own New Name, so that when Christ's people are gathered together in that morning without clouds, when He shall come to be glorified in His saints, and they shall shine in the beauty of holiness like the glittering dewdrops from the womb of the morning, there shall be no vain repetitions of the pattern of holiness; every man shall have eaten his own appointed portion of the hidden manna; every man shall have his own white stone, and on the stone his own name written which no man knoweth but himself. Such will the excellent working of the Spirit in the hearts of God's people appear when the great day shall once declare it. (1 Cor. 12: 11; Rev. 2: 17.)

My friends, those of you who have tasted and seen that God is good will understand this. Of all here present who have not believed in Christ, it is true that they cannot understand it. God's Word never yet came to all men alike, and there is

in the Bible but has two great leading divisions at the least, and two different bearings, one on believers, and the other on worldlings and hypocrites. Those who have never received from Christ His “gold tried in the fire,” who never were “clothed with His righteousness,” nor “justified freely by God's grace through the redemption that is in Him,” cannot be admonished to “hold fast that which they have.” They have nothing of Christ's, because they have received nothing. Of their own things, so distinguished from Christ's, they may have much, but there is nothing of that kind; but a man had much better want, for “he that believeth on the Son of God hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him” (John 3: 36). There is a most fatal habit in which Christless men indulge of applying the consolations of Christ's people to themselves. And it may be some such are there among you, taking encouragement from the text, saying to their own souls “that which thou hast hold fast,” while yet it may be they are wallowing in the mire of some filthy sin, or having a form of godliness, are destitute of power. “That which thou hast,” when applied to such persons, means indignation and wrath, tribulation and anguish (Rom. 2: 9).

So much, my friends, it is needful to say, that your own personal interest in this portion of Christ's Word be not neglected. But, as we have said, it was to a Church that this message of Christ was sent; and to the Churches accordingly let us apply it. Christ has given to every Church its own talent, “that which thou hast,” when addressed to any Church in particular, has to that Church a distinct and definite meaning. For while Christ's gifts to every Church are all marked with the same grace, yet they are chequered to each Church in particular with its own individual history. The image and superscription of the talent are the same, but the weight and opportunities are various, and besides the original talent, which every true Church has received, there is something that it has made by trading. It has had a history and experience of its own, in the light of which the truth which it holds and contends for appears more illustrious and unquestionable. Such a history and experience, clouded with troubles, but signalled by faithfulness as justifies the approving welcome of the Great Day – “Come ye blessed of My Father, inherit the kingdom prepared for you” (Matt. 25: 34) surely need no more than merely mention a few particular illustrations. “That which thou hast” when addressed to the Church of the early centuries, means the truth connected with the Incarnate person of Christ; that “He is Very God of Very God, the same in substance, equal in power and glory with the Father.” “That which thou hast,” when spoken of the Church of Augustine's time, means the truth



as connected with the doctrines of grace, the electing purpose and love of the Father, the death in tres-

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passes and sins of man, the effectual energy of the Spirit of God in souls that are saved, speaking light out of darkness, subduing the hard and stony heart, quickening it, and converting it into a heart of flesh. "That which thou hast," when spoken of the Church of Luther's time, means the doctrine of Justification by Faith without the deeds of the Law, without the mummeries of the Confessional and priestly absolution, or the dead works of Romish penances and pilgrimages. And what shall we say of the Church of Knox's time and Knox's land? "That which thou hast," when spoken of it, means the doctrine of Christ's Kingship whether over the Church or over the nations; that Christ is King where Caesar is a subject; and that inside the House of God, which is the Church of the Living God, there is an Authority and an administration in accordance with God's word, in which Caesar has no share and with which he may not intermeddle. Many ways has Caesar tried to interfere with this administration, by claims of royal supremacy for himself, or by delegating his claims to prelates and patrons, or by Acts of Parliament and decisions of courts of law. But that which the Church of the Scottish Reformation has, is the honour of having resisted and repelled all these attacks. This part of the truth, as it is in Jesus, has been her talent; the vindication of it by testimony and suffering has been her trading; and the glory accruing to Christ from her steadfastness will be her crown of rejoicing in that day when the Lord will make up His jewels. Surely might such a Church with such a history say, "The lines are fallen to me in pleasant places, yea, I have a goodly heritage" (Ps. 16: 6). Surely it should be confessed as a privilege for such a Church to hold fast that which she has, and by jealous watchfulness over her own spirit, to take heed how she provokes her Lord to jealousy, lest He should show her no mercy, like the other Church of Israel – the first that God ever acknowledged upon earth – "Lest she discontinue from the heritage which God gave to her, and serve her enemies in a land that is not hers" (Jer. 17: 4).

We have now to consider –

II. The danger and guilt of losing this property – of a Church not holding fast that which it has. It is a dangerous thing for a man to sin against his own experience. Peter indicates this when he says of certain false teachers "It would have been better for them not to have known the way of righteousness, than after they have known it to have turned from the holy commandment given unto them" (2 Peter 2: 23). A man's own experience in spiritual matters is just what the truth of God and the grace of Christ have been to him. If a man has been

made the subject of saving grace at all he will have had his own individual feeling of spiritual need. He will have had his own particular conviction of being poor and miserable, and wretched and blind and naked. Godly sorrow for sin will have

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been wrought in him according to his own personal habits of thought and modes of feeling. He will have cried to God his own cry out of the horrible pit and miry clay of his own especial pollution. And in the day when he cried, God will have answered him such an answer as would not have been specially suitable to any other man, and will have strengthened him with strength in his soul – such strength as is perfect to him in the consciousness of his own weakness. Thus has the man had his own experience in Divine things, and set to his seal the truth of God, and learned to say for himself "I will love Thee, O Lord, my Strength. The Lord is my rock and fortress and deliverer, my God, my strength, in whom I will trust, my buckler and the horn of my salvation, and my high tower" (Ps. 18: 1, 2).

Now it is a terrible thing for the man to sin against this experience. And why so? Because it is the work of the Spirit of God within him. Very manifestly it is so. Whatever the Word of God has been made to this man, for doctrines or reproof, for correction or instruction in righteousness, that the Spirit of God has made it. Whatever light and direction the Word has given to his faith, have been the drawings of Christ's Spirit, the cords of love, the bands as of a man to this man in particular. Whatever the grace of Christ has been made to him in temptations, in afflictions, in distresses, that the spirit of all grace has made it working in the particular man, even as he will. For grace, as it is in Christ, is one, but the gift which is by grace has its diversities, which are from the Spirit. "And the manifestation of the Spirit is given to every man to profit withal." (1 Cor. 12: 7).

It is the grace of Christ taken by the Spirit and formed into an individual experience. For a man to sin against this experience is manifestly a grievous thing. It is to frustrate a special work of the Spirit of God. It is to grieve that Holy Spirit of Truth – the good Spirit by whom the man is sealed unto the day of redemption. Such sins there are; they have been charged against God's people in times past; and such sins even true believers and true Churches may fall into still, rebelling and vexing God's Holy Spirit, and turning Him to be their enemy (Is. 63: 10). Such the danger and guilt to a man of not holding fast that which he has. It is to forget all the way by which God has led him in the wilderness, contrary to God's explicit command. It is to provoke God in the desert; undoing to the extent of man's ability all the great things which God has

done for him; in heart, turning back into Egypt, and saying, “Up, make us gods which may go before us” (Ex. 32: 1). Take heed, brethren, lest there be in any of you an evil heart of unbelief departing from the Living God (Heb. 3: 12).

But, again, we have to observe that our subject deals more particularly with Churches as such. For them, also it is a terrible thing to sin against past exp-

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perience, and when any Church compromises a truth which God has engrafted, by way of eminence, into its history, it is a much more deadly thing than any sin of ignorance or fault into which it may have been led by inadvertence or surprise. Does not any one see that there is an uncommon deadliness in the guilt which the Church of Luther's country must incur by abandoning the doctrine of justification by faith? Or, if the Church which Calvin founded be fallen away from the doctrines of grace, or the Church of Knox implicates herself in Erastianism, and winks at those who suffer Christ's kingly prerogatives to be invaded, who does not see that that is not guilt of any ordinary degree, or, rather, that it carries with it such a self evidenced defilement of the conscience as will go to the very root of a Church's power and usefulness, for in such cases to put away a good conscience is, concerning faith, to make shipwreck.

Here, also, my friends, is our own danger; and here will be our guilt, if we now yield up that especial truth of God's Word which God himself has inscribed upon our history. For God has given this Church a history – not such a history, indeed, as is implied in building material edifices of stone and lime, though such things are well and good if done in subordination to the truth. But our history has been like that of the Philadelphian Church, coupled with the holding of Christ's truth, and suffering for it – a spiritual history that is, which, so long as it continues, will carry a spiritual power and life along with it – a power which will be felt, as it manifestly has been felt – yea, and feared by its adversaries. But, assuredly, this history has come to a crisis. There will be not a little temptation, as there has been already a great deal of manoeuvring to make us give up that which we have. There will be strenuous efforts, yea, and plausible arguments put forth to induce us to falsify our own history, and to sin against our own experience of Christ's grace and truth. Worldly men, who disregard particular truths, and men who once knew them, but are fallen from them, will strive hard to make you write Ichabod on these truths, or to render them odious to you by reason of that reproach which God presently permits such men to cast upon them. And there is always sufficient in our own evil hearts of unbelief to make those truths odious by their connection with suffering which yet are truly our glory – to represent the crown which Christ's word bids

us hold fast as a crown of thorns, and to esteem the reproach of Christ as not greater riches than the treasures of Egypt. There is great danger at such a time lest we should lose relish for suffering truths, and feel no sweetness, and derive no comfort from them. No man will continue to witness for any truth if the force of temptation has emptied it of all sufficiency to minister strength or refreshment to his spirit. “Hold fast, therefore, your confidence which hath greater recompense of reward” (Heb. 10: 35). “We

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are made partakers of Christ if we hold fast the beginning of our engrafting in Him to the end” (Heb. 3: 14). “Hold fast that which thou hast;” see it in the light which Christ's word, and Christ's Spirit, and Christ's glory cast upon it; judge it not by the reproaches, and persecutions, and distresses, which are the world's dirt, to render it odious and wearisome. “Hold fast that which thou hast that no man take thy crown.”

We have, lastly, to consider more particularly –

III. The duty enjoined in respect of this possession – Hold it fast. What particular portion of God's Word the Philadelphian Church was holding fast at this time we are not told. There is a lesson in this silence. For, do we not rightly infer from this omission that there is no portion of Christ's truth above another in this respect; that the duty of holding fast that which we have arises whenever any truth of Christ's word is assailed, and that there is no such salve of essentials and non-essentials as many use to recover the hurt done to conscience, when the question comes to be, shall we continue to hold the truth, or shall we let it go? Whatever doctrine comes to be imperilled, if only it belongs to the truth as it is in Jesus, the duty of holding it fast is essential always – independently of the rank which that truth may hold in the kingdom. Of this truth, which the Philadelphians held fast, we are told nothing, except that it belonged to the Word of Christ, and was to the Philadelphians the word of His patience. They suffered for it simply as being His, and therein testified their respect to Himself. Whatever the truth in question might be, the duty enjoined towards it does not vary, “Hold fast that which thou hast, that no man take thy crown.”

Much need we have, my friends, to take this admonition to ourselves, and much need, also, to draw out for our own use the comfort which is enclosed in it. “Hold fast that which thou hast;” it was an exhortation given at a time when there were false pretenders who claimed the distinction and privilege of a right religious profession, “who said they were Jews, and were not, but did lie.” At the hands of such pretenders did the Church in Philadelphia suffer those things which made Christ's word to them a word of patience. For, very singular to say, persecution in the Apostolic times was

managed by the Jews mainly (Acts 17: 5), those who, humanly speaking, might have been expected to draw most closely to the disciples of Jesus – who, in one sense, had a common origin with them; nay, in many points a creed which was identical, and who, by comparison with any of the heathen religions, were infinitely nearer to the Christians than any other people in the world; yet, strange to say, at the hands of such, did the disciples of Jesus suffer those things. Against the violence and plausibleness of such co-religionists did they require and receive the relief of this admonition, “Hold fast that

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that which thou hast, let no man take thy crown.” And what shall we say, my friends? Are not the very bitterest enemies of this Church just the men who have a common name with her; who call themselves Presbyterians; nay, Free Churchmen? Are not these the persons who have made Christ's word to be to us word of patience, and who comfort one another with the hope, which they are not ashamed publicly to express and to print, “that we may die out, and the sooner the better?” My friends, when such prayers are uttered with applause, in an Assembly constituted by invocation of Christ's presence, and levelled against those who are maintaining the very doctrines which have given that Assembly its name and fame among the Churches, surely we must conclude that this is a day of trouble and rebuke – a day of darkness and gloominess as regards those truths for which we are called to contend. What shall we set before ourselves in these circumstances? What duty shall we say that we are called to gird ourselves to? Here it is – “Hold fast that which thou hast, let no man take thy crown.”

There are some of you in this congregation that saw the first Presbyterian minister in this Colony go forth at the call of duty, and at every sacrifice of worldly ease, to testify to the truth that Christ is King in Zion. In sympathy with the movement which formed the Free Church of Scotland, for no other object than to keep in perfect correspondence with it, he went forth, not knowing whither he went. You watched the seedling Church which he then planted till it grew and was strong, and till, like the vine which God brought out of Egypt, it bid fair to fill the land. The Free Church of Scotland heard of it and was glad. The fervour of her first love had not yet run out, and very grateful to her was this practical attestation on your part to her principles, and she thanked God and took courage. In your professed subjection to the Gospel of Christ, and declaration of your ready mind, she heard, or thought at least then that she “heard from the uttermost ends of the earth songs to the Righteous One” (Isa. 24: 16). Alas; my friends, your devoted pastor passed into his rest, and another entered into his labours. And you who have lived to see him insulted and reviled for representing the very same principles and position, and that in the city where the echoes of the Disruption are hardly yet

dead, and in the Assembly from which sounded forth the challenge to “come out and be separate from the unclean thing” of Erastianism, and in the Church which claimed to display a banner because of the truth, and said, “Who is on the Lord's side let him come over to me!” Well may we say with the prophet “My leanness, my leanness; the treacherous dealer dealeth treacherously; yea, the treacherous dealer dealeth very treacherously” (Isa. 24: 16).

My friends, hold fast that which you have, for it is Christ's. It is not the property of the Free Church of Scotland, neither is it yours to give away. It is property

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in trust. Away with that shameful and unprincipled advice, to give the new men and the measures of the Home Church “A TRIAL.” A “trial” there must be, but let it be a trial of God's faithfulness, a trial of Christ's zeal for His own glory; a trial whether or not he will set before us an open door which no man may shut, and open the windows of heaven and pour us out a blessing, and open the hearts of some faithful labourers to feel the urgency of His work in this land. But let there be no trial of worse than doubtful policies, carried on amidst misgivings of Christ's displeasure, and ill-composed suspicions of having compromised His truth. “That which not of faith is sin” (Rom. 14: 23). There is a sort of advice, well enough meant in the intention of the giver, yet carrying such evidences in itself of a serpent origin and cross avoiding tendency, that the intended receiver can only reject it with utter loathing and deadly abhorrence. “Get thee behind me, Satan” (Matt. 16: 23). “Say ye not a confederacy to all whom this people shall say a confederacy, neither fear ye, their fear, nor be afraid” (Isa. 8: 12). What is it that in this case we are called to hold fast? Simply this, that Christ is King in Zion; that His and His laws only, hold sway there; that His officers, and His only, administer these; that His people's privileges are to be held sacred there against all intruders, and against all intrusion. This it is which has become to us the word of Christ's patience. Indeed, my friends, you may hear some of the self satisfied and scornfully secure among our adversaries casting haughty ridicule on such a statement. “Oh! there is no intrusion here.” And true enough, my friends, there is no intrusion here, and those who have submitted to the conditions that make it necessary in Scotland are released from the conditions and the necessity when they leave Scotland and come here. But if I have not mistaken the people of this Church, they have preferred to have for their ministers those who will not work with intrusion anywhere, who reject it and the terms connected with it in Scotland, where the rejection costs something, and not in Australia only, where the rejection costs nothing. And for this have they and

the ministers who represent them been cast off, disowned, and consigned to speedy annihilation in the high places of that Church to whom the birthright prerogative in this testimony belongs. Nevertheless, my friends, "Hold fast that which thou hast." The foundation of God standeth sure. It is sure still, after the Free Church of Scotland has forgotten it, that Christ is King in Zion. It is true still that with Him is the residue of the Spirit. It is true still that with Him are the gifts for men, yea, for the rebellious also. He gave some apostles, and some prophets, and some pastors and teachers, for the perfecting of the saints for the work of the ministry. "And He is able to make all grace abound toward you, that ye always having all sufficiency in all

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things, may abound unto every good work." (2 Cor 9: 8). "Yes, no doubt He can," may the gross hearted and heavy eared objector say; "but will He? Will Christ set an open door before you? Will He make all grace abound towards you?" To which we may spare to return an answer, save such answer as in like case was given in the plain of Dura and the province of Babylon: – Shadrach, Meshach and Abednego answered and said to the King, "O, Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so our God Whom we serve is able to deliver us from the burning, fiery furnace, and He will deliver us out of thine hand, O King: but, if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3: 16, 17, 18).

One thing, my friends, remember as quite indispensable to a right discharge of the duty pressed in the text. If you are not to sin against past experience, you must have your present experience of the truth deepened. These testing dispensations will not be rightly borne unless they bring you to Peniel, the place of wrestling face to face with God. When the look of Providence is darkest, and warnings of judgment are readable in the signs of the times, then is the chosen sealing time of the Spirit. Then specially does He seal believers to the day of redemption. Be assured Christ forearms His people for dark hours in history by drawing them closer to communion with Himself, and giving them a keener and simpler relish for it. Unless you see a beauty and feel a power in the truths for which you suffer, be assured you will not hold them fast. It is an eminent work of the Spirit to clothe such truths with transfigured glory in the eyes of Christ's people at such a time, and when Christ's word has come to be the word of His patience, it will also be a word of living power in the souls of those who confess it. Receiving the word in much affliction, they shall also receive it with joy in the Holy Ghost, so that, like the Thessalonians, they shall be examples to all them that believe. So at this hour must it be with you, my

friends, or else worse. This day is set before you the way of death and the way of life; either putting away a good conscience, said, concerning the faith, to make shipwreck; or else to hold fast that which ye have – your past profession of Christ's truth, said past experience of its power – that no man take your crown.

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Ecclesiastical Intelligence.

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A Day to be Remembered.

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Tuesday, 19th December, 1903, was the best day in the annals "of the Free Church – since the breach of 31st October, 1900. It was a better day than 1st August, 1904. On that day the legal title of the Free Church to her property was vindicated, but on 19th December, the broken walls of the Calvinistic Presbyterian Church in Scotland began to be repaired. There was joy in the camp, and perhaps men and women have not for long sung the hundred and third Psalm with so much praise in their hearts. What was it all about? In a room where, perhaps, the resolution was hatched to put men out of the fellowship of the Free Church who loved her well, three ministers, one third year's student, and one congregation of the Free Presbyterian Church were received into the fellowship of the Free Church. The men were worthy, and the dignity of the occasion was preserved throughout. The previous conference between the brethren of the Free Presbyterian Church and the Committee appointed to confer with them had been of so pleasant a nature that nothing but satisfaction was looked for in connection with their public reception into the Free Church.

The absence of the Moderator, Rev. Ewen MacLeod, was deeply regretted – but his place was admirably filled by the venerable Rev. D. M. Macalister, who both opened the meeting with services of a peculiarly appropriate character, and closed it with words of graceful courtesy said and welcome to the four brethren and their followers. Principal McCulloch read the "Narrative and Report" of the Conference, and submitted the formal resolutions of the Commission. The keynote of his address was that the Free Church had no

desire to be singular for the mere sake of isolation, and an expression of high esteem for the brethren of the Free Presbyterian Church alike for those with whom conference had been held, and for those who had not yet seen their way to meet us. Professor Bannatyne's address, in seconding, dealt with the reasons for rescinding the Declaratory Act and relative legislation in 1905, and not in 1900, and showed how the Church had been justified by the issue, in the steps which she had taken. He also referred in singularly apt sympathetic terms to the ministerial brethren who had led the Free Presbyterian Church in 1893. There was difference, at that unhappy juncture, as to what was duty; there never was any difference between those now forming the Free Church and the Free Presbyterians as to the Declaratory Act of 1892. Professor Alexander's address in support was an eloquent assertion of his devotion to the Confessional doctrine regarding the infallibility, inerr-

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ancy, and entire perfection of: Holy Scripture. If the Professor's address does not satisfy men regarding his loyalty to the doctrines of the Church, then it is hopeless to seek to satisfy them. Mr. MacNeilage having, on behalf of the eldership, added his expression of gratification at what was being done, the Deliverance (to be published next month) was unanimously adopted.

The practical part of the business next ensued. Rev. J. Kennedy Cameron (clerk) read the formal application of Revs. John McLeod, M.A. (Kames); George Mackay, Stornoway; and Alexander Stewart, Edinburgh (the last with his congregation), and Mr. John Sinclair, Divinity Student, to be received into the Church. The motion that the request be granted was moved by Rev. Donald MacLean, Edinburgh, and seconded by Rev. Donald Munro, Ferintosh, and carried by acclamation. Mr. MacLean referred to the characteristics of the three brethren, and their high distinction in the ministry. He illustrated his points by happy references, and Mr. Munro showed his joy at the day's proceedings by the line of his remarks. Thereafter the three ministerial brethren addressed the Commission, and certainly the Free Church has every reason to be proud that such men have entered her ministry. The addresses delivered showed them to be able representatives of the best traditions of the Scottish Church. May the richest blessings of grace rest upon them and Mr. Sinclair, as well as upon all their brethren of the Free Presbyterian Church

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The Free Presbyterians and the  
Free Church.

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A special meeting of the Commission of the Free Church, General Assembly was held in the Presbytery Hall, Mound, Edinburgh, on Tuesday, 19th December, for the purpose of receiving a report from the Special Committee appointed to confer with certain brethren of the Free Presbyterian Church, who had expressed a desire to confer with the Free Church regarding union. In the absence of the Moderator, who, it was explained, was suffering from a severe cold, the Rev. D. M. Macalister, Edinburgh, was called to the chair. There was a large attendance of members of Commission and of the general public. The meeting was opened with praise (Ps. 103: 1-5), reading and prayer.

#### THE CONFERENCE REGARDING UNION.

The Rev. Principal McCulloch gave in the report of the Special Committee. He said that in accordance with the remit from the Assembly's Commission a conference was arranged between the Committee and the brethren of the Free

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Presbyterian Church in question, the points discussed being those alleged in the Free Presbyterian Synod, at its meeting in Glasgow on 14th November, as necessitating continued separation between the two Churches, namely: – (1) The Following clause in the preamble to the overture anent the repeal of the Declaratory Act sent down by the last General Assembly to Presbyteries in terms of the Barrier Act – “Whereas this Church adheres, as she has always adhered, to her subordinate standards in terms of the Act 1846 anent questions and formula.” (2) The following part of the finding of the Free Presbyterian Synod at its said meeting: – “This Synod refuses to consider any motion for union with any Church which does not hold the absolute infallibility of the Old and New Testaments and the whole doctrine contained in the Confession of Faith both in her profession and practice.”

#### THE DECLARATORY ACT.

In regard to the former of these points, it had been alleged that the Free Church sought by implication to condemn the separate position taken up in 1893 by the Free Presbyterian Church of Scotland. In this connection the Committee recommend that the Commission should give the Free Presbyterian brethren the most distinct and definite assurance that by the use of the words “as she has always adhered,” this Church meant no more than to evince that while the Declaratory Act had been passed against the will and in the face of the repeated dissents of those who now form the Free Church, the Act of 1846, which regulated the questions and formula, remained intact, and that she had no intention whatever of reflecting upon the action of the Free Presbyterian

Church, but that, on the contrary, she regards the testimony raised by the Free Presbyterian Church in 1893 in behalf of Disruption principles as identical with her own.

#### INFALLIBILITY OF THE SCRIPTURES.

With reference to the second point brought forward by the brethren of the Free Presbyterian Church, namely, that regarding the relation of this Church to the infallibility and inerrancy of the Old and New Testament Scriptures – the Committee recommend that the Commission should give the brethren of the Free Presbyterian Church its definite and unqualified assurance that this Church holds by and adheres to the infallibility, inerrancy, and entire perfection of the Holy Scriptures as of Divine authorship, and that in accepting the Confession of Faith her office bearers are individually taken bound to assert, maintain, and defend these truths, and that no known departure from their obligation to do so, in profession or in practice, is or will be tolerated. Further, the Committee consider the occasion opportune for the Church by its Commission to express the sympathy prevalent throughout her borders with the Rev. Donald McFarlane, formerly of

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Raasay, now of Dingwall, who, with the late Rev. Donald McDonald, Shieldaig, was excluded from his church buildings in the year 1894, and her regret on account of the harsh judicial proceedings whereby the eviction of the two brethren and their congregations was effected.

A deliverance on the lines of the recommendations of the Committee was thereafter moved by Principal McCulloch. (The text of this deliverance will be published next month.)

#### BYGONES SHOULD BE BYGONES.

The Rev. Professor Bannatyne, in seconding, pointed out with regard to the Declaratory Act that after the Union had taken place the Free Church did not for a moment allow their view of that Act to remain in dubiety, and said he did think it was eminently necessary for the credit of religion and for the credit of Presbyterianism that they should let bygones be bygones. It was time surely that those who loved their old Scottish Presbyterianism should stand shoulder to shoulder. (Applause.)

#### STATEMENT BY DR. ALEXANDER.

Speaking in support of the proposed deliverance, Professor Alexander said – I desire to say a few words in support of the proposed deliverance of the Commission, which has now been moved and seconded. I venture to make three simple observations: (1) Some men have entered into their faith without a struggle; others have had to wrestle with intellectual doubt. I am of the number of the latter.

I was once plunged into that sunless gulf. I here today testify to the long night vigils; to the prayer which was but a despairing cry. By the grace of God I emerged from that deep distress: but how? It was by grasping in the strength of God that fundamental doctrine of our holy religion – namely, the utter infallibility of the Word of God. To some that doctrine has become an idle tale; to me it is the profoundest, the most vital of all convictions. Take away from me the utter infallibility of Scripture, and you take my all. I sink again into the sunless gulf of doubt, from which I know no escape. Do not marvel, if I say that, with all my brethren here; and, indeed, above them all, I cherish as more precious than life itself, the absolute infallibility of the Word of God. I have there cast the anchor of my hope; it entereth into that which is sure and steadfast, even into that which is within the veil. (2) I note here a very common and very worthless objection to the Westminster Confession of Faith. It is said that it is now more than 250 years old, and by the very lapse of time has become a “creed out-worn.” I do not pause to show that this argument carried to its logical conclusion abolishes the whole of the Scriptural record. But let its glance at these two centuries and a half which now separates us from the Westminster divines. We look back upon the invasion of this city by Oliver Cromwell as ancient

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history, but the Westminster Confession antedates his arrival by several years. And these 250 years are really the most momentous in the annals of the Nation and the Church. Among other things, we observe that within this period our modern sciences and philosophies have all had their rise and development. Look at the realm of science! The Westminster divines had concluded their task before Sir Isaac Newton had published his “Principia.” The Royal Society “for improving natural knowledge” was yet non-existent. The modern sciences of physics and chemistry were in their infancy. Geology, biology, and political economy were in the distant future. Modern theories of evolution were undreamt of. Take now the realm of philosophy! – Des Cartes, the father of modern philosophy, had not passed away, when our Confession was completed. And look at that vast array of philosophers and philosophic systems that succeeded him. I mention here only the more prominent names – those of Spinoza, Locke, Hume, Leibnitz, Berkeley, Kant, Fichte, Schelling, Hegel, and Herbert Spencer – names which stand for great movements in the world of thought. But what bearing have these facts upon the Confession of Faith? Much every way! Some men and some Churches are so filled with the new wine of these kingdoms, that they have grown so giddy. and have virtually cried out, “Away with the Confession; it is no longer fit to reign over us! It is wholly incompatible with modern thought!” And what are we to say to these things? It has been my duty

as a teacher of youth for many years to study the whole realm of those sciences and those philosophies, with a minuteness and an intensity second to no man. And with what result? May one still use the language of the Confession and speak of “the entire perfection, the infallible truth, the divine authority” of Holy Scripture? May one still declare that it has been “immediately inspired of God, and by his singular care and providence kept pure in all ages?” Yes; that is my entire conviction, arrived at after the fullest investigation and with the clearest knowledge of all the currents of modern thought. I see nothing inconsistent with the highest culture of our times and the Confessional doctrine of Scripture. The Confession of Faith runs round the outer rim of all sound learning new and old. It has a perennial freshness, like the living Word of God itself; and that quality it possesses, because it is founded upon and agreeable to, the whole of Scripture, The Confession of Faith is here my confession of faith, and I am invincibly convinced that no Church nor combination of Churches will ever produce a more noble and more excellent doctrine of Scripture than that contained in the Westminster standards. I subscribe to it, too, to the whole doctrine of the confession with all my heart, and from that position I do not go back. There I have taken my stand. (3) A word about the prospects of the Free Church. It is of the very essence of our strength that we should be found

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faithful to the whole teaching of the Word of God. I have never subscribed to that soul destroying rationalism which threatens to subvert the very foundations of Christianity itself. The whole of the Free Church abides by the whole Word of God, as I also do; no matter who may allege the contrary. That is the secret of our power for good in the land. The Free Church is not a derelict. It hoists no signals of distress. It will come into port grandly or sail the seas with God. The signs of the times are all in our favour; tokens of good from God Himself. “Is not the Lord in Zion? Is not her King in the midst of her.” (Loud applause.)

#### AN EARNEST OF A LARGER UNION TO COME.

Mr. A. MacNeilage said, while they regretted that all the ministers of the Free Presbyterian Church had not joined the Free Church they received their brethren that day as an earnest of that which was yet to come. There was no constitutional difference between the Churches. That was beyond dispute. Personally, he would sign any kind of declaration that would bring the Free Presbyterians and the Free Church together. He might mention that the skeleton of the overture by which they rescinded the Declaratory Act was drafted by him, and the last thing that was intended was to make any reflection on the brethren of the Free Presbyterian Church. Those brethren would be a source of strength to the Church. They believed something, and they have gone through the fire in order to

show to the world that they believed it. Speaking on behalf of the eldership, he expressed his concurrency with the terms of the report. That was a day he had longed to see. The thing which divided them had ceased to be a constitutional Act of the Free Church, and their brethren were continuing to find arguments for remaining apart from them, not in anything that existed now, but in sentiment, which did them infinite credit, but which, nevertheless, he humbly thought should be sacrificed in order to the greater good of the cause they all had at heart. (Applause.) He was not going to defend soirees or sales of work as a necessary thing in any congregation, but the making of the existence of a tea meeting in a congregation, or the existence of a sale of work a reason for perpetuating denominational difference in Scotland was surely straining at a gnat. (Laughter and applause.) Mr. MacNeilage further said that the Free Church had never held the doctrine of close communion, and he sincerely hoped the Free Presbyterians would not make it theirs. He referred in sympathetic terms to the last paragraph in the deliverance, relative to Messrs. Macfarlane and MacDonald, and emphasised the harshness dealt out to them.

The deliverance was unanimously adopted.

#### THREE MINISTERS AND A STUDENT ADMITTED.

The Rev. J. Kennedy Cameron thereafter read a joint minute from three ministers, the Rev. John McLeod, M.A., Kames; the Rev. George Mackay, Stornoway;

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and the Rev. Alexander Stewart, Edinburgh; and one student in Divinity, Mr. John Sinclair, stating that they had received thorough satisfaction regarding all the questions that had been discussed in conference, and expressing their hearty willingness to reunite with their brethren of the Free Church, from whose ecclesiastical fellowship they had been separated since 1893. Mr. McLeod and Mr. Mackay came as individual ministers, and Mr. Stewart with his congregation. Their regret was that the whole Synod had not seen its way to confer with the Free Church Committee, and it was their humble hope that the way might be made clear to them now to re-open the question, and that at no distant date the two sections of the old constitutional party might once more close their ranks and bear united testimony on behalf of the historic principles of the Church of Scotland free.

The Rev. Mr. MacLean, St. Colomba's, Edinburgh, moved that the three ministers be received into the Free Church with the full status of ordained ministers, and that Mr. Sinclair be admitted as a student of the third year in Divinity.

Rev. Donald Maclean, in moving that the three ministers – Messrs. Mac-

leod, Stewart, and MacKay, with Mr. John Sinclair, Divinity Student, and Mr. Stewart's congregation, be received, said he had long looked forward to such a day, but it had come sooner than he had anticipated, and he rejoiced that the Free Church had made it possible for their brethren to seek admission. They would certainly not have come had they not been fully assured that they could do so consistently with their past contendings. He had never come into conflict with his brethren of the Free Presbyterian Church, and he had no bitter feelings to repent of. Their friends were ministers of high standing in their own Church. Mr. John Macleod was easily first in languages in his year at Aberdeen University. He passed with the highest honours attainable in languages in his year at that University. Mr. Stewart and Mr. MacKay were singularly efficient ministers of the gospel, and held in the highest esteem. He looked upon that as the dawn of a bright day so far as the Highlands of Scotland were concerned.

Rev. Donald Munro, in seconding, said he was one of those who hesitated to receive everyone that applied for admission to the Free Church. But he had no hesitation in the case of these brethren. They were not strangers, they were sons of the Free Church. Part of their history was spent in the Free Church prior to the crisis in 1893. They were not only Free Churchmen in name, but they were so in very deed. He had been intimately acquainted with the three brethren in student days, and the day was one of great gladness to him. (Cheers.) The motion was carried by acclamation.

Rev. John Macleod, Kames, was heartily applauded on rising to address the

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Commission. He referred to the pain of parting with old friends, but they took the step now consummated without misgiving. The history of the Church was made up of a succession of revivals and declines, the latter usually following on a period of spiritual prosperity. The Most High revived His own cause when it was in the depths, and he trusted it might be so in the days to come in the Free Church.

Rev. George Mackay, Stornoway, spoke with feeling of the separation which the step entailed on them. He parted with deep regret from brethren whom he had revered from early boyhood. A word of explanation in connection with the step now taken might not be necessary for them, but it might be profitable for their Free Presbyterian friends. He did not regret that day that he separated from the Free Church in 1893. He could not do otherwise. According to conviction he could not then be a consistent Free Churchman without becoming a Free Presbyterian. But he could see how in the providence of God it had come about that if all had acted as he did then the

decision on the Statute Book would not have been found there. (Cheers.) They could see that he was far from charging the brethren who remained with unfaithfulness, while he rejoiced that God had guided matters to such a successful issue. (Cheers.) He regretted and deplored the bitterness and strife and separation incidental to the movement of 1893. But perhaps that ought not to be laid at their door; it ought to be laid at the door of an irresponsible and imperious majority that trampled upon the doctrines and convictions of the loyal sons and daughters of the Free Church. He believed that his action had hurt some of his brethren. He had suffered a good deal of mental agony in connection with the matter, but he had not a shadow of a doubt as to the path of duty. He was assuredly convinced that he and his friends had done the right thing. (Loud cheers.) They had tried to form a bridge between the two Churches in the hope that they might make it as smooth as possible for those who have weak feet to pass over. He would not soon forget the kindness, courtesy, and consideration of the brethren who had conferred with them, and that they had done something to alleviate the pain involved in his parting from former friends. It had helped him to bear the burden of climbing the hill. (Applause.) They thanked the Committee and the Commission for the kindly way in which they had received them, but their best thanks would be to preach the everlasting gospel within their borders, and defend the principles of the Free Church of Scotland, as regards doctrine, discipline, and simplicity of worship. (Applause.)

Rev. Alexander Stewart, Edinburgh, spoke of the mingled feelings with which they stood there. At the same time they stood there without misgiving as to present duty, and full of hope, in regard to the future. He specially rejoiced in connection

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with that splendid deliverance on inspiration. He did not doubt that the heart of the Free Church beat true to the Word of God. That declaration added nothing new to the testimony of the Free Church. There could not be too clear and insistent an emphasis laid on the integrity of the Word of God. The Most High had vindicated the claims of the Free Church before the world: in the matters in which the adversaries dealt proudly the Lord was above them. The best was yet to come. He hoped a mighty wave of spiritual life would flow over the Free Church of Scotland. That would be the most effective answer to the adversaries. There had been some talk in high places about a pool. He hoped the Free Church would be like that pool into which the angel descended and troubled the waters so that whoever stepped down was healed of whatever disease he had. (Applause.) He endorsed all that had been said as to the



cordiality with which the Committee had received their every desire; he acknowledged their friendliness and brotherliness. They would not soon forget these things. The goodwill and harmony which marked their relations in conference were an augury of the nature of their future fellowship. They had come there in the hope and with the aim of serving the Lord Jesus Christ with the best strength of mind and body in the Church in which they were born and nurtured. The day was bright with promise; might nothing be said or done by them to belie that promise. (Loud applause.)

The Moderator closed the proceedings with a few remarks in reminiscent vein, speaking of the high academical attainments of Mr. Macleod, and his faithfulness to the Presbyterian ministry in spite of strong inducements to depart from it. "By whom shall Jacob arise, for he is small?" They were to look to Him, and say that day, "The Lord hath done great things for us, whereof we are glad." He trusted others would follow their brethren, whom they had that day so gladly received, and enter into conference to see how the land lay.

Rev. John Noble added a word of congratulation and welcome, and hoped the Committee would be continued to meet with others who might be willing to follow their brethren.

It was explained that although technically this could not be, there would be no difficulty, whatever in arranging a conference.

The meeting was closed with prayer. – "Free Church Record."

### **Presbyterian Church of Eastern Australia.**

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The Synod of the Presbyterian Church of Eastern Australia met in St. George's Church, Sydney, on Friday, 2nd February, 1906, and was opened with a sermon by the retiring Moderator, the Rev. Wm. McDonald, from 1 Cor. 15: 58, "Be ye steadfast," etc. At the close of public worship, the Synod was constituted by prayer by the Moderator. After the roll had been called, Rev. S.

P. Stewart was unanimously chosen Moderator. On taking the chair, Mr. Stewart addressed the Court "Upon the Necessity of Maintaining our Position as a Church."

The following members were present during the session:– Rev. S. P. Stewart, Moderator. Revs. D. McInnes, Wm. Grant, Wm. McDonald, and Wm. Archibald, and Messrs. Hector McLennan and Alexander Law, ruling elders. At a later sederunt the name of Rev. W. N. Wilson was added to the roll, and he was appointed Clerk of Synod, and E. A. Rennie, Esq., was associated during the whole session.

The whole proceedings were characterised by a feeling of hopefulness for the future, and a resolve to be more aggressive against the enemies of Divine truth, and for the enlargement of the Church. The following is a summary of the business despatched: –

The first meeting after the election of Moderator was devoted to devotional exercises, in which the members took part. The retiring Moderator was thanked for the sermon preached at the opening of the Synod. The report on intercourse with other Churches showed that there was some hope of obtaining licentiates from the Reformed Presbyterian Church of Ireland on certain conditions. After some deliberation this matter was referred to the Church Extension Committee with instructions to communicate with the Free Church of Scotland and the Reformed Presbyterian Church of Ireland, with the view of obtaining additional labourers.

The report of the Titles Committee was submitted. Resolved that steps be taken for securing titles for certain properties. In the matter of the Hastings River property, it was pointed out that the church and manse were not central and convenient, and that Duncan Bain, Esq., J.P., had generously expressed his willingness to take the land, church and manse at valuation, and give the Church a more suitable site in the town of Wauchope. It was agreed to accept Mr. Bain's liberal

offer, and the Clerk was instructed to write to him conveying the thanks of the Synod.

The committee appointed to examine the student, reported that Mr. Ramsay had made satisfactory progress in his studies, and recommended that he be employed as a Catechist in one of the vacant fields. After discussion it was agreed to offer Mr. Ramsay employment.

A motion congratulating the Rev. D. McInnes upon his recovery from his recent severe and long illness was moved by the Rev. Wm. McDonald, seconded by the Rev. Wm. Grant, and supported by Revs. W. Archibald and W.

Wilson, and sympathetically conveyed to the venerable minister by the Moderator, whereupon the Rev. D. McInnes suitably responded.

On the motion of the Rev. Wm. McDonald, seconded by Rev. D. McInnes, and supported by the brethren, it was resolved to offer the hearty congratulations of the brethren to the Rev. Walter Scott on his recovery from his severe and long illness, and to express the hope that his good health might be continued, and the clerk was instructed to send the Rev. W. Scott an extract minute of this resolution.

A proposal to celebrate the sixtieth anniversary of the formation of the Synod was introduced by the Rev. M. McDonald. This was approved of, and the members of the Presbytery of Sydney and Maitland were appointed a committee to make the necessary arrangements, and instructed to try and obtain the visit of a delegate from the Free Church of Scotland.

It was resolved to urge the various congregations to aim at giving their minister's fixed and liberal support, and to advise them that the law of the Church directs that the minister's stipend is the first charge upon the Sabbath Day collections.

The treasurer reported that he had received the following amounts: Foreign Mission – Grafton, £3 7s; Maclean Sabbath School, 15s; E. A. Rennie, Esq., £2 2s; total, £6 4s. It was resolved to forward this amount to the Free Church of Scotland in aid of the Seoni Mission. Church Extension – Maclean, £2 15s.

It was resolved that the following letters of fraternal greetings be forwarded to the Free Church of Scotland, the Free Church of Victoria, and the Free Church of South Australia. –

Sydney, New South Wales, Australia,  
6th February, 1906.

To the Rev. the Moderator of the Free Church of Scotland.

Rev, and Dear Sir, – The Synod of the Presbyterian Church of Eastern Australia; at its annual meeting held in Sydney during the early part of this month, in

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view of the annual meeting of your General Assembly in May next, resolved to send your Church a letter of fraternal greeting. You are already aware that our ecclesiastical positions are identical. We have, therefore, watched with the keenest interest your faithful and successful contendings for Free Church principles, as they were understood in 1843 and 1846. We rejoice to know that Zion's King, Whose eyes are upon the truth, has vindicated the cause so dear to our covenanting forefathers and to all loyal and intelligent Presbyterians. It has

given us unspeakable pleasure to hear of accessions to your staff of ministers. We are confident that Zion's King will send you more labourers to minister to your vacant congregations, men equipped with grace and gifts, who will say "We will go with you, for we have heard that God is with you." A very important part of our testimony under the Southern Cross is against the views of the Higher Critics and in favour of the absolute infallibility of the Bible. We can assure you that the intelligence recently received, that your Church gives no uncertain sound on this all important subject, has given to our ministers and people unbounded joy. It has been resolved by our Synod to celebrate the sixtieth anniversary of its formation at the end of the present year. A visit of a delegate from the Home Free Church would rejoice the hearts of our people, and by the blessing of the Great Head of the Church, would give a great impetus to the Free Church cause in this State, where we have such terrible odds to contend against. It has been "the day of small things" with us, but the bush, though burning, has not been consumed. You are, therefore, in a position to sympathise with us in our contendings for the truth. As we are engaged in the same spiritual warfare, we know that our little Zion will be remembered by your Church at the throne of grace. May you have the presence of Zion's King at your Assembly, so that "the little may become a thousand and the small one a strong nation."

Signed by authority of the Synod of the Presbyterian Church of Eastern Australia,

S. P. STEWART, Moderator.  
W. N. WILSON, Clerk.

Sydney, New South Wales,  
6th February, 1906.

To the Ministers and Elders of the Free Presbyterian Church of Victoria.

Dearly Beloved Brethren, The Synod of the Presbyterian Church of Eastern Australia, which recently met in Sydney, resolved to send a letter of fraternal greetings to the Free Church in Victoria. It gives us very great pleasure indeed to

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convey to the brethren in Victoria an expression of our brotherly love and esteem, on account of the uncompromising loyalty of your Church to the distinctive principles of the Free Church of Scotland as these were defined in 1843. Your history has gone on parallel lines with our own, our Synod having been formed in 1846 and yours in 1847. In the midst of changes in the Old

Country, and in Australia, our Churches have remained loyal to their original constitution, and the Head of the Church has blessed us by maintaining our existence for sixty years in the midst of terrible odds and discouragements. Let us hope that the tide is turning and that we may be able soon to sing "When Zion's bondage God turned back," etc. We have resolved, God willing, to celebrate the sixtieth anniversary of the formation of our Synod in this State during the latter end of this year, and we are in hopes that the Home Free Church, now happily reconstructed on the 1843 basis, will send out a delegate to encourage our hearts and to strengthen our hands. We are sure that a deputation from the parent Free Church would give an impetus to the Free Church cause in Australia. We greatly sympathise with you on account of some important field in your State being in a pastorless condition. It is our earnest prayer that these fields may soon be occupied by faithful ministers "who will not shun to declare the whole counsel of God."

Let us crave an interest in your prayers for a genuine revival of religion in our Church, that its "cords may be lengthened, and its stakes strengthened," so that we may be privileged to be a faithful witness for Zion's King in this land where iniquity is abounding and the love of mercy is waxing cold.

Signed by authority of the Synod of the Presbyterian Church of Eastern Australia.

S. P. STEWART, Moderator.

W. N. WILSON, Clerk.

Sydney, New South Wales,  
6th February, 1906.

To the Ministers and Elders of the Free Presbyterian Church of South Australia.

Dearly Beloved Brethren, – The Synod of the Presbyterian Church of Eastern Australia, which recently met in Sydney, agreed to send a letter of fraternal greeting to the Free Church in South Australia, knowing that from its formation 31 years ago, it has held a Free Church constitution intact, and has been owned and blessed of God for the conversion of sinners and the training of a native ministry, some of whom have occupied important positions in South Australia and Victoria. It has given us great pleasure in former years to hold Christian fellow-

ship with the ministers of your Church, and this joy is on our part continuous. We greatly sympathise with you on account of one of your ministers being compelled, through illness, to cease from preaching for a while, knowing that he

has been so loyal in his attachment to the principles of our beloved Church. We have in this State made tardy progress, but if one can read the signs of the times, we think the tide is turning. As a matter of fact, at our recent meeting of Synod there were more ministers present than there have been for years, and all felt that we must go forward. There has been a dearth of students for many years, but recently a young man brought up in a thorough Free Church family, has been studying in Sydney for the work of the ministry, who, after examination, was appointed by the Synod to labour in a field in the country for a number of months. Let us hope that many others in the Commonwealth will be constrained by Zion's King to come to the help of the Lord against the mighty.

Let us crave an interest in your prayers for our revival as a Church, that we may be used for the salvation of souls and the edification of God's people.

Signed by authority of the Synod of the Presbyterian Church of Eastern Australia.

S. P. STEWART, Moderator.

W. N. WILSON, Clerk.

The report of the committee in charge of the "Free Presbyterian Magazine" was given in by the Convener. The discussion that ensued made it evident that the publication had given general satisfaction, and that it supplied a felt need. The committee were thanked for their diligence and re-appointed and recommended to continue the magazine if it should continue to meet with adequate financial support. The Editor thanked the brethren for their appreciative remarks and counsel, and said he was resolved not to let the venture involve them in debt.

Rev. Wm. Archibald reported that his health was unsatisfactory, and that his medical adviser had counselled him to take rest, and requested the court to grant him twelve months' leave of absence from all duties. This was granted, with the hope that Mr. Archibald might soon be restored to health and usefulness.

The treasurer reported that the Executor of the late Rev. D. K. McIntyre had inadvertently overpaid the Synod last year to the extent of £24, and that, therefore, there was no income this year from the "McIntyre Ministerial Supplementary Fund."

The congregations of the Church were instructed to make special collections in aid of Foreign Missions, Church Extension, and the Widows' and Orphans' Fund. The fixing of the date for each collection to be left with the congregations.

Rev. W. Archibald drew attention to the increase of Sabbath desecration and the vice of gambling, and urged the Synod to raise its testimony against

these evils. The need for this was assented to, and the congregations under the jurisdiction of the Synod were recommended to observe a day of humiliation and prayer, and the pastors were instructed to preach sermons dealing with the vice of gambling and Sabbath desecrations.

During the Session the Moderator of the State General Assembly paid the court an official visit, and after being introduced by the Moderator of the Synod, said he had come in a most friendly way to convey the fraternal greetings of the State General Assembly. At the conclusion of his address, the Moderator of the Synod replied reciprocating the kind remarks of the Moderator of the State Assembly, and declaring the willingness of the Synod to co-operate with all who love our Lord Jesus Christ for the advancement of His kingdom an earth.

The following standing Committees were appointed: – Church Extension: Revs. W. N. Wilson (convener), Wm. McDonald, Wm. Archibald and the representative Elder of St. George's congregation. Titles: Revs. Wm. McDonald (convener), W. N. Wilson, and Mr. Alexander Law. Finance: Revs. S. P. Stewart (convener), Wm. McDonald, W. N. Wilson, and the representative Elders of St. George's and Manning River congregations. The Training of the Young: Revs. W. N. Wilson and Wm. McDonald.

At the conclusion of the business, the Moderator addresses the brethren and intimated that the Synod adjourned to meet again on the first Friday in February, 1907, and the court closed by singing the 122nd Psalm, and prayer.

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The Presbytery of Sydney and Maitland

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The above Presbytery met at St. George's Church, Sydney, by appointment of Synod on February 13, 1906, at 3 p.m., and was constituted by prayer. The following members were present: Rev. Wm. Grant (Moderator), and Revs. Wm. McDonald, Wm. Archibald and W. N. Wilson, and Mr. Robt. Allen, Elder. The Revs. S. P. Stewart and D. McInnes being present were associated. Rev. W. N. Wilson was appointed clerk pro. tem.

It was agreed to place the Erskineville congregation under the jurisdiction of the Kirk Session of St. George's Church, and instructions were given for the nomination of trustees to hold the Erskineville property for the Synod of Eastern

Australia. The Rev. Wm. McDonald was appointed to interview Mr. Arthur Wigram Allen re insuring Erskineville Church.

It was resolved to appoint Mr. Ramsay to labour on the Barrington River for three months.

It was reported that the following gentlemen had been nominated trustees for the Raymond Terrace Church property: Messrs. J. Calman, S. McQueen, junr., John Matheson, Robert McKenzie, Allan McLean, and Archibald Campbell. It was agreed to convey to Mr. S. McQueen, senr., a hearty vote of thanks for his great zeal and kindness in purchasing the East Maitland Church for the benefit of the congregation.

The Barrington River congregation was advised to take steps for securing the Church property.

The Rev. W. N. Wilson was appointed interim Moderator of the East Maitland and Raymond Terrace charge, and instructed to declare the charge vacant. The Aberdeen congregation was directed to appoint trustees for their church property, and to make enquiries regarding another property believed to belong to the Church.

It was resolved to meet every three months as follows: – Second Tuesday in May, at Raymond Terrace, at 3.30 p.m.; second Tuesday in August, in Sydney, at 3.30 p.m.; and the second Tuesday in November, at Raymond Terrace, at 3.30 p.m. Public intimation thereof having been made, the meeting was closed with prayer.

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Sixtieth Anniversary of the Synod  
of the Presbyterian Church of Eastern Australia.

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The Synod, at its annual meeting in the early part of February, resolved to commemorate the Sixtieth Anniversary of its formation in this State, which took place on the 10th October, 1846, when the Revs. Wm. McIntyre, Colin Stewart, John Tait, and Mr. Samuel Martin seceded from the Synod of Australia in connection with the Church of Scotland, on the grounds of its Erastianism, and constituted as a Synod in the drawing-room of Mr. William Buyers, Hunter Street, Sydney, adopting the constitution and formula of the Free Church of Scotland. From that day to the present it has held Free Church principles intact, declining to join the Union of the Presbyterian Churches in 1865, and again the Federal Union consummated in 1900.

It will be seen from this, that it has obeyed the Scriptural injunctions, "Med-dle not with those that are given to change;" "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 soul. Contending as we endeavour to do for the "Faith once delivered to the saints," it will be obvious to every lover of Divine Truth, that there is a greater need than ever for a Scriptural Presbyterian Church that will maintain by its standards and teaching the absolute infallibility of the Bible, and thus build the Church on the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner-stone. In 1846 and 1863 all sections of the Presbyterian Church were agreed upon this vital doctrine, but now the rationalistic views of the Higher Critics are largely dominant through the statement that the Word of God is contained in the Scriptures of the Old and New Testaments, and by the toleration of these and other pernicious views of the Higher Critics which gives official sanction to them.

The Synod has decided to commemorate the sixtieth anniversary by raising the sum of £1000, and to secure, if possible, a delegate from the Home Free Church to visit the Congregations with the view of stimulating and encouraging us, and securing additional labourers for our vacant fields. The expense of the delegate will not, we believe, exceed £200. The balance to go towards the payment of debt of churches, manses, repair of buildings, and church extension. The friends can contribute to all or any one of the above specified funds, as per accompanying subscription list. The moneys will be deposited as a trust fund in connection with the Synod of Eastern Australia, in the English, Scottish and Australian Bank, Sydney.

We feel assured that the Free Church friends in the Commonwealth will give a cordial response to this appeal to enable our little Zion to enter upon a new era with renewed zeal, and clothed with Divine power to win souls for Christ Who loved the Church and gave Himself for it. Subscriptions will be acknowledged in the "Free Presbyterian Magazine."

WILLIAM GRANT, Aberdeen,  
Convener of Commemoration Committee.

W. N. WILSON, Raymond Terrace,  
Secretary.

WILLIAM McDONALD, 114 Victoria Street,  
Pott's Point. Sydney, Treasurer.

Sydney, March, 1906.

The Sacrament of the Lord's Supper was dispensed in this Church on Sabbath, 4th February. The Moderator of the Synod, the Rev. S. P. Stewart, preached the action sermon from Psalm 20: 6, "We will rejoice in Thy salvation;" the pastor fenced the tables; the Rev. D. McInnes gave the pre and post Communion addresses; and the Rev. W. Grant the closing address from Heb. 1: 12, "But Thou art the same." Mr Grant also preached in the evening from Rom. 8: 14, "For as many as are led by the Spirit of God, they are the Sons of God." The attendance and number of communicants were larger than they have been for some years There were five ministers and eight Free Church Elders present.

On Wednesday, 7th, the annual gathering of voting people, Sabbath school scholars, parents, and teachers was held. The attendance was good. Addresses were given by the Rev. D. McInnes, S. P. Stewart, W. N. Wilson, W. McDonald, and Messrs. A. Law and D. McLean. The Moderator, in a very felicitous manner, presented the prizes. The following is the prize list: -

Special Prizes. - Bible Lessons: Agnes Davis (first), Marjorie Davis (second). Catechism - Senior Division: Agnes Davis (first), Susan McDonald (second); Intermediate: Marjorie Davis (first), Maggie McAulay (second); Junior: Frances McKenzie (first), Arthur McKenzie (second).

Class Prizes: William Davis, Hamlet McKay, Donald McAulay, Bella McAulay, Maggie Flockart, Duncan McIntyre, Margaret McIntyre, Jessie Taylor, Maggie McAulay, Agnes Davis, Susan McDonald, Marjorie Davis, Robert Allen, David Miller, Kenneth Miller, James McAulay, Gordon McDonald, Mary Mc-Aulay, John Allen, Alex Allen, Ian Davis, John McRae, Richard Smith, Ernest Smith.

MACLEAN. - The annual congregational meeting of this church was held in the local church on Thursday afternoon last. The Rev. D. McInnes presided, and there was a good attendance of adherents.

The meeting was opened by singing Psalm 132, and prayer by the Pastor, after which the Secretary, Mr. R. J. McDonald, read the financial statement for the half-year ending December 31, showing subscriptions to the Sustentation Fund to be £58 18s; Church door Collections, £49 11s 1½d; total, £108 9s 1½d. Of this sum £14 was absorbed in expenses, and the balance went towards the Minister's stipend. The building fund showed a credit on 30th June of £33 3s 9d, donations since, £52; expenditure, £108 11s 5d,. leaving a debit balance

7s 6d. There is promised to this fund, but not yet paid, £8, and part of the district has not been canvassed. When this is done it is expected that the debt will be almost, if not quite, wiped out.

Mr. D. McLachlan said that he was pleased to see that the financial position was satisfactory and improving. What was of more importance, he believed that the Church spiritually was also satisfactory. He was pleased with the unity in the congregation; all seemed to take a lively interest in the church, and to be anxious for its prosperity. They were all pleased to see their beloved Pastor amongst them again. They had had an anxious time, but God had dealt kindly with them in giving them their minister back, strong, and well able to do the work devolving upon him.

Mr. Alex. Anderson, junr. also expressed the pleasure he felt at Mr. McInnes' restoration to health and the work he had so nobly done for many years. Though the season had been unfavourable, still the financial position was good, and he felt sure the small debt would soon be paid off.

Mr. D. Nicholson endorsed what had been said, and was pleased to see the lively interest taken by the young people in the church.

The Rev. D. McInnes said he had been asked to perform a pleasing duty on behalf of the congregation, namely to present their Precentor with a token of their esteem and appreciation of his services. He was thankful to Mr. McKinnon for his assistance in leading the singing so ably, and notwithstanding the distance he had to travel, regularly. Mr. McKinnon was a good precentor, and as should be the case, his character was without a spot. He then handed Mr. McKinnon a handsome gold watch chain with medal, bearing the following inscription, "Presented to Mr. Murdoch McKinnon by the Presbyterian Church of E.A., Maclean, as a recognition of his services as Precentor." Messrs. McLachlan, McPherson, K. McDonald, Ross, and Anderson also spoke eulogising Mr. McKinnon for the services so freely given. Mr. McKinnon suitably responded, expressing his grateful thanks for the beautiful gift. He was glad to act in that capacity and paid a high compliment to Mrs. McInnes, in whose Psalmody Classes he had received his training. He urged the young to attend this class now conducted by Miss E. E. Wharrie.

It being pointed out that access could not be had to the church yard by vehicles, owing to the manner in which the street had been cut away, it was resolved to apply to the Council to have the cutting graded. The meeting then terminated by singing Psalm 122, and the pronouncing of the benediction. —

"Lower Clarence Advocate," January 3. 1906.

RAYMOND TERRACE. — The Rev. S. P. Stewart preached in the New Church to a good congregation, on Wednesday evening, 31st January.

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### Youth's Department.

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#### THE MOTHER'S REWARD.

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(From an American Periodical.)

I saw a little cloud rising in the western horizon. In a few moments it spread over the expanse of heaven and watered the earth with a genial shower. I saw a little rivulet start from a mountain, winding its way through the valley and meadow, receiving each tributary rill which it met with in its course, till it became a mighty stream, bearing on its bosom the merchandise of many nations, and the various productions of the adjacent country. I saw a little seed dropped into the earth; the dews descended; the sun rose upon it; it started into life. In a little time it spread its branches and became a shelter from the heat, and the fowls of heaven "lodged in its branches." I saw a little smiling boy stand by the side of his mother, and heard him repeat from her lips one of the sweet songs of Zion. I have seen him kneel at her feet and pray that Jesus would bless his dear parents, the world of mankind, and keep him from temptation. In a little time I saw him with the books of the classics under his arm, walking along buried in thought. I went into the Sabbath School and heard him say to a little group that surrounded him, "Suffer little children to come unto me." In a few months I went into the Sanctuary, and heard him reasoning of righteousness, temperance, and judgment to come; I looked and saw that same mother, at whose feet he had knelt and from whose lips he had learned to lisp the name of Immanuel. Her hair was whitened with the frost of winter, and on her cheek was many a furrow; but meekness sat on her, and heaven beamed in her dim eye glistening with a tear; and I thought I saw in that tear the moving of a mother's heart, while she reverted to days gone by, when this Boanerges was first dawning into life, hanging on her lips, listening to the voice of instruction, and enquiring, in child like simplicity, the way to be good; and I said: "This is the rich harvest of a mother's toil; these are the goodly sheaves of that precious seed which probably was sown in weeping; and your grey hairs shall not be 'brought down with sorrow to the grave,' but in the

bower of rest you shall look down on him who 'will arise and call you blessed,' and finally greet you where hope is swallowed up in fruition, and prayer in praise."

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Obituary.

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Mrs. McRae, relict of the late Mr. Alexander McRae, passed away at Min-yip, Victoria, on the 19th of last October, at the ripe age of 84. She was a native of Ross-shire, Scotland, and enjoyed in her young days sound Scriptural teaching and training, which were sanctified to her. She, like all Christians, loved the Lord's people, and delighted in attending Communion Services. As she lived a life of faith, she died trusting for salvation to the finished work of the Redeemer. She derived great spiritual nourishment, support and comfort from reading the Psalms. The end came when her daughter was reading to her these Divine odes, and she herself repeating and finishing the verses before the reader came to the end. She has left one son and five daughters.

Mr. Hugh McLachlan, a member of the Branhholme Congregation, departed this life at his son's residence, Mr. Dugald McLachlan "Morven Farm," South Branhholme, Vic., on January 23rd, at the advanced age of 91. He was a native of Kingiarloch, Argyleshire, Scotland, and had resided at Branhholme for many years. During the early days of the Free Church cause in the district he was attracted, as many were, by the faithful ministry of the late Rev. Alexander Mc-Intyre. When the Rev. W. McDonald was settled as the pastor of the congregation in 1877, Mr. McLachlan and his wife, who was a "mother in Israel," became regular hearers and devoted friends. Mrs. McLachlan became a communicant during the early years of Mr. McDonald's ministry. She passed away ten or eleven years ago. Mr. McLachlan always enjoyed the ministration of the Rev. D. McInnes, of Maclean. He always enjoyed excellent health till within a short time of his death.

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"Free Presbyterian Magazine."

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Price 2s 6d per annum, payable in advance. Subscriptions forwarded to the Editor, Rev. W. McDonald, "Hamilton," 114 Victoria Street, Potts Point, Sydney, or the Treasurer, Mr. James Stewart, "Fernhurst," Concord Road, Homebush, will be duly acknowledged. The next issue will be published (D.V.) about the end of May. This being the Sixtieth Anniversary of the

formation of the Synod of Eastern Australia, there will be special need of such a periodical to circulate ecclesiastical news among our friends in the State.

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ACKNOWLEDGMENTS. – The following subscriptions have been received since last issue; – Mr. Alex. Anderson, jun., Chatsworth, special 7s 6d, ordinary 2s 6d; Mrs. Hamilton, Burwood, 2s 6d; Mr. Angus Beaton, Barrington, 2 years, 5s; Mr. Alexander McDonald, Woodford Park, Maclean, 10s; Miss McKenzie, Maclean, 2s 6d; Mr. John Robinson, Manning, 2s 6d; Mr. Samuel Porter, East Maitland, 10s; Mrs. Watson, West Maitland, 2s 6d; Mr. F. Adam, Rouchel, 2s 6d; Mr. Joseph McDonald, Wallalang, 2s 6d; Miss Annie McDonald, Long View, Manning, 2s 6d; Mr. F. Lowe, Grafton, 2s 6d; Mr. M. Donkin, Lewisham, 2s 6d; Mr. James Dunn, Branhholme, Victoria, 3s; Mr. J. Calman, Raymond Terrace, 2s 6d; Miss McFadyean, Morpeth, 2s 6d; Mr. Robert Galloway, West Maitland, 2s 6d; Miss McKenzie, Salt Ash, 2s 6d; Mr. Alexander McLennan, Manning, 2s 6d; Mr. Hector McLennan, Manning, 2s 6d; Mr. Alexander Bain, Hastings, 2s 6d; Mr. Kenneth Murchison, Narraburra, £1; Mr. D. Stewart, Wingham, 2s 6d; Miss Benny, Morphett Vale, S.A., 3s; Rev. D. McInnes, Maclean, 10s; Mr. Charles Stewart, Beechwood, Hastings, 2s 6d; Mr. John McRae, Pymont, 2s 6d; Mr. Duncan Graham, Beechwood, Hastings, 2s 6d; Mr. Kenneth Matheson, Redfern, 2s 6d; Mr. Wm. Cameron, Condobolin, 2s 6d; Mr. Murdoch McKay, Fiji, 2s 6d; Mr. John McDougall, Minyip, Victoria, 2s 6d. Mr. S. M. McKay's, Macleay River, subscription of 2s 6d, should have been 5s.

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Treasurer: Rev. W. McDONALD.

Synod Treasurer



THE

# Free Presbyterian Magazine

FOR THE

**DEFENCE AND ADVOCACY OF SCRIPTURAL WORSHIP,  
DOCTRINE, GOVERNMENT AND DISCIPLINE,**

[EDITED BY THE REV. WILLIAM McDONALD, SYDNEY.]

*“Buy the Truth, and sell it not . . . The Truth shall make you free.”*

AUGUST, 1906.

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*“Nec Tamen Consumeatur”*

“THE WATCHMAN” PRINTING AND PUBLISHING HOUSE, 276 GEORGE ST, SYDNEY

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THE

## Free Presbyterian Magazine.

*“Buy the Truth, and sell it not . . . The Truth shall make you free.”*

VOL 1. No. 4.

SYDNEY: AUGUST, 1906 [PRICE – 2/6 per annum]

The Past and Present.

The friends of the Free Church throughout the Commonwealth are aware that the Synod of Eastern Australia, at its Annual Meeting in February last, resolved to commemorate the Sixtieth Anniversary of its formation, which took place on the 10th October, 1846, by raising the sum of £1000 for various Church purposes. It was also agreed to ask the Free Church of Scotland to be good enough to appoint a delegate to visit the Free Church in this State to encourage us in maintaining a testimony for the Truth. The reply of the Parent Free Church will be found on page 45. It is most cordial and fraternal. Whilst regretting the inability of the Home Free Church to send us a delegate at this important juncture of our history, yet we feel cheered and encouraged by the expressions of fraternal interest contained in the General Assembly's letter addressed to our Synod.

The standard bearers of the Free Church in Australia are aware that the Free Church in New South Wales was practically disowned by the Free Church of Scotland after the union of 1865. This is also true of the Free Church in the other States, Victoria and South Australia. The reason of this repudiation being, strange to say, the fact that the Free Church in Australia refused to join a Union “based on compromises,” and elected to hold and maintain intact Free Church principles. This strange conduct can only be accounted for by the fact that the Home Free Church was even then on the “down-grade.” The following extract from a sermon, preached more than thirty years ago, by the Rev. Dr. Rainy, on the occasion of the death of the Rev. Dr. Candlish, of Free St. George's, Edinburgh, seems to indicate this: — “His departure is a great event for our church. He so represented the spirit of our time — its aspiration and achievement, its courage and its faith — that his passing away seems also to carry along with it that tide itself, closing the era,

leaving us to other manners – other times, in which the Church may as well resign herself to fall back into a lower life. For changes are telling us how rich we have been, and how poor we are becoming.”

Being thus deserted by the Parent Free Church, we had to depend, in a large measure, on a Colonially trained ministry. The ministers who were sent out by the Colonial Committee of the Free Church, on arrival here, joined the United Church, in which Free Church principles and other vital doctrines were open questions. Some of these held the views of the higher critics on such essential questions as the inspiration and inerrancy of the Bible. Yet, they posed as Free Church ministers, because they had their training in a Church bearing that honoured name, though no longer holding its Constitution and distinctive principles. Now, all this is changed through the secession of the innovating majority, who, along with the U. P. Church, formed in 1900, the United Free Church, which is a new and distinct denomination in name and constitution. The attitude of this new denomination towards the Bible is not at all satisfactory. All who have read the published views of some of its ministers and professors are aware of this painful fact. That veteran champion of the Bible, the Rev. John Urquhart, during his recent campaign in Sydney, said: “To stand up for the Bible in Scotland really means to bear witness against the United Free Church, for that Church shields men who attack the Bible.”

In view of this lamentable degeneracy, is it not a matter of profound thankfulness that God has preserved in Scotland a Church which is contending “earnestly for the faith which was once delivered unto the Saints?” This faithful minority declared by the House of Lords, in 1904, to be the Free Church of Scotland, has been signally blessed. Numerically, it has made considerable progress, even in one year, as the following figures, supplied by a correspondent to the “Oban Times” of 24th February, show: –

1st January, 1905.			1st January, 1906.		
Congregations	...	112	Congregations	...	245
Professors	...	4	Professors	...	7
Ministers	...	32	Ministers	...	62
Probationers	...	7	Probationers	...	11
Students	...	16	Students	...	41

They will, we feel assured, receive a rich spiritual blessing in the time to come. This is the prayerful anticipation of our brethren in Scotland, who have already “fought a good fight,” for in the fraternal letter referred to above, they say: “We are persuaded that if there be a true revival of religion in our land, and Colonies, the first movement may be looked for in connection with those, who, amid discouragements and disappointments, held to the old Reformation

iples, which underlie the strength of our land, and through which energy and blessing have in the past secured for Great Britain its honourable place among the nations.” To secure the blessing vouchsafed to the Church of Scotland in Reformation and revival times, it will be necessary to be loyal to Christ as her only Head, and to His Word as her only standard. There must also be united fervent prayer, for it is when “Zion travails she brings forth children.” This will produce liberality for the support and extension of the Kingdom of Christ, for those that are led by the Spirit will give a practical response to the command of the King: “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.”

It will be seen from the records of the Commemoration Committee that it was agreed to ask the Rev. John Urquhart to visit the congregations of our Church to lecture on the inspiration and inerrancy of the Bible. Mr. Urquhart has kindly expressed his willingness to do this, and we know that all in the country who believe in these essential truths will rally round this able and fearless champion of the Faith.

The Committee also appointed the Rev. W. McDonald, of St. George's Church, Sydney, to visit the congregations on behalf of the fund, which it is proposed to raise in connection with the celebration of the Sixtieth Anniversary of the formation of the Synod. To the friends who cannot be ministerially visited, on account of distance, printed appeals will be forwarded. The objects and amounts for which subscriptions are solicited are the following: – Expenses of delegate from Free Church of Scotland, £200; debts – East Maitland, old debt, £250; for purchasing from Mr. S. McQueen, senr., East Maitland Church (having bought it for the benefit of the congregation), £200; repairs and renovation of St. George's Church, Sydney, £200; Church extension, £

The first named sum, for expenses of delegate, will not, in the meantime, be necessary. The East Maitland charge is the oldest Free Church congregation in the Commonwealth. The church, which is a very fine brick building, was, eighteen months ago, secured for the benefit of the congregation by Mr. McQueen, senr., for the sum of £175. He has since spent £25 or more in repairing and renovating it. The congregation and the whole Church, owe a debt of gratitude to Mr. McQueen for his zeal and generosity,

and they will, we hope, show their appreciation in a practical manner, by contributing liberally for the purchase of the property that it may be vested in trustees to be held in trust for

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the Presbyterian Church of Eastern Australia

For a number of years the progress of the Free Church has been retarded through the dearth of divinity students. There are, however, indications, we think, that the Lord in His great mercy is about to favour our Zion by inclining the hearts of some young men to study for the work of the ministry. May the Lord touch the hearts of many more that they may give themselves first to the Lord Jesus, and then to His Church by the will of God. Such will say: – “Lord, here am I, send me.” Thus, receiving their ministry from the Lord Jesus, they will be equipped with gifts and graces for the work to which they will be called. That there is great need for such men is obvious to all, who read the signs of the times, when even in Scotland, the land of Knox and our Covenanting forefathers, in the language of the Rev. John Urquhart, “the higher criticism is omnipotent,” and we are very much afraid that these pernicious views are taught in Divinity Halls, pulpits, and disseminated through the press in the Commonwealth. Our hope is in Zion's exalted King, who will reign till all His enemies are made His footstool. He has promised that when “the enemy comes in like a flood, He will lift up a standard against him.” Let us, therefore, be steadfast, immovable, always abounding in the work of the Lord, and by His grace we will be more than conquerors.

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The Late Dr. Kennedy on the “Old Paths.”

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PORTION OF SERMON ON JEREMIAH 6: 16.

I. The Counsel as addressed to an individual Sinner.

II. The Text is seasonable counsel from the Lord to our Church.

It would not be so unless our Church were departing from the “old paths,” which the Lord prescribed, and in which the godly fathers walked. Unless there were “new departures” a call to return to the “old paths” would not be “a word in season.” But “new departures” there are, and these are so

often paraded that the very designation of them has become a nuisance. I would more than excuse myself for the frequent use of this designation – chosen instead of “backsliding,” which is the Scripture name for aberrations from the “old paths” – if I could

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extend the loathing with which it is regarded. But our Church has backslidden, let her forsakings of the “old paths” be called “new departures,” or “wise adaptations to altered circumstances,” or “a change of the line of battle to meet the altered tactics of the enemy,” or by any other descriptive name which ingenuity may weave as a veil to hide the true character of the changed spirit and the altered action of our Church. She has felt the force of the unsettling tide that is so fast moving those who profess to be the Lord's witnesses, in all the Churches, from the “old paths,” in which the Lord blessed the souls and services of the fathers; and the spirit now prevailing is almost quite ready to meet all such commendations of the “old paths” and all such calls to return to them as come from the Lord with the resolute refusal of those who, in Ezekiel's day, said “We will not walk therein,” and whose reply to the call, “Hearken to the sound of the trumpet,” warning the impenitent of approaching judgment, was “We will not hearken.” For there is to a considerable extent in our Church an extravagant conceit of being advanced, a lack of the restraint imposed by Scripture upon reverent minds, a hankering after novelties arising from inexperience of the “rest” which is promised in the text, an ambition to compete with unbelievers for the honour of being regarded as untraditional and scientific, and an impatience of control, not repressed by any influence such as faithful exercise of discipline supplies, and which, therefore, ventures to assume the pronounced form of defiance before the face of the Church and under the eye of the Lord. From the spirit thus indicated nothing that is excellent can reasonably be expected, and amendment can come only when that spirit is mortified.

There are three “new departures” indicated in recent action of the Free Church to which I would direct attention, and from which the Lord calls those who prompted and those who joined in these to return to the “old paths.”

1. There is a departure from the position originally taken up by our Church as occupying the place of an established Church, while resolved to remain aloof from those Churches which regard as unlawful an alliance between Church and State.

That this was our church's first position cannot reasonably be denied. In the testimony appropriate to that position there was the actual presentation of a claim in behalf of Christ as a King of His Church and as the Governor among the nations. If He wears the one crown He as surely wears the other and a full-orbed

witness on His side there cannot be unless the rights connected with each crown are claimed for Him – unless liberty and help to serve Him be in His name demanded from “the powers that be.” And this testimony was a manifestly unselfish one. Those who raised it and vowed to adhere to it had willingly forsaken all temporal advantages of the Establishment, in order to be free to serve according to the law

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of Christ. They were under no constraint beyond what a sense of duty brought to bear upon their conscience and the love of Christ brought to bear upon their heart. They could plead for their Church's right to be established without our enjoying or expecting to enjoy, the benefit of her being recognised and aided by the State. They could continue, even when deprived of them and while seeing no prospect of recovering them for themselves, “highly to prize the benefits of establishment,” as giving the Church which did not barter for liberty for endowment a position of influence and independence, in financial matters, of those to whom she ministered, as well as a guarantee for independence of the civil courts, in spiritual matters, which no other Church could possess; and they had patience to wait for the Lord's time of answering their prayers for this boon to their native land. Their attitude was a noble one. They did not look regretfully to what they had abandoned; they fixed their eye wistfully on the boon which they, in “the claim of Right,” asked for future generations in Scotland, and declared it to be their resolution to abide in prayer for the benefit till all their supplications on the earth were exchanged for the joyful praises of Heaven.

What possible gain can be attained by a “departure” from such a position? It involves the demand that our nation, through its rulers, should cease from all acknowledgment and aid of the Church of Christ, though He declared to her, “the nation and kingdom that shall not serve Thee shall perish, yea those nations shall be utterly wasted.” There might be some semblance of consistency in a Free Church Disestablishment movement, if, while asking for the displacement of the body now in union with the State, on grounds that justified such a demand, her “claim of Right,” to the position to be thus made vacant, was presented to and pressed upon the Government. But a demand in this form was by Assembly majorities repudiated; and the one crave of those who are responsible for the “new departure,” as before our rulers, is “cease any longer to acknowledge the sup-remacy of Christ and have done with rendering any countenance and aid to His Church.” What was implied in the establishment and endowment of the Church of Scotland was the only national homage to Christ that could be associated with our native land, and the removal of this is

the demand of those in our Church who are guided by “new light” away from the “old paths.” And this is not asked because the Church now established not in a better adjusted relation to the State than the Church of that time was in the days of the fathers, when the Lord made her such a signal blessing to the country; nor is it asked because of the declining spiritual condition of the Established Church, for those who are doing what they can to secure that our Church shall not be outstripped in the course of backsliding, cannot reasonably and without falsehood plead that as a reason for their Dis-

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establishment movement; and yet adherence to the Establishment principle is professed by those whose hands are busy in endeavouring to make any practical recognition of it impossible. Credit for loyalty to Christ as “Governor among the nations” is claimed by those who are labouring to persuade our nation to withdraw its only acknowledgment of His authority – its one concession of His rights in His relation to His Church. Men can do so much to maintain a sense of consistency, even when acting a part utterly opposed to their profession, that, however opposite to our view their profession and their practice may appear, we must not hasten to call them dishonest, though after all due deliberation we must regard them as mistaken. But in considering the bearing of their influence on the important interests concerned we take only their practice into account. Our Church has been led across what was to our fathers a great gulf, but which by political expediency their sons have already bridged, and the Free Church is now a raw regiment in the Liberation Army, the end of whose campaign is to secure an utter severance of the civil and religious – of the Government of our country from all avowed connection with the name and all acknowledgment of subjection to the authority of God. Indignation and contempt were wont to be the feelings excited by the declaration that Voluntaryism rested on an atheistic basis; but in the course of Providence Voluntaries themselves have proved by their action that this was no mis-representation of their principle. The question recently arose as to whether an affirmation, in which there would be no acknowledgment of God, as a substitute for all oath, which implies an appeal to the Most High, should be in future the only condition on which men elected to Parliament might take their seats in our Legislature. This attempt to admit on an atheistic basis men to a seat in Parliament has meantime failed, but the army of the Liberationists did their utmost to make it successful, though of the recently added regiment only some of the prominent officers and some of those most under their influence joined in the “advance.” The training of the new recruits is not yet complete, but if they do not desert, they will in course of time become quite ready to go on.

2. There are “new departures” in worship. There are two which I would specially refer to, and they are inseparable, for they are but developments of the same state of feeling.

(1) There is a facile yielding to the world's encroachments on the time that in other days was devoted to the service of the House of God. There is an eager cry for short sermons and short prayers, to join in which has come to be regarded as indispensable to sustain one's credit for being enlightened and wise. And from whom does it come? From some who occupy the pulpit, and desire to make it more easy to write the requisite number of fine sentences to please a people that

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have “itching ears” and no aching hearts; from others to whom three hours at the opera, to their consciousness, pass far more quickly than three minutes, spent in reading the Word of God; for those who, in the close atmosphere and hot discussions of an assembly, can spend, with disdain of weariness, a whole day and night, while to have to listen to a sermon for one hour would be regarded as an intolerable infliction, and from those who least attempt to give earnest attention to what they hear, and whose hearts are left behind them with the world when they come to the place of worship. But let not these imagine that they are so advanced as their conceit would have it; for it is an old, old complaint as to the service of God – “What a weariness is it!” Many generations harped on that string before you were born. If you are anxious to be new in your song, you must adopt some other strain. And this weariness of spiritual service appears in another form. I remember well being in a certain church in a city in the South, on the Saturday of a communion season, where there were fewer than seventy hearers present. I happened to sit beside an old Christian lady, who said to me – “I remember the time when, on such a day as this, it would be necessary for us to be early at the Church in order to secure a seat, and on our way to it not one shop would be open. Today there are not seventy hearers in church, and only two office-bearers, and every shop which I passed on the way was open.” And this is a fair sample of what remains of meetings for public worship on such a day. In instances, not a few, such meetings have declined into extinction. And why so? Simply because the spirit of the world has succeeded in pressing its demands on the Church. Communion tables are allowed to be filled with those who, on the Fast day, rush away from the service, and join the crowds that seem to act as if they were bent on wringing judgments from the hand of God. And office-bearers in our Church join the deserters, and give to amusement a day which ought to be devoted to humiliation and prayer. But their position is safe, for their offence is condoned,

and a facile Church homologates the sin, and reaps the fruit in spiritual judgment..

“O, but the times are changed, and we must adapt ourselves to them,” say the apologists of this new departure. “The slow, humdrum days of the fathers are gone, and you are not to expect us to lie among the fossils of those dark times.” No, friend, I do not desire you to be inactive. It is because you are as mere fossils in the midst of your surroundings that I am disposed to blame you. They chose to wave the banner of the truth while moving along “the course of this world,” instead of waving it as good soldiers of Jesus in the face of the foe, and in the thick of the battle. It is not the spirit of the age, it is not the pressure of the world, it is not the state of things in providence it is the unfaithfulness of

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the Church, that has led to this contempt of the ordinances of the house of God. Haste to be rich may account for the pressure from without, but it is the fear of being faithful which accounts for the yielding.

(2) There is a “new departure” in the present attempts to make the mode of worship more sensational. This might be expected. The spirit that grudges to God what is claimed by the world demands that, to make it at all tolerable, something that is relished outside be imported into the service of the house of the Lord. It is this which originated the crave for instrumental music in the service of praise; but it is woeful work for a Church to be gratifying such a desire. And yet the Free Church is being led into this “new departure” from “the old paths.”

In order to make it easier for consciences to yield to this carnal crave for sensuousness in worship, the use of musical instruments and trained choirs in connection with so-called revival movements, was introduced, and from the eyes of men of no spiritual discernment the carnal novelty is hidden under what they regard as a halo of sacredness. The movement which had this association, whatever, besides may be its fruits, will leave behind it when its wave passes by, an added contempt for the ordinary means of grace, for the doctrines of the Confession of Faith, and for the divine ordinance of a stated gospel ministry. To the Lord alone belongs the right to judge the eternal results to individuals who were affected by it; but if brokenness of heart and a humble spirit are essential to accredit their conversion unto God, there is little seen of this to warrant the hope that it shall fare well with them at their latter end.

In connection with the service of praise, what a Church should first be careful about is that there be broken hearts, touched by divine love, to give out what would be melody in the ears of the Lord; and as to the mode of expressing praise, that it should be so simple that all might join in the singing, and that all

offensiveness should be avoided. But to sanction the use of choirs and musical instruments is to increase indifference as to what is of paramount importance, and to make it impossible for some of those who alone have praising hearts to take any part in the service of song.

(3) There are evidences of a “new departure” in doctrine having commenced in the Free Church. To move off the lines of Confessional teaching is, according to the avowed conviction of all ordained to office in the Free Church, to depart in doctrine from the rule of Scripture; for all these have declared that they believe the doctrines of the Confession to be founded on the Word of God. When they cease to think so, they should cease to hold the position which by their declaration they won. But, instead of abandoning what they cannot honestly retain, they desire that the Church should alter the Confession. To effect this in course of time

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is not likely to be a very difficult task. Ignoring distinctive Confessional teaching is the prevalent habit of preachers; almost any measure of deviation from its doctrines is tolerated; and a very pronounced condemnation of the Confession's scheme of doctrine has already been uttered by one of the leaders of the neological party in our Church, which he may expect to be condoned. This manifesto indicates with sufficient distinctness in what the vaunted progress in theology is likely to result, notwithstanding an imposed “reserve,” of which the writer declares that he was conscious. This “new departure” springs from assuming a rationalistic attitude towards the Word of God. The old method of using Scripture texts as satisfactory proofs of doctrine is to be exploded. Men, in constructing a theological system, must not start with the idea that the Bible is the Word of God – so inspired by Him that He is its author – but they must first examine whether it is a book that is worthy of being regarded as divine. Only after this ought they to form any idea of the sense in which it may be regarded as inspired. And only when they have thus sat in judgment on the book, and determined how far it is entitled to respect, ought any doctrines to be deduced by them from it. When they have shaped the Bible according to their liking – and thus made it their own and not God's – when they cease to think of it as inspired, and as, therefore, not having God for its author – then, with no sense of divine authority to control their thinking they may construct what system of theology they please – or, rather, be quite content, without one. In the book thus treated there are no “mysteries” – no doctrines incomprehensible to human reason. To explode such an idea is one of the tasks of modern theology. In other words, there are not a peculiar people to whom alone “it is given to know the mysteries of the Kingdom of God,” though Christ declareth that there were such chosen ones; nor

is it true, that “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him,” and that “neither can he know them, because they are spiritually discerned!”

Such is the preliminary training required, according to the new school, for progress in theology. And the progress begins in retrenchment – in lopping off all that is regarded as superfluous. This process commences in casting aside all Old Testament teaching regarding the character and ways of God; then all points of difference between evangelical Arminians and Calvinists are to be discarded; the doctrine of the fall is to be laid aside, and the story of it discredited; the federal relations of Adam to his posterity, and of Christ to the people given to Him by the Father are to be ignored; and when all this retrenchment is effected, what remains of Confessional doctrine?

The new theology claims to thoroughly Christianise the idea of God. By this is meant that, in the view of our neologians, there is nothing now appearing in His

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character but love, such that all men may call Him Father. And yet faith in an historical Christ is not at all essential to acquaintance with this love. How then is the one thing which we ought to associate, as a moral attribute with God to be discovered? Faber is to be substituted by them for Calvin, as the theologian to answer this question; for the hymns of the former, and not the Institutes of the latter, are to form the text book of the new school of theology, and there is nothing incomprehensible about the new God of this new school. They require no help to know all about Him. He is their own creation, and they are not to assume an attitude of reverence and awe before the work of their hands. All sense of authority is away when they are in the presence of their deity. Neither on understanding nor on conscience does the control of divine authority make itself felt. All relations to God, except that of children to a father, are to be ignored. No sense of subjection to the sovereignty of God, or of exposure to His wrath, is to be countenanced. All ideas of the necessity of an atonement for sin must be abandoned. All, in the manifestation of Jehovah's supremacy, truth, and righteousness, which shines from the face of Christ crucified, is to be ignored, and nothing contemplated in the revelation of god through Messiah, but Love – a love whose regards are universal, and under whose benign sway all, even as they are, may regard themselves as the children of God. In the atmosphere pervaded by this universal love, all may lie down at their ease, and sleep all sense of divine authority, all disquieting thoughts of the divine law, and all impressions of divine justice and holiness, till they feel themselves quite independent of the cross, and quite free from having to express any

homage to the crown of Messiah exempt from all acknowledgment of the sovereignty of God, in the grace of salvation; and from all subjection to it in its claims for obedience.

Towards all this there is a movement within our Church. Were all reserve removed, we might have a more outright exhibition of this “new departure” in doctrine than is given in the neologian manifesto to which I have referred. Tendencies towards repudiation of Confessional doctrine appeared in the discussions and findings of the Union Committee, and the discussions in the Smith case more prominently developed them. Let there be a departure from the Confessional doctrine of the atonement, and let men's faith be shaken in the infallibility of Scripture as a book inspired by God, and of which He therefore is the author, and there is no extreme to which men may not go on a “new departure” thus originated.

But ours is a time when carefulness to adhere to faith in the authority of inspired truth, and zeal for the system of truth which is regarded as scriptural, have begun to be decried under the designations of traditionalism and dogmatism. Many

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have ceased to tolerate the restraint which inspired truth must impose, and the authority with which deductions from Bible teaching meet them when they begin to enter on their “new departures.” Care to think according to the mind of God, does not seem to be required by those who have removed from their minds the idea of the Bible being an inspired revelation of the will of God. And to deduce a system of truth from Scripture seems to them a labour altogether uncalled for. Creeds are most inconvenient things to those who are ambitious of being allowed to think as they please. Testing propositions are things which they cannot tolerate. And to them Scripture texts are equally obnoxious. The general bearing of Scripture teaching is what they desire to substitute for both these, because that lies in the volume, and is not easily handled as a test. In the measure in which the neological section of our Church increases in number and influence will our progress to utter rationalism be accelerated.

And there are others who unwittingly aid them. These are they who find it difficult to co-operate, and to seem to succeed in evangelistic work, without laying aside what they were accustomed to regard as important truth, and who, by yielding to the pressure of circumstances, have come to regard all doctrinal teaching as a mistake. Many of these had but little to lay aside in abandoning definite instruction regarding the things of God, and the sacrifice was so very small that there is no drawback to the enjoyment which they now have, in their blind earnestness in dealing with immortal souls.

APPLICATION. – 1. From all these “new departures” the Lord calls our Church back to “the old paths.” But there seems to be no prospect of a return. If the reply now to the divine call be what it was in the days of Ezekiel, false prophets may cry “Peace, peace,” till their throats are hoarse, but divine judgments shall surely overtake the Free Church of Scotland. These will first assume a spiritual form. She will be allowed to decline into utter feebleness before the encroaching power of the world to lapse into congregationalism in her arrangement of her mode of worship, that she may act the part of a pioneer to “black Prelacy” in Scotland; and to lose all, in faith and devoutness, that would keep her from utter rationalism in her teaching. When spiritual judgment, wrung by unfaithfulness from the hand of God, shall have brought her down to a pass such as this, her people will have become quite indisposed to bear the burden of her support, and their ability to do so may have been removed; and thus, unregretted, may the Church of our fathers, in the coming darkness, utterly disappear. A consummation such as this is inevitable as the terminus of present tendencies, unless the Lord shall pour upon our Zion “the spirit and grace of supplication.”

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2. And let each office-bearer and member of our Church remember that there can be no escape from being involved in the guilt of “new departures,” except by walking in “the old paths,” and in “the good way.” You are within the Church, and you are involved in her action unless you faithfully protest. Beware lest the Lord have to complain of you, as of them of old, to whom He said – “Ye have not gone up into the gaps, neither made up the hedge, for the house of Israel to stand in the battle in the day of the Lord.”

3. And let each one as a sinner think of how he is involved in his own personal transgressions, and in the awful condemnation to which these expose him. O, “Turn from your evil ways;” “Turn ye, turn ye, why will ye die?” “The good way” is still open and near. “O, enter into it at the call of God, and walk therein, and ye shall find rest for your souls.” To this call of God what is your response? Is it, “We will not walk therein;” or is it the prayer of Ephraim, “Turn me and I shall be turned?” The Lord knoweth which. – “Free Church Record.”

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Ecclesiastical Intelligence,

**The General Assembly.**

TUESDAY, 22nd MAY.

The General Assembly of the Free Church of Scotland met in the High Church, Edinburgh, today at noon. There was something appropriate in the fact that the meeting of Assembly in Dr. Robert Gordon's old Church should be presided over by one who in a unique degree represents the view of Free Church principles and testimony for which Dr. Gordon contended. Each of the Disruption fathers had his own particular angle from which he viewed the struggle and the principles involved. Professor Bannatyne represents that succession in no ordinary degree. But we anticipate.

The services opened with public worship, conducted by the retiring Moderator, Rev. Ewen Macleod, Oban. There was a splendid audience, filling the Church in almost every part, and greatly crowded in most parts. Mr. Macleod's text was Jer. 23: 22, and his heads were: – (1) The Church's faithfulness, Godward; (2) The Church's duty, manward; (3) The results of both the faithfulness and the discharge of the duty. Faithfulness is the first duty of the Church. He that works deceit and tells lies shall not dwell in His House. Faithfulness makes for the attainment of her own highest intellects. Unfaithfulness provokes the Son to anger, and the Church loses her power for good. After laying a foundation of sound Scriptural truth in this

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way, Mr. Macleod proceeded to consider departures from Divine truth by the Churches within the land. He reviewed the cause of God in the larger Churches and likening the two to Israel and Judah in their defection, he said, the declension was more in Judah than in Israel. Passing to the second head, Mr. Macleod proceeded to say that if the Church was faithful to God, she would be faithful to man also. She will preach so that sinners in Zion will be afraid, that the man whose God is the god of this world may tremble, that the formalist, who has a lie in his right hand, may be made to know that God is a Spirit. There is an invisible inspection of bad preaching as of all the other works of men. Concluding, Mr. Macleod drew a vivid picture of the difference between the answer of the man in whom is the Spirit that is in Jeremiah, and the answer of him who is like Pashur, the son of Imer, to the questions of the great Inspector. This was a most effective part of an effective discourse, only, on account of the defective nature of the acoustics of the Church, and the fact that Mr. Macleod seemed much exhausted, he was only very imperfectly heard.

Having constituted the Assembly and thanked the Church for their kindness to him during the year, Mr. Macleod nominated as his successor Professor Colin A. Bannatyne, M.A., who occupied that onerous but specially honourable position in the year 1900 after the Church had been rent in twain. Major Greig seconded in a peculiarly happy speech. He mentioned that he had

been baptised just about where he was standing, as he spoke, by Dr. Gordon, and he described his boyish recollections of the High Church, the Professor's seats and the box seat opposite, which was known as the "deaf" seat. The new Moderator was elected by acclamation, and introduced by the ex-Moderators and officials. He was received by the Assembly, upstanding, and proceeded to deliver what proved to be a very spirited defence of the Free Church position, and criticism of the principles underlying the legislation of 1905 affecting the Church. As it is impossible to do justice to the address in any summary, we trust it will be published verbatim either in pamphlet form or in the "Monthly Record." However, we may say that the argument was strengthened by historical references of singular force and appositeness. Quotations from Chalmers, Smyth (St. George's, Glasgow), Hugh Miller, Dr. Begg in the "Watchword," and others. He further indicated the presence of a nemesis in the proposed Education Act for England, and the fact that the bill was being defended on the very ground of the Churches Act, 1905. He travelled over the arguments of those who followed Dr. Begg in the old controversy, and showed that the appeal to the law courts as to the property rights taken in 1900 was precisely the action which the Disruption fathers who survived in 1873, were then prepared to have taken. It was the majority who in 1900

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seceded from the Free Church, not the minority who seceded from them. Passing to another point, Professor Bannatyne considered the statement that no great truth was at stake in the Union which he had opposed. He spoke of great combines in commerce having overwhelmed those who founded them. There was no reason why the Church should resile from any truth plainly revealed in the Word of God. The old U.P. Church was entitled on many grounds to esteem and regard, but the truth on one head was not conserved in that Church as it ought to have been. In this connection he quoted a Rabbinical saying, the whole world is not equal to one word out of the law. The new constitution of the U. F. Church also came under review. In answer to the question, Are we always to remain moored to the attainments of 1843 or 1847? he answered that we rested on a completed revelation. Truth being a Unity, any adjustment in the future must set itself in the line of truth already ascertained. No circumstances have arisen warranting any alteration. The minority in 1900 had no choice in the matter. They must either simply send in their resignations, or withdraw from the Church, and leave their opponents to extend to them the generosity of which their Free Presbyterian brethren had so remarkable an experience. Going on to a conclusion the Moderator referred to the decisions of the Executive Commission in the Aberfeldy and Grantown-on-Spey cases. He



remarked on the theory that a congregation did not exist because numbers were small. In particular he instanced Crathie and Dalton in the undivided Church as typical cases of very small congregations being recognised as separate charges although they did not number fifty all told. He concluded by a reference to the blanks made in their ranks during the past year, paying a tribute to the services of the late minister of Daviot, and eulogising the life and conversation of his own esteemed elder in Culter, Mr. James Watson. Committees having been appointed for the management of the business of the Assembly, and a Special Committee having been appointed to revise the Standing Orders, the meeting adjourned after a cordial vote of thanks had been passed to the retiring Moderator on the motion of Rev. Ang-us Galbraith, Lochalsh.

In the evening a reception was held by the Moderator and Miss Bannatyne in the Library Hall, and a Missionary Meeting was held in the High Church. Professor Bannatyne presided, and addresses were delivered by several friends. The following telegram was read from Professor Petticrew, Magee College, Londonderry: –

“I regret that I cannot have the pleasure of accepting your kind invitation to the Moderator's Reception, but I will look with interest from day to day for the account of your Assembly proceedings, and will rejoice in such measure of progress

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and spiritual prosperity as you may be able to report. I am not entitled to speak as in any way a representative of the Irish Presbyterian Church in this matter, but I have no hesitation in saying on my own responsibility, that, in your contendings, you have all along had the warm sympathy of a much larger number on this side of the Channel than the vote in our General Assembly would indicate. This number will certainly not diminish if you continue faithfully to witness for sound Doctrine and a pure worship. There is no restraint to the Lord to save by many or by few, and small churches have often been honoured of God in bearing testimony to truth in times of defection. That the present is a time of defection few will deny. I earnestly trust that the Free Church will be greatly honoured in bearing testimony for the truth at such a time, and if it continues to deserve the character of a faithful witness for the truth, I have no doubt that much of what is best in the piety of Scotland will be found rallying to its standard. – I am, yours faithfully,

F. PETTICREW.

The first speaker was Rev. George Magill from Belfast. He referred to Professor Moore as a boy whom he had taught, and commended him warmly to

the Church. He regarded the Free Church as presently composed as the lineal descendants of the heroes of the Disruption. It was quite easy for an overwhelming majority to become an overwhelmed majority. He counselled them to love one another, contending for the faith as one man. “Let there be no burning questions among you. Put the best construction on one another's acts. You cannot afford to have misunderstandings. Strive together for the faith of the gospel.”

Rev. George Mumford, Belfast, as representing the Moravian Church, gave a short crisp address in which he sketched the history of the Moravian Church from the days of John Huss, in Bohemia, to the revival under Count Zinzendorf. He spoke of their missions at St. Thomas in the West Indies, to which, in order to save the natives, they went as slaves. Then he took us to Labrador, where they laboured among the North American Indians: Central Africa, South Africa, Dutch Guiana, British Guiana, and to the borders of the great closed land of Tibet. They came into touch with the Presbyterian Church in the effort to evangelise the Australian aborigines on Cape York peninsula. These natives he described and showed how the fruits of the gospel among them had been remarkably displayed. Finally, he took us to Palestine, where the Moravian Church laboured among the lepers in Jerusalem, and in connection with which the Free Church has been rendering help. He desired them to know that the missionaries, in labouring among the lepers, did not risk their lives. Missionaries had worked among them for one hundred years and had never once contracted the disease. The

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hospital is too small and funds are needed for its enlargement. Mr. Mumford's address was of singular effectiveness, and a treat to listen to.

Professor McCulloch was the next speaker. His theme was South Africa, or rather Rhodesia, and the prospects of a field for mission work there. He referred to petitions received from native Christians to be received into the Free Church. They did not want, they said, to be identified with the U.F. Church. Efforts had not been spared to make us believe that this was part of the Ethiopian movement. Anything he saw in South Africa did not lead him to think that that movement was so widespread. He lamented as much as anyone could the rising of the natives in Natal, but perhaps it was no wonder there was such a rising. It seems to be a hard thing that we should not be in a position to say, we will help you to be Free Church people. No one has a right to say of them that they are savages. He had met natives there who were as able to reason and express themselves as any ordinary intelligent person here. There was plenty room between existing stations for the Free Church to work. He has

received every encouragement for the Free Church to set up an independent mission in Rhodesia. The government there was disposed to encourage missionaries. Land would be allocated for mission purposes if accredited men were sent out. The native was more susceptible to missionary influence if he had never been contaminated with the white man. If the Church was to do her duty he hoped it might be possible to establish two missions at least in Rhodesia, and so bring the light of the knowledge of the Gospel to the Kaffirs who had never heard of the truth as in Christ.

Rev. W. B. Gardiner, Pollokshaws, representing the U. Original Secession Synod and its Foreign Mission Committee, gave an interesting account of the work in Seoni. He thanked the Church most cordially for the £350 given last year, of which £100 was ear-marked for Zenana work. He referred to the missionary meeting in Mains Street Church, when Miss Macleod was set apart. He characterised the Free Church as a growing Church, and long might they continue to grow. Mr. Gardiner gave an interesting account of the Evangelistic, Educational, Medical Orphanage, and Christian Congregation work carried on under the direction of Rev. John McNeel. This congregation has fifty-one communicants, fifty-one baptised adherents, and sixty-seven baptised children. The last speaker was Professor Alexander, who spoke in general terms of the importance of mission work. He suggested as an effective, practical, protest against the Spanish marriage, the inauguration of a mission to Roman Catholics in Spain. This proposal met with a cordial reception, and was subsequently referred to by Mr. Coltart, and others. Votes of thanks to the speakers were moved by Mr. Hay

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Thorburn, and a crowded and most successful missionary meeting was brought to a close.

WEDNESDAY, 23rd MAY.

#### SUSTENTATION FUND.

This Report was submitted by the Convener, Mr. J. Kennedy Cameron. We take from it the following extracts: –

The amount raised during the year 1905, including interest on vested funds, was £13,788 1s 1d, being an increase on the corresponding figure for the year 1904 of £3,195 6s 7d. Associations yielded £8,640 9s 11½d as compared with £5,776 19s. 3d in 1904, an increase of £2,863 10s 8½d.

There were at 31st December last (1905) 52 congregations having settled ministers, including two congregations over which ordained missionaries have been settled. Payments made to these ministers amounted to £5,776 13s 4d, and to the Widows' and Orphans' Fund £287 – together £6,063 13s 4d. The amount paid to the

Highland Committee and for casual supply and assessment for general expenses, was £8,355 10s 0d, making a total expenditure for the year of £14,419 3s 10d. There are still about 130 vacant congregations in the Church. Were these supplied with settled ministers, it is calculated that about £16,000 in addition to the sum now at the disposal of the Committee, would be required annually. The following table shows the progressive state of the Sustentation Fund since November, 1900, and brings out (1) the amount contributed each year, excluding interest on invested funds; (2) the number of ministers participating in the fund; (3) the amount of dividend paid each year:

	Amount Contributed	No. of Ministers Participating.	Amount of Dividend Paid.
1901	£5,910 16 9	25	£3,950 0 0
1902	6,085 2 1	27	4,211 12 0
1903	6,672 12 2	26	4,547 4 2
1904	6,592 14 6	29	4,866 1 2
1905	9,151 6 9	52	5,776 13 4

The £9,151 6s 9d for 1905 was contributed as follows: –

The number of congregations which contributed –

	under £50 was	109
£50 but under £100	"	44
£100	"	16
£150	"	4
£200	"	2

11 congregations sent no contributions whatever. 136 congregations contributed under 1d per head per week. Had these congregations contributed at the rate of only 1d per head per week the Fund would have been increased by £5,365 16s 11d.

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The adoption of the Report was moved by Mr. Murdo Mackenzie, Inverness, and there was an interesting discussion in which Mr. Norman Campbell, Mr. Donald Munro, Mr. Murdo Macqueen, Mr. MacNeilage, Mr. Rounsfell Brown, Mr. Coltart and Mr. Robertson, Wick, took part. The deliverance was adopted and the Equal dividend declared, as in former years, at £150.

In the evening there was a full attendance and after devotional exercises, the Report on Public Questions was given in by the Convener, Mr. Ewen Macleod, Oban. It is impossible to give the report in full this month. The heads of the Report are (1) The Religious Condition of the People of the Free Church; (2) The Religious Condition of the Country at large; (3) Questions of Present Public Importance. In his address Mr. Macleod insisted on religion and the reality of religion, not of all sorts of religion. It is the church which makes religion what it is in the country at any time. Referring to the English

Education Bill, the Convener said the danger was that education would become altogether secular. In disregard for the Sabbath the present and past Prime Ministers were alike and the King was not free from blame. The way in which the present Government entered on office by meeting the King on the Lord's Day would not make for its stability. In moving the deliverance which dissolved this committee as presently constituted and resuscitated the three Committees on Welfare of Youth, Religion and Morals, and Public Questions, Mr. MacKenzie, Inverness, delivered a vigorous and racy speech. The decay of church going was an indication of the decay of vital godliness. He quite agreed with the writer of the article "How Long," that Scotland could well dispense with 800 or 1,000 ministers, but who was to make the selection and do the weeding out? Some men of whom he knew would weed out the very men who should be retained. Population in many districts was decreasing and the numbers of ministers were increasing. He urged the revival of the all but lost art of catechising, and gave an interesting account of his experiences with a Daviot shepherd who was well versed in Divine truth because of his early catechetical training. He thought there was a considerable improvement in the habits of the people so far as drinking was concerned, and he urged that smoking might also go by the board. But the improvement here was not necessarily the result of religious living; there could be reformation without religion. In many cases he hoped it was the fruit of living religion. Referring to the Sabbath, Mr. MacKenzie deplored the presence of the King at the Olympic games on the Lord's Day. He told an affecting story of the zeal of his friend, the late Sir William McKinnon, for the Lord's Day, and of the King's readiness to meet his views on that occasion. He wished His Majesty had remembered that incident in the day that was now. Mr. J. G. Robertson, Rayne, was

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of opinion that one cause of religion losing its hold was the fact of ministers passing away from the creed they had subscribed. He thought that there was a general improvement in the habits of the people on public occasions. Mr. R. J. Niven spoke vigorously on the paragraph in the report in which reference is made to the marriage of Princess Ena. He traced the Jesuit influence at work in this affair, and its forerunner in history, the Spanish marriage of her known to history as the "Bloody Mary." Mr. Niven is extremely well informed on the Popish controversy and is an invaluable help at meetings of children and young people when he draws on his stores of historic lore. Mr. Rounsfell Brown and others having spoken, the deliverance was agreed to.

Interesting communications and fraternal greetings were received from the Free Presbyterian Church of Eastern Australia, and a large number of

addresses embracing or representing nearly 1,900 members and adherents of strict Baptist Churches in London and neighbourhood were laid on the table. The principal clerk (Mr. Kennedy Cameron) read the documents. The Strict Baptists expressed their hearty appreciation of the stand made by the Church for the Doctrines of Grace and the inerrancy of the Divine Word. Mr. Samuel Hughes, 92 King's Head, Camden Town, N., was secretary for the Strict Baptist organization. It was unanimously agreed to remit the framing of a reply to a committee consisting of the Moderator and Ex-Moderators.

#### FOREIGN MISSIONS COMMITTEE.

Mr. Rounsfell Brown, the Vice-Convener, had an interesting report in this connection.

It has been the privilege of the Church since 1900 to fulfil our Lord's evangelical commission through the agency of the Original Secession Church Mission at Seoni – to the mutual advantage of both Churches. The intimacy thus begun was more closely cemented in November last, when Miss MacLeod was formally set apart by the Original Secession Church as an addition to their agents in India. The Committee took part in the dedication service in Glasgow. At the same time the Rev. Gilbert Dick, who was chosen as a missionary by last Assembly, was ordained and sent out to gain experience in co-operation with Mr. McNeel in Seoni, preparatory to prospecting a sphere for a special Free Church Mission. The Committee have had under consideration Mr. Dick's reports upon the country adjoining the Seoni field, and are considering carefully how a mission should be inaugurated, but, meantime, they are advised that Mr. Dick cannot be expected to have a useful command of the language sooner than the end of the year 1906. In these circumstances, the Committee ask the Church to favour them

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with a renewal of its confidence, and an open remit to deal with matters as they may appear at the end of the year. The Committee have had offers of service from other missionaries experienced in other parts of India, but they wish to defer dealing with these until they are in a position adequately to consider the possibilities of work in the Central Provinces. The Committee have also had under consideration the beginning of work in Africa, and they desire a general expression of opinion from the Assembly as to the desirability of beginning work in Rhodesia, a field almost untouched at present. The Committee have had the benefit of Principal McCulloch's advice, based upon his visit last autumn to Africa, and the Assembly, before coming to the consideration of this report, will also have heard what Principal McCulloch has to say. In this connection, again,

the Committee ask for an open remit.

Although referring to the allocation of funds by the Executive Commission, the Committee are far from suggesting that the Church's place in the mission field is to be conditioned entirely, or even largely, by the amount of invested funds which may be allocated. The funds, however, exist; they were donated to be used as invested funds for extending Christ's Kingdom, and the Church has an interest, rather a duty to see that she gets possession for that purpose of every penny that can be had without serious detriment to those other missions which, having been founded by the Free Church, she has no wish to see dislocated, though, to her regret, they have now passed under different management. Such funds as may be allocated must, for a time, be rather heavily drawn upon for initial outlays, but, beyond this, the Committee hope and believe that the perennial liberality of the Church's members will provide a substantial income.

The report was supported and the deliverance moved by Mr. McFadden, Dumbarton, whose breezy energetic speeches added much to the interest of this Assembly. Mr. James Coltart urged Professor Alexander's point about a mission to Spain. Principal McCulloch also spoke and urged the importance of the Church going forward in the Mission Field, and in this new walking by faith.

#### TRAINING OF THE MINISTRY.

Mr. J. Kennedy Cameron submitted this Report, and from it we take the following:—

The income at the disposal of the Committee amounted to £7,376 18s 11d; the expenditure to £6,334 11s 2d, leaving a balance of £1,042 7s 9d in favour of the Committee. There were liabilities, however, existing at 31st December exceeding this balance, so that the balance is more apparent than real. The collection appointed by last Assembly amounted to £173 1s 3d. Ninety-six congregations failed to make it. The number of students attending the College during the

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past Winter Session was twenty-six. The number of undergraduates at the Universities, and others at the Secondary Schools holding Bursaries, or assisted by this Committee, was eighteen. The Committee desires to put on record its deep sense of the loss sustained by the Church of Christ in Scotland through the death of the Rev. James Kerr, D.D., of the Reformed Presbyterian Church, Glasgow.

Your Committee, during the past Winter Session, did not need to employ brethren from our sister Churches to the extent to which this had to be done during the previous session. We still retain the valuable services of Dr. Hay

Fleming; and, as a provisional arrangement, Mr. John MacLeod, then minister of the Free Presbyterian Church congregation at Kames, was engaged at the beginning of the Winter Session as Lecturer in Systematic Theology and Joint Lecturer with Professor Moore in New Testament Exegesis. He soon thereafter became an honored minister of this Church. Professor Alexander, along with the work of his own Chair of Apologetics, conducted the work of the Chair of Natural Science and of Evangelistic Theology. Professor Bannatyne conducted the work of the Chair of Church History, and Professor Moore that of the Chair of Hebrew. The work of the College has been fully carried on during the past year. A Sub-Committee of this Committee was appointed in accordance with an Act of Assembly requiring such. It is useful as a connecting link between the Senatus and the Committee. That Sub-Committee visited the College, and made themselves familiar with its working. A new feature in the work of the College during the past winter was the instituting of a course of instruction for lay preachers. The Highland and Home Mission Committees made choice of twelve of their Agents, and the Training of the Ministry Committee made what financial arrangements were necessary to enable these to attend a Session extending from early in January till the close of the ordinary College Session. The course of instruction which they attended was one specially arranged for themselves, and the Church is indebted to the College Staff for readily undertaking the teaching necessary in connection with this course. The principles on which this training was proceeded with were:— (1) That the course should have strict regard to the previous attainments of students, and to the requirements of the Church in respect of a class of men that have for long rendered valuable service, especially in our extensive Highland parishes; (2) that this instruction should be given apart from the regular students, and be of an easier and more general nature; (3) that English should take the place of Greek and Hebrew; (4) that the course should extend over two Winter Sessions, each Session to be of a similar length to last winter one, namely, from early January to the end of the ordinary College Session in March.

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Considering the need for uniformity in the Public Worship of God, and willing to assist our students and preachers in securing it, your Committee arranged for a special course of Lectures to be delivered, and a sermon to be preached, by a number of ministers of the Church during the part of the College Session when students and lay agents were under teaching. Difficulties, however, were experienced in the way of securing the necessary attendance of students and preachers, with the result that the Committee had reluctantly to abandon the course after only two of the lectures had been delivered. Realising,

however, how helpful these two Lectures were fitted to be, your Committee had them printed and circulated among the preachers and office-bearers of the Church. As only a limited number of the students and preachers come under instruction in any one year in this subject, your Committee are of opinion that it is eminently desirable that the ordinary instruction be supplemented by such a course as this, in order that all who are sent out to conduct the Public Worship of God may have all the help the Church can give them. Your Committee, therefore recommend that the Assembly give powers to the Committee to enable them to have the work resumed and to make what arrangements may be necessary to secure the attendance of students and other agents of the Church who can conveniently attend.

The work of the Committee is not confined to the oversight of the College. Its scope extends to undergraduates and young men attending Secondary Schools, who are looking forward to the Ministry of the Free Church. It is very gratifying to find the number of these yearly increasing, and that a fair proportion of them are Gaelic speaking. In respect of their piety and gifts, as well as their increased numbers, the outlook is becoming decidedly brighter for the Highland part of the field. The Church has been constantly taunted during the past five years as to where she could get students suitable for the Ministry in the Highlands. The Lord is already manifesting that it is His to provide. The Church has cause for the heartiest gratitude to the Lord of the Harvest for His thus raising up young men and fitting them for the high calling of the Ministry – men, too, who engage in preparation for that work in a spirit of great loyalty to the Church. It was indeed at one time anticipated, by those who did not wish us well, that the young would not have been found in the Free Church. They look for victory over us by capturing the young. The old generation had convinced them that they were intractable subjects, and all hopes of victory in that direction were abandoned. They appeared to have greater hope of the tractability of our young people. These, however, remain as loyal as the older generation, and give the promise that they will take the place of their fathers, and carry forward the best traditions of the Church to the generations following.

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The adoption of the Deliverance was moved by Rev. S. Lyle Orr, of Milton Church, Glasgow. The Assembly expressed gratitude for the measure of success that had attended the College during the year, and acknowledged the goodness of God therein. The Summer Session is suspended after 1906 to enable the students to render more efficient help as Summer Supply. The Assembly empowered the Committee to carry on the Lay Preachers' Classes

as during the past winter, and record their hearty thanks to the College Staff for their hearty co-operation in this work. The Assembly also empowered the Committee to make arrangements for supplementing the ordinary instruction of the College by such a course of lectures as was suspended last winter, on the important questions connected with the conduct of Public Worship, and at such a time as shall not conflict with the work of the College. Mr. Orr urged the importance of common sense, as well as grace and education in the equipment for the work of the ministry. Mr. D. Maclean, in seconding, spoke favourably of the students, and their interest in the work of the classes and of the Church. Principal McCulloch moved an amendment to discharge this Committee and appoint a College Committee with such powers as might be applicable to the existing circumstances of the Church, and that the course of lectures relative to Public Worship should be extra-mural. Mr. J. C. Robertson (Rayne), seconded. Some further discussion ensued, in the course of which Mr. Archd. MacNeilage replied to a criticism of Principal McCulloch on an article which had appeared in the "Record" relative to the lectures on Public Worship. He also stated that he was not satisfied with the condition of things in the New College, and that the Visiting Committee had not received information regarding the students and their courses of study to which they were entitled. On a vote being taken the Deliverance was adopted by a large majority five voting for Principal McCulloch's amendment. The Principal dissented from the finding. The Assembly then proceeded to elect a Professor to the Chair of Systematic Theology. Mr. Noble nominated and Mr. Angus Galbraith seconded Rev. J. Kennedy Cameron, M.A., Brodick, Principal Clerk. Mr. MacQueen moved and Mr. Ewen Macleod seconded the Rev. Principal McCulloch, Principal McCulloch moved and Mr. John Clarke, Minard, seconded the Rev. John Macleod, M.A., presently Lecturer in the New College. The Principal at the same time withdrew his own name, while thanking the brethren who had nominated him, and those who might have purposed to support him. Mr. Kennedy Cameron was elected by a large majority. Mr. Murdo MacKenzie, Inverness, then nominated Rev. John Macleod, M.A., for the Chair of New Testament Exegesis that was so long held by the venerated Dr. Smeaton. Mr. Mac-Kenzie dwelt on Mr. Macleod's high attainments as a scholar, his power as a

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preacher, his early up-bringing, when he was a scholar in the parish of Kilmallie. Mr. Archd. MacNeilage seconded, and the motion was carried by acclamation. On the Report of the Examination Board, it was unanimously agreed that no student whose course in Arts or Divinity has been irregular shall be allowed to sit

for his exit examination until he has applied by petition to the General Assembly, in accordance with the former practice of the Church, to have his course recognised as regular.

#### CLAIM OF RIGHTS COMMITTEE.

The Moderator submitted this report. It was intimated by the late Government that a small deputation would be received for the purpose of presenting the Claim of Rights, and accordingly the Rev. Professor Bannatyne (Convener), the Rev. Principal McCulloch, and Mr. J. Hay Thorburn, accompanied by Mr. James Simpson, W.S., proceeded to London, and on the 2nd June, 1905, met the Secretary for Scotland and the Lord Advocate at Dover House, and presented to them the Claim of Rights, the practical answer to which was the Churches (Scotland) Bill. In view of the character of the Bill, which was subsequently brought in by the late Government, the Committee regard this action on their part as singularly opportune. The Churches' Act in repealing certain important provisions of ancient statutes on which the Claim of Rights was founded, and in legalising the spoliation of the Free Church's own property, was passed in the face of the full knowledge that the Free Church adhered to and asserted its Disruption position. If freedom was expressly reserved at that crisis for the members of the Church, or their successors when at any time thereafter there should be a prospect of obtaining justice to claim the restitution of all such civil rights and privileges, and temporal benefits and endowments as they might be compelled to yield up, the duty was plain, as a safeguard against injustice, of reminding those in power of the fact that the representatives of the Free Church, at the time of the Disruption, had claimed as of right, though claimed in vain, to enjoy the temporal benefits of an Establishment along with their spiritual liberties, that they looked upon these as the fruits of the struggles and sufferings of their fathers in the same cause; and that, when the powers of earth refused redress, they appealed to Almighty God, in His own good time, to grant restoration. The Disruption Fathers, too, pleaded that Almighty God would be pleased to turn the hearts of the rulers of this kingdom, to keep unbroken the faith pledged to this Church in former days, by statutes and solemn treaties. But the late Government invaded the statutes and broke in on these solemn treaties, thus rendering the legislative sanction of the Claim of Rights, if not impracticable, more difficult than before. And while the refusal to concede the prayer of that

document in 1843 was virtually based on the right of the civil power to do what it liked with its own, not content with taking the action above noted, the late Government proceeded to legislate for property being alienated from the Free

Church which she had by her own energy accumulated, by way of making some compensation for the endowments from which she was excluded in 1843. Thus the Free Church stands before the world as a Church twice plundered by a British Government.

Mr. J. Hay Thorburn moved the adoption of this report, which was seconded in a neat maiden speech by Mr. D. M. Smith, W.S., and unanimously adopted. Mr. Smith is a son of the late Dr. A. B. Smith, who was for long a member of Assembly, and a consistent follower of Dr. Begg.

The work in the evening was miscellaneous and full of interest to the Church. All the Presbyteries in the Church have passed the overtures regarding the repeal of the Declaratory Act (which is now dead) and restoration of Deacons to their old position in the Church. Five overtures calling on the Assembly to consider the relations in which the Church stood to Churches with which she was formerly in a relation of mutual eligibility were considered. Some were in favour of cancelling this relationship right away, others of suspending it until the matter was fully expiscated, and finally it was agreed to remit the matter to a committee to be considered carefully, and to report to next General Assembly. Then came the subject in connection with which unhappily there has been so much trouble and anxiety during the year, the loyalty of the congregations of the Church in adhering to the purity of worship authorised by last General Assembly, as alone in accord with the purity of worship practised in the Church in 1846. An overture was submitted from the Presbyteries of Dingwall, Skye, and Dornoch, on the subject in which the need for removal of any dubiety was set forth, and an addition to the formula suggested. There were also the replies of Presbytery Clerks to the question instructed at the March Commission as to the loyalty of congregations within their bounds. All the Presbytery Clerks except Mr. MacLean, for the Presbytery of Edinburgh, were able to report that the law was being complied with. Mr. MacLean reported that it was being complied with in all the congregations except two, Rayne and Macduff, and a letter was read from the congregations of Kennoway that that congregation complied under protest. Mr. J. C. Robertson, Rayne, explained that he had discontinued hymns as soon as the Act of the last Assembly was passed, and would have discontinued the use of instrumental music but for the difficulty of securing a precentor. The same explanation was made on behalf of Macduff. Many brethren took part in the discussion, amongst others Messrs. James Maciver, Elgin; R. J. Niven, Edinburgh; J. Buchan,

Nairn; James Coltart, Robert Reid; John McPhail; Glasgow; Archd. MacNeilage, and W. Rounsfell Brown, as well as Mr. Murdo Mackenzie,

Principal McCulloch, Mr. MacQueen, Mr. Fraser, Plockton, Mr. Donald Munro, Fernintosh, and others. It was unanimously agreed that compliance under protest would not be accepted, and any such qualification must be withdrawn. It was remitted to the Presbytery of Edinburgh to see that the law was carried out in every case, and the following deliverance was unanimously adopted: "The Assembly desire to point out that the law and practice of the Church are clear, and ought not to give rise to debate. The Assembly would assure the brethren who have approached the Assembly on this subject that the question anent 'purity of worship' as presently practised refers to the practice of the Church at the date, when the formula was enacted."

#### HIGHLANDS AND ISLANDS.

Principal McCulloch submitted this Report and moved its adoption. It mentioned that a number of vacant charges in the Highlands had during the year been supplied with ministers, but as two of these had been supplied by our own ministers, the number of reductions was actually four. Eighty are still vacant, and an earnest appeal was made for help to them. Reference was made to the death of Mr. Roderick MacKay, Tolsta, to whom a fitting tribute was paid, and to the retirement of Mr. Wm. MacKay, Contin, who had long and faithfully served the church. "Although no longer able to address meetings, his influence exercised on behalf of true religion has not waned." Satisfaction was expressed at the prospect of brethren being soon settled in their manses through the decisions of the Executive Commission. Eleven of the lay agents serving under the Committee attended the classes for lay agents conducted in the New College, during winter. The professors bore hearty testimony to the attention and assiduity of the laymen, and they on their part expressed their high appreciation of the opportunity thus afforded them. The thanks of the Church are owing to the whole teaching staff of the College for the excellent extra services so cordially rendered in this connection. The list of agents under the Committee includes six probationers, of whom two are ordained, two ordained missionaries, forty-four catechists and lay agents and fifteen brethren not actually in the employment of the Committee who give occasional help. Mr. Murdo MacQueen seconded the adoption of the Report, which was unanimously agreed to.

#### AGED AND INFIRM MINISTERS' FUND.

The collection for this Fund, including donations received during the year, amounted to £101 7s 2d, being a decrease of £12 16s 2½d on the previous year.

The Committee desire to point out that for the last three the contributions to this important Fund have shown a steady and inexplicable decrease, and they would urge upon Deacons' Courts the necessity of seeing that this tendency is reversed without delay. There are now six ministers on the fund, and the number is likely to be increased in the near future. The expenditure last year on grants to ministers was £497. As many as 107 congregations did not make the collection ordered by last General Assembly on behalf of this fund, the Committee desire to have an expression of opinion by the Assembly on this failure of duty by the Deacons' Courts of these congregations.

#### OFFICIALS AND COMMITTEES.

The Assembly resumed, in private, the consideration of the overtures regarding officials, and the terms of their engagements, and after a prolonged discussion, in the course of which various misunderstandings were removed, the overtures were passed from.

#### FRIDAY.

This was the closing day of the Assembly, and as usual the agenda was very crowded. The Moderator conducted suitable devotional exercises, and the minutes having been adjusted, the Rev. Mr. Hanna, late of the Reformed Presbyterian Church, Larne, was admitted to the ministry of the Church. In connection with the report of the Admissions Committee, which was submitted by the Moderator, Mr. MacNeilage observed that they had recommended the rejection of a much larger number of applicants than they had recommended for acceptance. The petition of Mr. Murdoch MacKay, Edinburgh, to be taken on trial for licence was granted on these terms – that should any congregation propose to give him a call the Presbytery is authorised to take him on trial for licence. The petition of Mr. Aaron Braude to be ordained as a missionary to the Jews in Edinburgh was meantime departed from.

Mr. Maclean, St. Columba, Edinburgh, submitted the Report of the Supply Committee. This is in some respects the most important Committee in the Church at the present time, and in connection with it the Church is under a deep debt of gratitude to Mr. Maclean. No fewer than 3,475 "Supplies" were sent out during the year. At present there are over 100 vacant congregations in the Church, and a vast amount of labour is involved in arranging for these a weekly supply. Mr. Maclean reported that there was comparatively little difficulty in getting men for the purely English speaking congregations, but as eighty of the hundred vacant charges were bi-lingual, the supply of these created a grave difficulty which the Church must in some way try to solve. The Committee, however,

rejoiced to know that the number of their Gaelic speaking young men giving themselves to the cause was steadily increasing. The report contained a paragraph to the effect that the Committee resolved not to send supply to any congregation in which the law of the Church with respect to purity of worship, was set at defiance. Mr. Murdo MacKenzie, Inverness, Mr. J. C. Robertson, Rayne, and Mr. MacNeilage spoke to the report and in support of the deliverance. The paragraph above referred to with respect to Purity of Worship was heartily endorsed by the Assembly, and the Committee was empowered to requisition the services of ministers for supply in the vacant congregations, the Presbyteries being enjoined to afford every facility to ministers to fulfil the appointments assigned to them under order of the General Assembly.

An overture was presented from the Presbytery of Edinburgh setting forth that in the present circumstances of the Church it was desirable that there should be present in the Assembly as large a number of ministers and elders as possible, and therefore recommending that the Supreme Court should be made a constituent and not a representative Assembly. Mr. Hay Thorburn and Mr. J. C. Robertson (Rayne) having spoken in support, Mr. MacNeilage pointed out that the effect of the proposed change would be to place the control of the Church in the hands of two southern Presbyteries, and that only one overture on such a subject indicated no desire for such a change on the part of the Church at large. He therefore moved that the Assembly pass from the overture, which was seconded by Mr. Robertson, Wick, and unanimously agreed to.

An interesting discussion took place on the condition of the Highlandcrofting districts, and a committee was appointed to watch over the subject and endeavour to strengthen the hands of those who were endeavouring to keep the people in the country.

Arrangements of dates and other business details occupied attention, and much interest was taken in the Report of the Nominations Committee submitted by Mr. Noble. In view of the large increase in the numbers of ministers and elders and the greater responsibilities of the Church, considerable re-arrangement was necessary. An opinion was expressed favourable to the adoption of the principle that no official of the Church should be member of a Committee in return for services to which he was in receipt of salary. This principle was applied in the case of the Editor of the "Record" two years ago, with reference to the Publications Committee, and it was again applied in the case of Mr. MacNeilage with reference to the Finance Committee. It was, however, agreed not to make the rule absolute this year. Although admittedly a

difficult piece of work, the nomin-

ations suggested by the Committee were adopted, in almost every case. One or two additions were made. Principal McCulloch continues to be Convener of the Law and Advisory and the Highlands Committees. Professor Bannatyne is Convener of the Assembly Arrangements, General Interests, Claim of Rights, and Admissions Committees. Mr. Macleod Glasgow, is Convener of Foreign Missions and Publications Committees. Mr. Rounsfell Brown is Convener of the Finance Committee and Vice-Convener of the Sustentation Fund and the Highlands and Islands Committees. Professor Kennedy Cameron is Convener of the Sustentation Fund Committee, the Building Fund Committee and the Welfare of Youth Committee. Rev. Alexander Stewart, Edinburgh, is Vice-Convener of the Welfare of Youth Committee. Rev. Norman Campbell, M.A., Creich, is Convener of the Ministry Committee, and Rev. W. C. B. Munro, M.A., Orlig, is Convener of the Home Mission Committee. Mr. MacNeilage being Vice-Convener in both cases. The Supply Committee remains in the Conventership of Rev. Donald Maclean.

Notices of deceased elders were read by Mr. Maclean, Convener of the Committee, the members upstanding while they were being read, and Mr. D.M. Smith reported on the Widows and Orphans Fund. In the evening the closing items were disposed of. An interesting discussion took place on the subject of Collections, and Conventers were warned that the responsibility for issue of the necessary notices lay on their shoulders. The appointment of Commission was agreed to under a special Act, the quorum being fixed at fifteen, to consist of not less than eight ministers and seven elders, with special powers with respect to the Training of the Ministry and arrangement of the Staff, on the final Report of the Executive Commission being issued. Principal McCulloch dissented from the part relative to the Training of the Ministry.

The Moderator then proceeded to deliver his closing address. Its subject was appropriately the Worship of the Church, and an exquisite address it certainly was, full of eloquence, and clothed in the choicest language. No finer address has been delivered from a Moderator's Chair in Scotland for many a long day. Having complimented the members on the despatch with which the various items on the agenda had been disposed of, and paid a deserved tribute to the diligence and vigilance of the Clerks, he remarked that their lot was cast in a cloudy and dark day. There was a widespread and growing indifference to public worship. Men forgot that it is a commanded duty that they forsake not the assembling of themselves together. It was incumbent on men to observe due and meet form in the formal recognition of the Highest in worship.



Recalling the arguments adduced in favour of innovating of Presbyterian worship fifty years ago, he said, seldom had the folly of such devices been written in more legible

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characters than over the anticipations of their advocates. Those who were brought to the services by the organ would seldom be retained by the preacher. In the long run these innovating methods only brought contempt on religion. Nothing could be clearer than the views of the Disruption Church on this subject. Principal Cunningham had said that if their Presbyterian worship was bald it would never be covered by putting on it a prelatic wig. There was a great general Scriptural principle which shut out all these trumpety innovations. There must be positive sanction from the Scriptures for anything introduced into the worship of the sanctuary. To this great principle the Church desired to be loyal. At the same time they must remember that it was not the issue upon which the recent conflict turned, and therefore the Church should wisely seek to bring about a uniformity in her practice in worship, in the best way, by moral suasion. Unflinching adherence to principle was the best policy in this as in other things, and by pursuing that course he was convinced they would solidify the Church and exercise an influence for good. It would be highly ungrateful were they not to recognise the loyalty with which most of those concerned had accepted the decision of the last Assembly on that important matter. The constant change incidental to modern Hymnology was an additional reason for adhering to the inspired Psalter. God alone can supply us with the material of praise acceptable to Himself. Compare the unity of the Psalter with the Sectarianism of the Hymnary. It had been happily said by Dr. Munro, of Manchester, in the great debate of 1856 in the Presbyterian Church of England, that while in ancient days they sang the songs of Zion by the rivers of Babylon, now it was proposed to sing the songs of Babylon within the walls of Zion. (Loud and prolonged applause.) Spare the tie that binds us to our ancestors in a common worship in form as well as in substance. The keynote of vital godliness is struck in the conscience. For a Church with a Calvinistic creed to suffer itself to become a sort of Noah's Ark, from a doctrinal standpoint, was fitted to act most unfavourably on the public mind. When there was a plain and palpable difference between the creed professed, and the preacher's teaching, it was hard to see why he should expect to be believed. He was guilty of breach of trust in earthly things, and how could he be accepted when he spake of heavenly things. Widespread Rationalism should not blind them to the dangers besetting them from other quarters. It had been said that no school of

infidelity maintained its supremacy over men's minds for more than a generation, but Romanism had held the souls of men in bondage for fifteen centuries. He counselled them to keep a watchful eye on these things, especially where the bulwarks were obviously threatened as in the case

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of the Coronation Oath, the Revolution Settlement, and the Act of Security. Voluntaryism was a poor defence against Popery. On its principles the Reformation never would have been obtained, and on such principles it never would be maintained. The close of the address was the signal for an outburst of enthusiastic applause, again and again repeated.

The Assembly was closed in time honoured fashion by the singing of Psalm 122nd and the benediction. – “Free Church Record.”

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### The Presbytery of Sydney and Maitland

The above Presbytery met at the Free Presbyterian Church, Raymond Terrace, on May 8th, 1906, at 3.30 p.m., and was constituted by prayer. The following members were present: – Rev. Wm. Grant (Moderator), and Revs. Wm. McDonald, W. N. Wilson, and Mr. J. Calman, Elder.

It was agreed to appoint Mr. Wilson permanent clerk.

Mr. Grant reported on the steps that had been taken towards carrying out the wishes of the Court, in connection with the proposal to appoint trustees to hold certain Church properties at Aberdeen, and was instructed to endeavour to get the trustees already chosen, to act for the congregation there, to be the trustees for all our Church property situated at Aberdeen. The Moderator and Mr. McDonald reported the result of their enquiries as to the position of the 32 acres of land near Aberdeen, supposed to be the property of the Synod of Eastern Australia, and the whole matter was referred to the Titles Committee.

Mr. McDonald reported on the steps that had been taken towards securing trustees for the Erskineville property. After deliberation, Mr. Wilson moved, and Mr. Calman seconded, and it was agreed to “That as the Erskineville congregation is now under the jurisdiction of the St. George's Kirk Session, the Presbytery recommends the St. George's Kirk Session to nominate the trustees of St. George's Church, Sydney, with Mr. Wm. Morton, of Erskineville, added, to be the trustees for the Erskineville property.” Mr. McDonald also reported that this property had been insured against fire, and

that some repairs had been made to the building by Mr. Morton.

The re-appointment of Mr. Ramsay, student catechist at Barrington, was then considered. The clerk read a report from Mr. Ramsay relating what he had attempted and accomplished, and some letters having reference to Mr. Ramsay's labours, which showed that the student had been very diligent, and had proved

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very acceptable to the Free Church people on the Barrington. After deliberation, it was resolved to re-appoint Mr. Ramsay to the Barrington for another term of three months at the expiration of his present appointment.

The Interim Moderator of the East Maitland and Raymond Terrace congregation reported as to the condition of the charge. This was considered satisfactory. One pleasing fact mentioned was the erection of a handsome new church at Raymond Terrace, costing about £240, and completely free of debt within twelve months. The Moderator of the Kirk Session was instructed to take steps to have additional elders elected.

The Court adjourned to meet in St. George's Church, Sydney, on the second Tuesday in August, at 3 p.m. Closed by prayer.

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#### Commemoration Committee.

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This Committee, appointed by the Synod to make arrangements for the Commemoration of the Sixtieth Anniversary of the formation of the Synod, met in the Free Church, Raymond Terrace, on May 9th at 9.30 a.m., and was opened by prayer. Present: Revs. W. Grant (in the chair), W. McDonald, and W. N. Wilson. The minutes of the previous meeting were read and confirmed. Mr. McDonald reported that the appeal for the £1000 had been made known to the friends of the Church through the medium of the "Free Presbyterian Magazine," and that a number of copies had been struck off for the purpose of carrying out an active canvassing on behalf of this fund. Mr. McDonald was appointed to visit the various congregations to solicit contributions. It was agreed to invite the Rev. John Urquhart to visit the congregations in connection with the Commemoration to give lectures on the Inspiration and Inerrancy of the Holy Scriptures.

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St. George's Church

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The Rev. John Urquhart delivered three lectures in this Church during his recent campaign in Sydney in defence of the Bible. The first on Sabbath evening, May 6th; the second and third on the following Monday and Friday. The subjects were: – "The Psalms, their Unity, Divisions, and Message," the Book of

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Daniel," and, by special request "The Scottish Church Question." All the lectures were well attended, and the deepest interest manifested. They were indeed pure Gospel sermons, earnestly and faithfully delivered. The address on the Church Question, of which the following is the substance, was taken down in shorthand by a hearer.

#### THE SCOTTISH CHURCH QUESTION.

Mr. Urquhart said: I feel, as the Chairman has evidently done, that a word of explanation is necessary as a preface to my treatment of the subject advertised. It may seem to be a purely local matter this. Why trouble busy Sydney with Scotch parochial affairs? Well, of course, the answer to that is very evident. Nothing that concerns the great Free Church of Scotland, that gave such an impetus to religion all over Christendom can possibly be deemed a local affair, a matter of Scotch parochial concern. That Free Church of Scotland had, when it separated from the Established Church, a band of men, such as in any one generation, I believe, has hardly ever been given to any one Church. The cream of the godly ministry of that Church, a ministry that had been becoming increasingly godly for a quarter of a century before the Disruption, had laid such a hold upon Scotland, that not only that land was moved but the whole of Christendom, at the struggle of these men going forth out into poverty and homelessness, simply because of the conviction that the Lord should have the direction of His own Church in Scotland. Now, there is also another reason why I should deal with this matter, and that is that the small party who have taken the step that I shall by and by refer to, had been subjected to the most daring and organised system of mis-representation that has ever characterised any part of history. I was asked at Boston to say a few words to the people there of this matter: they did not think it a Scotch parish business, and I was enabled to say some things that opened their eyes and secured some corner of their hearts for the Free Church. Now I referred to the mis-representation that has been going on, the whole press, without one exception being on the side of the great Church. As you are aware, when the

United Presbyterian Church joined with the Free Church they became the Church of the land, and no paper could afford to go in the teeth of the influence which that Church wielded in Scotland. I give that as an excuse, though I do not think that wholly excuses their position. Now let me give you one or two examples. There occurred a little trouble down at Whiting Bay. This was seized on at once to bring public opinion to bear against the "Wee Frees." There was a squabble and a fight within the walls of that building, inside the vestry, a regular fight with sticks, and

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what could be more blameable than that in connection with a Christian organisation? The Free Church was set upon at once as the guilty party, and the Free Church was the party that suffered. They had held the keys of the Church, they were the congregation. Those who went with the United Free Church were a very small part who held the keys, and in some cunning fashion the Church was seized, and in order to prepare the Church for the Sabbath services, and to get the doors open, two or three went to find an entrance, and it occurred to them, there is the skylight; so one of the young men of the party opened the window and dropped down. Hardly had his hands left the ceiling when he cried, "They are at me with sticks." And who were these? They were the United Church party, who thought they had a splendid opportunity, and they let go at them. Well, of course they were put out, and the Free Church suffered, but notwithstanding they were represented as the offenders in that matter by people who thought nothing of desecrating the Church of God. I will give you another illustration: I was present at a very great meeting in Inverness; it was packed from floor to ceiling with Free Churchmen and only a small sprinkling of the opponents. I came on to speak between 10 and 11, and what I did say was pretty well compressed. A great outcry was raised against the Free Church at this time, because it was not able to man the mission stations; and I addressed myself to that aspect of the question, and I said, It is only right, I think, that some question should be asked as to the amount of mission work that will be interrupted, what sort of mission work has the United Church been doing? And I gave them an account of matters in which I was thoroughly conversant. I gave them all account of the position held by Dr. McPhail, a foremost man in the United Free Church. Dr. McPhail, in an article contributed to the "East and West," the organ of the S.P.G. Society, dealt with our Lord's ignorance. It seems that in the view of Dr. McPhail our Lord was ignorant of a great many things, and he did not know the geography of His time. You see with a Saviour like that we can do what we like. He did not know Sheba, and so he described it as the ends of the

earth! I let the people know that, and what was the result? In all the newspapers I was represented as having run down missions. I happened to say that instead of having such missionaries it was better to get them to pack up their baggage and send them home. I explained again and again in the newspapers by letters what I did say, but they are back to it again. I suppose it would be brought up again if I were to return, misrepresentation being systematically made. There was more than that. The United Church themselves had a special department dealing with the press. The Free Church had not even a single clerk; so some friends said, you will never get your case before the public.

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The Free Church People were too noble; they have very little worldly wisdom, they remembered they were Christian ministers, and so they let that matter go, and did not even employ an office boy. Now I will give you a more astounding example, which has been public property in Scotland for some time. The Secretary of the Free Church had written a letter to a gentleman who had made enquiries of him about certain matters in connection with this dispute, and so Mr. Thorburn had entered somewhat minutely into the influence which the United Free Church was bringing to bear upon them, and upon their contest in this matter. That gentleman had left the city before the letter was carried to him; it was taken to the Dead Letter Office, and from there it was sent in a Government envelope by mistake to the United Free Church offices, and it came into the hands of Dr. Lee, who is the Secretary of the United Free Church. What does he do? Evidently he seemed to think it was a great opportunity that should not be lost; here was some correspondence which it was worth while to know; so he opened the letter, perused it, not only so, but he took out the letter and handed it to the clerk to make copies, and then refolded and returned it to the Post Office, saying it was not for them. Now what happened. Dr. Rainy was leaving Edinburgh that morning to attend an important meeting in Glasgow, the object of which was to obtain help for the United Free Church, and to get the verdict overturned, and Dr. Lee went to him and handed him a copy of this letter. Now the letter was marked "private." Dr. Rainy knew it was a private letter, and he said to the meeting it was a private letter, but he read some portions and brought down the house on account of the statements made in the letter. Mr. Thorburn, of course, wondered how his letter had come to be read in the United Free Church, and found it had come by way of the U. F. C. Offices, and then he came down upon the Government Offices. Dr. Rainy took all the responsibility of this action; evidently a boy in the office had blundered!

Of course it was easy for Dr. Rainy to do a thing like this, because no one would find fault with him. But the business men of Glasgow and Edinburgh felt that an action of that sort was simply unpardonable; and they made Dr. Lee resign his Secretaryship of their Committee; but he was never called upon to resign his Secretaryship of the Church. I leave the matter with you. Surely it is necessary that some one that knows these matters should inform the public as to how these things were conducted. I come now to the other side of the subject. I should never have touched this matter, I should never have taken my stand had it been a matter of dispute between Churches. It was a contest for the Bible, and therefore my sympathies were altogether and are today with the Free Church of

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Scotland. When I came back from India in 1878, I found that the Free Church of Scotland, the great evangelical Church of Scotland and one of the greatest in Christendom, was honeycombed with unbelief regarding the Word of God. I had friends in leading positions in that Church, men in high positions in Edinburgh, and I found that they had quite changed their doctrines. One of them with whom I was very intimate indeed, began to argue that there were undoubted mistakes in the Bible. If I had said things like that some years before, the man would have been overwhelmed with horror. I could not believe that this Bible was not the Word of God. I found from every source information of the same kind, and I said to myself such a thing as that never went on in a leading Church without public results of a startling character, and I said we are now entering into one of the greatest conflicts the Church has ever passed through. Well, you know how this matter was proceeding at the time Professor R. Smith was lecturing in Glasgow on the Scriptures, and had to stand his trial as to whether he was to be permitted to remain a Professor or a minister. So strong was the party that demanded freedom of opinion that they could not attack him; they simply dealt with the question as to whether he was a fit person to occupy the position; and they came to a vote that he was not a proper person to continue in that position; and so they deprived him of his Professorship, but they never attacked him as a minister. From that time things have gone on, and the position taken by these men has become more and more pronounced. Drs. Dodds and George Adam Smith occupy the same position. From 1878 and before, the Free Church, so called, stood on the side of the Bible, but those who are against the old views concerning the Bible are those who have gone into the United Free Church. Before I deal with that I must deal with another matter. If you met a Free Churchman he would say, I

am a Constitutionalist. When a man talks in that way you wonder what a Constitutionalist is, and whether it is so big a thing as to call upon a man to suffer for it. What was the Constitution of the Free Church, and what does the Free Churchman mean who tells us he stands by the Establishment principle. Why, in Australia we get on without any Establishment, and could they not get on without Establishment in Scotland? What is the Establishment principle? It is the principle that the State being Christian should proclaim its Christianity – that the State being Christian should support in a manner Christian work, and take up a Christian position – that in its education, it should give a Christian education. “No, not at all,” said the United Free Church. There were in that Church those, who were practically with the Free Church in that matter, but they were over whelmed by those who held the opposite view. A United Free Church D. D. said, – “The best legislation of religion is to

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abolish by legislation all religion.” This means an Atheistic attitude on the part of the State toward Christianity. There is no possibility of contradicting that. Lord Macaulay went out to India, and took his place there in the counsels of that State, and he had to do with the education of the country. A missionary told me that Lord Macaulay went over all the books that were in use in the Indian schools, and struck out of them the name of God. A Christian State believing in God who had given it that dominion dare not acknowledge the God in whom it believed, and from whom it held that sway. That is what it will mean by-and-by. The Church will be entirely separated from the State, so that national education will be entirely secular. A man is not educated if you do not educate his religious part. Why were we allowed to remain in Egypt for 22 years, in the face of our own promise to evacuate the country? Simply because we are the most honest people in the world. The French official will dip his hand into almost any pocket, and seems to think the Government will do the same. But a British official dare not do such a thing, and the bond holders in Egypt, in 1903, insisted upon honest people having to do with the revenue of the country; and they say, we can trust the Englishman. This is because of Bible education – because these men have been saturated with Bible ideas concerning honesty; therefore they stand before all Europe as the people who can be trusted today. Now I say, no man is educated, who is not educated in that fashion – make him a religious man – tell him about God – about his duty to his fellows in the sight of God, and you do something to make him a capable man. But what is threatening our land today is the exclusion of all reference to religion. And the Free Church has all along stood up for the national Establishment of religion – that the State has obligations to

God, and to Christ, and to the education of man, which it cannot throw aside. Now over and above, all this there was the question of the inspiration and inerrancy of the Bible. Dr. Begg, a mighty warrior (I used to listen to his sermons when a child, but regret I can only remember the way in which he gave out the text) was a champion on the side of the Bible. He and Dr. Kennedy, of Dingwall, led the “Highland host,” who were the strength of this contest for the Bible all those years – they formed the buttresses of the Church – they were men of God, and would have endured anything rather than surrender their trust. Dr. Rainy is an astute politician. There is not a man inside or outside of Parliament to compare with him in his astuteness. I do him that justice. He saw what had to be done, and so a silent campaign to diminish the influence of the Highland host began. You know it is not a nice thing for a man in a place where the sun does not often shine to be put in the shade, and so Dr. Rainy put all these men on the shady side of the street. If any of them wished to

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be a candidate for a vacant charge it was necessary for him to go on the other side, and Lo! the sun shone, and he was favoured. Thus the “Highland host” was thinned and the leaders were discouraged.

I do not want to do injustice to a man whom I have loved and revered. I shall not mention his name, but that man was one of the strongholds on the Bible side. It was necessary to put him in a place where his voice would not be heard, and so he received a high position in his Church. He was a man who desired the progress of the Free Church. He talked the matter over with me, and told me that he was very much inclined to accept the offer, which he did, and ever since he has kept silent.

When the question of Union with the Church that did not believe that the State should favour any religion came, to be settled in 1900, 27 ministers of the “Highland host” stood up and said “No” to the almost unanimous “Aye” of that Assembly. You know what happened since – the verdict of the Privy Council, and what followed that verdict .

But one thing more, the passing of the Declaratory Act to ease the conscience of weak brethren. When this Act is reviewed you will find a sting in its tail – the last clause. I shall give you Dr Rainy's explanation of it: – “The last clause enables a minister to pass away from the creed of the Church on matters which are not important.” Well, now, what does the unimportant mean? A minister may think that a certain doctrine is of no importance. The Church, however, will not be bound by the opinion of that man, but will itself determine whether that doctrine is important or not. The Church does not know today what

doctrine is important and what is unimportant. That man has no means of knowing whether the doctrine is important until the General Assembly meets, and then the Assembly gives its vote. What does that mean? It means that the creed of the Church is abolished, and the Assembly put in place of the creed of the Church. Perhaps the doctrine may be the Deity of our Lord. Well, nothing can be done till the Assembly meets. Then if the majority is against one for not holding and teaching that essential doctrine, he is condemned; but if the votes are the other way he is allowed to teach Unitarian doctrine within the Church. But the gravest matter is that there is no standard, not even the Bible. They say they put away the Confession that the Bible may have its place. But they have given that place to the passing whims of the annual meeting, and the ministers and teachers of the Church then have to decide what is to be held as an important. doctrine of the Church.

Now let me come to the verdict. I think the Free Church was specially guided of God in everything that it did. Do you know that they have never once blundered?

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I have never been able to see a single false step taken after the vote was passed for union. Under the conviction that they were the Free Church of Scotland, holding the principles of the Disruption Church of 1843 intact, they went to the Free Church Assembly Hall, and found the iron gates closed against them, and policemen inside. What did they do? They put their hats off, and put up their umbrellas (those who had them), and under the rain constituted the Free Church General Assembly with devotional exercises, and then moved that they adjourn from that place to a certain hall, and then continued the meetings. Well, the U.F. Church was very indignant with this, and proceedings were taken against some of the leading ministers, my friends – were interdicted from going any more into their pulpits, and the custody of the buildings was demanded in the name of the U.F. Church. They knew nothing about the United Free Church, and therefore they could not give any obedience to such a message as that, and the Free Church was compelled to enter upon legal proceedings. I know that they are blamed, but there is no justification for blame; they acted in self-defence in appealing to Caesar for their civil rights. They were in fact dragged into court. They said, “The property is really ours, because we are the Free Church – we hold its principles, and if you do not give us the whole, we have, at least, a right to a share.” When they came before the Court of Session in Scotland, they were laughed at for even claiming a share; and when the case came before the second division of that Court it was the same. They were ordered by those courts to give up everything to the United Free Church. It was a time of great concern to many of the brethren – they had no funds to

carry on a most expensive warfare, and the U.F. Church knew that, and as a large amount of money was required for each action they multiplied these. The first money that came to them was a £100 from a lady. A gentleman said, – “You can count on me for £3000,” and he hinted that if they wanted more they could get it from the same source. When their appeal to the Scottish Court was disallowed, there came a terrible time for them. To go to the House of Lords meant a large amount of money. They went and the case was tried, and before judgment was given one of the peers died, which required a new trial. The House of Lords, as you are aware, gave its decision in favour of the Free Church. If the law of trusts is to be observed this decision must remain unchallenged. Here were certain trust moneys given for specific purposes, that is, the maintenance of the Free Church of 1843, and, if these principles are departed from, then those who repudiate them forfeit all right, morally and legally to the property. That was the law of the land. But, it may be said, – what did these English Judges know about Scotland? Well, Lord Robertson knew everything about Scotland, and he was also thoroughly

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acquainted with the principles of the Free Church. Some said, the Free Church must be generous, and give over to the U.F. Church what it does not need. The Free Church was utterly unable to do any such thing, and why? That very verdict bound them down to use those funds for the purpose for which they had been given. Would it be right to use money given to maintain Scriptural doctrine to support and propagate principles subversive of the constitution of the Free Church? They were bound by the law of the land to spend the money only in furtherance of the objects for which it was given. They would have liked very much to have given some of the money, but they could not direct a farthing.

The Government has appointed a Royal Commission with executive powers, and what that Commission will do we cannot say, – they appear to be at a standstill. There is one thing I know; the Free Church will stand by the possession of the Free Church offices on the Mound, and the Free Church College in Edinburgh. If these are taken from them, I do not know what will follow. The Free Church never claimed the Glasgow and Aberdeen Colleges, and to send them from the one College to which they have limited themselves, will, in my opinion, be an insult to the sense of justice of the whole community. There are two Churches in Scotland, and only two, all of whose ministry witness for the inspiration and inerrancy of the Bible, namely, – The Free Church of Scotland, and the Free Presbyterian Church.

Now, I ask your sympathy and prayers for these men of God, who have

come through this sea of misrepresentation, and are standing today for the truth of God. I believe, they are there for God's truth – they are standing for the Word of God, and I shall esteem them for that service, and my prayer will be that God may enlarge them.

A cordial vote of thanks on the motion of Mr. D. McLean, seconded by Mr. J. Watson, was accorded to the lecturer.

On Wednesday evening, 13th June, Mr. John Lutton delivered an excellent lecture on the “Atonement,” proving conclusively from Scripture the substitutionary nature of our Lord's death. It was very much appreciated.

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#### GRAFTON.

The Sacrament of the Lord's Supper was dispensed in the Fry Street Church, Grafton, on Sabbath, 20th May. The Rev. W. McDonald, of Sydney, assisting the Moderator of the Interim Session, the Rev. D. McInnes. The visiting minister preached on Friday morning from Hebrews 1: 1-3. Saturday morning from 2 Cor. 5: 20, “Now then we are ambassadors for Christ.” The Action Sermon

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was preached from Mark 15: 34, “Why hast thou forsaken me?” The pre-Communion address was from Song of Solomon, 5: 16, “Yea, He is altogether lovely?” and the post Communion address from John 17: 24, “And the glory which Thou gavest me, I have given them.” The Rev. D. McInnes gave the closing address. In the evening and on Monday the visiting minister preached from Matthew 9: 9, “Follow Me,” and John 14: 2, 3.

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#### CONGREGATIONAL MEETING

A Congregational meeting was held at the close of the service on Monday, after due intimation by the Interim Session, and was constituted. The Rev. Duncan McInnes, of Maclean, as Moderator of the Interim Session, presided. The Chairman stated that the object for which the Congregation had been convened was the election of five trustees to hold the property in trust for the Presbyterian Church of Eastern Australia (Synod of Eastern Australia).

On the motion of Mr. Frederick Lowe, seconded by Mr. Norman McLeod, it was unanimously agreed that the following gentlemen be nominated as trustees to hold the Church, Manse, and land, situated in Fry Street, Grafton; and also the three allotments at the corner of Villiers and Hoof streets, being lots 1, 2, 3, section 108, in trust for the Presbyterian Church of Eastern Australia (Synod of Eastern Australia), viz., Messrs. Norman McLeod, Ulmarra; Frederick Lowe, South Grafton; Donald Munroe,

Clarenza; Farquhar Fraser, Grafton; and Rev. William McDonald, Sydney.

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RAYMOND TERRACE.

Children's Day. – On Monday, 4th June, the Rev. W. N. Wilson conducted a Children's Service in the Free Church, Raymond Terrace. The attendance was good. The address was based on the words, "Seek first the Kingdom of God and His Righteousness." At the conclusion handsome books, which were selected with the object of placing profitable reading in the hands of the young, were presented to the children.

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GEELONG AND DRYSDALE.

On the 30th May the 25th Annual Meeting of the Congregation under the charge of the Rev. John Sinclair, was held in Geelong, after 53 years existence. The veteran treasurer, Mr. John McNaughton, presented the financial statement, which showed that the year's income was £392 5s. It was stated that the congregation had not a collector for many years, the subscribers bringing or sending their donations to the Treasurer.

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Before the close of the meeting the senior elder, Mr. W. J. Reid, addressed the minister in a neat, kindly, and affecting speech, on the completion of his 25th year's ministry in Geelong, in which he briefly reviewed it, expressed the Lord's goodness to both pastor and congregation during it, and touchingly referred to the changes which had left the former ministerially alone. He then, for the congregation, presented the minister with a purse containing 55 sovereigns, as a token of their regard, and their hearty desire to mark the occasion. Their kindness was gratefully acknowledged by the minister. Votes of thanks were given to the Treasurer, who had held the office for over 40 years; to the Superintendent and teachers of the school, and to the leaders of the Psalmody; and the meeting closed, as it had begun, with devotional exercises.

"Free Church Quarterly." – The worthy minister of the Geelong congregation and his devoted people are entitled to the congratulations of the Free Church people throughout the Commonwealth on the auspicious occasion of the celebration of the 25th anniversary of his induction. The Rev. Arthur Paul, of St. Kilda, at that service, gave an excellent address to the newly inducted minister from the words, "The ministry which I have received of the Lord Jesus" – Acts 20: 24. Mr. Sinclair's ministerial career has been unique, being a preacher when a boy of sixteen. In 1868, when only eighteen years of age, he was ordained and inducted as the pastor of a Free Church congregation

in South Australia. In both States he has received clear evidence that he has "received his ministry from the Lord Jesus." All such are a blessing to whatever denomination they belong. May Zion's King raise up many such young men in our day, for "the harvest is great, and the labourers are few." One pleasing feature in the Geelong congregation, worthy of imitation by all the Churches, is that there is no necessity for collectors, the subscribers sending their contributions regularly to the treasurer. This is an evidence that the support of the Gospel is recognised by them as forming part of the worship of God, hence they give cheerfully and systematically.

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MORPHETT VALE, S.A.

On April 9th, 1856, the John Knox Free Presbyterian Church, Morphett Vale, was opened for public service. At the morning and evening diets of worship, on 9th April last, the Pastor, the Rev. J. S. MacPherson, emphasised some of the facts and lessons derivable from the history of the congregation during the past half century. On Monday evening a thanksgiving service was held. The pastor gave a short resume of the history of the congregation, and stated that two ministers – Revs. John

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Sinclair, of Geelong, and W. R. Buttrose had been prepared for the ministry by their former pastor, and many who had been connected with the congregation were now doing good work for God and their generation throughout the Commonwealth, and in other lands. Their first pastor – Rev. James Benny – ordained in 1853, had retired in 1894, after 51 years' service. In his eighty-third year he was still among them, and frequently took part in the weekly prayer meetings, and was with them that night. His work was known far outside the bounds of the congregation, or even of the State, and it was their prayer that God might be pleased to lend him to them for years to come. Although he (the speaker) had been only two years their pastor, he had, for twenty-seven years, in a sister State, ministered to the oldest Free Church congregation in the Commonwealth, so that his ministry here, and in New South Wales had been among people who knew, loved, and valued their distinctive principles and position, and the passing years had not lessened his personal attachment to, and faith in, these as being, in his judgment, Scriptural and obligatory.

The Rev. W. R. Buttrose expressed his pleasure at being with them in their jubilee celebrations that evening. As a youth he had been a member of the congregation, and had received his theological training from their former

pastor. He pointed out that, apart from the congregation and the spiritual side of its history and work, the fabric itself was a visible witness to faith in their distinctive position and testimony. These, although regarded by many as antiquated and unimportant, were nevertheless founded on the rock of Scriptural teaching and authority, and it should be the earnest endeavour of the congregation – not forgetting spiritual interests – to perpetuate and spread purity in doctrine and simplicity in worship, which their Church specially emphasised. He congratulated them in the fact that during their existence as a congregation every penny needful for Church buildings and the support of ordinances had been from the voluntary offerings of the people, rather than from questionable sources, from which moneys were sometimes raised for religious purposes. He prayed that the Church might, by the Divine blessing, continue and prosper. The Rev. J. Benny, and Mr. A. Anderson (grandson of one of the early elders) took part in the devotional exercises, and at the close a photographic souvenir of the Church and its former and present pastors, were given to the heads of families connected with the congregation.

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Correspondence.

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(From the Free Church of Scotland to Synod of Eastern Australia.)  
Offices of the Free Church of Scotland,  
Edinburgh, 11th June, 1906.

Dear Brethren,

“In the name and on behalf of the General Assembly of the Free Church of Scotland, we desire to convey to you our fraternal greeting, and to express the sincere satisfaction with which our Church received the letter of sympathy and encouragement you were pleased so kindly to send her. It is very gratifying to find that our present stand on behalf of the integrity of Scripture, Calvinistic doctrine, and the Westminster Confession of Faith should receive such warm support from so large a number of friends in your new world.

We recall with gratitude the great work which steadfast adherence to principles such as yours has rendered in the service of Divine Truth in the past, and we believe that in many parts, the lamp of a true Gospel Ministry has

been held forth through their instrumentality. We are persuaded that if there is to be a true revival of religion in our land and colonies, the first movement may be looked for in connection with those who have, amid discouragements and disappointments, held to the old Reformation Principles which underlie the strength of our land, and through which energy and blessing have in the past secured for Great Britain its honorable place among the nations. That there it a great work still to be done is manifest to all, but more especially to those who believe as we do, that there is a time of great trial before all the Churches, and that if the vital doctrines of the Faith once delivered to the Saints are to be maintained in our land, it can only be by the drawing together of all who sincerely hold the great fundamental truths of our Holy Scriptures in their integrity.

That the efforts of our Churches and congregations to maintain the Truth as it is in Jesus, may be abundantly prospered by the Divine Blessing, is the heartfelt prayer of our Ministers and Elders, and we earnestly implore an interest in your pleadings at the Throne of Grace.

Kindly convey to your people this expression of our sincere regard, and warm thanks for their kindly remembrance of us in our time of trial.

The General Assembly further received your cordial invitation to appoint a delegate to attend the interesting celebration of the Jubilee of your Church, and appointed a Committee to consider as to the feasibility of our accepting same.

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It was with extreme reluctance and regret that the Church decided that it could not see the way clear to accede to this request. You can understand that the work of the Executive Commission has added greatly to our labour, and also to the state of uncertainty in which we are kept.

We have to request you to convey to the members of your Synod the renewed expression of our thanks, and to assure them, although unable to be present, of our earnest participation in the interesting anniversary which we trust, will be the means of stirring up renewed interest and fresh encouragement to all who are connected with your work.”

Yours faithfully,

COLIN A. BANNATYNE,  
Moderator.

J. HAY THORBURN,  
General Secretary and Deputy Clerk.

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Bible Defence League



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The Rev. John Urquhart, the distinguished and able champion of the Bible, carried on a campaign in Sydney, beginning on Sabbath, April 29th, and concluding on Sabbath, May 13th. Mr. Urquhart is well known in all the Evangelical Churches as the author of a number of works in defence of the inspiration and inerrancy of the Bible. These are: – “Recent Discoveries and the Bible; or, The New Biblical Guide;” “The Inspiration and Accuracy of the Holy Scriptures;” “The Bible, and how to read it;” “What are we to Believe?” “Modern Discoveries and the Bible;” “Roger’s Reasons,” etc., etc. On Monday, 30th April, he received a welcome in the Y.M.C. Association Hall, from a number of ministers and Christian workers. The Rev. Canon Jones, M.A., Principal of Moore College, presided. Mr. Urquhart, in the course of a very interesting address, said, “That to stand up for the Bible in Scotland really meant to bear witness against the United Free Church, for that Church shields those who are attacking the Bible.” One of the results of Mr. Urquhart’s labors in Sydney has been the formation of a Bible Defence League for the advocacy and defence of the inspiration and inerrancy of the Holy Scriptures. The Rev. Canon Jones has been elected President, and the Rev. W. A. Southwell Hon. Secretary. It is the intention of the League to carry on the work by holding Conferences and Classes for Bible Study. The first Conference was held in the Y.M.C.A. Hall, Pitt Street, on Tuesday evening, 19th June, when excellent and able papers were read on the following subjects: – “Genesis – its Unity,” by Rev. Canon Jones. M.A.

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“Genesis and Evolution,” by the Rev. Canon Archdall, M. A.; and “The Typology of Genesis,” by the Rev. W. A. Southwell. The first meeting for Bible Study, which is intended especially for ministers and divinity students, was conducted in St. Philip’s Church, Church Hill, on Monday, 21st May, at 2.15 p.m., when an able paper was read by Canon Archdall, entitled “The Relation of Genesis 2: 4 – 4: 26, to ch. 1 – 2: 3.” The second was held in St. George’s Free Presbyterian Church, Castlereagh Street, on Monday afternoon, July 2nd, when Canon Archdall read a second paper on Genesis 2: 4 – 4: 26. These addresses evinced profound and ripe scholarship, and proved to a demonstration the Divine origin and inerrancy of the early chapters of Genesis.

The second Conference was held in St. George’s Free Presbyterian Church on Tuesday, 31st July, at 7.45 p.m. The Rev. W. McDonald was in the chair. The attendance was good. A number of ministers of various denominations were present. Excellent addresses were given by the Rev.

Canon Jones, M.A., on “The Central Sanctuary, an Old Testament Problem,” and by the Rev. Dr. Porter on “The Spiritual Significance of the Old Testament Sanctuary.”

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## Obituary

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MR. JOHN CALMAN, J. P.

This much respected Elder and steadfast friend of the Free Presbyterian Church died at his residence, “Eagleton,” Raymond Terrace, in June, at the age of 70 years. He had resided in the district for 25 years, and won the esteem of all who knew him by his honest and straightforward dealings in business, and kindness to those who were in need of a friend. On the Sabbath following his death the Rev. W. N. Wilson, who preached from 2 Cor. 2: 1, “For we knew,” etc., said, “Mr. Calman has left behind him what is of more value than wealth – an honest and honorable name. He took an active part in promoting the welfare of the Free Church cause, and his presence and counsel will be greatly missed, and his memory will be long cherished with esteem and gratitude by the congregation he served so well. When he knew the end was near, he said he had long lived in preparation for death, and asked for portions of Scripture to be read to him. His favourite hymns were the inspired Psalms, and so he fed his soul with the finest of the wheat. During his illness he mentioned two Psalms as specially dear to him – the 23rd and 67th. He leaves a widow, one son, and four daughters to mourn their loss.” – Communicated.

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MRS. A. W. S. GREGG.

On Friday, 22nd June, 1906; the soul of Jeannie, beloved wife (of Mr. A. W. S. Gregg, of “Dunisla,” Homebush, passed to her eternal home. From her early infancy she was surrounded with deep religious influences, and thereby hers was a life with an even tenor of humble walking before God, and of calm, firm trust in her Redeemer, whose divine grace sustained her throughout nearly ten years of suffering, and often times much weakness of body, and enabled her to endure without murmuring. Ever of a gentle and kind disposition, with a bright and cheerful manner, she had the attractiveness of drawing to her the young people and others; thus her friendships were numerous and prized. In the years of strength she found delight in service for her Master, and was for years on the Board of the Y.W.C.A., and Children’s

Home, as well as aiding the City Mission and kindred societies, apart from individual cases. Fond of the earthly Sanctuary of God, she was constant in attendance when she could be, and, being an extensive reader of healthy, varied literature, her mind was enriched and her conversation above the commonplace talk of many.

Her remains were interred at Rookwood on Saturday, 23rd June, in the presence of a large company of relatives and friends, who testified to their esteem for her and of sympathy for the bereaved husband and son. The Rev. W. McDonald, of St. George's Free Church, and W. A. Anderson, of Liverpool, held impressive services at the house and grave. – Communicated.

SERGEANT-MAJOR J. C. McKENZIE.

Sergeant-Major J. C. McKenzie died at his residence, "Largs," Maitland, on Sabbath, July 15th, after a long illness. For a number of years he acted most efficiently as Precentor of the East Maitland Free Church. He was faithful to the Free Church principles to the end, and as a result contended earnestly for Scriptural worship and teaching. On Sabbath, 29th July, the Rev. W. N. Wilson, East Maitland, preached from the words, "I have fought a good fight, I have finished my course." The following reference to the late Mr. McKenzie is taken from the "Maitland Mercury": –

"He was a single man, 45 years of age, and a native of Newcastle, but he lived at Largs for the past 22 years, 18 of which he spent with his uncle (the late Mr. John McFadyen, one of the early pioneers of the district, who died about four years ago.) The late Sergeant-Major McKenzie was of a very genial disposition, and highly esteemed by all who knew him, for his uprightness and manly qualities. Indeed, there are few young men to be found of such sterling worth, and so strictly conscientious in all things. He devoted himself diligently and intelligently while his health permitted to agricultural pursuits on his uncle's

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farm, but he was a most enthusiastic soldier – in fact the military was his hobby – and in connection with the State Defence Forces was recognised as one of the smartest officers in the service. Twenty years ago he joined the Volunteer Rifles under Major Sloan, V.D., and after four years efficient service resigned to join the cavalry corps, then formed in the Hunter River district, and known as the New South Wales Lancers. He was one of those picked to go home to represent the New South Wales Lancers at the celebration of the late Queen's Jubilee, and had the honor of being presented to Her Majesty. Among other acknowledgments of service he was the recipient of the long service medal, which was presented to him about two

years ago, and he continued in the Australian Light Horse until some three months ago, when failing health caused him reluctantly to resign. On the occasion of his resignation his comrades, through Captain Nicholson, presented him with a handsome address, in which they gave expression to the high esteem in which he was held, and to the regret felt at his resignation. In other matters of public importance to the district in which he resided the late Sergeant Major McKenzie took an active interest, was a keen observer, and altogether lived a strenuous life, marked by probity and commendable usefulness. He leaves four sisters – one living in New Zealand, Mary (headmistress of the Minmi Public School), and the other two (Isabel and Elizabeth) are living with their aunt at Largs. – Communicated.

MISS CATHERINE CAMERON.

Miss Catherine Cameron, of Branhholme, Victoria, daughter of the late Mr. Donald Cameron, passed away, after a long and lingering illness, borne with resignation. At the age of ten years she was deprived by death of both parents. To her was fulfilled the promise, "When my father and mother forsake me, then the Lord will take me up." For a number of years her aunt, since deceased, acted as housekeeper for the family, and thus Miss Cameron, during her tender years, was under the care of one who acted a mother's part to her. She was always most correct in her deportment, and attentive to the means of grace. As an evidence of this it may be stated that some years ago, when the Rev. Duncan McInnes was assisting the local minister at Communion services, she, along with a friend, rose up very early on Monday mornings, and had all her work finished before 9, in order that she might be able to attend the Thanksgiving Service.

In the "Swellings of Jordan" she gave evidence of being supported and comforted by Divine grace. Before the end came she called her brothers to her bedside, and advised them to "flee from the wrath to come, and lay hold on eternal

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life." Those who heard her speak say they will never forget the solemn scene. May her dying testimony and advice be blessed to her brothers and sister.

MR. ALEXANDER K. McASKILL.

Mr. Alexander K. McAskill, of Armidale, Balmoral, Victoria, an adherent of the Free Presbyterian Congregation at Nareen, also departed this life on the 11th June, at the age of 61. Free Church ministers and friends were always welcomed to his home, where they were treated with the utmost

kindness by every member of the family.

MR. ANGUS KENNEDY.

Mr. Angus Kennedy, a respected elder in the Free Church Congregation, Hastings River, of which the late Rev. John Davis, was for many years the faithful and respected pastor, died in Sydney on June 15th.

MR. DUNCAN BAIN, J.P.

Mr. Duncan Bain, J.P., of Letter Ewe, Hastings River, a respected and most useful adherent in the same congregation, died at his nephew's residence, Mr. John Campbell, Annandale. Both these friends manifested the deepest interest in the salvation of the soul, and passed through the "Valley of the Shadow of Death" in the exercise of faith in the atoning death of the Redeemer. How comforting for the bereaved to know that their departed friends had "a good hope through grace." To those who die in Christ, "death is gain."

MRS. JOHN LUTTON.

On the 7th July there passed away to her Father's house on high, Mrs. John Lutton, wife of Mr. John Lutton, printer, of this city, in her 79th year. She was one of the first Communicant members of the newly constituted Free Presbyterian Church of Eastern Australia, in 1846, with her mother, Mrs. Jane Graham, which the Disruption in the Colonial Presbyterian Church of that period caused; and, after a vigorous protest by the Revs. William McIntyre (of Maitland), J. Tait (of Parramatta), and Colin Stewart (of Bowenfels), against the determination of the Synod of Australia, in connection with the Established Church of Scotland, to continue its ecclesiastical relation with that Erastian Church, these brethren retired and formed the Presbyterian Church of Eastern Australia, and its Supreme Court – the Synod of Eastern Australia. Shortly after, the Synod of Eastern Australia made arrangements for supplying services regularly to the Presbyterians of Sydney, under its superintendence. For the accommodation of these, the little Independent Chapel in Pitt Street (then vacated

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by the Independents, and now superseded by the School of Arts), was purchased.

Until the arrival of a Free Church minister from Scotland, this Free Church Congregation was kept together by the ministers above named, by each taking in turn the Sabbath services. To this flock belonged the subject of this notice, with

her mother and brother, the late Mr. W. Graham, and also her husband, Mr. John Lutton. The Rev. A. Salmon, the duly appointed minister from Scotland, soon arrived, and by his energy and able services filled the Church. Then a larger one had to be provided, which was done by the erection of the iron church in Macquarie Street, (and removed and succeeded by St. Stephen's Church in Phillip Street, in connection with the Presbyterian Church of New South Wales).

A short time after removing to Macquarie Street, Mr. Salmon returned to Scotland, and in the meantime St. George's Church, Castlereagh Street, was erected in connection with the Synod of Eastern Australia, the Rev. Dr. Mackay becoming its first minister. The Rev. William McIntyre, of Maitland, succeeded Dr. Mackay. Then Mr. and Mrs. Lutton decided to join St. George's having, as many others had, a profound respect for this faithful servant of the Church; and remained till a little after Mr. McIntyre's death. So, from the first days of the Free Presbyterian Church in Sydney, they were its staunch adherents. Mrs. Lutton was a native of Newry, County Down, North of Ireland, and was born in 1826. She belonged to an old and respectable Presbyterian family, who were conspicuous for their Presbyterian principles. She, with her mother (a widow), and brother, arrived in Sydney in 1842.

Her husband was of the same town and country, and arrived in Sydney at the same time. They were married by the Rev. A. Salmon, and had a family of four sons. Mrs. Lutton was a worker in the Presbyterian Church of Eastern Australia before her marriage, as Sustentation Fund Collector, and had to travel considerable distances to reach the contributors, but considered it a privilege to labour for the advancement of her Saviour's cause. She was a true believer in the merits of the atoning blood of Christ, upon which she rested alone for salvation, and met her death trusting in Christ as her Saviour, for entrance into the rest that remaineth for the people of God. – Communicated.

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ACKNOWLEDGMENTS.

Received for "Magazine" since last issue: – Rev. J. Sinclair, Geelong, 10s; Miss McDonald, Kelvin Grove, Clarence River, 2s 6d; Messrs. M. McRae; E. Maitland, 2s 6d; D. McKay, Macleay River, 5s; Duncan Cameron, Red Bank, Macleay River, 10s; John Chisholm, Geelong, 2s 6d; Mrs. McLeod, Harwood Is.,

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2s 6d; Messrs. Donald Gillies, Grafton, 2s 6d; D. McInnes, Barrington, 2s 6d; John Cameron, Codrington, Richmond River; 2s 6d; D. Bain, J.P., Letter Ewe, 10s; Robert McKenzie, Balmain, 5s; James Cameron, Clarence, 5s; Miss Fraser, Hunter's Hill, 2s 6d; Rev. W. Grant, Aberdeen, 2s 6d; Mrs. A. Gillies,

Harwood, 2s 6d; Messrs. J. N. McAulay, Maclean, 2s 6d; Angus Munro, Lawrence, 2s 6d; Mrs. Munro, "The Poplars," Clarence, 5s; Messrs Murdoch McPherson, King's Creek, 2s 6d; Alexander Campbell, Chatsworth, 2s 6d; Mrs. Angus McSwan, Woodford Is., 5s; Messrs. Donald Munro, Clarenza, 5s; Angus McPherson, Branhholme, Vic, 2s 6d; Archibald McFarlane, Branhholme, Vic., 2s 6d; Mrs. J. N. McPhee, Harwood, 2s 6d; Mrs. Pincott, Newtown, 2s 6d; Mrs. Campbell, Newtown, 2s 6d; Messrs. John McLennan, Hastings, 2s 6d; D. McSwan, Barrington, 2s 6d; A. McInnes, Barrington, 2s 6d; J. D. Ramsay, Barrington, 2s 6d; Angus Morrison, Condah, Victoria, 2s 6d; Wm. Rosevear, Condah, Victoria, 2s 6d; Mrs. McLean, Aberdeen, 2s 6d; Messrs. Ewen McDonald, Sydney, 2s 6d; Allan McLean, Williamstown, 10s; Mrs. McLennan, Pymont, 2s 6d; Mr. Alexr. McRae, Tourello, Victoria., 3s 6d.

Grafton Legal Expenses for Registration of Trustees, etc. – Mr. F. Lowe, 10s 6d; Mr. D. Munro, 5s; Mrs. D. McFarlane, 5s.

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#### NOTICES.

The Presbytery of Sydney and Maitland will meet (D.V.) in St. George's Church, Castlereagh Street, Sydney, on Tuesday, 14th August, at 3 p.m. The Commemoration Committee will meet at the close of the Presbytery.

The Sacrament of the Lord's Supper will be dispensed (D.V.) in St. George's Church, Sydney, and at Maclean, Clarence River, on the first Sabbath in September. The Rev. John Sinclair of Geelong, is expected to assist at the Maclean Communion.

The Deacons' Courts of the various Congregations are reminded that the Synod appointed collections to be made during the year on behalf of the Foreign Missions, Church Extension, and the Widows' and Orphans' Fund.

Synod Treasurer

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